

# 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

## THE LOCAL CHURCH

(PART II. — BE SURE TO READ LAST WEEK'S ISSUE.)

By JOE WILSON  
 Winston-Salem, N. C.

Now let us look into the book of Ephesians and see what it teaches about the church. We will find that it does not support the universal invisible church theory as the advocates of that theory falsely claim; rather it completely demolishes that false, rotten heresy and teaches precious and needed truth about the Lord's local visible church.

The church in Ephesians is the body of Christ. "And hath put all things under his feet, and gave him to be head over all things to the church which is his body, the fullness of him that filleth all in all." Eph. 1:22, 23. What a wonderful word is this and how it shows the importance of the church and the Lord's attitude toward His church. It is the "fullness of Him"; it is so important to Him that it is as if He wouldn't be complete without His church. Other verses in Ephesians which set forth the church as the body of Christ are 2:16; 4:4, 12, 16.

This is a word which is greatly misunderstood and perverted by the universal invisible advocates. This word is to them one of the major bulwarks of their false theory, and yet no word could have been used which more effectively destroys their heresy. Yea, beloved, the proper understanding of this one word forever destroys the universal invisible heresy, and no man can hold that heresy except by a wilful and deliberate rebellion against the

meaning of this word, inspired by the Holy Spirit to describe the church. A body is most certainly a local visible assembly of parts organized for a purpose. The thoughts of locality, visibility, organization, and purpose inhere in any honest definition of the



ELDER JOE WILSON

word. Now this is what we insist and what the Bible teaches that the church is.

In I Cor. 12, the local church is compared to a human body. If this is an accurate comparison, then certainly the church is local and visible. This chapter in I Cor. speaks of many members, and one body, which is true of every (Continued on page 4, column 5)

OL. 36, No. 44 ASHLAND, KENTUCKY, DECEMBER 2, 1967 WHOLE NUMBER 1513

FAITHFUL MISSIONARY TELLS OF HIS REACTION AFTER . . .

## ONE YEAR IN NEW GUINEA

By FRED W. ROBERTS  
 (New Guinea Missionary)

"To every thing there is a season, and a time to every purpose under the heaven: A time to weep, and a time to laugh; a time to mourn, and a time to dance."—Eccl. 3:14.

These verses are really true as we have seen since being in New Guinea. We have seen times of exceeding joy and times of great trial. At times we have thought there would never be any place for us, but New Guinea, and at other times we have wondered why we ever came in the first place. When we crossed the Brickland River, I thought surely I must have been crazy to have come to New Guinea. At other times when we have just completed services, and everyone seems to be happy we really love New Guinea and the natives.

We have found that the experiences of a missionary are very many and varied. In the last year I have added on a room to

the house Brother Halliman built for us, figuring out each step as I came to it. I enlarged another



ELD. FRED W. ROBERTS

room as well as building a cupboard, some shelves, a bookcase, and a table.

We planted a garden and grew a beautiful crop of weeds. We didn't grow enough other things to make it worth while to waste our time with gardens. I have just planted a small pasture with grass for cattle as we hope to get a calf before long. I don't know if any of the grass seed will come up or not as we had three and a half inches of rain the night I planted the grass — the rain washed all of the seeds away. I am now trying to build a fence around this area. This is another task that I have never seen done before (the fence looks like it, too). I was working on a water tank until Brother Halliman told me he would help me when he returned. I immediately stopped working on it.

As to the condition of the work in general—it is still here. It has suffered to an extent (perhaps by Bro. Halliman's absence), but I think things are running okay. I have averaged preaching about (Continued on page 8, column 3)

## Walking In The Truth

By WAYNE COX  
 Memphis, Tennessee

"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever."

"Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Father of the Father, in truth and love."

"I rejoiced greatly that I found thy children walking in truth, and we have received a commandment from the Father. And now I speak thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another."

"And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

"Look to yourselves, that we not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in

the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." II John 1:1-11.

I want you to notice that expression: "For there are many deceivers entered into the world, who confess not that Christ is come in the flesh." Actually, that expression means "many deceivers have come into the world, who confess not that Christ is COMING in the flesh; look to yourselves that you lose not those things which we have wrought, that we receive a full reward."

Tonight, I want us to examine carefully and prayerfully these eleven verses from the second Epistle of John; therefore, if I were to select a subject for this evening's discussion it would be simply "Walking in the Truth."

I will have to do expository



ELD. WAYNE COX

Bro. Cox has resigned the pastorate of Woodland Terrace Baptist Church, Memphis, Tenn., to give his entire time to evangelism and Bible Conferences. May the Lord abundantly bless him.

preaching this evening; by that I mean I will have to take it verse by verse. I always enjoy listening to this type of preaching, and when the opportunity presents itself, I like to do expository preaching myself. Sometimes an entire epistle revolves around one or two verses or thoughts. Actually, the main thoughts in the lesson before us are TRUTH and DECEIVERS. One is standing opposed to the other.

Old D. L. Moody said one of the greatest sermons he had ever heard was one in which an old country preacher in Scotland read one of these entire epistles, and he spent 40 minutes doing it, only making a few words of comment. So this evening those of you who have your Bibles keep them turned to II John, and let us examine to see what it teaches.

Now let us notice verse one. What would the Apostle John have us to learn? First of all, I want you to notice the Apostle John speaks concerning an "elect lady and her children." In fact, the entire epistle is addressed to a

woman and her children.

Back when I was a young preacher boy I used to read II John and reached the conclusion that the "elect lady" was a church, until one time I finally came face to face with the inevitable fact that, although the church is spoken of in the feminine gender, a church is NOT a MOTHER. A church cannot produce children; she doesn't have children at all; therefore, the epistle cannot refer to a church, but refers to a consecrated woman and her children. The last verse refers to her sister and her children.

I want you to notice in verse one what John actually has to say in the opening phrase to the elect lady and her children. He uses this particular expression, and if you don't notice it carefully you may overlook the meaning. It is speaking concerning the lady and her children: "Them I love in the truth." Not just love them, now, but "them I love in the TRUTH." Verse 2 says he "loved them for the truth's SAKE."

You, no doubt, hear quite often that a saved person is supposed to love all men alike. Now that isn't TRUE. In fact, such a thought as that is ridiculous, and (Continued on page 3, column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE IMMUTABILITY OF CHRIST"

"For I am the Lord, I change not."—Mal. 3:6.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, WITH WHOM IS NO VARIABleness, neither shadow of turning." (James 1:17).

"Jesus Christ THE SAME yesterday, and today, and for ever."—Heb. 13:8.

Thank God there is One who remains the same. As the old song has said:

"Swift to its close ebbs out life's little day;  
 Earth's joys grow dim, its glories pass away;

Change and decay in all around I see;  
 Oh, Thou who changest not, abide with me."

All else changes. In fact, everything else is in a constant state of fluctuation and change.

Our houses change. The great houses, places of worship and cathedrals of today will some day be in ruins. Those who own property realize how rapidly property changes, as there is something in need of repairs constantly.

Our health changes. While one may be enjoying the best of health today, tomorrow that individual may be overcome by

sickness. Even a few hours makes a tremendous difference often in one's health.

Our prosperity changes. I have seen individuals reduced practically to poverty within but a short time, and a few times, — very few in life, I have seen individuals suddenly elevated to a position of financial prosperity.

Even our families change. Children mature and marry and thus the families are changed. Families are often changed by divorce on the part of parents. Of course, death brings the greatest change of all, for it removes children, wives, and fathers alike from the (Continued on page 2, column 1)

### THE TRUTH ABOUT HEAVEN

1. Heaven is a place.

"In my Father's house are many mansions. I go to prepare a place for you." (John 14:2).

