

# Calvary Baptist Church Invites All Who Can Possibly Attend, To Be With Us For Our Thanksgiving Services. U All Are Very Welcome!

TIME: THURSDAY MORNING, NOVEMBER 26 — 8:30 A.M.

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## The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 39, No. 40

ASHLAND, KENTUCKY, NOVEMBER 14, 1970

WHOLE NUMBER 1662

## Baptismal Regeneration

By C. H. SPURGEON

(Continued from last issue)

We ourselves are not dubious on this point, we protest that persons are not saved by being baptized. In such an audience as this, I am almost ashamed to go into the matter, because you surely know better than to be misled. Nevertheless, for the good of others we will drive at it. We hold that persons are not saved by baptism, for we think, first of all, that it seems out of character with the spiritual religion which Christ came to teach, that He should make salvation depend upon mere ceremony. Judaism might possibly absorb the ceremony by way of type into her ordinances essential to eternal life; for it was a religion of types and shadows. The false religions of the heathen might inculcate salvation by a physical process, but Jesus Christ claims for His

faith that it is purely spiritual, and how could He connect regeneration with a peculiar application of aqueous fluid? I cannot



CHARLES H. SPURGEON

see how it would be a spiritual gospel, but I can see how it would be mechanical, if I were sent forth to teach that the mere dropping

of so many drops upon the brow, or even the plunging of a person in water could save the soul. This seems to me to be the most mechanical religion now existing, and to be on a par with the praying windmills of Tibet, or the climbing up and down of Pilate's staircase to which Luther subjected himself in the days of his darkness. The operation of water-baptism does not appear even to my faith to touch the point involved in the regeneration of the (Continued on page 5, column 3)

## Thanksgiving

It's just around the corner again!

Somehow Thanksgiving has a habit of slipping up on me and getting here before we anticipate the season and this year is no exception.

I am sure that you have personally enjoyed the blessings of God throughout the year and that you are thankful for His goodness. Surely as individuals and as a nation we have much for which to thank God. The material blessings which have been ours to enjoy have been multitudinous and I would join each of our readers in singing the Doxology to God for these personal blessings.

It has been the privilege of Calvary Baptist Church to bring this paper to you weekly, to conduct another annual Bible Conference, to look after the support of two great missionaries, Bro. Hallman and Brother Burket, to conduct a weekly radio broadcast, and to answer thousands of letters through the year. We are indeed grateful to God for His goodness and for the fellowship (Continued on page 8, column 5)

## Is Your Theology Arminian, Calvinistic, Or A Mixture?

BOB NELSON  
Ada, Michigan

BIBLICAL (CALVINISTIC) UNIVERSALISM — Nicknamed "the doctrines of grace"

1. It is sufficient for all. It is indiscriminate. It is for all classes, kinds, races, male, female, Jew, Gentile, etc. Rev. 5:9. It has God bestowing common grace on both the just and unjust.—Matt. 5:45.

2. The design of the atonement will not fail, including the work of the Father in planning it. The work of the Son in executing it. The work of the Spirit in applying it. God will without failure redeem His "people, church, sheep, seed, friend, believers," so that not one shall be lost. (John 10:15, 15:13, Isa. 53:8, 10, 11, Eph. 5:25, Mt. 1:21, I Pet. 3:18, Acts 20:28, Titus 2:14, and John 17:2, 6, 9 and 6:37.)

HYPOTHETICAL (EFFICIENT SUFFICIENT) UNIVERSALISM — Nicknamed "Amyraldianism" Prof. Amyraldus (1596-1664) of France advocated the atonement of "intention." Christ died to make salvation possible. God loves everyone eternally even those now in hell. Christ did just as much for Judas in hell as for Peter in heaven.

They often called themselves "moderate Calvinists" in that they hold total depravity and have God electing some unto salvation, but God looked down through history and saw who would accept Him and thus He predestinated them.

They feel that God, in order to be just, must provide a general atonement, yet they do not think it is necessary for Him to remove man's inability of a sinful depraved nature.

ARMINIAN UNIVERSALISM — Advocated by Jacob Arminius (1560-1609).

They would say that Christ's atonement was made for absolutely every individual without exception. Likewise, they would say that the Holy Spirit comes upon every person equally and those who cannot resist His wooing power will be saved. It is highly logical because they say a man receives salvation by exercising his free-will and he can just as readily lose his salvation the same way.

IS THE AVERAGE "MODERATE CALVINIST" (Amyraldian) REALLY A FOUR POINT CALVINIST? As a general rule they (Continued on page 6, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "WHO CAN TAKE COMMUNION?"

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."—I Cor. 11:28.

Of course you recognize at once that this passage of Scripture is taken out of the chapter in I Corinthians that talks about the Lord's Supper. It is also the passage that most all the heretics quote to refute close communion. Every time we talk in terms of close communion, some heretical preacher will say, "Now the Bible says 'let a man examine himself,'" as if to indicate that that is all that the Bible says. I am ready to grant that the Bible does say, "Let a man examine him-

self," but I am also ready to insist that the Bible says a great deal more than just the matter of self-examination. Of recent date, we observed in our church the Lord's Supper. We do this every three months. I thought it was one of the most spiritual services, and one of the most unusual services, from the standpoint of God's presence that I can recall, and others said the same thing. I felt this way; that if anybody felt contrariwise, it surely must be that such an individual was out of fellowship with the Lord. In other words, I felt that it was such an unusual service, and others seemed to

think the same thing, that I was especially impressed by the service. After the service was over, as I continued to think about it, this passage came to my mind: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." As a result, I bring to you my message in the form of a question, "Who can take communion?" or "Who is to take the Lord's Supper?"

### THE BIBLICAL TEACHING

The traditional practice of the Church can claim the explicit support of several New Testament passages. The most basic of these is Ephesians 5:22-24.

"Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing."

Previously, the Apostle had laid down certain general principles regulative of Christian living. Believers are to walk worthy of the vocation with

which they have been called (4:1); they are not to walk as the other Gentiles (4:17); they are to walk as children of light (5:8); they are to be filled with

**PROGRAM OF CALVARY BAPTIST CHURCH THANKSGIVING WEEK**  
MONDAY EVENING  
Elder Willard Pyle, South Point, Ohio.

TUESDAY EVENING  
Elder Marvin Fulton, Chesapeake, Ohio.

WEDNESDAY EVENING  
Elder Wayne Brickner, Tilden, Illinois.

THURSDAY MORNING  
8:30 a.m.  
Elder John R. Gilpin, Ashland, Kentucky.

THURSDAY, FRIDAY, AND SATURDAY EVENINGS  
Elder Austin Fields, Coal Grove, Ohio.

the Spirit (5:18); they are to submit to one another (5:21). The detailed application of these principles begins in 5:22, "Wives, submit yourselves unto your own husbands." In the home and in (Continued on page 3, column 1)

## Apostasy In The Churches; A Warning From The Bible

BERTRAND L. TWINN  
Watford, Heats. (England)

The word 'apostasy' is from the Greek 'apostasia,' meaning defection "from a standing." This word is translated "falling away" in 2 Thess. 2:3, as follows, "Let no man deceive you by any means, for that Day (The Day of Christ) shall not come except there come a falling away first." The evidences of a falling away (apostasy) in the churches of this country today indicate that "that day" must be very near; of which Day our Lord as "Son of Man" asked, "shall He find faith on the earth?" Strange to say, the Christian faith suffers violence today not so much from the world, but from the very

people in the church who once vowed to "earnestly contend" for it. And these are the apostates.

An apostate is a person who has "fallen away" from his first commitment and confession of faith in Christ, and in the Authority and Inspiration of the written Word of God; be he Bishop, Reverend, or plain Mr. or Mrs., who now openly repudiates the solemn vows made on penitential knees before God at conversion; ordination, or induction unto holy office as a Minister of the Gospel in accordance with the 39 articles of Religion; or the Constitution and Rules of a Non-conformist church. Instead of the pure Word of God, (Psalm 12:6) they cast doubts on God's record of creation and substitute the discredited theory of evolution, regarding the story of Adam and Eve as folk-lore, devoting much time to expounding Liberalism, Modernism and the Philosophies and Traditions of men. They do not believe in the Virgin Birth of our Lord, questioning His Deity and the truth of His Resurrection, and are, as Peter said, "false prophets among the people, denying the Lord that bought them, bringing upon themselves swift destruction." (2 Peter 2:1-2). They can no longer appreciate the verities of Scripture, such as, "For ever O Lord thy Word is settled in Heaven," of which eternal word of truth nothing can be altered, or taken away. (Psalm 119:89).

The apostle Jude has stern words to say concerning Apostates; "clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." (Jude 12). The Apostle Paul is equally stern in (Continued on page 6, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

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## "Communion"

(Continued from page one)

Lord's Supper" and in the light of my text which talks about self-examination, I'll give you three answers.

I

**ONLY TRUE, BORN-AGAIN BELIEVERS IN JESUS CHRIST SHOULD TAKE THE LORD'S SUPPER.**

I held a revival meeting in Richmond, Virginia, several years ago. The pastor of the church was a good man, but exceedingly weak on church truth. He told me of observing the Lord's Supper in a home for delinquent girls in that area when he had preached there. He said that he was the only preacher that had ever done it, and he seemed to think he had done something unusually great.

Various times I have seen preachers go to the hospitals and take with them what they called their individual communion service, and observe what they said was the Lord's Supper in a sick-room, both in behalf of professing and non-professing Christians.

I have heard many a preacher say that he believed the Lord's Supper should be participated in by everybody, for the simple reason that the Lord's Supper was a means of grace. In fact, I am satisfied that the majority of preachers today would tell you that they believe the Lord's Supper is for every individual, saved or unsaved, alike, who attends the service.

I say to you, beloved, only the truly, born-again believers in Jesus Christ should take the Lord's Supper.

When the Lord Jesus Christ instituted the Lord's Supper, as recorded in Matthew 26, He had with Him His group of disciples. Of course, somebody will say, "But Judas was there." I don't know that Judas took the Lord's Supper. I have always had in mind that Judas was there for the observance of the Passover feast, and that Judas left before the institution of the Lord's Supper. But even if he were there, and did participate in the Lord's Supper, I do not see that that would augment or argue in any wise at all against my position that only saved people would take the Lord's Supper. After all, Judas was a professing disciple of the Lord Jesus Christ, and the balance of the disciples had no way of knowing he wasn't saved. Only Jesus Himself could have known that Judas was an unsaved man. So I say that even if Judas Iscariot did take the Lord's Supper, it still does not argue contrariwise at all to what I have said, in that I say that only true, born-again believers should partake of the Lord's Supper.

As I say, I am satisfied that Judas wasn't even there. In my own mind, I am positive that Judas had already made his exit and had taken his departure. Listen:

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." — I Cor. 10:20,21.

The Apostle Paul is telling us if we are to have fellowship at the Lord's Table, that it demands separation on our part. He takes, for example, these unsaved Gentiles and he says that they have their love-feasts whereby they offer sacrifices to their idols, but their sacrifice is to devils. He says you cannot take an individual who is offering a sacrifice to devils, and a saved person who is offering a sacrifice to God, and put those two together to observe the Lord's Supper, which would plainly tell me that only saved, born-again believers in Jesus Christ ought to take the Lord's Supper.