2. Our Father is there.

"Call no man father upon the earth; for one is your Father, which is in heaven." (Matt. 23:9)

3. Our Saviour is there. Christ is at God's right hand interceding for us.

"He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25)

4. Our names are there. If we (Continued on page 8, column 1)

### BORN TWICE DIED ONCE

gravestone in a cemetery at Bedford, Mass., carries the following information:

John E. Stanton  
 Born 1844  
 Born again 1915  
 Died 1922

that is sufficient to inform us the spirit and soul of John Stanton are "with the Lord." Have you been born again? If remember the Lord Jesus said: "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of



## 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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## "Immutability"

(Continued From Page One)

family circle. Years ago, H. P. Danks wrote "Silver Threads Among The Gold." His wife was his inspiration and guiding star in the writing of this song. The coming of wealth from this song meant the disruption of his home and brought a complete change as to his family life.

Of course, the styles change. A hundred years ago hoop skirts were in style. Then came the hobble, resulting in shorter lengths, and a complete change in women's clothing. The styles for men's clothes have likewise undergone similar changes, so that the clothes of yesterday do not in any wise at all resemble those of today.

Our friends change. Some of them whom we knew yesterday are working elsewhere and we are thereby separated from them. Others have changed because of service in the armed forces of our country; and, of course, death brings about the greatest change of all as to our friends. When each of us think back over the years gone by to remember our former associates, I'm sure that without an exception we could all heartily sing:

"I'd give the world to see  
That old gang of mine."

Actually, we change, too. It is here that we can notice it most of all. The arms grow tottery; the hair grows thin and gray; the legs grow weak; and the back begins to bend. Yes, we change too in our physical appearance.

All about us there is a change. The seasons change; kingdoms change; the world changes. Jesus acknowledged this when He said: "Heaven and earth shall pass away, but my words shall not pass away." — Mt. 24:35.

However, Jesus Christ remains the same. In the midst of "change and decay" He remains the same.

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Alas, for our changes, but thank God for Him who never changes.

I.

**JESUS DOES NOT CHANGE IN HIS PERSON.** What a contrast this offers to us! We change in our strength, beginning with weakness in childhood, coming on to strength at maturity, and then going back to weakness again. While we change thus as to our strength, Jesus does not change. His strength remains unabated. Listen:

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." — Psa. 110:3.

Furthermore, we change in our knowledge. In childhood, teen age and early maturity, we learn rapidly and are able to adapt the knowledge that we thus learn for efficiency in our lives. Yet as we grow older, our knowledge changes. I have observed very definitely in older folk, that though they may remember the things that happened forty and fifty years ago with accuracy, yet they cannot recall the things that happened even of yesterday. In knowledge we constantly are changing. Yet this is not true with Jesus. He knows all things from the beginning unto the end. With Him there is no change as to knowledge. All events are fore-known by Him. Listen:

"Known unto God are all His works from the beginning of the world." — Acts 15:18.

"For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" — Rom. 8:29,30.

Even we change in our affection for one another. This is apparent by the divorces that are granted day by day in our country. That which appeared to be love, often turns to hate, and friendship often wanes. Our affections for each other are constantly in a state of change. How we rejoice that this is not true with Jesus. Listen:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world, unto the Father, having loved his own which were in the world, he loved them unto the end." — John 13:1.

What a blessed Scripture! How wonderful to know that He loved His disciples unto the end. He loved Simon Peter even though He knew he was going to deny Him. He loved all the disciples even though He knew they were going to be false to Him. Though we change in our affection for one another, His love and affection remains the same.

It is true that we change in our holiness. No one of us ever becomes absolutely holy. Yet there are seasons within the lives of each of us when we attain unto more holiness and more spiritual perfection than at any other time. Still again the Lord seems very far from us and our holiness is dwarfed by sins within our lives. While such a change takes place in our holiness, there is never a change like this in the experience of Jesus. His holiness remains the same. How could it be otherwise since He is purity itself, and since His life is one of absolutely spotless integrity before God. Listen:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." — Heb. 7:26.

Frankly, we change even in our outlook on life. No individual continues long with the same viewpoint as to life. The changes that come to us in our experiences cause us thus to vary, as we have sunshine today and distress tomorrow. Therefore, of necessity we change in our outlook.

With the Lord Jesus Christ,

this is an impossibility. His outlook is always the same. Knowing the end from the beginning, how could it be otherwise? While we may change, it is always with the same viewpoint that Christ looks upon this world.

"Immutable His will

Though dark may be my frame,  
His loving heart is still  
Unchangeably the same.  
My soul through many changes goes,  
His love no variation knows."

Yes, it is true that Jesus does not change in His person. We change in our strength, knowledge, affection for one another, holiness, and outlook on life; yet in each of these particulars, Jesus does not change. Hence, we remind you that in His person Jesus knows no change.

II.

**JESUS DOES NOT CHANGE IN HIS ATTITUDE TOWARD SINNERS.** When He was here in the days of His flesh, His enemies referred to Him as a "friend of sinners." Well thank God, He is still the same.

He came to save sinners. Listen:

"For I am not come to call the righteous, but sinners to repentance." — Mt. 9:13.

"For the Son of man is come to seek and to save that which was lost." — Luke 19:10.

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." I Tim. 1:15.

When He was here, they brought to Him a woman taken in adultery—as her accusers said, "in the very act." Yet, Jesus manifested His love to her in that He said, "Neither do I condemn thee: go and sin no more." (John 8:11).

When the prodigal son went away from home, he wasted his substance in a far country in riotous living. When he came back home, the old father was waiting for him, looking for him, and ready to welcome him home. When he came within seeing distance, the old father ran to meet him. Of course, the father is a picture of God the Father, and therefore the only time we have a picture of God the Father being in a hurry is when this repentant sinner turns again home. Well, as the father received this prodigal son into his arms, so it is that the Lord Jesus Christ receives us. As the prodigal was received, Jesus still receives sinners today. What a blessing that He has never changed in His attitude toward sinners! How wonderful it is to know that He still receives sinners today! As the old song has said:

"Christ receiveth sinful men,  
Even me with all my sin;  
Purged from every spot and stain  
Heaven with Him I'll enter in."

III

While Jesus does not change in His person nor in His attitude toward sinners, **IT IS ALSO MARVELOUS THAT HE DOES NOT CHANGE IN HIS MESSAGE.** His message remains the same. Listen:

"For ever, O Lord, thy word is settled in heaven." — Psa. 119:89.  
"Heaven and earth shall pass away, but my words shall not pass away." — Mt. 24:35.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." — I Pet. 1:23.

The message of Jesus is unlike all sciences, education, and the philosophies of life. Sciences are constantly in a state of change. There is hardly a thing taught in books of science twenty years ago that is accepted now as being true. In the field of education it is the same. Once upon

THE BAPTIST EXAMINER

DECEMBER 2, 1967

PAGE TWO

## The Smokers Lament

I trusted the Lord, accepted His Son  
Then quit my vile habits, all except one.  
I felt that a Christian should clean up his life,  
Abstain from all worldliness, wickedness, strife.  
So I quit playing cards, gave up my beer;  
Quit gambling and dancing in less than a year.

I conquered all these, but one lingers yet  
I can't seem to master that vile cigarette.  
I thought many times I'd just taper off,  
And maybe get rid of that ominous cough.  
So I tapered and suffered but always came back  
From two smokes a day to the usual pack.

I tried all the filters the poison to purge—  
But they all seemed to sharpen that nicotine urge.  
Cigarettes are my master I yield as a slave,  
I'll never be free till I land in the grave.  
What they cost me in money can't compare with my health,  
For life's of more value than all of the wealth.

My lungs are congested, my heartbeat is slow  
I've tried to quit smoking, but one thing I know—  
I'm a slave to old "NICK" drinking life's bitter cup,  
But I cannot somehow give my cigarettes up.  
The curses attend me, they're not just a few  
The children I influence are smoking them, too!

Butts in the ashtray, table and sink—  
Every room in my house is beginning to stink.  
Betty and Tommy and Susie and Jack,  
Each of them daily are smoking a pack.  
This "innocent" habit is keeping me broke,  
Family prayers are impossible in cigarette smoke!

—David A. Beam  
828 Marion  
Springfield, Mo.

a time it was considered a child ought to know his ABC's ere going to school, and now oft times children in the second, third, and fourth grades are not able to recognize individual letters. Once upon a time in the field of education it was thought that a thorough study of the three r's --- reading, 'riting and 'rithmetic --- was all that was necessary. Yet, now the three r's have come to stand for "Rah, Rah, Rah" at an athletic meet.

The philosophies of the world have changed. I have read many of the books of philosophy by Socrates, Plato, Crido, and other philosophers in the days before Jesus, as well as the philosophies of life that have been promulgated since His day. Yet, all of these have changed. Yes, even the philosophy of this present age is vastly different to the philosophies of life even twenty years ago, and the generation just growing up to maturity today is developing an entirely different philosophy toward life than that which has ever been known before.

In most libraries there are thousands of books which are valueless. Ten years ago they were valuable as books pertaining to science, education and philosophy, but today they are worthless. This is not true with the Bible and its message, for it remains the same. There is not one new thought in the field of theology today that is true. In fact, anything new about theology in the past two thousand years is absolutely false. Jesus' message does not change, --- it remains the same. As the prophet has said:

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever." --- Isa. 40:8.

IV

**NEITHER DOES JESUS CHANGE IN HIS PROMISES.** It has been computed that there are better than thirty thousand promises in the Bible. Many of these are promises primarily in behalf of the Jews. Some of them are promises concerning the Gentiles. Some are promises for only the redeemed. Well, regardless of what the promises may be, one fact remains, namely, that Jesus does not change in His promises. The old song has said:

"He will keep His promise to me  
All the way with me He will go;  
He has never broken any promise spoken,  
And will keep His promise know."

There is first of all His promise as to salvation. What a blessed promise it is that He gives of salvation by grace through faith in Himself.

"Verily, verily, I say unto you He that heareth my word, and believeth on him that sent me, shall not come into condemnation." (Continued on page 3, column 1)

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## "Immutability"

(Continued from page two)  
 "everlasting life, and shall come into condemnation; but passed from death unto life."—John 5:24.  
 "Verily, verily, I say unto you, that believeth on me hath everlasting life."—John 6:47.  
 Then there is His promise as to the Bible. I don't worry concerning modernism, infidelity, and other criticism. These can never defeat God's Word. The old Bible will remain when all else has faded and faded from this world. We have His promise that even after this earth has perished, the

Word of God will still endure. Listen:

"Heaven and earth shall pass away, but my words shall not pass away."—Mt. 24:35.

Then there is His promise as to comfort. What a blessing it is that He does not leave us in this world without comfort. There are so many heartaches and so many trials which come to each of us. Oft times our lives are weighted down with sorrows and difficulties from which it appears there can be no escape. What a blessing it is that He has given us a promise of comfort for hours such as these. Listen:

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid."—John 14:27.

Then there is His promise as to protection. No child of God need fear anything, for we have His promise of everlasting protection. It is not necessary that we depend upon ourselves or upon anyone else to take care of us. We have His promise that He will go with us. Truly we do need protection. Many times the Devil arrays the greatest of enemies against us in tremendous forces. Many times the enemies of God's people would seemingly triumph for the time, yet in it all God is ruling and protecting us. We have nothing to fear, for He has said:

"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."—Mt. 28:19, 20.

We have also a marvelous promise as to His church. It is more than wonderful that we do not have any doubt as to the outcome of the church which Jesus built. Though others may perish and come to naught, His church will remain the same. It can never fail. We have His promise in that He has said:

"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."—Mt. 16:18.

Here then are a few of the promises which He has given—promises as to salvation, the continuity of the Bible, comfort and protection for His child, and the perpetuity of His church. How wonderful it is to know that He does not change as to these promises, and that through all eternity it shall ever be thus that His promises shall remain unchanged.

### JESUS DOES NOT CHANGE IN HIS THREATENINGS.

For the redeemed there is the threat of chastisement, for God has repeatedly declared that His believing child would be chastened as a result of sin. Listen:

"If his children forsake my law and walk not in my judgments: If they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psa. 89:30-33.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6.

"For the time is come that judgment must begin at the house of God."—1 Pet. 4:17.

Not one time has God ever abrogated a single word in His threatenings as to chastisement of His children. Through the days gone by from the days of righteous Abel down to the present, God has chastened His own, and His threatenings in our behalf still stand unimpeached.

He likewise has threatened the lost. Not a lost man in this world who has ever read the Bible will doubt the fact that God has held up before him a threat as to eternal punishment in the lake of fire. Jesus Himself declared that it would be better for any individual to enter heaven with only one eye, one hand, or one foot than to be cast into hell with a whole body. Listen:

"And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire."—Mark 9:47.

He has even gone farther in that He has threatened that unsaved religious leaders shall spend their eternity in Hell. Listen:

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many won-

derful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:22, 23.

Then there are His threats concerning the false churches. While we have a promise that the church He built will never fail, He also has made it clear that the false churches of this world are doomed and shall be destroyed. Listen:

"Every plant, which my heavenly Father hath not planted, shall be rooted up."—Matt. 15:13.

These are just a few of the threats which the Lord has made. Yet we need to remember that He has threatened eternal destruction for the lost, chastisement for the redeemed, and that all false churches shall come to naught. Hence, we see that Jesus is immutable—He never changes.

In His person, He knows no change.

He does not change toward sinners.

He does not change in His message.

He does not change in His promise.

He does not change in His threatenings.

### CONCLUSION

Therefore, since He does not change, then each of us ought to be sure that we have our affection set upon Him rather than upon the changing things of time. In other words, we should set our affection upon One who never changes and seek to remove it from the temporal changing things of time.

Likewise, since He does not change, and since you are a Christian, then you ought to try to imitate Him. So many Christ-

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ians change with every wind of doctrine that blows. Paul refers to those who thus change when he wrote:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."—Eph. 4:14.

Too many Christians are like the weather vane changing as the wind may blow. Well, remembering that Jesus does not change, let each Christian seek to imitate Him.

Also, since Jesus is the same, then each Christian should rejoice, for this is a guarantee that we stand secure in Him. What a blessed promise this gives to us as to our security.

"For the gifts and calling of God are without repentance."—Rom. 11:29.

Since He remains the same, therefore He will never repent, He will never change His mind, and accordingly He will never take from us the gifts of faith and repentance and the call which He has extended to us. Our security therefore depends entirely upon the fact that Jesus remains the same.

Finally, since He remains the same, then what a message this is for the lost. Since Jesus is the

(Continued on page 8, column 3)

## Walking ... Truth

(Continued from page one)  
 can only have its birth in the brain of a heretic. Do you think for one moment that I can love YOUR children as much as I love MINE? Do you think that

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I love YOUR wife as much as I do my OWN? Do you think that I can love those NOT walking in the TRUTH as much as I love those who ARE walking in the TRUTH? Absolutely not. And John said he loved them for the truth's SAKE.

You may raise the question this evening: "Brother Pastor, WHAT is the TRUTH, anyway? The Bible has much to say concerning truth, so what is TRUTH?"

In John 18, Pilate asked Jesus the same question: "What is truth?" And Jesus did not even answer Pilate for the simple reason that Jesus, previous to this, had already said, "I am the TRUTH" (John 14:6). And in that immortal, memorable prayer in the Gospel according to John, Jesus speaking concerning believers had this to say: "Sanctify them through thy TRUTH: Thy WORD is TRUTH." (John 17:17).

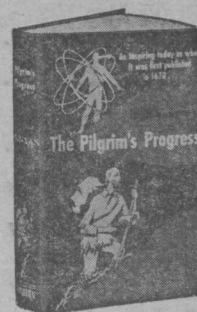
Jesus prayed for believers, not unbelievers; He prayed for BELIEVERS. You know, some people get the idea that Jesus prayed for the world, but in John 17:9, "I pray for them (believers): I pray NOT for the world, but for them thou hast given me; for they are thine." Jesus never prayed for the world; for the simple reason that had Jesus prayed for the world, the whole world without exception would be saved, without the loss of a single one.

You might ask me WHY did not Jesus pray for the world? For the simple reason that had Jesus prayed for the world then everyone without exception would be saved: For God the Father HEARS His Son.