Listen again:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." — I Cor. 11:26.

That word "show" is an interesting word. It is the word for preaching. Paul says that whenever you take the Lord's Supper, it isn't just a matter of people seeing it, but you do some preaching with it. In other words, you are doing some preaching as far as the Lord's death is concerned.

Beloved, I can't conceive of the Lord Jesus Christ saying that an unsaved man is going to do some preaching. I can't conceive of an unsaved man being called by God to preach. I can't conceive of an unsaved man being referred to when it says, "Ye do shew the Lord's death till he come," but I think it plainly and specifically tells us that the Lord's Supper is strictly for truly born-again believers.

Another reason why only true, born-again believers should partake of the Lord's Supper is that



Only God knows how much we need your thanksgiving offering. Pray with us that God will make it the very greatest for us!

unsaved people are spiritually dead. We read:

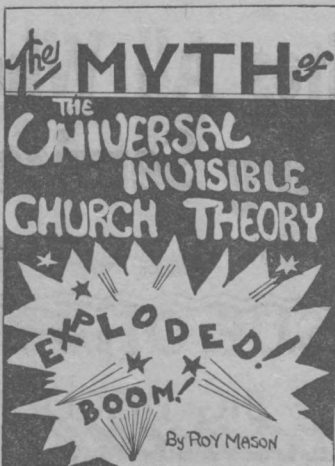
"And you hath he quickened, who were dead in trespasses and sins." — Eph. 2:1.

Every unsaved man is a dead man spiritually. I ask you, can you feed a corpse?

Several years ago, I was called upon for a funeral service that necessitated several hundred miles of driving. I remember that on the way the family, with help from their neighbors, had prepared a lunch, and we stopped at a roadside park. When the cortege stopped, the undertaker, the preacher, the mourners, and the friends all got out of the cars and gathered around to eat. There wasn't one single person who said a word about taking some food to the hearse for the corpse. We ate our meal, we went on our way, and not a person said one word about feeding the corpse. Beloved, a corpse just doesn't eat, and a dead man spiritually is as unable to eat the Lord's Supper as a corpse is physically.

I say then, in answer to my question as to who is to take communion, or who is to observe

## The Universal Church Myth Exploded



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the Lord's Supper, my first answer is: only truly born-again people; people that are saved; people that are made alive; people that have come to know Jesus Christ as their Saviour.

II

**ONLY BORN-AGAIN BELIEVERS WHO HAVE BEEN BAPTIZED ARE TO PARTAKE OF THE LORD'S SUPPER.**

In Acts 1, we are told that they are electing a successor to Judas Iscariot. We read:

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." — Acts 1:21,22.

As I say, they were choosing a successor for Judas, and they said that the successor had to go back to the baptism of John. He had to have John's baptism to be qualified to be a successor to Judas Iscariot and to be one of the apostolic band. In other words, he had to have Scriptural baptism.

After they had elected a successor to Judas, we read how they broke bread. Time after time, in the book of Acts, they broke bread. Beloved, those individuals who evidently took communion among themselves as they thought in terms of the Lord Jesus Christ, were born-again believers who had been baptized, whose baptism went back to the days of John the Baptist.

I come to the New Testament and I read the story of the Great Commission:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." — Mt. 28:19,20.

Notice, He said, "You go, you make disciples, you baptize them, and then you teach them." In other words, the observance of the Lord's Supper was to come after salvation and after baptism.

I say to you, only born-again believers who have been baptized are to take the Lord's Supper in the light of this commission. That was the way the commission was given, and that was the way the first church carried it out.

On the day of Pentecost, the disciples gathered together and Simon Peter apparently did the most of the preaching. In the course of the sermon, the crowd cried out, "Men and brethren, what shall we do?" That interrupted Simon Peter's train of thought, and he gave an answer to it. Then we read:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." — Acts 2:41.

Later on, they observed the Supper of our Lord. This was as Jesus had commanded.

Jesus said, "You go, make disciples, baptize them, then teach

them." The Lord's Supper is a teaching, and it follows the baptism which logically follows salvation. That is the way the Lord gave the commission.

This first church practiced this in just exactly that way. Peter preached, the crowd interrupted and asked what to do, and Simon Peter told them to repent and be baptized. The Word of God says that they were baptized, and then they continued steadfastly in breaking of bread.

Don't you see, beloved, that only born-again believers who had been baptized, just as Jesus said in the commission, took the Lord's Supper? I'll give you an example to show you that these Corinthian Christians did just exactly that. Listen:

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." — Acts 18:8.

Notice the order: they heard, they believed, they were baptized. What followed after that?

"This do ye, as oft as ye drink it, in remembrance of me." — I Cor. 11:25.

He didn't leave it up to them to say whether they would, or would not, partake of the Lord's Supper. He said, "This is a command from God. This do ye." They had heard Paul preach, they had believed on the Lord Jesus Christ, they had been baptized, and then the Apostle Paul says, "This do ye," referring to the Lord's Supper.

That would tell us then that the person to take the Lord's Supper is an individual who has been saved and then baptized. Or, as I have said, only born-again believers who have been baptized are to take the Lord's Supper.

I think we have a good example also by way of an illustration. In the Old Testament, no uncircumcised person could partake of the Passover. If you will go back and read in the Old Testament everything that is said about the Passover, you will find that no unsaved person was allowed to partake of the Passover. Circumcision was a sign of salvation, and no uncircumcised person could eat the Passover.

Beloved, no unbaptized person in the New Testament can eat the Lord's Supper. Isn't it logical that if in the Old Testament a man had to be circumcised in order to eat the Passover, that in the New Testament a man has to be Scripturally baptized in order to eat the Lord's Supper?

That leads out into a tremendous field. When I say that only born-again believers who have been baptized can take the Lord's Supper, then that just literally cuts off the Campbellites, the Methodists — well, why name them? Just say all Protestants and all Catholics, because they have not been baptized. That just literally cuts off the entire crowd of Pseudo-Baptists. That cuts off all the Protestants. That cuts off all the Catholics, both the Roman and Greek in their origin. Beloved, not one of that crowd has had Scriptural baptism, then none of this crowd could take the Lord's Supper.

III

**ONLY BORN-AGAIN BELIEVERS WHO HAVE BEEN BAPTIZED AND WHO ARE IN FELLOWSHIP WITH A LOCAL CHURCH CAN TAKE THE LORD'S SUPPER.**

I turn to the day of Pentecost and I find that it says:

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." — Acts 2:42.

Just before this, it says that the Lord "added unto them about three thousand souls."

Notice, they were saved, they were baptized, and they were in fellowship with a local church. Only born-again believers who have been baptized, and who are in fellowship with a local church should take the Lord's Supper.

I read how that Paul said:

"For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they which are approv-

ed may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper." — I Cor. 11:18,19.

Notice that it says you cannot eat the Lord's Supper if there are divisions and heresies present in the church. The word "division" doesn't mean that you are "at outs" with somebody. The word "division" doesn't mean a difference that you had with somebody else. The word "division" means a religious division — a heresy, and he says that if there are divisions and heresies, you cannot eat the Lord's Supper. What does he tell us? That only born-again believers that have been Scripturally baptized and who are in fellowship with a local church, can eat the Lord's Supper.

Every once in a while someone writes to me concerning the universal church. I don't think that such an institution exists. I don't think that there is such a thing as a universal church. Every once in a while somebody will write me a question about the universal church, and nearly always the individual cites a text in I Corinthians which he thinks proves there is a universal church.

Did you notice in this eleventh chapter of I Corinthians that Paul was not writing to anything

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of a universal nature, but rather of a local nature entirely? He was addressing a church that could "come together." Listen:

"Now in this that I declare unto you I praise you not, that ye COME TOGETHER not for the better, but for the worse." — I Cor. 11:17.

"For first of all, when ye COME TOGETHER in the church." — I Cor. 11:18.

"When ye COME TOGETHER therefore into one place, this is not to eat the Lord's Supper." — I Cor. 11:20.

"Wherefore, my brethren, when ye COME TOGETHER to eat, tarry one for another." — I Cor. 11:33.

"And if any man hunger, let him eat at home; that ye COME NOT TOGETHER unto condemnation." — I Cor. 11:34.

Notice in these passages of Scripture that five times Paul refers to the fact that the group that was to observe the Lord's Supper, was a group that might assemble and might come together for the observance of the Memorial Supper.

Paul is saying to us, "Examine yourselves and see whether or not you have been born again; that is first. See whether or not you have been baptized; that is second. See whether or not you are in fellowship with a local church, the kind that can come together; that is third."

### CONCLUSION

To me, this answers as to who can take communion. I don't particularly like the word "communion" because oftentimes it is misunderstood. It isn't a communion between us. If the word "communion" is used at all, it ought to be used in the sense that it is communion between us and the Lord Jesus Christ. I like the expression, "Who can take the Lord's Supper?" Who can do so? Saved people who have been baptized, who are in fellowship with a local Baptist Church, can take the Lord's Supper. Paul says if there are doctrinal differences, you can't do it. If there are heresies, then he says you cannot take the Lord's Supper.

Oh, my brothers and sisters, why should any of you fail to come to the Lord's Table? Why should any member of our church fail to be present for the observance of the Memorial Supper? I have studied this carefully and I do not know why any member of a Baptist Church who is saved, baptized, and in fellowship with the church should not be present every time the Memorial Supper is observed.



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## Place Of Women

(Continued from page one)

the family the husband is the head. Authority, initiative and responsibility are vested in him. He is to rule. The wife is to obey, and her security lies not in her equality, but in the obligation imposed upon the husband to love his wife as Christ loved the Church.

The significance of this for our present purpose lies in the fact that the Christian congregation is simply the aggregate of families. In such a community the wife cannot occupy a position which is proscribed to her in her own home. If she cannot be the head of the family she cannot be the head of the congregation. If she cannot exercise authority over her husband within the domestic circle then she cannot exercise it over him — or over any other man — in the public assembly of believers. To put it briefly: If she cannot preside over family worship she cannot preside over public worship.

We see the outworking of this very clearly in I Cor. 14:34ff. The general principles governing public worship have already been laid down. All things are to be done unto edification (verse 26); all things are to be done peaceably (verse 33); all things are to be done decorously. Detailed prescriptions are given as to the exercise of the gift of tongues and the gift of prophecy. Then the Apostle goes on to insist—

*"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."*

Paul is concerned here, quite specifically, with public worship. His interest is in what happens "in the churches." Certainly the difference between public and private worship was not then as marked as it is now. But it existed nevertheless, and the prescriptions set forth in this passage relate to the assembled congregation, consisting of men, women and children, an aggregate of families met for corporate worship and edification and presided over by men solemnly set apart to the offices of teaching and ruling.