"Then they took the stone away from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee and thou hast HEARD me. And I knew that thou HEAREST (Continued on page 6, column 1)

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# The Baptist Examiner FORUM

Did the Lord make possible these Galileans to speak in all languages — or did He make possible that all these listeners were made to understand the message, given in their own language only? — Acts 2:8.

E. G. COOK

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It would have been a little thing for God to have taken Peter's great sermon and to have caused every person there that day to hear that sermon in his own native language. There is nothing too hard for a God who is God to do. So it is not a matter of what God could do in this case, but rather it is a question of what He did do.

Beginning with verse 15 of Acts I we see the whole church made up of 120 members assembled together for the purpose of ordaining one to take the place of Judas Iscariot. In verse 26 we see that Matthias was numbered with the eleven. Then in 2:1 we are told that "they were all with one accord in one place." I am unable to say whether the "they" in 2:1 includes the entire church, or whether it only included the twelve apostles. But in verse 4 we see that the entire group whether the church or just the apostles "were all filled with the Holy Spirit, and began to speak with (in) other tongues (languages) as the Spirit gave them utterance." The gospel was preached that day in every language represented there.

One man preached to the Par-

thians while another preached to the Medes and so on until every person there was able to hear the gospel preached in his own native language. The fact that the ones who were doing all this preaching were unlearned men made this great miracle all the more impressive. God can take "the weak things of the world to confound the things which are mighty."

This was not the first time God gave people ability to speak in a language that was formerly unknown to them. In Gen. 11:7 we see God causing people to even forget their native language and to speak in a language they had never heard tell of. I am persuaded that God gave whole families a new language until the different families were unable to converse with each other as they tried to build the tower of Babel. Is there anything too hard for God? O what a great God we have! Aren't you glad He is able to do any, and everything He chooses to do?

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It is my belief that there were miracles on both sides, that is, the Apostles were given the ability to speak, and witness to men whose language was diverse from their own, and the multitude were given ability to hear though Peter was speaking in another language.

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." — Acts 2:4.

From this verse it becomes clear, that God did give to His church the gift of speaking in languages, of which they had no knowledge.

"And how hear we every man in our own tongue, wherein we were born?" — Acts 2:8.

From this verse we gather that the multitude was also given ability to hear, for we know that Peter was the principal speaker on that day, yet the people heard and understood, though he was speaking in another tongue. The tongues and languages used by the disciples and heard by the multitude were not some non-recognizable gibberish common to the tongue movement of our day. It was the use of languages of the nations represented at Jerusalem, and which they clearly understood. There were many dialects represented by the audience that listened to the Apostle Peter, yet they all heard in their native tongue. Therefore, there were no unknown tongues spoken on this particular day. In fact, the Bible knows nothing of the unknown tongues such as are practiced by so many people in our time. These gifts of speaking and hearing in different tongues, have long since passed away. On the day of Pentecost these

gifts were given to manifest to all, that the first church was empowered by the Holy Spirit, and this was never repeated.

I had one individual tell me, that unless I spoke in tongues like the Apostles I was sure to go to hell. If it takes speaking in tongues to go to Heaven, I might as well give up any hope of going there. I cannot speak well in the English tongue, much less tongues of which I have no knowledge. But thanks be unto our God, salvation is not dependent upon one speaking in tongues, but rather it is dependent upon the finished work of the Son. Though I cannot speak in tongues (different languages) now, there is coming a time when the Spirit will pour out upon all flesh the power of speaking and hearing with tongues.

"But this is that which was spoken by the prophet Joel." — Acts 2:16.

When Peter started his sermon he explained to the people that what they were witnessing was a type and shadow of what Joel had prophesied regarding the millennium. Joel 2:28-29.

I gather from this that during the millennium, this miracle of speaking and hearing with other tongues will be once more practiced by all the people in the reign of Christ over the earth.

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." — Acts 2:17.

When the Spirit of speaking with tongues was given at Pentecost it was not a permanent gift then, but evidently will become permanent during the reign of Christ on the earth.

While it is true we do not live in a miraculous dispensation such as Pentecost represents, and we no longer receive the miraculous gift of speaking and hearing in other tongues, yet the same powerful Spirit Himself is still with us, working through the church, to bring the elect of all nations to the knowledge of Christ, who alone can save.

ROY  
MASON

Radio Minister

Baptist  
Preacher

Arpeka, Florida



The question here really asks if the miracle was in the SPEAKING or the HEARING. I believe that the miracle was certainly in the speaking.

1—BECAUSE ACTS 2:4 INDICATES THAT THEY SPOKE IN OTHER TONGUES. They did not speak in their own language and have it interpreted to the auditory nerves of listeners as being in their own native tongues. "The Spirit gave them utterance" such that they "began to speak with OTHER tongues." There is no slightest indication that listeners were endowed with some sort of miraculous hearing. I remember reading a large volume written by a noted Dutch theologian, in which he took the position that the miracle was in the hearing of the audience — not in the speaking. I often get disgusted at the findings of "scholarship." Most of such "scholarship" ignores the plain, simple, obvious meaning of Scripture in favor of something laboriously theorized.

2—BECAUSE OTHER SCRIPTURES THAT DEAL WITH "TONGUES" INDICATE THAT THE MIRACLE WAS IN THE SPEAKING NOT IN THE HEARING. And let us remember that the term "unknown" tongue is not in the Scriptures as correctly translated. In the King James the word "unknown" is in italics, which indicates that it was added by the translator. The tongues spoken on Pentecost

were actual, known languages — not unknown jargon.

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This is a very interesting passage of scripture. We have an account of an event that has never been repeated. The reason, of course, is because the Holy Spirit was baptizing the institution of the church. This fulfills the Godhead's work of starting the church. God the Father sent John the Baptist to baptize and prepare the people for the church; God the Son organized it; and God the Holy Spirit endowed it with power from on high. (The Holy Spirit came to the Gentiles one other time to show that they too, were accepted of God, see Acts 10:44-48).

When the Holy Spirit came on with the sound of a mighty rushing wind, the house was filled with this sound. In other words they were immersed in this sound. Cloven tongues that looked like fire came and touched each person there. The third thing that happened was that they spoke in tongues — as the need arose. (See verse 4.)

So many people cannot understand the idea of speaking in tongues. They think that it is some unintelligible gibberish that is supposed to be a language understood only by God. This is not true. I Cor. 12:10 speaks of some having the gift of "divers kinds of tongues" and others the interpretation of tongues. Notice there are different kinds of tongues and interpretations. Obviously, this means languages. Our missionaries are given the gift of learning to speak in tongues (or languages) of the people to whom they are preaching.

I Cor. 14 is dealing with speaking in tongues, and verse 3 tells us that, "... he that prophesieth speaketh unto men to edification, and exhortation, and comfort."

Now what about the brethren at Pentecost? First, let us get the picture of the situation. There were at least 15 to 20 different languages spoken in Jerusalem at this time. (See Acts 2:5-11). The church was being given a special blessing from God. This blessing was announced to the world. How? When the members of the first church spoke about the things of God, every one could hear regardless of the language that they spoke.

I know that some people claim that they spoke in the language of the hearers. Verse 11 does say, "... we do hear them speak in our tongues the wonderful works of God." I do not believe that this means they spoke in the languages. I believe that the people heard them speak in their languages. Verse 6 says, "Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language." "And how hear we every man in our own tongue, wherein we were born?" ... Verse 8 asks the question of how can they hear. This implies a miracle. When Peter preached his sermon, I find no indication that it was interpreted. I believe everyone there understood in their own language, but the Disciples spoke in only one language.

Someone is sure to say that if that is true then people today should be able to do it. Why? God was setting His Church apart on the Day of Pentecost. It isn't necessary for Him to do so now — nor will He. If it were God's will He could do so, but it isn't necessary.

When we must speak another language now, we learn it. I believe God helps us to learn it, but it is part of our work to learn it in order to spread the gospel.

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## The Local Church

(Continued from page one)

local church.

"That there should be no schism in the body; but that the members should have the same care one for another." I Cor. 12:25.

Only in a local church could there be a schism or division and only in a local church could the members exercise the care for one another which this verse enjoins upon us.

"And whether one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it." I Cor. 12:26.

Certainly this can only apply to a local visible church. It simply cannot be true that the suffering or the honoring of a believer in China could affect me in this way, but this is and should be even more true in the local church. The kind and quality and spiritual condition of each member affects the whole body of the local visible church. Each member should realize this and seek spiritual health for the body's sake.

"Now ye are the body of Christ, and members in particular." I Cor. 12:27.

Here we learn that the local visible church at Corinth was a body of Christ, and this is true of each and every true church. Let us consider this thought. What kind of body is it that has (Continued on page 5, column 1)

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PAGE FOUR



## Honey B's Without Stings

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1. BE sober in mind. 1 Peter 1:13.
2. BE holy in character. 1 Peter 1:15, 16.
3. BE pitiful in spirit. 1 Peter 3:8.
4. BE courteous in manner. 1 Peter 3:8.
5. BE imitators in life. 1 Peter 3:11.
6. BE ready in testimony. 1 Peter 3:15.
7. BE watchful in prayer. 1 Peter 4:7.
8. BE humble in soul. 1 Peter 5:8.
9. BE vigilant in watchfulness. 1 Peter 5:8.
10. BE diligent in service. 2 Peter 3:14.

## The Local Church

(Continued from page 4)

Foot in China, a leg in Africa, and an ear in America? You would say that would not in any sense of the word be a body. Neither is the universal invisible church a body and so cannot be the church spoken of in Ephesians.

A body is that through which the head does its work. The church is the body of Christ in that it is that institution which has authorized to do His work

in the world and through which He works. Study the book of Acts. It tells much of the Lord's work in the world in this age. Search and see if the Lord works in this book through a universal invisible body, through individual believers apart from the church, or through His churches and the individuals going out as members of and under the authority of true churches linked by succession with the Jerusalem church started by Christ Himself. No man can carefully study the book of Acts and come away believing in universal churchism, or free-lancism in the Lord's work. He will rather be a church authority man if he bows to the authority of God's Word.

"There is one body" Eph. 1:4.

Immediately the universal invisible heretic will jump on this verse and say "See, I told you there was just one church and all saved people are automatically part of it," but he understands not whereof he speaks. There is a oneness of number and there is a oneness of kind. The oneness here is oneness of kind. Now if you say oneness of number and apply it to baptism in v. 5 you would say that one person baptized one time was all the baptism there was. Then no one else could ever have or need baptism. Of course "one baptism" means one kind of baptism: a baptism that meets all the requirements of God's Word; and that anything else is not baptism at all. Pouring is not baptism, sprinkling is not baptism, infants cannot be baptized, baptism for salvation is not baptism, baptism without church authority is not baptism because there is only one kind of baptism. Therefore "one body" means one kind of body — one Scriptural body — one body bearing the marks of identity as a true body of Christ. This truth destroys all the claims of false churches to be the churches of Christ. According to this verse, there can only be one church recognized as the Lord's church. There is not a Methodist body, a Lutheran body, nor a Holiness body. Yet there is one body. Now Baptist Churches by their history, their doctrines, their practices are identified as the true churches of Christ. I speak of course of sound Baptist Churches and not just anything that calls itself Baptist. If Baptist Churches are true churches, then, because there is "one body," other churches cannot be true churches. If I, as a Baptist, should recognize the validity of the claims of others to be churches of Christ, I would immediately and thereby unchurch myself for there is "one body." Baptist brethren, let us realize that Baptist Churches are the only true churches of Christ, or Baptist churches are not true churches of Christ. There is no alternative for there is "one body." I fear that Baptists little realize what they do when they have union services, swap pulpits and in other ways recognize other groups as churches. God forbid that I ever should put an organization started by man on the level with the true churches started by our Lord Jesus Christ.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of

itself in love." Eph. 4:16.

This verse is one of the greatest descriptions in the Bible of what a local church, as the body of Christ ought to be. Here we see the importance of every member in the body. We see, and oh that we would learn this lesson well — that the increase of the body and the edifying of the body is dependent upon and in proportion to every member supplying the part which God effectually works in and through him to the good of the body. Even our churches greatly fail to realize this. The local church is a body, and as such it has no useless or unnecessary members. Its complete health is dependent upon each member supplying its part to the good of the whole body. Each member faithful in attendance, each member giving tithes and offerings, each member living a holy, separated life, each member using his talents and gifts in the church for the glory of God, each member a witness to the Lord: oh, what a church such would be, and this is what each church ought to be! How such a church would grow and glorify its risen Lord!

The church in Ephesians is the habitation of God through the Spirit.

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are built together for an habitation of God through the Spirit." Eph. 2:21, 22.

Now as the Tabernacle and later the Temple was in a sense the dwelling place of God in the Old Testament history, so in this age the local church in a very

in the eyes of man — is in a real and wonderful way the special dwelling place of our Sovereign Lord. Here is our encouragement to go on. Here is our strength. The Lord is in our midst. Let us think on this. Let this encourage us to be faithful in assembling. The Lord meets with Baptist Churches in a special way. We have a promise from the Lord. We cannot meet in vain. He is with us. This should strengthen us in our God given task. No organization started by man—no matter if it calls itself a church, has this promise. It is a special promise of God to His true churches. "A habitation of God through the Spirit."

The church in Ephesians is the instructor of heavenly "principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Eph. 3:10.

The angels manifest a great interest in the dealings and the ways of God. They are especially interested in the churches of Christ. The angels attend every service of a true church of Christ. They eagerly and intently observe all that takes place. In this verse we learn that the manifold wisdom of God is employed in His dealings with, in and through His church. We cannot describe or understand the manifold wisdom of God, and yet here it is employed in the activities of one of His churches. The world may think the church a weak and contemptible thing but the Spirit-anointed eye can see the wisdom and power of an infinite God in true churches of Christ. Now it is not simply because of their great wisdom, or because of their position as the angels of God, but through the church, that the angels learn of this manifold wisdom of God. The church is their instructor in the things of God. They go to school in the assemblies of the true churches and they learn what they could learn nowhere else.

This certainly should throw more light upon our meetings. This should cause us to conduct ourselves properly, to be sound in our teachings and practices in the church. Oh! what do the angels learn in our services? How the angels must be disappointed at what they see if they attend some churches which wear the name "Baptist." As they look upon the unscriptural practices, and listen to the false doctrines being put forth in many a so-called Baptist pulpit today, how disappointed the angels must be. What effect does our lack of respect, our wrong behavior have upon the angels?

"For this cause ought the woman to have power on her head because of the angels." 1 Cor. 11:10.

Here we see that the angels are especially observing the behavior of the women in the church. Does she shout? Does she teach a mixed class including men? Does she preach or teach the men? Does she lead the singing? Does she testify or in any way speak in the church? The angels are watching. This is one reason the woman ought to wear a covering on her head in the assembly. She was placed in subjection to man. Not just a married woman to her husband, but women in general to men in general. So she should recognize her God appointed place of subjection, willingly accept it, and put a covering on her head as a sign of her acceptance of this truth and her subjection to her husband in particular, and to men in general. Her covering in this verse is not her hair. This is something she ought to do. Her hair is hers naturally and she of necessity has it, but this is a matter of personal obligation, and so refers to another covering over the natural God-given covering. Further, the fact that a man is not to have a covering proves that this does not refer to natural God-given hair, but to a further or second covering. I believe that God will reward any woman who will obey this matter no matter how distasteful it may be to her personally, and that every woman

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who does not do this, will have to answer for it at the Judgment Seat of Christ.

Now we do not make this an issue at our church. We do not refuse to let women come, or be members of our church because of this, and we never will. But I do believe that this is a part of the Word of God and I believe this is the proper interpretation of the matter. You dear women, study and see if this be not true. If I am wrong then it doesn't matter, but if I am right in my understanding of this verse, then it does matter. Remember, ladies, the angels are watching you at your local church, and learning from you. What do they learn?

In the next article we will go into the further teachings of Ephesians on the subject of the church, God willing. Please study this book with reference to this subject.