Stated negatively, the principle which is laid down is that women are not to speak. It is sometimes suggested that what Paul is forbidding is not speaking, simply, but chattering or babbling. Such a prohibition, however, would surely extend to men as well as women, and would scarcely require the solemn authoritativeness characteristic of the Apostle's language at this point. Again, the verb used has no special overtones of meaning. It is the common verb *lalein*, to speak. And the meaning is placed beyond doubt by the parallel statement, "Let your women keep silence." They are not to speak; they are to be silent. This excludes, not only chattering and babbling. It excludes preaching, public praying and even the asking of questions. If there is any point on which they require further information, "let them ask their husbands at home; for

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

The teaching in I Timothy 2:11ff is equally explicit. The whole chapter is concerned with the details of public worship. In verse 8 careful instruction is given with regard to public prayer. There follows some pointed remarks on the subject of female dress: it is to be appropriate to public worship and to the profession of godliness. Then come the clear prescriptions as to the demeanour of women in the meetings of the congregation:

*"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp (exercise) 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 Timothy 2:11-14).

Here the woman is explicitly forbidden to aspire to the offices of teaching and ruling. She is to be submissive; she is to be a learner; she is to be silent. Paul does not qualify this last injunction in any way, and it almost certainly applies to the practice of women praying in the public meetings of the congregation. Direct reference is made to this subject in verse 8, where Paul writes, "I will therefore that men pray everywhere." He is expressing an authoritative desire. He means not "I am willing" (*thelo*) but "I want," "I decree" (*boulomai*). And he deliberately chooses a word which means males (*tous andras*) as distinct from females. We might render the whole sentence, "I want it to be the men, the males, who pray everywhere."

The injunction to silence, then, is comprehensive. Women are not to teach nor to rule nor to lead the public prayers of the congregation.

### THE PLEA FOR CHANGE

How then is the force of these passages evaded by those who claim for women a right to play a public part in congregational worship and even advocate their formal admission to the ordained ministries of the Church?

Warrant is sometimes found for the office of *deaconess* in Rom. 16:1, "I commend to you our sister Phoebe, a *deaconess* of the Church at Cenchreae." (R.S.V.) In this translation the word *diakonos* is given a technical meaning. In itself, however, the word is neutral. It means a minister or servant of any kind. It bears this non-technical meaning in such a well-known passage as Mk. 10:43, "Whosoever will be great among you shall be your *servant*," and the Authorized Version is almost certainly correct in translating Rom. 16:1, "Phoebe our sister, which is a *servant* of the church which is at Cenchreae." Apart from this passage there is no hint in the New Testament of an office of *deaconess*, nor is there any description of its functions. Indeed, the New Testament knows nothing of any ordained ministry of women. Not until the end of the third century does a class of ordained *deaconesses* appear, and then only in the Eastern Church. And not until the Council of Chalcedon (451) was official ecclesiastical recognition given to this ordination.

There was, however, one class of women in New Testament times of whom special mention is made and to whom certain functions appear to have been delegated. These were the *widows*, concerning whom Paul lays down some very clear regulations in the Pastoral Epistles. But no far-reaching conclusions in the realm of church-order may be drawn from the existence of this class. They did not hold or constitute an office. Indeed, they were primarily not servants but beneficiaries — a class obviously destitute who were to be supported by the resources of the Christian community, and who in return rendered certain services. Manifestly, even in apostolic times the arrangement was abused, and Paul finds himself under the necessity of laying down rules to ensure that the benefits accrued only to those who were "widows indeed." None is to be enrolled in this class who has children of her own or near-relatives (it is assumed that they are believers, and that they will face up to their responsibilities). Only those are to be admitted who are of high Christian repute, over sixty years of age, and who have been the wife of one man. Their ministry is to be primarily one of intercession ("continuing in suppli-

ual human being, male or female, but man-and-woman as one. It is not the individual, but the unit man-and-woman that is made in the image of God. Consequently, man-without-woman cannot render a complete ministry. A ministry which excludes women is not truly human. It is distorted.

But this is sublimated nonsense. For one thing, it means that our Lord did not become true man, since He did not become man-and-woman. His manhood, lacking the female element, did not fully bear the image of God. Moreover, it means that the image of God is not borne by any individual human being but only by the unit man-and-woman; and even then not by any man-and-any-woman but by man-married-to-woman, since only then do man and woman become "one flesh," which is the premise of the argument. In this case, even if the argument was valid, the logical conclusion would be not the ordination of women, but the ordination of man-and-woman, that is, of married couples. And, presumably, since they are "one flesh" they would also be of one mind, leaving ecclesiastical policy, in the result, no different from what it is at present!

More familiar, if not more formidable, is the argument that the New Testament regulations simply reflect the customs of ancient society. In that society, it is said, women were inferior both in status and in education. They were the property and the play-things of their husbands. And Paul — either because he shared the anti-feminist mood of his day, or because he was afraid to appear revolutionary, or because he simply did not understand the implications of his own doctrine of the priesthood of all believers — accommodated himself to prevailing circumstances. When these circumstances changed his teaching ceased to be relevant.

Such is the argument. But from all that we know of the Apostle Paul he clearly was not an anti-feminist. He had no difficulty in adjusting to the society of women. He speaks of them with respect, sometimes in terms of discreet affection or of frank commendation. Significantly Luke, the evangelist of the Pauline tradition, gives a prominent place both in his Gospel and in the Book of Acts to the part played by women in the furtherance of the Gospel. He carefully records their devotion and fidelity. And this, to some extent at least, is simply a reflection of the fact that in the Judaism which Paul imbibed during his formative years women were not relegated to the dishonourable and oppressed position which they occupied in the society of Greece and Rome. Furthermore, the women whose acquaintance we make in the writings of Paul and Luke were not down-trodden and illiterate. Lydia, Priscilla, Phoebe, Lois and Eunice were ladies of intelligence, information, culture and resourcefulness, as well equipped to teach and to rule as any of their sex who aspire to these offices today. It would be entirely wrong to equate them with the idle gossips of Victorian novels.

These are general considerations. More important is the fact

that Paul goes out of his way to counter any suspicion that his teaching is of merely local or temporary significance. He grounds his regulations in basic theological affirmations which are quite independent of time and place. The proposition, for example, that "the husband is the head of the wife" is categorical. It is true apart from any question of social order and custom. Equally fundamental considerations underlie the teaching of I Timothy 2:11ff. The primacy of the man derives from the fact that Adam was first formed (verse 13); and the unfitness of the woman for positions of authority and responsibility is illustrated by the fact that it was she who was deceived by the Tempter, a factor that in Paul's understanding of the matter seems to reflect a basic weakness in womanhood.

The same care of the Apostle to insist on the permanent and universal validity of his teaching is manifest in I Cor. 14:34ff. Verses 33-34 should have a slightly different punctuation from that of the Authorised Version and should read, "As in all churches of the saints, the women should keep silence in the churches" (R.S.V.) The prescriptions are intended not only for the predominantly Greek Church at Corinth but for Churches everywhere. Again, he insists (verse 37) that "the things I write unto you are the commandments of the Lord." These words are evidently written in anticipation of objections from professedly "spiritual" men — from prophets claiming to have a revelation to the effect that it is right for women to speak in the churches (or to contravene any of the other regulations laid down earlier in the chapter). The Apostle simply applies the rule: No revelation can contradict apostolic teaching; no spiritual man can defy apostolic authority. Specifically, the test of a truly enlightened man in the present instance is whether he accepts the detailed teaching of Paul in this chapter as "the commandments of the Lord" (verse 37).

Whatever our opinion of Paul's arguments we must recognize that they are not the arguments of a man bowing to expediency. In his own intention his teaching was not a concession to local and temporary circumstances but an enunciation of principles valid for all time and in every place. To dismiss it as irrelevant to us is virtually to say that the Apostle exaggerated his own importance. He thought there were basic differences between man and woman. He thought the narrative of the Creation and the Fall pointed to these. He thought that in forbidding women to speak in the Christian assemblies he had the mind of the Spirit and was laying down the commandments of the Lord. But we in our superior wisdom know that he was mistaken, and was in fact blinded by upbringing, background and prejudice.

This is the real tragedy: that the agitation to admit women to the ordained ministries of the (Continued on page 4, column 5)



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cations and prayers night and day" — I Timothy 5:5). It is tempting to assume that they might also be employed as evangelists to their own sex. But this would be no more than an assumption. The only teaching in which they were clearly authorized to engage is that referred to in Titus 2:4, "That they may teach the young women to be sober, to love their husbands, to love their children." There is obviously nothing in these arrangements which contravenes the earlier regulations with regard to the submissiveness, docility and silence of women in the public meetings of the congregation. There is enough, however, to invest with a very real dignity the ministries of intercession, compassion and teaching (of the young) which are open to Christian women for whom marriage does not appear to be the Lord's will.

A rather peculiar argument for the admission of women to Church-courts was put forward by the Church of Scotland's Panel on Doctrine, in its report to the General Assembly of 1964. According to this, the basic unit of humanity is not the individ-



# The Baptist Examiner FORUM

"There is a group in our town who teach that God gave the Jews a second chance. In Acts 2, Peter preached 'God will send Christ back.' Through Acts 7 they teach the Kingdom message. They say the church did not start until about the 8th chapter of Acts and that Peter and the apostles taught in Acts 2 through 7 that God gave the Jews a second chance. What is your opinion?"



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My opinion is that this group is like many other Protestant groups who hold that the program of God of the ages is dependent upon the cooperation of the Jews and the sinner. When one speaks of a second chance, he gives evidence that God's work is not complete, and that mankind is so rebellious that God is unable to cope with it. Thus, if God's offer is spurned, then he states God must give a second chance in order to accomplish His intentions. The facts, as revealed in the Scriptures, are that with God there are no second chances; rather all things come to pass because God from before the foundation of the world predestinated that they would come to pass. This fact is true of the Jews as well as the Gentiles for before there ever was an Israelite nation, yea, even before God made Adam, He (God) had already drawn up His program concerning the Jews; therefore, what took place in Israel, and what is happening to them now was not by chance, but by decree.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. 1:11.

"I form the light, and create darkness: I make peace, and create evil. I the LORD do all these things."—Isa. 45:7.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. 46:10.

It was prophesied and thus predestinated that the Jewish nation would not receive Christ as their Messiah, and their turning away would be the salvation to the Gentiles.

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."—Rom. 11:11.

But in reading the theory of some, such as the group under discussion, one would think that God has no program and that He was surprised and alarmed when Jesus was crucified, and that the Jews blew their first chance of being saved, and God must now offer them a second chance. Oh! How different is the teaching of the Scriptures. If one were to read Romans 11 carefully, he would know that Israel, as a nation, was but a part of God's well laid program for them, including the birth of Jesus as their king, which is an office He has not as yet filled. He will be inaugurated when He comes back to the earth as pictured in Rev. 19:11-21. At that time, He will be received as their (Jews) king. Brother, this will not be a second chance; it will be a resurrection from their graves among the nations and placing them in their homeland where they will be ready to re-

ceive Him as their king.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. 11:25-26.

Now, relative to the teaching that the church started in Acts 8. Such a theory is ridiculous. Jesus said, "Upon this rock (Himself) I will build my church." He then promised to empower that church with the Holy Spirit (comforter) which was fulfilled on Pentecost, when they added 3,000 souls. The following chapters of Acts are but the actions of the Comforter as He led the churches in paths of righteousness for Christ's sake. The selection of deacons in Acts 6 and the sending of a committee of two (Peter and John — Acts 8:14-15) to Samaria so that they should receive the gift of the Comforter is concrete proof that the church did not have her beginning in Acts 8.

Therefore, the book of Acts was not written to reveal to us that God was giving the Jews a second chance, or that the church had her origin in one of its chapters. Rather, it was written so that the churches of Jesus Christ could understand the workings of the Spirit who indwells each true Baptist Church.



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It is not a matter of my opinion, it is what the Bible teaches.

We have the very definite day that Christ started the church. "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto Him His disciples: AND OF THEM HE CHOSE TWELVE, WHOM ALSO HE NAMED APOSTLES." (Luke 6:12, 13). "And God hath set some in the church, FIRST APOSTLES, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." (I Cor. 12:28).

Later we hear Christ as He compares Peter, a little stone, to Christ, a huge ledge. "And I say, unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). The word for build is edify or build up. Christ said He would strengthen, build up His church. (The one that was already in existence.) In Matthew 18:17 we hear Christ telling the people to, "... tell it to the church..."

We have the church having a prayer meeting and a business meeting in the 1st chapter of Acts.

Very briefly then we see that the church was in existence before Christ went back to heaven.

This, of course, answers the question as to the church not starting until Acts 8.

As for the "second chance" given to the Jews, I am not sure I know what they mean. The Jews have always been the chosen nation of God. It is true that they sinned and were in exile until recently. But let me remind you that they have never been out of favor with God. God has chastened them, but all of Bible prophecy is concerning the nation of Israel.

The message of salvation has always been a message of repentance and faith through Jesus Christ. The Jews and Gentiles alike must be saved by the grace of God. The message in the first seven chapters of Acts is simply a message of salvation to the Jews. After that the message was taken to the Gentiles. This was in fulfillment of the instructions that Christ gave them. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in JERUSALEM, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts. 1:8). As you can see, they were to begin at home and then spread out. This is exactly what they did. The Bible is proven accurate once again.

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This second chance stuff sounds just about like the Holy Roller's second blessing both of which must have come from the book of imagination. I am unable to find any such stuff in any of the books in my Bible. I certainly do not pretend to be an authority on God's precious Word, therefore, I did not know that God ever gave the Jews a first chance. But when these people speak of God having given them a second chance here in Acts they certainly imply that He had given them a chance at some time prior to this time. And I can only assume that they mean God gave them a chance during His earthly ministry. And I take it that they mean by this that Jesus Christ gave the Jewish nation a chance to accept Him as their promised Messiah. And had they done so He would set up His millennial kingdom here on earth at that time.

On the surface that looks awfully good. But let us peep under the surface and see what we can find. If the nation of Israel had been given a chance to accept our Lord as the Messiah, and to enter into that millennial kingdom, and had they taken that chance, they would have wrecked God's whole economy. In Rev. 13:8 we are told that our Lord was slain from the foundation of the world. But had the nation of Israel taken this chance, they would not have crucified Him. And had He not been crucified, no one's sin debt would have been paid. Where would that have left Abraham, Isaac, Jacob, David and all the rest of the Old Testament saints? What about Enoch and Elijah who had already been translated into heaven? Their sin debt would still have been hanging over their heads, and God's justice would consign them to the lake of fire even though they thought they had it made.

And what about the Lord's saints who are living in this church age? According to Rev. 13:8 our names were written in the Lamb's book of life before the foundation of the world. But if God gave the Jews a chance of entering into that wonderful millennial kingdom while He was here on the earth, and had they taken that chance and entered into that kingdom, just think, the

millennium would have come to an end long ago, and the new earth would be almost a thousand years old by this time. Still our names were written in that wonderful book, but maybe we would not be around to answer to that name. But, on second thought, if Christ had set up His earthly kingdom instead of going to the cross, none of our sin debts would have been paid, and none of us would be going to heaven anyway.

When I think of what a "mess" man would have made of God's plan and purpose had he been given a chance, I am made to rejoice over the fact that He does not give chances. God is not a gambler. In Jno. 10:28 He says "I give unto them eternal life." Please note, He does not say I give them a chance on eternal life. It would appear that some Arminian preacher has sold these poor benighted people a chance that God never had anything to do with.

It is true that Peter says in Acts 3:20, "He shall send Jesus Christ." But if these people will read the next verse they will find that He must remain in heaven until all the prophecies concerning this age have been fulfilled. He was preaching the second coming of Christ, but at the same time he was preaching that it would take place at the appointed time. God, through His prophets has told us of many things that are to come to pass during this church age. And please note, He does not say He will bring it to pass unless somebody takes a chance and gums up the works.

I am unable to find any kingdom at all whatever in Acts. In 2:22-24 Peter preaches the death and resurrection of Christ. In 3:15 he does the same thing. In 3:26 he preaches the resurrection. In 4:10 he preaches the death and resurrection. These poor benighted people must be reading between some lines that are not even in the Book.

When these people say the church did not start until about the 8th chapter of Acts they show their gross ignorance of the Scriptures. There was definitely a church in existence in Mt. 18:17. There were about one hundred and twenty names on the church roll before Pentecost, Acts 1:15. On the day of Pentecost there were about three thousand added to this number, Acts 2:41. "And the Lord added to the church daily such as should be saved," Acts 2:47. Could it be that these people are some of the ones who wrest the Scriptures to their own destruction? II Pet. 3:16.



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Answering the question, my opinion is that we have here an example of extreme dispensationalism. As in all cases of unwarranted dispensationalism, they have to distort the Scriptures to seek to uphold their theory. In this case they distort the Scriptures concerning the church. It is absurd to teach that there was no church previous to Acts 8. Jesus started the church during His earthly life as is indicated by Matt. 16:18. In Matt. 19:17, Jesus referring to a question of discipline said to the disciples, "Tell it to the church." Of course they couldn't tell something to a church that didn't exist. On Pentecost we read that about three thousand were "added to the church." Of course they could not have been added to something that did not exist.

My further opinion is that the

message of the apostles through Acts 7 was not a "kingdom message." It was a gospel message, and this is indicated by the large number who believed that gospel and were saved. Were the Jews given another chance — a second chance? No, not a SECOND chance. They were given CHANCES every time they preached to turn to the Messiah and be saved. They were given such chances clear on until Jerusalem was destroyed and the Jews sent into captivity. As individuals they are given the same chance today when they hear the gospel, and some make use of it and are saved.

Yes, the promise of Christ's return was given, and that pro-



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mise still holds good, and we are closer to the fulfillment of that promise than any people have ever been.

Jesus knew when He made His last trip into Jerusalem that the nation would not receive Him. Knowing this, He burst into tears and He foretold the destruction of Jerusalem, the world wide dispersion of the Jews, and the treading down of Jerusalem by the Gentiles "until the times of the Gentiles be fulfilled." His words did not anticipate a special second chance for the Jews, and the bringing in of the kingdom in the near future.

It is true that we must make some dispensational distinctions in studying the Bible, but dispensationalism carried to extremes results in error.

## Place Of Women

(Continued from page 3)  
Church, however it may appear to arise out of Christian understanding and charity, or at least out of chivalry, is in fact but a symptom of arrogant disregard for apostolic authority — a further stage in the Church's departure from apostolicity.

Another argument is derived from the well-known words of Gal 3:28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Does this not imply the Christian equality of women? And does it not entitle them to serve with men in the ordained ministries of the Church? We must remember, however, that the very Apostle who penned these words did not understand them as entitling women to teach or to rule. He explicitly forbade this. To say that the statement "there is neither male nor female" reflects a basic Christian insight, and that the exclusion of women from ecclesiastical office simply indicates a failure to realize its implications (on the part of the very man who enunciated the principle!) is to sacrifice Apostolic authority, and, with it, the very possibility of a normative Christianity! There is neither right nor wrong in theology if Christians are at liberty to criticize Apostles.

Clearly, however, the teaching of this passage is both precious and important. It affirms the priesthood of all believers. Women, no less than men, have access to God through Jesus Christ. They share to the full in the

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## Place Of Women

(Continued from page 4)

privileges of justification, adoption and sanctification. They may have the same assurance of God's love, the same peace of conscience, the same joy in the Holy Spirit. Equally certainly they may serve. That is not open to question. Indeed they must serve. They have their own ministry, their own diaconate, the natural, spontaneous and necessary result of salvation. They are caught up, equally with men, in the logic of redemption — in the sequence: election, salvation, service. In response to the Divine mercy they must present themselves as living and holy sacrifices to God.

Nevertheless, there are important differences between men and women, and these differences are not only physical but intellectual, temperamental and spiritual. They do not exclude women from salvation. We may even agree with Brunner that "woman has a stronger natural affinity to religion than man." Nor do these differences exclude women from the service of God. But they certainly demand that their service be different from that rendered by men. Each must serve with his own equipment; and the premise underlying the Biblical teaching on this subject is that the Creator has not equipped women for positions of authority and initiative in the Churches of Christ. Her constitution, both in its strength and in its weakness, renders it inappropriate that she hold such positions. She has her own diaconate — perhaps in the sight of God it is the most honorable of all — but it is a diaconate which involves neither government nor public teaching. She is forbidden to aspire to these. And having regard to her peculiar graces and to her peculiar weaknesses one cannot but conclude that the proscription arises out of compassion. To require a woman to exercise an authoritative, teaching ministry is like requiring her to sing bass. It is a violation of the order of nature.

The most familiar argument of all is that based on I Cor. 11:5, "every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." Does this not legitimize the public praying and prophesying of women, provided they cover their heads?

We should note, first of all, that, at the most, this permits only praying and prophesying. It does not sanction the exercise of a teaching or a ruling ministry by women. It says nothing to warrant their admission to the ordained diaconate, to the eldership or to the teaching ministry.

Secondly, there is no recorded instance in the New Testament of women praying or prophesying in the Christian assembly. Mention is made more than once of prophetesses, such as Anna (Lk. 2:38) and the daughters of Philip (Acts 21:9). But in no recorded instance do they, or any of their class, deliver their message in the public assembly.

Thirdly, these words must not be isolated from I Cor. 14:34, "Let your women keep silence in the churches." In this latter passage Paul is deliberately facing the question, "May women speak in the churches?" and his negative is direct, unambiguous and categorical. Even apart from the fact of his inspiration it is scarcely possible that so soon after sanctioning the public speaking of women, if indeed he does so, the Apostle would glaringly contradict himself. Some explanation must be found more honourable to his consistency.

It may be, for example, that the praying and prophesying referred to in I Cor. 11:5 did not take place in the public assembly at all. This is the more likely in view of the absence of any clear indication that it is a public act which Paul has in mind. Both in I Cor. 11:34ff, and I Timothy 2:11ff, he leaves us in

no doubt whatever that he is consciously regulating the details of public worship. It is difficult, however, to see what relevance his comments have to private or family worship. Why should the woman be required to cover her head before her own husband and children?