God bless you all.

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real and precious sense is the dwelling place of God on earth. The words "all the building" in verse 21 should read "every building." Any Greek scholar will admit that this is the meaning of the original, no matter how he seeks to fit it into his universal church theory. The teaching of these two verses is that every true church is a holy temple in the Lord, and then this is applied in particular to the church at Ephesus. So in these verses the church is pictured as a building. Here again the Holy Spirit chooses a word that wars against the universal invisible theory. What is a building? A building is a local visible assembly or parts organized for a purpose. I submit this to any fair minded person as a necessary and adequate definition of a building. A building is not masonry here, lumber scattered over the globe, nails here and yonder. They must be brought together and assembled or put together, and for a purpose. So a church is a local assembly of baptized believers organized for a purpose.

Oh! brethren what a precious, encouraging truth is this. Each and every true church no matter how despised, ridiculed, and persecuted by the world — no matter how small and insignificant



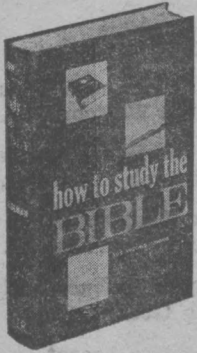
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## Walking ... Truth

(Continued from page 3)  
me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." John 11:41, 42.

Had Jesus, therefore, prayed for the world in John 17 the whole world would be saved, but He didn't pray for the world. He only prayed for those composing the church and those who would be won to Christ thereafter by His church. "I pray NOT for the world," said Jesus, "but I pray for these thou hast GIVEN me OUT of the world, that they might be one as you and I are one." And He also said, "I pray not for these ALONE, but I pray for those who will believe through their word." Thus Christ, the Lord, prayed for believers in every instance, and said, "Sanctify them through thy word; thy WORD is TRUTH."

The truth is therefore the Holy Word of God, the revealed Word of God, the Holy Scriptures — that is the TRUTH. The Bible that I hold in my hand this evening is the TRUTH. This is God's Word; thus, I love you who are in the truth, not OUT of it, but IN the truth. "I love you in the truth," said the Apostle John, "for the truth's sake, and all those who have known the truth, I love them." God didn't command, God didn't demand believers to love those OUT of the truth just as much as we love those who are walking IN the truth.

Notice again: He said, "I rejoice greatly (verse 4) when I saw (or heard, or found) thy children walking in the truth."

You know, there is nothing in

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the world that disturbs, upsets and causes a pastor more grief than finding members of the church of which he is pastor walking out of the truth.

I shall not soon forget several years ago the first church I ever pastored. We were doing fine and the Lord was blessing us. The membership was multiplying, and there came into the community one of those fly-by-night evangelists and got five or six of the more prominent members confused. He confused and misled them, causing no end of trouble. I went to each one personally and reasoned out of the Word of God, and showed them the error of their ways; I pleaded with them to denounce, renounce and divorce themselves from heresy and come back to the truth. No wonder old John said, "I REJOICE greatly when I found thy children walking in the TRUTH."

I tell you, beloved, we live in an age in which truth is despised and abhorred. If you want to make these half-baked Christians mad, and the world mad, if you want to make enemies right and left, just stand for the truth, and that is exactly what you will do when you stand by the truth of God's Word.

The Apostle Paul said to the young preacher boy Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." —II Timothy 4:2-4.

Paul said to Timothy: "Preach the WORD; preach the WORD." That means preach the TRUTH; not something else, not untruth, but "preach the WORD; preach the TRUTH."

I say to the young preacher boys here tonight: regardless whether you are popular, regardless whether or not the world hates you, whether or not these half-baked Christians hate and despise you, stand for the TRUTH and preach it. Paul said to Timothy, "Preach the word, be instant in season, out of season, reprove, rebuke with long suffering and doctrine. For the time will come when they will not endure sound DOCTRINE, but will heap to themselves teachers having itching ears, and shall turn their ears AWAY from the truth."

Brother, you don't have to look far to see that today. People like to have their ears tickled with a doctrine that is good for nothing but to be cast out and trampled under foot by those who love the truth.

"I rejoiced," said John, "when I found thy children walking in the truth."

You know, I am just foolish and old fashioned enough to believe every word that I read in the Book of God. I believe it to be God's Word, God's revelation to mankind. When I read the Word of God, I say to my heart: "This is God's Word: this is God speaking to me, I must accept and believe it."

Now John said, "I rejoice greatly when I found thy children walking in the truth." You know, beloved, truth is that which PURGES men from iniquity. Some men get the idea that man can be saved under just any kind of preaching. Now that isn't so. He might THINK he was saved, but there is nothing in the world that purges men from iniquity but the TRUTH of God.

"By mercy and TRUTH iniquity is purged; and by fear of the Lord men depart from evil." —Proverbs 16:6. Now, the wise man Solomon said, "By mercy and truth iniquity is purged." And David said in Psalm 25:10, "All the paths of the Lord are mercy and truth."

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You say that you are following Jesus. FINE! I hope you are. You may say that you are WALKING in the paths of the Lord. I hope you are, because if you are not, then you are not walking in the paths of TRUTH. But let me tell you something: some people THINK they are walking in the paths of the Lord when they are not, because they are following MAN-MADE doctrines. Thus, the path of the Lord just DOESN'T run in that direction. David said, "ALL the paths of the Lord are mercy and TRUTH."

I tell you, beloved, it is a dangerous thing to trifle with the truth of God. It is a dangerous thing to ignore the plain teachings of God's Word. You are trifling with God when you trifle with His Word.

Notice in the 6th verse of the text how that LOVE and TRUTH go together. You LOVE those who are in the TRUTH and are walking in the truth. Now watch it in verse 6: "And this is LOVE, that we WALK after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it."

This is the truth now. The commandment spoken here does not mean the Ten Commandments, the Law given to Moses, but it means the commandment of Jesus Christ, the doctrine of Jesus, the things that Jesus commanded, Himself. Do you SEE: He said,

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"This is love: walking after his commandments."

You may say, "Oh! Brother Cox, I LOVE the Lord!"

Do you now? Do you know HOW you can prove whether or not you really LOVE the Lord? Sometimes the question is asked: how may I know whether or not I love the Lord? Well, I'll tell you: I John 5:2, 3, "By this we KNOW that we love the children of God, when we love God, and KEEP his commandments; for this is the LOVE of God, that we keep His commandments; and His commandments are not GRIEVOUS."

That is the test of love right there. You KNOW whether or not you love God. The Apostle John said, "This is the LOVE of God, that ye KEEP his commandments, and his commandments are not grievous at all." So you can know whether or not you love God by that.

You may say, "How does LOVE for God and for those walking in the truth come? Is it something that man can generate within himself?"

No! It is through the operation of the Spirit of God. I am going further and say that it is through the direct operation of the Spirit of God upon the human heart. That's what. It is the DIRECT operation of God's Spirit upon the human heart.

"And hope maketh not ashamed; because the LOVE of God is shed abroad in our hearts by the HOLY SPIRIT which is given unto us." —Romans 5:5.

THAT is how love comes to the human heart. That's how God implants LIFE to the human heart, and it emanates therefrom, and reaches out to those who are walking in the truth, NOT those who walk NOT in the truth. He speaks of the commandments He gave from the beginning that we should love one another. One of the distinguishing signs that the

## Do You Practice or Preach?

There is a story of a man who was a doctor of divinity who lived with his son, who was a doctor of medicine. The telephone bell rang one day, and the D. D. answered it. "Is that Dr. \_\_\_\_\_ speaking?" "Yes." "Are you the one who preaches, or the one who practices?"

world can recognize and identify is the love that exists between those walking in the truth.

Do you think the disciples, the ones that composed the church that Jesus established—who were the first members, the first ordained preachers of it, and who formed the nucleus of the Lord's church—do you not think they loved each other? Jesus said, "By this shall all men know that you are my disciples, if you have love one to another."