Again, it may be that the prophesying (and perhaps the praying) to which Paul refers were charismatic. In this case the revelation would be given as a sovereign and unpredictable gift, and the recipient, whether male or female, would be exempted from the rules governing the ordinary procedure of the assembly. It might easily lead to an ecstatic condition in which, unthinkingly, the veil was discarded. Such exemption would clearly not be applicable to a non-charismatic age like our own. This argument is hampered, however, by the principle laid down in I Cor. 14:32, "the spirits of the prophets are subject to the prophets." Moreover, the injunction to silence in I Cor. 14:35 is unqualified. It does not appear to admit of any exception.

Yet again, it is possible that praying and prophesying represent in summary the whole act of public worship, and that "any woman praying or prophesying" represents simply her participation in public worship. In this case, the question before the Apostle's mind has nothing to do with the public speaking of women. He is dealing with something that was clearly a matter of serious concern in the early church — the question of female dress. Christian women, distorting the doctrine of Christian liberty, were turning up at public worship dressed in a way that shocked the pagans, and giving rise to the charge that immorality was prevalent among believers. Peter faces this problem in I Peter 3:3-4, where he writes, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart." With specific reference to public worship Paul gives similar directions in I Timothy 2:9, "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair,



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or gold, or pearls, or costly array." This may likewise be the concern in I Cor. 11:5. Women were coming to the assembly with their heads uncovered; which, says the Apostle, "is even all one as if they were shaven." That is, so far as the pagans were concerned, they were prostitutes. This may have been the problem which Paul is facing: Is it right for women to appear in public or to participate in public worship, with their heads uncovered? When he takes up, separately and independently, the other question, May the women speak in the Christian assembly? his reply is an emphatic negative. Let the women be in silence.

Sometimes the case in favour of the admission of women to the teaching and evangelistic ministry amounts to no more than an argument from results. The Lord has blessed the public preaching of women. Their work, witness and resourcefulness have been instrumental in conversion and edification. We ought, therefore — so the argument runs — to extend this ministry and facilitate its exercise.

But such an argument is per-

ilous. It forgets that God may, in His sovereignty, bring good out of evil, and may choose to glorify His name through agencies which He has proscribed. And what would be the result if we were to reverse the argument, and claim that every ministry is illegitimate which, to put it baldly, does not get results? What would then be the status of Isaiah, bitterly lamenting, "Lord, who hath believed our report?"

If we are to judge by results at all, then we must judge by the whole of the results, immediate and ultimate, near and remote. The public preaching of women converts and edifies. But is this all? Does it not also strike immediately at the apostolicity of the Church, infringing the clear injunction, "Let the women be silence?" This infringement affects, of course, only one particular. But will the mood which lies behind it not spread — indeed, has it not beyond all question already spread — from the realm of order to the realm of doctrine, from what is peripheral to what is central?

Again, what is the effect upon the woman herself? upon her modesty? her femininity? her submissiveness? her mental health? And upon her family? Who will fulfill the ministry to husband and children which she has scorned?

Yet again, what will be the long-term effect on purity of doctrine? "The woman was deceived" — does not that mean that, whatever her strength, the woman is not constitutionally fitted to be the asserter, maintainer and defender of the Christian faith?

Similarly, what will be the long-term effects on church-discipline? If her Creator intended her for submissiveness, can the woman hope to cope adequately with a situation requiring assertiveness and assertiveness?

Above all, what of the offence given to the Head of the Church by blatant infringement of His explicit command? If we contravene His ordinances shall we not incur His wrath and displeasure? If we vex His Holy Spirit will He not turn to be our enemy? And then, no matter how spectacular the success of one illicit ministry — or even of several — will that compensate for the declension and apostasy of generations?

There is no reason, then, to modify our earlier conclusions. Women are not to be admitted to any of the ordained ministries of the Church; and in the meetings of the congregation they are to be silent. To many, these statements will seem reactionary. But that is beside the point provided they accurately reflect the mind of the New Testament.

—The Banner Of Truth

## Regeneration

(Continued from page one)

soul. What is the necessary connection between water and the overcoming of sin? I cannot see any connection which can exist between sprinkling, or immersion, and regeneration, so that the one shall necessarily be tied to the other in the absence of faith. Used by faith, had God commanded it, miracles might be wrought; but without faith or even consciousness, as in the case of babes, how can spiritual benefits be connected necessarily with the sprinkling of water? If this be your teaching, that regeneration goes with baptism, I say it looks like the teaching of a spurious Church, which has craftily invented a mechanical salvation to deceive ignorant, sensual, and groveling minds, rather than the teaching of the most profoundly spiritual of all teachers, who rebuked Scribes and Pharisees for regarding outward rites as more important than inward grace.

But it strikes me that a more forcible argument is that the dogma is not supported by facts. Are all persons who are baptized children of God? Well, let us look at the divine family. Let us mark

their resemblance to their glorious Parent! Am I untruthful if I say that thousands of those who were baptized in their infancy are now in our gaols? You can ascertain the fact if you please, by application to prison authorities. Do you believe that these men, many of whom have been living by plunder, felony, burglary, or forgery, are regenerate? If so, the Lord deliver us from such regeneration. Are these villains members of Christ? If so, Christ has sadly altered since the day when He was holy, harmless, undefiled, separate from sinners. Has He really taken baptized drunkards and harlots to be members of His body? Do you not revolt at the supposition? It is a well-known fact that bap-



Only as God's people support us will we be able to continue our written ministry. An offering from you will bless us this day!

tized persons have been hanged. Surely it can hardly be right to hang the inheritors of the kingdom of heaven! Our sheriffs have much to answer for when they officiate at the execution of the children of God, and suspend the members of Christ on the gallows! What a detestable farce is that which is transacted at the open grave, when "a dear brother" who has died drunk is buried in a "sure and certain hope of the resurrection to eternal life," and the prayer that "when we shall depart this life we may rest in Christ, as our hope is that this our brother doth." Here is a regenerate brother, who having defiled the village by constant uncleanness and bestial drunkenness, died without a sign of repentance, and yet the professed minister of God solemnly accords him funeral rites which are denied to unbaptized innocents, and puts the reprobate into the earth in "sure and certain hope of the resurrection to eternal life." If old Rome in her worst days ever perpetrated a grosser piece of imposture than this, I do not read things aright; if it does not require a Luther to cry down this hypocrisy as much as Popery ever did, then I do not even know that twice two make four. Do we find — we who baptize on profession of faith, and baptize by immersion in a way which is confessed to be correct, though not allowed by some to be absolutely necessary to its validity — do we who baptize in the name of the sacred Trinity as others do, do we find that baptism regenerates? We do not. Neither in the righteous nor the wicked do we find regeneration wrought by baptism. We have never met with one believer, however instructed in divine things, who could trace his regeneration to his baptism; and on the other hand, we confess it with sorrow, but still with no surprise, that we have seen those whom we have ourselves baptized, according to apostolic precedent, go back into the world and wander into the foulest sin, and their baptism has scarcely been so much as a restraint to them, because they have not believed in the Lord Jesus Christ. Facts all show that whatever good there may be in baptism, it certainly does not make a man "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," or else many thieves, whoremongers, drunkards, fornicators, and murderers, are members of Christ, the children of God, and inheritors of the kingdom of heaven. Facts, brethren, are dead against this Popish doctrine; and facts are stubborn things.

Yet further, I am persuaded that the performance styled by baptism by the Prayer Book is not at all likely to regenerate and save. How is the thing done?

One is very curious to know when one hears of an operation which makes men members of Christ, children of God, and inheritors of the kingdom of heaven, how the thing is done. It must in itself be a holy thing truthful in all its details, and edifying in every portion. Now, we will suppose we have a company gathered round the water, be it more or less, and the process of regeneration is about to be performed. We will suppose them all to be godly people. The clergyman officiating is a profound believer in the Lord Jesus, and the father and mother are exemplary Christians, and the godfathers and godmothers are all gracious persons. We will suppose this — it is a supposition fraught with charity, but it may be correct. What are these godly people supposed to say. Let us look to the Prayer Book. The clergyman is supposed to tell these people, "Ye have heard also that our Lord Jesus Christ hath promised in His gospel to grant all these things that ye have prayed for: which promise He, for His part, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments." This small child is to promise to do this, or more truly others are to take upon themselves to promise, and even vow that he shall do so. But we must not break the quotation, and therefore let us return to the Book. "I demand therefore, dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?" Answers "I renounce them all." That is to say, on the name and behalf of this tender infant about to be baptized, these godly people, these enlightened Christian people, these who know better, who are not dupes, who know all the while that they are promising impossibilities — renounce on behalf of this child what they find it very hard to renounce for themselves — "all covetous desires of the world and the carnal desires of the flesh, so that they will not follow nor be led by them." How can they harden their faces to utter such a false promise, such a mockery of renunciation before the presence of the Father Almighty? Might not angels weep as they hear the awful promise uttered? Then in the presence of high heaven they profess on behalf of this child that he steadfastly believes the creed, when they know, or might pretty shrewdly judge that the little creature is not yet a steadfast believer in anything, much less in Christ's going down into hell. Mark, they do not say merely that the babe shall believe the creed, but they affirm that he does, for they answer in the child's name, "All this I steadfastly believe." Not we steadfastly believe, but I, the little baby there, unconscious of all their professions and confessions of faith. In answer to the question, "Wilt thou be baptized in this faith?" they reply for the infant, "That is my desire." Surely the infant has no desire in the matter, or at least, no one has been authorized to declare any desires on his behalf. But this is not all, for then these godly, intelligent people next promise on the behalf of the infant, that "he shall obediently keep all God's holy will and commandments, and walk in the same all the days of his life." Now, I ask you, dear friends, you who know what true religion means, can you walk in all God's holy commandments yourselves? Dare you make this day a vow on your own part, that you would renounce the devil (Continued on page 6, column 3)



## Is Your Theology...

(Continued from page one)  
seem to hold to one point of Calvinism. For example:

**Total Depravity** — Many say all parts of man's being has been affected by sin, except his "will." This has escaped corruption or separate.

**Unconditional Election** — God elected those whom He saw would accept Him.

**Limited or definite atonement** — They reject this outrightly!

**Irresistible Grace** — This is usually rejected.

**Perseverance of the Saints** — Instead of saying genuinely converted people will endure to the end by living holy lives, they change it to say that anyone that makes a decision has eternal security or preservation. The sinful are called "carnal" Christians who have not made Christ Lord of their lives or dedicated themselves.

**DOES CALVINISM (5 Point) PREVENT EVANGELISM AND MISSIONARY WORK?**

Many Arminians and Amyraldians put up this "straw man" but apparently they have not read their history books too well. Look-up the following men and see if this be true.

**Amongst Baptists:** John Bunyan, William Carey (missionary), Charles Spurgeon, all the Puritan era Baptists, Haldane, A. Fuller, Gill.

**Others:** Practically all Puritans (except R. Baxter). John Knox, and have you ever read Luther's "Bondage of the Will"? George Whitfield perhaps the world's greatest evangelist, Jonathan Edwards, George Muller who prayed money into his Bristol orphanage, and both renowned Bible translators Wycliffe and Tyndale, and Bishop Ryle, McCheyne.

Have you read how many thousands of preachers and missionaries went out of the Geneva church where Calvin preached eight times a week at (c. 1542 to 1552)? To say Calvinism is not evangelical is a falsehood. (In 10 yrs. 2100 churches were started).

**Recent times:** Canada's greatest Baptist preacher, T. T. Shields was a strict 5 pt. Calvinist, as well as A. W. Pink. Living today is England's two great preachers and writers, namely Martin Lloyd Jones and J. I. Packer.

## Apostasy

(Continued from page one)  
his condemnation; "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:7-12).

The Apostle Peter referring to these "false teachers" calls their work, "damnable heresies," (2 Peter 2:1) and the Apostle John says; "receive them not, neither bid them God speed, for he that biddeth them God speed is partaker of their evil deeds," (2 John v. 10-11). Our Lord when on earth confirmed that the Scriptures are true in every particular; "Sanctify them through Thy Truth, **THY WORD IS TRUTH**," (John 17:17), and to the two disciples on the road to Emmaus Jesus said; "O fools, and slow of heart to believe all that the prophets have spoken" . . . "and beginning at Moses and all the prophets, he expounded unto them all the Scriptures the things concerning Himself." (Luke 24). And to unbelieving Jews, Jesus said, "Search the Scriptures . . . they are they which testify of Me." Would the Son of Living God point to any book as His testimony if any part of it was unreliable? Jesus continues in confirmation of the Scriptures; "For had ye believed

Moses, ye would have believed Me, for he wrote of Me." (See John 5:39-47). The first mention of a Saviour for sinful humanity is found in Genesis 3:15, and thereafter throughout Scripture.

Notwithstanding these clear warnings of Scripture, many church leaders of all denominations are seeking to join together in one Ecumenical Hotch-potch, fostered by the World Council of Churches with strong leanings toward Papal Rome, which church is "grounded upon no warranty of Scripture, but rather repugnant to the Word of God," thus revoking all the blood-bought principles of the Reformation.

A sad event in the history of the Christian Churches occurred on the 11th June 1966, which indicates how rapidly Apostasy is making headway in this fair land of ours, due largely to the spirit of compromise. A ceremony of "Religious Affirmation" was held in St. Martins-in-the-Fields Church, London, in the presence of the Queen and the Duke of Edinburgh, supported by the Bishop of Kensington and prominent Ecclesiastical representatives of Buddhism, Hinduism and Islam. This is surely the ultimate in Ecumenicalism and one wonders what effect it had on our Christian missionaries labouring in lands where these religions predominate. Many nominal Christians and unbelievers will no doubt applaud this and say; "We all worship the same God and this will make for world unity," but Christianity is the only religion having a Saviour, Jesus, and of Him it is written, "neither is there SALVATION in any other, for there is NONE OTHER NAME under heaven given among men, whereby we must be saved." (Acts 4:12).

On May 10th, 1967, "Heads of all the great religions of the world shared in a service at the West London Synagogue in Upper Berkeley Street. They listened to readings from the Koran, holy book of Islam; from the Vedas, the 4000 year old Scriptures of the Hindus, and from the Bible." In the Bible we learn that Apostasy starts with fraternalization with false religions which leads to Idolatry. Oh for a Jeremiah to proclaim anew, "Declare ye among the Nations,



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and publish, and set up a standard saying Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." (Jeremiah 50:2).

"Set up Thy standard Lord, that we who claim a Heavenly birth, May march with Thee to smite the lies that vex Thy groaning earth."

Thomas Hughes

"Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the Living God." (Hebrews 3:12). Apostasy is affecting the education of our children. A recommendation has been made by the Social Morality Council, a body heavily dominated by Roman Catholics and the Humanists, that schools "should study Religions other than Christianity; and that the professionally qualified Re-

ligious Education specialist in a county school need not be a committed Christian." No wonder the youth of today are floundering, not knowing what to believe. Our leaders, religious and political, will have much to answer for in the Day of Judgment.

Mr. Tom Rees, Evangelist, opening a National Campaign called, "Time for TRUTH," at a House of Commons reception on March 25th, 1970 said, "Church Leaders have failed to rally the millions who are against abortion, easy divorce, and other evils. Whether it is Black Magic or Euthanasia or whatever, you can always find a row of gentlemen in dog collars to support the cause. It is time for the churches to take a stand."

It is sad to relate that so many churches can find time for Table Tennis, Beetle Drives, organized football teams, dramas, etc., etc., but little or no time for Bible Study and Prayer Meetings. Luke records of the early Christian church, "They continued steadfastly in the Apostles Doctrine and Fellowship, and in the breaking of bread, and Prayers." (Acts 2:42).

The Apostle Paul exhorts us, "Be ye not unequally yoked together, with unbelievers, for what fellowship hath righteousness with unrighteousness," "and what agreement hath the Temple of God with Idols; for ye are the Temple of the LIVING GOD?" (2 Corinth. 6:14-18).

The Apostle John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15).

Concluding with a note of blessing from Psalm 1, to the Faithful ones.

"Blessed is the man that walketh NOT in the counsel of the ungodly, nor standeth in the way of sinners, but his delight is in the Law of the Lord."



## Regeneration

(Continued from page five)  
and all of his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh? Dare you, before God, make such a promise as that? You desire such holiness, you earnestly strive after it, but you look for it from God's promise, not from your own. If you dare make such vows I doubt your knowledge of your own hearts and of the spirituality of God's law. But even if you could do this for yourself, would you venture to make such a promise for any other person? For the best-born infant on earth? Come, brethren, what say you? Is not your reply ready and plain? There is not room for two opinions among men determined to observe truth in all their ways and words. I can understand a simple, ignorant rustic, who has never learned to read, who does this at the command of a priest and under the eye of a squire. I can even understand persons doing this when the Reformation was in its dawn, and men had newly crept out of the darkness of Popery; but I cannot understand gracious, godly people, standing at the font to insult the all-gracious Father with vows and promises framed upon a fiction, and involving practical falsehood. How dare intelligent believers in Christ to utter words which they know in their conscience to be wickedly aside from truth? When I shall be able to understand the process by which gracious men so accommodate their consciences, even then I shall have a confirmed belief that the God of truth never did and never will confirm a spiritual blessing of the highest order in connection with the utterance of such false promises and untruthful vows. My brethren, does it not strike you that declarations so fictitious are not

likely to be connected with a new birth wrought by the Spirit of truth?

I have not done with this point, I must take another case, and suppose the sponsors and others to be ungodly, and that is no hard supposition, for in many cases we know that godfathers and parents have no more thought of religion than that idolatrous hollowed stone around which they gather. When these sinners have taken their places, what are they about to say? Why, they are about to make the solemn vows I have already recounted in your hearing! Totally irreligious they



Many do not know about TBE. If you love it, others too might like it. Show your thankfulness — send it to someone else today!

are, but yet they promise for the baby what they never did, and never thought of doing for themselves — they promise on behalf of this child, "that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments." My brethren, do not think I speak severely here. Really I think there is something here to make mockery for devils. Let every honest man lament, that ever God's Church should tolerate such a thing as this, and that there should be found gracious people who will feel grieved because I, in all kindness of heart, rebuke the atrocity. Unregenerate sinners promising for a poor babe that he shall keep all God's holy commandments which they themselves wantonly break every day! How can anything but the long suffering of God endure this? What! not speak against it? The very stones in the street might cry out against the infamy of wicked men and women promising that another should renounce the devil and all his works, while they themselves serve the devil and do his works with greediness! As a climax to all this, I am asked to believe that God accepts that wicked promise, and as the result of it, regenerates that child. You cannot believe in regeneration by this operation, whether saints or sinners are the performers. Take them to be godly, then they are wrong for doing what their conscience must condemn; view them as godly, and they are wrong for promising what they know they cannot perform; and in neither case can God accept such worship, much less infallibility append regeneration to such a baptism as this.

But you will say "Why do you cry out against it?" I cry out against it because I believe that baptism does not save the soul, and that the preaching of it has a wrong and evil influence upon men. We meet with persons who, when we tell them that they must be born again, assure us that they were born again when they were baptized. The number of these persons is increasing, fearfully increasing, until all grades of society are misled by this belief. How can any man stand up in his pulpit and say "Ye must be born again" to his congregation, when he has already assured them, by his own "unfeigned assent and consent" to it, that they are themselves, every one of them, born again in baptism. What is he to do with them? Why, my dear friends, the gospel then has no voice; they have rammed this ceremony down its throat and it cannot speak to rebuke sin. The man who has been baptized or sprinkled says, "I am saved, I am a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Who are you, that you should rebuke me? Call me to repentance? Call me to a new

life? What better life can I have? for I am a member of Christ — a part of Christ's body. What! rebuke me? I am a child of God. Cannot you see it in my face? No matter what my walk and conversation is, I am a child of God. Moreover, I am an inheritor of the kingdom of heaven. It is true, I drink and swear, and all that, but you know I am an inheritor of the kingdom of heaven, for when I die, though I live in constant sin, you will put me in the grave, and tell everybody that I died "in sure and certain hope of the resurrection to eternal life."

Now, what can be the influence of such preaching as this upon our beloved England? Upon my dear and blessed country? What but the worst of ills? If I loved her not, but loved myself most, I might be silent here, but loving England, I cannot and dare not; and having soon to render an account before my God, whose servant I hope I am, I must free myself from this evil as well as from every other, or else on my head may be the doom of souls.