I want you to notice this other thing: He said, "Many deceivers have entered into the world, but ye should not be moved nor shaken at all because you are builded on the proper foundation: and that foundation is Christ." He lays the proper foundation first, and then warns about false deceivers. Now let us see what the deceivers have to say: "Many deceivers have entered into the world who confess NOT that Jesus Christ is COMING in the flesh." Coming in the flesh, just as He went away.

One of the leading ministers in the city of Memphis told some women (thirty-one of them, to be exact), and all of you would know him if I called his name, he told these women that the Lord will never come back to this earth again. He said that Christ's feet would never touch the ground, that He is gone forever. Now, you know what GOD said—let us be fair with God's Word, beloved. The man who said that was a DECEIVER and an ANTI-CHRIST. Now I didn't say that, the Bible did. Let us read II John 1:7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

Evidently, that preacher failed to read Zechariah 14:4, "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

And he goes on to give the description of the Battle of Armageddon and the judgment of the nations. He said that the Lord's feet would stand on Mount Olivet. Don't TAKE from me the hope of His SECOND coming. He that denies the second coming of Christ is an antichrist and a deceiver. The Lord IS coming back. I tell you He IS. It makes no DIFFERENCE whether or not you are LOOKING for Him, He is coming; and the man who isn't looking for Him to come back is going to be caught naked.

"For them must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that LOOK for him shall he appear the second time without sin unto salvation." —Hebrews 9:26-28.

Paul said that Jesus was coming the second time NOT to bear sins, but in JUDGMENT. "He is coming in flaming fire to take vengeance upon those who obey (believe) not the Gospel of our Lord Jesus Christ" (II Thess. 1:8). Paul said that Christ was to appear the second time unto those that LOOK for Him. Are you LOOKING for Him? Do you BELIEVE He is coming? Or are you going to be taken in by the modernists, those who would destroy

the rapture of the saints and the hope of the saved.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world: LOOKING for that blessed hope and the glorious APPEARING of the great God and our Saviour Jesus Christ." —Titus 2:11-13.

I tell you, beloved, He IS coming; it makes no difference whether or not you are ready, whether or not you are LOOKING for Him, He is coming. Let the modernists stand up and deceive their congregations, He is STILL coming. Let them hold out their hands and say, "No, He is not coming!" But He is STILL coming. The Bible, the Word of God, the Truth, says that He is, and God brands everyone that denies that He is not, God brands him an antichrist and deceiver.

If you are here this evening, and you don't believe the Lord is going to come in the flesh, then you are an antichrist, a deceiver. I don't care who you are. You might be a member of this church or some other church or religious organization, but if you don't believe in the second coming of Christ, if you deny that He is coming back, God says that you are an ANTICHRIST and a DE- (Continued on page 7, column 1)

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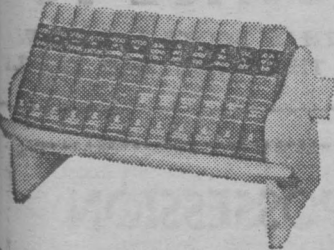
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## Walking ... Truth

(Continued from page 6)

EVER. You may claim to be SOMETHING, but God's Word says that you are NOTHING. Let us go on: John said that we are to "look to ourselves that we receive not those things which we have wrought, but that we receive full reward" (II John 1:8). Do you know HOW a man can lose his rewards? A child of God can become so befuddled, caught in the web of the modernist, and suddenly his belief in the second coming of Christ will be shaken. He listens to the fiery, eloquent appeal of the modernist as he destroys the very foundation upon which Christianity rests, the rap- ture of the saved and the saint's hope. Sometimes Christians sit there and listen intently, and be- fore long they begin to think deep- ly in their hearts, "That man may be right." That's the very moment that God reaches out and takes away that person's rewards, not his LIFE, not his SOUL, but his REWARDS.

Notice in the 9th verse that he is talking about false teachers and receivers: "Whosoever transgres- seth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 1:9). That expression "abideth not" actually means to continue not onward, making up your own doctrine, failing to adhere to the truth of God's Word. "That person," said John, "hath not God."

I'll tell you one thing: I have seen folk that are supposed to be saved that didn't like doctrine. They will say, "I don't like DOC-

TRINE." We live in a world of doctrine. You know, I have my doubts about a man's salvation who doesn't love the doctrines which are based and founded on the Word of God. In fact, the Bible is a doctrinal Book. Thus, you may say, "Brother Cox, I don't like to hear the doctrine." Okay, then what you had BET- TER hear is the Holy Spirit knocking on your door as He con- victs of sin, because he that "goeth not onward in the doctrine of Christ hath not God." I didn't say that, God's Word did, and we agreed to BELIEVE God's Word —did we not?

All right, notice something else: Baptists have slipped so far from the truth they can barely be recognized as Baptists, and be- lieve me, this is a sin, a stench in the nostrils of God. You may say, "Why, Preacher!" But I am tell- ing you the God's honest truth. PULPIT AFFILIATION, I despise it. I don't know of any practice more damaging, more hurtful, in- jurious to the cause of Christ than the practice of "pulpit affiliation." Get some great heretical preacher in your pulpit and let him preach! I don't believe in that. Knowingly, I wouldn't let a man get be- hind this sacred desk who didn't believe the truth of God. I am going further than that and tell you that I don't believe in Baptist preachers swapping pulpits with anybody. I'll tell you that for sure.

You may say, "Oh, Preacher, we are working for the same place." But I'll tell you: I am not WORKING to go anywhere. When God gets ready for me, He will take me. God will TAKE me; I am not working to go anywhere.

"Alright," someone will say, "there are some GOOD folk." I am not talking about their good- ness," but about DOCTRINE. Do you think I would let a man who wasn't a Baptist stand in this pul- pit and confuse and poison the minds of my people? I am a Bapt- ist, woof, warp and filling, up one side and down the other, in- side and outside, top side, and bottom side, too. I tell you I am a Baptist, and amen for that. I don't mean that derogatorily, that I am the only saved person in the world. There are lots of saved folk, but I am still a Baptist. I am a child of God first, and sec- ond, I am a Baptist.

You get it now: Here comes a man preaching salvation by works, with just a little faith in it, and the preacher gets up and says, "Mr. So and So, preach us a sermon." And the man gets up there and preaches a sermon on

salvation by works, the doctrine of apostasy, preaches open com- munion, denies the sovereignty of God, the independency of the local church. Why, I'd DRAG him from the pulpit if he started that!

One time I asked a man to as- sist me in a meeting although I hadn't heard him preach in some- time. I had a little talk with him, and asked him what he believed. I asked him, "Are you REALLY a Baptist, or are you just PLAY- ING at being a Baptist?" He re- plied that he THOUGHT he was a Baptist. I then told him that I heard that he practiced a certain thing in evangelism. He said that he did. I told him then and there that he wasn't going to practice that in the church of which I was pastor. I didn't believe in it, and he was not going to be a deceiver of my people.

You may say, "Why, Preacher, I think you have gone off half- cracked." Well, let us see what the Apostle John had to say about the matter: "If there come any unto you, and bring NOT this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 1:10, 11).

Talk about loving a man who lived in error and heresy! They are not to be loved by those who love the truth. Get this now: He said, "Don't you RECEIVE them, regardless of how eloquent he might be; if he brings not the doctrine, receive him not in your house."

Not only is the "elect lady" not to invite him into her private home, but also into the Lord's house — in the pulpit. Don't let him get up there in the Lord's house and corrupt, corrode, con- taminate God's people; for it is actually possible that even the kingdom of God, which is made up of saved people, can actually become a little contaminated with evil doctrine. Don't let him get in there; don't subject your children to it; neither the children of the kingdom.

You know what, my children are almost grown, but if certain doctrines were brought into my house, I would, just as politely as possible, take the bearer of such doctrines by the seat of the pants and the collar of his coat and show him the door. There are cer- tain doctrines I will just not AL- LOW in my house. I won't let them come into my home to con- taminate my children; and also I will not let them get behind this sacred desk to corrupt the Lord's children here at this place — as long as I am overseer of the flock at this particular place.