Here let me bring in another point. It is a most fearful fact, that in no age since the Reformation has Popery made such fearful strides in England as during the last few years. I had comfortably believed that Popery was only feeding itself upon foreign subscriptions, upon a few titled perverts, and imported monks and nuns. I dreamed that its progress was not real. In fact, I have often smiled at the alarm of many of my brethren at the progress of Popery. But, my dear friends, we have been mistaken, grievously mistaken. If you will read a valuable paper in the magazine called "Christian Work," those of you who are not acquainted with it will be perfectly startled at its revelations. This great city is now covered with a network of monks, and priests, and sisters of mercy, and the conversions made are not by ones or twos, but by scores, till England is being regarded as the most hopeful spot for Romish missionary enterprise in the whole world; and at the present moment there is not a mission which is succeeding to anything like the extent which the English mission is. I covet not their money, I despise their sophistries, but I marvel at the way in which they gain their funds for the erection of their ecclesiastical buildings. It really is an alarming matter to see so many of our countrymen going off to the superstition which as a nation we once rejected, and which it was supposed we should never again receive. Popery is making advance such as you would never believe, though a spectator should tell it to you. Close to your very doors, perhaps even in your own houses, you may have evidence ere long of what a march Romanism making. And to what is it to be ascribed? I say, with every ground of probability, that there is no marvel that Popery should increase when you have two things to make it grow: first of all, the falsehood of those who profess a faith which they do not believe, which is quite contrary to the honesty of the Romanist, who does through evil report and good report hold his faith; and then you have, secondly, this form of error known as baptismal regeneration, and commonly called Puseyism, which is not only Puseyism, but Church-of-Englandism, because it is in the Prayer Book, as plainly as words can express it — you have this baptismal regeneration preparing stepping-stones to make it easy for men to go to Rome. I have but to open my eyes a little to foresee Romanism rampant everywhere in the future, since its germs are spreading everywhere in the present. In one of our courts of legislature but last Tuesday, the Lord Chief Justice showed his superstition, by speaking of "the risk of the calamity of children dying unbaptized!" Among Dissenters you see a veneration for structures, a modified belief in the sacredness of places, which is all idol-

(Continued on page 7, column 1)



## Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

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Elder William C. Burket  
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Farmington, N. M. 87401

## Regeneration

(Continued from page 6)

atry; for to believe in the sacredness of anything but of God and of His own Word, is to idolize, whether it is to believe in the sacredness of the men, the priests, or in the sacredness of the bricks and mortar, or of the fine linen, or what not, which you may use in the worship of God. I see this coming up everywhere, a belief in ceremony, a resting in ceremony, a veneration for altars, fonts, and Churches — a veneration so profound that we must not venture upon a remark, or straightway of sinners we are chief. Here is the essence and soul of Popery, peeping up under the garb of a decent respect for sacred things. It is impossible but that the Church of Rome must spread, when we who are the watch-dogs of the fold are silent, and others are gently and smoothly turning the road, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. Do not talk to me of mild and gentle men, of soft manners and squeamish words, we want the fiery Knox, and even though his vehemence should "ding our pulpits into blads," it were well if he did but rouse our hearts to action. We want Luther to tell men the truth unmistakably, in homely phrase. The velle has got into our ministers' mouths of late, but we must unrobe ourselves of soft raiment, and truth must be spoken, and nothing but truth; for of all lies which have dragged millions down to hell, I look upon this as being one of the most atrocious — that in a Protestant Church there should be found those who swear that baptism saves the soul. Call a man a Baptist, or a Presbyterian, or a Dissenter, or a Churchman, that is nothing to me — if he says that baptism saves the soul, out upon him, out upon him, he states what God never taught, what the Bible never laid down, and what ought never to be maintained by men who profess that the Bible, and the whole Bible, is the religion of Protestants.

I have spoken thus much, and there will be some who will say — spoken thus much bitterly. Very well, be it so. Physic is often bitter, but it shall work well, and the physician is not bitter because his medicine is so; or if

he be accounted so, it will not matter, so long as the patient is cured; at all events, it is no business of the patient whether the physician is bitter or not, his business is with his own soul's health. There is the truth, and I have told it to you; and if there should be one among you, or if there should be one among the readers of this sermon when it is printed, who is resting on baptism, or resting upon ceremonies of any sort, I do beseech you, shake off this venomous faith into the fire as Paul did the viper which fastened on his hand. I pray you do not rest on baptism.

"No outward forms can make you clean,  
The leprosy lies deep within."

I do beseech you to remember that you must have a new heart and a right spirit, and baptism cannot give you these. You must turn from your sins and follow after Christ; you must have such a faith as shall make your life holy and your speech devout, or else you have not the faith of God's elect, and into God's kingdom you shall never come. I pray you never rest upon this wretched and rotten foundation, this deceitful invention of anti-christ. O, may God save you from it, and bring you to seek the true rock of refuge for weary souls.

I come with much brevity, and I hope with much earnestness, in the second place, to say that FAITH IS THE INDISPENSABLE REQUISITE TO SALVATION. "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Faith is the one indispensable requisite for salvation. This faith is the gift of God. It is the work of the Holy Spirit. Some men believe not on Jesus; they believe not, because they are not of Christ's sheep, as He Himself said unto them; but His sheep hear His voice: He knows them and they follow him: He gives to them eternal life, and they shall never perish, neither shall any pluck them out of His hand. What is this believing? Believing consists in two things: first there is an accrediting of the testimony of God concerning His Son. God tells you that His Son came into the world and was made flesh, that He lived upon earth for men's sake, that after having spent His life in holiness He was offered up a propitiation for sin, that upon the cross He there and then made expiation — so made expiation for the sins of the world that "Whosoever believeth in him shall not perish, but have everlasting life." If you would be saved, you must accredit this testimony which God gives concerning His own Son. Having received this testimony, the next thing is to **confide in it** — indeed here lies, I think, the essence of saving faith, to rest yourself for eternal salvation upon the atonement and the righteousness of Jesus Christ, to have done once for all with all reliance upon feelings or upon doings, and to trust in Jesus Christ and in what He did for your salvation.

This is faith, receiving of the truth of Christ: first knowing it to be true, and then acting upon that belief. Such a faith as this — such real faith as this makes the man henceforth hate sin. How can he love the thing which made the Saviour bleed? It makes him live in holiness. How can he but seek to honour that God who has loved him so much as to give His Son to die for him. This faith is spiritual in its nature and effects; it operates upon the entire man; it changes his heart, enlightens his judgment, and subdues his will; it subjects him to God's supremacy, and makes him to receive God's Word as a little child willing to receive the truth upon the *ipse dixit* of the divine One; it sanctifies his intellect, and makes him willing to be taught God's Word; it cleanses within; it makes clean the inside of the cup and platter, and it beautifies without; it makes clean the exterior conduct and the inner motive, so that the man, if his faith be true and real, becomes henceforth another man to what he ever was before.

Now that such a faith as this should save the soul is, I believe,

reasonable; yea, more, it is certain, for we have seen men saved by it in this very house of prayer. We have seen the harlot lifted out of the Stygian ditch of her sin, and made an honest woman; we have seen the thief reclaimed; we have known the drunkard in hundreds of instances to be sobered; we have observed faith to work such a change, that all the neighbours who have seen it have gazed and admired, even though they hated it; we have seen faith deliver men in the hour of temptation, and help them to consecrate themselves and their substance to God; we have seen, and hope still to see yet more widely, deeds of heroic consecration to God and displays of witness-bearing against the common current of the times, which have proved to us that faith does affect the man, does save the soul. My hearers, if you would be saved, you must believe in the Lord Jesus Christ. Let me urge you with all my heart to look nowhere but to Christ crucified for your salvation. Oh! if you rest upon any ceremony, though it be not baptism — if you rest upon any other than Jesus Christ, you must perish, as surely as this Book is true. I pray you believe not every spirit, but though I, or an angel from heaven, preach any other doctrine than this, let him be accursed, for this, and this alone is the soul-saving truth which shall regenerate the world — "He that believeth and is baptized shall be saved." Away from all the tag-rags, wax candles, and millenary of Puseyism away from all the gorgeous pomp of Popery! away from the fonts of Church-



We pray that this Thanksgiving may be a special thanksgiving in your life for the many blessings of an Almighty sovereign God.

of-Englandism! we bid your turn your eyes to that naked cross, where hangs as a bleeding man the Son of God.

"None but Jesus, none but Jesus  
Can do helpless sinners good."

There is life in a look at the crucified; there is life at this moment for you. Whoever among you can believe in the great love of God towards man in Christ Jesus, you shall be saved. If you can believe that our great Father desireth us to come to Him — that He panteth for us — that He calleth us every day with the loud voice of His Son's wounds; if you can believe now that in Christ there is pardon for transgressions past, and cleansing for years to come; if you can trust Him to save you, you have already the marks of regeneration. The work of salvation is commenced in you, so far as the Spirit's work is concerned: it is finished in you so far as Christ's work is concerned. O, I would plead with you — lay hold on Jesus Christ. This is the foundation: build on it. This is the rock of refuge: fly to it. I pray you fly to it now. Life is short: time speeds with eagle's-wing. Swift as the dove pursued by the hawk, fly, fly poor sinner, to God's dear Son; now touch the hem of His garment; now look into that dear face, once marred with sorrows for you; look into those eyes, once shedding tears for you. Trust Him, and if you find Him false, then you must perish; but false you never will find Him while this word standeth true, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." God give us this vital, essential faith, without which there is no salvation. Baptized, re-baptized, circumcised, confirmed, fed upon

sacraments, and buried in consecrated ground — ye shall all perish except ye believe in Him. The word is express and plain — "he that believeth not shall be damned;" for him there is nothing but the wrath of God, the flames of hell, eternal perdition. So Christ declares, and so must it be.

But now to close, there are some who say, "Ah! but baptism is in the text; where do you put that?" That shall be another point and then we have done.

THE BAPTISM IN THE TEXT IS ONE EVIDENTLY CONNECTED WITH FAITH. "He that believeth and is baptized shall be saved." It strikes me, there is no supposition here, that anybody would be baptized who did not believe; or, if there be such a supposition, it is very clearly laid down that his baptism will be of no use to him, for he will be damned, baptized or not, unless he believes. The baptism of the text seems to me — my brethren, if you differ from me I am sorry for it, but I must hold my opinion and out with it — it seems to me that baptism is connected with, nay, directly follows belief. I would not insist too much upon the order of the words, but for other reasons, I think that baptism should follow believing. At any rate it effectually avoids the error we have been combating. A man who knows that he is saved by believing in Christ does not, when he is baptized, lift his baptism into a saving ordinance. In fact, he is the very best protester against that mistake, because he holds that he has no right to be baptized until he is saved. He bears a testimony against baptismal regeneration in his being baptized as professedly an already regenerate person. Brethren, the baptism here meant is a baptism connected with faith, and to this baptism I will admit there is very much ascribed in Scripture. Into that question I am not going; but I do find some very remarkable passages in which baptism is spoken of very strongly. I find this — "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I find as much as this elsewhere; I know that believer's baptism itself does not wash away sin, yet it is so the outward sign and emblem of it to the believer, that the thing visible may be described as the thing signified. Just as our Saviour said — "This is my body," when it was not His body, but bread; yet, inasmuch as it represented His body, it was fair and right according to the usage of language to say, "Take, eat, this is my body." And so, inasmuch as baptism to the believer representeth the washing of sin — it may be called the washing of sin — not that it is so, but that it is to saved souls the outward symbol and representation of what is done by the power of the Holy Spirit, in the man who believes in Christ.

What connection has this baptism with faith? I think it has just this, **baptism is the avowal of faith**; the man was Christ's soldier, but now in baptism he puts on his regimentals. The man believed in Christ, but his faith remained between God and his own soul. In baptism he says to the baptizer, "I believe in Jesus Christ;" he says to the Church, "I unite with you as a believer in the common truths of Christianity;" he saith to the onlooker, "Whatever you may do, as for me, I will serve the Lord." It is the avowal of his faith.

Next, we thing baptism is also to the believer a **testimony of his faith**; he does in baptism tell the world what he believes. "I am about," saith he, "to be buried in water. I believe that the Son of God was metaphorically baptized in suffering: I believe he was literally dead and buried." To rise again out of the water sets forth to all men that he believes in the resurrection of Christ. There is a showing forth in the Lord's Supper of Christ's death, and there is a showing forth in baptism of Christ's burial and resurrection. It is a type, a sign, a symbol, a mirror to the world: a looking-glass in which religion is as it were reflected. We say to

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
Koroba Free Bag, via Mendi Territory, Papua, New Guinea

the onlooker, when he asks what is the meaning of this ordinance. "We mean to set forth our faith that Christ was buried, and that He rose again from the dead, and we avow this death and resurrection to be the ground of our trust."

Again, baptism is also **Faith taking her proper place**. It is, of course, one of her first acts of obedience. Reason looks at baptism, and says, "Perhaps there is nothing in it; it cannot do me any good." "True," says Faith, "and therefore will I observe it. If it did me some good my selfishness would make me do it, but inasmuch as to my sense there is no good in it, since I am bidden by my Lord thus to fulfil a righteousness, it is my first public declaration that a thing which looks to be unreasonable and seems to be unprofitable, being commanded by God, is law to me. If my Master had told me to pick up six stones and lay them in a row I would do it, without demanding of Him, 'What good will it do?' Cui bono? is no fit question for soldiers of Jesus. The very simplicity and apparent uselessness of the ordinance should make the believer say, 'Therefore I do it because it becomes the better test to me of my obedience to my Master.' When you tell your servant to do something, and he cannot comprehend it, if he turns round and says, 'Please, sir, what for?' you are quite clear that he hardly understands the relation between master and servant. So when God tells me to do a thing, if I say, 'What for?' I cannot have taken the place which Faith ought to occupy, which is that of simple obedience to whatever the Lord hath said. Baptism is commanded, and Faith obeys because it is commanded, and thus takes her proper place.

Once more, **baptism is a refreshment to Faith**. While we are made up of body and soul as we are, we shall need some means by which the body shall sometimes be stirred up to co-work with the soul. In the Lord's Supper my faith is assisted by the outward and visible sign. In the bread and in the wine I see no superstitious mystery, I see nothing but bread and wine, but that bread and wine I do see to

(Continued on page 8, column 4)



# My Impressions...

## CONCERNING THE LABOR DAY WEEK-END CONFERENCE AT CALVARY BAPTIST CHURCH OF ASHLAND, KENTUCKY

### THINKS CONFERENCE GETS BETTER YEARLY

This has been a truly marvelous Bible Conference. Each one seems to be better somehow than the last, and I was very much blessed by this one. We have had such great fellowship with one another. The sermons were marvelous.

Laura Faye Rice  
Ashland, Ky.

### THINKS NON-ATTENDERS MISSED A BLESSING

I have enjoyed the Bible Conference this Labor Day week-end greatly. The songs and preaching were wonderful. The ones who didn't come sure missed a great deal of good preaching.

Rita Pyle  
South Point, Ohio

### PRAISES GOD FOR HER FIRST CONFERENCE

How I praise the Lord that in His providence, I had the opportunity of attending my first Bible Conference! Words cannot express the spiritual blessings I received from each speaker on "What the Bible Teaches" of so

many varied subjects. The beautiful music, singing, fellowship with such wonderful Christians, the clean rooms and well-planned delicious food was such a blessing, too. May the Lord richly bless Calvary Baptist Church and the pastor and Mrs. Gilpin and everyone that had a part in making this Conference enjoyable.

Mrs. John James,  
Rocky Mount, N.C.

### GREATLY BLESSED BY WONDERFUL PREACHING

This is my second year and oh what a blessing I have had from the wonderful preaching, and the true Word of our Saviour Jesus Christ. Bro. Gilpin, may the good Lord give you strength and means to continue the conference. God bless and watch over you.

Dewey Hart, Sr.  
Barberton, Ohio

### HEARD GREAT MESSAGES FROM GOD'S WORD

I thank God for this conference. It has been a real blessing to my heart, having heard some great messages from God's precious Word, which was spiritual

food to my soul. God's name has been exalted, through the preached Word. The fellowship was wonderful. I'm looking forward to 1971, if our Blessed Lord delays His coming.

Elder Lawrence Baker  
Union, Ohio

### WONDERFUL — LIKE JESUS IS

The Conference is "wonderful" just like my Lord Jesus Christ is. I thank God I was able to attend the Conference.

Ron McClain,  
Beaverton, Mich.

### CALVARY BAPTISTS, THE SOURCE OF MANY BLESSINGS

Truly another grand experience in the Lord. The Calvary Baptist Church is the source of many blessings and one of the highlights in my life. Thank you so much.

Imogene Farnham  
Noblesville, Ind.

### THANKFUL FOR A GLORIOUS EXPERIENCE

Thanks to Calvary Baptist Church and all who had to do with this glorious experience in God's Word.

Elder Richard Farnham  
Noblesville, Ind.

### ENJOYED CONFERENCE AND WAS BLEST

This is my very first conference. I have really enjoyed the fellowship with God's people, and also all of the sermons. The Lord has blessed me with this conference. If it is the Lord's will I will return next year.

Mrs. Betty McGhee  
Brook Park, Ohio

### FIRST CONFERENCE AND PLANS TO RETURN

This is the first time I have been to a Bible Conference. I have enjoyed most of the speakers, and I plan to come back next year.

Rick McGhee  
Brook Park, Ohio

### CONFERENCE INCREASES IN QUALITY AND GROWTH

Once again the Conference has increased in its quality and in spiritual growth. This is always a great blessing to those of us who come to give and receive that which God has for us.

Eld. Joe Shelnett  
Benton Arkansas

### FELT HOLY SPIRIT WAS PRESENT

I felt the Holy Spirit was here at the Bible Conference. I enjoyed the fellowship with brothers and sisters in Christ. I enjoyed especially Bro. Langford's message. I think that the meals were great. The singing was wonderful. I hope we can come back next year.

Jimmy Schafer,  
Houston, Texas

### HOPES TO RETURN NEXT YEAR

I enjoyed the Conference very much. I enjoyed the sleeping quarters very much and the food. I heard some very good singing and preaching and I hope to come back next year.

Sandra Jackson,  
Lexington, Ky.

### A GREAT CHANNEL OF BLESSINGS

This Bible Conference is the greatest channel of blessings—a refreshing of the Sovereign God to all His people. His truths fill my heart and comforts my soul. Thank God we are in good hands with Christ as our Redeemer. His comforting Word

fills our craving appetite and exalts Christ and puts man on his knees, where he rightly belongs. I believe this year's conference has done me more good than ever before. This conference is more like a commentary, it all hinges together for God's glory. It teaches more Bible than a three-year course at most seminaries.

Elder W. V. Murray  
Bristol, Virginia

### NO BETTER WAY TO HONOR CHRIST

I am sure that no better way could be found to bring glory and honor to Christ our Saviour than the method used at this Conference. I found it to be spiritually uplifting and enlightening. I would heartily recommend it to any or all that are interested in God's truths.

Mrs. Curtis Chadwick,  
Wayne, W. Va.

### A WONDERFUL CONFERENCE

I have really enjoyed this Bible Conference. The preaching and singing were just wonderful. It has truly been a wonderful Bible Conference.

Renee Hobbs,  
McDermott, Ohio

### Regeneration

(Continued from page seven)  
my faith an assistant. Through the sign my faith sees the thing signified. So in baptism there is no mysterious efficacy in the baptism or in the water. We attach no reverence to the one or to the other, but we do see in the water and in the baptism such an assistance as brings home to our faith most manifestly our being buried with Christ, and our rising again in newness of life with him. Explain baptism thus, dear friends, and there is no fear of Popery rising out of it. Explain it thus, and we cannot suppose any soul will be led to trust to it; but it takes its proper place among the ordinances of God's house. To lift it up in the other way, and say men are saved by it — ah! my friends, how much of mischief that one falsehood has done and may do, eternity alone will disclose. Would to God another George Fox would spring up in all his quaint simplicity and rude honesty to rebuke the idol-worship of this age; to rail at their holy bricks and mortar, holy lecterns, holy altars, holy surplices, right reverend fathers, and I know not what. These things are not holy. God is holy; His truth is holy; holiness belongs not to the carnal and the material, but to the spiritual. O that a trumpet-tongue would cry out against the superstition of the age. I cannot, as George Fox did, give up baptism and the Lord's Supper, but I would infinitely sooner do it, counting it the smaller mistake of the two than perpetrate and assist in perpetrating the uplifting of baptism and the Lord's Supper out of their proper place. O my beloved friends, the comrades of my struggles and witnessings, cling to the salvation of faith, and abhor the salvation of priests. If I am not mistaken, the day will come when we shall have to fight for a simple spiritual religion far more than we do now. We have been cultivating friendship with those who are either unscriptural in creed or else dishonest, who either believe baptismal regeneration, or profess that they do, and swear before God that they do not. The time is come when there shall be no more truce or parley between God's servants and time-servers. The time is come when those who follow God must follow God, and those who try to trim and dress themselves and find out a way which is pleasing to the flesh and gentle to carnal desires, must go their way. A great winnowing time is coming to God's saints, and we shall be clearer one of these days than we now are from union with those who are upholding Popery, under the pretence of teaching

Protestantism. We shall be clear, I say, of those who teach salvation by baptism, instead of salvation by the blood of our blessed Master, Jesus Christ. O may the Lord gird up your loins. Believe me, it is no trifle. It may be that on this ground Armageddon shall be fought. Here shall come the great battle between Christ and His saints on the one hand, and the world, and forms, and ceremonies, on the other. If we are overcome here, there may be years of blood and persecution, and tossing to and fro between darkness and light; but if



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we are brave and bold, and flinch not here, but stand to God's truth, the future of England may be bright and glorious. O for a truly reformed Church in England, and a godly race to maintain it! The world's future depends on it under God, for in proportion as truth is marred at home, truth is maimed abroad. Out of any system which teaches salvation by baptism must spring infidelity, an infidelity which the false Church already seems willing to nourish and foster beneath her wing. God save this favoured land from the brood of her own established religion. Brethren, stand fast in the liberty where-with Christ has made you free, and be not afraid of any sudden fear nor calamity when it cometh, for he who trusteth to the Lord, mercy shall compass him about, and he who is faithful to God and Christ shall hear it said at the last, "Well done, good and faithful servant, enter thou into the joy of the Lord." May the Lord bless this word for Christ's sake.

### Thanksgiving

(Continued from page one)  
we have had with our readers across the nation.

I am sure that THE BAPTIST EXAMINER has been of untold spiritual blessing to many who have read it through the last year. The letters we have received are mute testimony to this fact. How we do thank God for the many, many encouraging and inspiring letters that have come across my desk within the past twelve months.

I must say though that we have had the hardest year financially that The Baptist Examiner has had in a long time. This is much in contrast to 1969. Yet, frankly speaking, we have had a hard time surviving the past 12 months. Our obligations have grown greater with each issue we have put out. Yet with all we are glad to have sent the paper your way and now we are calling on you for your assistance. I am trusting that God gives us a Thanksgiving offering that will wipe out our deficit of the past several months and thus give us a new lease on life. To do so will require the superlative in giving on the part of each of our readers. We need the greatest Thanksgiving offering this year that we have ever needed, and we are asking God to put it on the hearts of each of our readers to thus support us.

If you have been blessed, then be a blessing to us with your gift — the biggest one possible — and we will try to continue to be a spiritual blessing to you. Use the enclosed postage free envelope and get it in the mail to us as speedily as possible.

We wish you a most thankful Thanksgiving and we are asking you to help us to enjoy the same.

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