One time I saw the evidence of that. I had a cousin who died and went to Hell, because of a hellish, rotten doctrine that damned his soul to Hell. You ask me how I know he went to Hell? Well, any- one who doesn't believe in Christ, and is trusting in ANYTHING else or ANYONE else other than the finished work of Christ will die and go to Hell. I know that. The Bible says as much:

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come. Then said the Jews, will he kill himself? because he saith, Whither I go, ye cannot come."

"And he said unto them, ye are from beneath: I am from above: Ye are of this world: I am not of this world. I said therefore unto you, that ye shall die in your sins." John 8:21-24.

This community in which my cousin lived was all right; folk were walking in the truth, and there came a rotten, hellish, doc- trine. A certain man with a glib tongue got hold of it, and many believed that doctrine. He went from house to house contaminat- ing, corrupting, corroding until finally eight or ten families in that community embraced that rotten stuff. They laughed at the truth of God's word, and died and went to Hell.

Then you say, "Preacher, you ought not to say that about a doc- trine." Oh, yes, I OUGHT. Jesus said through John, "Receive him NOT in your house. He's not sound in the doctrine; don't re- ceive him in your house. Don't give him a cold drink of water, either, or a biscuit to carry away with him: Don't bid him God speed." For to do so is to be a "partaker in his evil deeds." If you let him come into your home or pulpit, then you are partaker of his evil deeds. DON'T SAY, "God bless you, fellow; may I wish you all the success in the world," when he is preaching rot- ten heresy.

Now in bringing my message to a close, I could go on and on, but I must close. Keep this in mind: If God's WORD means anything in the world, and you want to be freed from the shackles of sin, and you want to be set free, the ONLY thing that WILL set you free is the TRUTH. It will sever the chains, and will sever the fet- ters, setting you free, putting a song in your heart, a new song on your lips, and a glint in your eyes. Jesus said in John 8:32, 34, 36: "And ye shall know the truth, and the TRUTH shall make you FREE. Verily, verily I say unto you, Whosoever committeth sin is the servant of sin. If the Son



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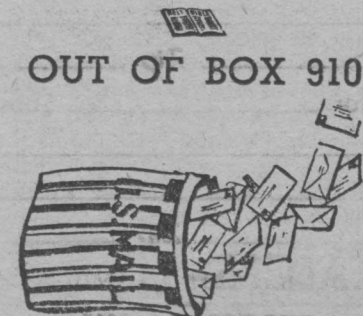
therefore shall make you FREE, ye shall be FREE indeed."

The truth shall set you FREE, free from HERESY, free from SIN, free from the LAW. It will make you a free man — the TRUTH. Do you believe God's truth? Do you actually believe God's Word? Or are you holding to that which is NOT the truth— error? Are you saying, "O Lord, I just hate to violate TRADITION- AL law; I hate to violate the CUSTOM of tradition, I don't want to do this, that and so. I must STAY in and with these damnable heresies that damn the souls of men?"

I would say unto you, "Em- brace the truth. Turn to Christ and be saved. Look to Jesus and be saved, and hide the truth in your heart. That is the best place for it." He said, "The truth dwells with us, and shall be in us for- ever."

Listen, beloved, let us BE- LIEVE the truth of God, and let us ACCEPT it. Above all, TRUST the Author of the truth, and that is JESUS. Wonderful Lord! Let us trust him. Embrace the truth, be purged from INQUITY, and follow in the paths of the Lord, which are mercy and truth. Amen.

EDITOR'S NOTE: This sermon is taken from the cloth bound, 230-page book of sermons by Bro. Cox, which takes its name from the first sermon, "Marred Ves- sels." It is available from our book store and the price is \$3.00.



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## Heaven

(Continued from page one) have been born again we know our names are written down in heaven.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." (Luke 10:20)

"Yes, my name's written there, On that page white and fair. In the book of thy kingdom, Yes, my name's written there."

5. Our inheritance is there.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." (I Peter 1:3,4)

6. There is no night there.

"In that land of fadeless day, Lies a city four-square. It shall never pass away, And there is no night there."

God shall wipe away all tears,

There's no death, no pain nor fears.

And they count not time by years, For there is no night there."

7. Heaven is pictured as a perfect home.

"Walking along life's road one day,

I heard the Saviour sweetly say,

A place up in heaven I'm building thee,

A beautiful, beautiful home.

Home sweet home, home sweet home

Where I'll never roam.

I see the light of that city so bright,

My home, sweet home."

Marshall Efav

Chesapeake, Ohio

## "Immutability"

(Continued from page three) same, then He still sends solemn warnings to the unsaved.

"The wicked shall be turned into hell, and all the nations that forget God." — Psa. 9:17.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." — Rev. 21:8.

Therefore, lost sinner, realizing that Jesus Christ does remain the same with this warning to you, I would urge you now in the words spoken long ago, "Flee from the wrath to come." May you flee to Him who knows no change, but who has been the sinner's friend through the ages gone by, and who may now become your friend, Saviour and Lord.

May God bless you!

## Fred W. Roberts

(Continued from page one) five times a week since I learned enough Pidgin to preach. I very seldom ever preach under four times a week and up to eleven sermons in a week have been delivered by me. Sometimes, I preach three sermons in one day, but I have found this to be very taxing.

I have been on four patrols and by the time you read this article I should have completed another one. Brother Halliman and I enjoy patrolling even though there is a lot of hard walking involved in it. After we have walked all day and preached, we forget about how tired we are when seeing how happy the natives are. After the patrol to the Koras' (the other side of the Strickland River) where I had to eat only native food for several days, now when on patrol I eat more native food than American food.

In between preaching, patrols and work around the Mission, I have tried to teach some of the natives to read and a little about how to write. In the last nine months of teaching, these natives

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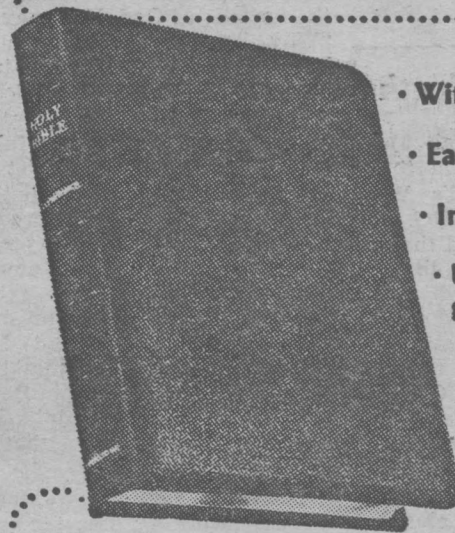
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have come a long way — from not knowing one letter from another to the point of almost being ready to read the Gospel of Mark in Duna. There have been many times when I have been unable to hold school for one reason after another. There were so many things that came up in September that I was unable to hold class for the whole month. This week one of my students was able to read a letter that was received, and he also wrote the answer to it. I am really happy that all of the teaching has not been in vain.

The Duna language is beginning to fall into place now. A month ago at the close of a service, I prayed in Duna. This last month almost all of my prayers have been in Duna. Last Sunday night while closing in prayer I was enabled by God to get the way of salvation across in Duna. At the close of the service I noticed a native Duna? They say, "You make a been praying. What do the natives say about my praying in Duna? They say, "You make a lot of mistakes (grammatical, not theological), but we know that a person learning our language will make these mistakes until he learns the language better so we are really happy for you." I am hoping that not too far in the future I will be able to preach in Duna.

Karen likes it here okay, but there are a number of disadvantages that a woman has here that do not bother a man. I have gotten very close to some of these natives as pastors do to their church members. There are no native women that speak Pidgin here so Karen has no one to talk to unless she talks to some of the native men. I have tried to encourage her to learn Duna, but the language being difficult she hasn't been in any hurry to do so. Even if she did learn Duna, there wouldn't be much for her to talk about with the native women as their culture is so much different to ours. She will really be happy when Sister Halliman returns as I will when Brother Halliman returns.

Paul likes it fine here. He likes all of the natives. He is a little scared of white people

as he very seldom sees them. Paul has two teeth and two more about to come in. He creeps all over the house, can easily pull himself up, and stands with trouble at all.

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