

# The Baptist Examiner

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

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THE SECOND COMING AND . . .

## OUR CHRISTIAN RESPONSIBILITY

The first epistle to the Thessalonians, which is believed to be the first written to a Gentile church shows what characterized the early believers. "Ye turned to God from idols, to serve the living and true God; and to wait for His Son from heaven." (I Thess. 1:9-10).

Centuries have passed and many have fallen asleep, but in these closing days there are still those who wait for His return. "Let your loins be girded about and your lights burning and ye yourselves like unto men who wait for their Lord" (Luke 22:35,36). This exhortation given to believers is still needed. Waiting will test believers in many ways.

### Our Faith In His Promise.

Many promises have already had their fulfillment, and this

is an aid to the believer's trust. There is one promise waiting to be fulfilled, i.e., "I will come again and receive you unto Myself;" "After ye have done the will of God, ye might receive the promise, for yet a little while, and he that shall come will come and will not tarry." (John 14:3; Heb. 10:36,37).

This subject will be the special object of attack in the last days by the scoffers who will say, "Where is the promise of His coming?" (II Pet. 3:3,4). The question is only asked to be ridiculed. If truth were sought, John 14:3 would satisfy any inquiring mind. The longer we wait the greater will be the test, but faith will be rewarded, and all who have exercised it will prove that they have never waited in vain.

### Our Love To His Person

The presence of Christ with His disciples when on earth was sufficient to draw forth their love, but His absence for only a little while caused a coldness in some hearts and led Him to say, "Lovest thou Me?" (John 21). The complaint against the Ephesian church was, "Thou hast left thy first love" (Rev. 2:4). Affection for Christ is a great reality in young converts, but there is real danger in losing it in after-life. Love begets love, and we love Him because He first loved us. "Whom having not seen ye love, in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

(Continued on page 25, column 4)

## HERE'S ANOTHER LETTER FROM BOUGAINVILLE

By RALPH A. DOTY  
Missionary  
to the Solomon Islands

I am very happy to say that today I am no longer walking on Bougainville — now I am riding! I do thank the Lord for the generosity of some of His saints of Elizabethton, Tenn., who have supplied my transportation in the shape of a Honda 90 Trail motorcycle. I am no longer tied down by the lack of transportation. Prior to getting the motorcycle, I had to walk everywhere I went, and as my time, due to the school operation, was definitely limited, I could only walk so far and then I had to return or be caught in the dark and in the usual rainstorm that takes place as soon as the sun goes down.

Now it is different. I can cover many miles in the time between the close of school each day at 5 o'clock and the time the rainstorm comes. In fact, now that I have reliable transportation, I sometimes go and stay somewhere during the rain, and when it is over, I can turn on the headlight on the motorcycle and wend my way homeward in comparative safety. Splashing thru mud puddles gets my shoes wet, but they have been considerably wetter wading streams and walking thru jungle swamps.

With my new-found freedom, I have been able to see more of the island, at least in the Siwai area. I still cannot cross the deep rivers that lie between here and Buin, but as I have previously related, since my supplies are



RALPH A. DOTY

now being flown in, I have little real need to go to Buin at all. As a result of having transportation I have been able to make some new friends among the Australian Administration. The schoolmaster at Konga and the (Continued on page 2, column 1)

HERE IS A NEEDED MESSAGE AS TO DEPORTMENT IN THE CHURCH CONCERNING . . .

## THE WOMAN'S HEAD-COVERING

ELD. JOSEPH WILSON  
Winston-Salem, N. C.

I desire to write an article on this subject showing that the woman should wear a head-covering in the services of the church. I will hereafter refer to this head-covering as a hat, though it might be a scarf or any kind of head-covering and not technically a hat. First of all I will give several translations of I Cor. 11:10, and then the comments of several scholars on this verse. These comments do not necessarily prove the position taken, but show that I do not stand alone in such an interpretation. I ask you to give me a fair hearing, and compare what I say with the Word of God. I am convinced that an honest, sincere study of the Word on this subject will convince anyone that the woman ought to wear a hat in the assembly of God's Church.

### TRANSLATIONS

K.J.V.: "For this cause ought the woman to have power on her head because of the angels." A.S.V. "For this cause ought the woman to have a sign of authority on her head because of the angels."

Conybeare and Howson: "Therefore, the woman ought to wear a sign of subjection upon her head, because of the angels." Williams: "This is why woman ought to wear upon her head a symbol of man's authority, especially out of respect to the angels."

Weymouth: "This is why a woman ought to have on her head a symbol of subjection, because of the angels."

Wuest: "On this account the woman is under moral obligation to be having a sign of man's authority over her on her head because of the angels."

Berkeley: "The woman, therefore, ought to have a token of authority upon her head on account of the angels."

Amplified: "Therefore she should be subject to his authority and should have a covering on her head as a token, a symbol of her submission to authority, that she may show reverence as do the angels and not displeasure them."

### COMMENTS

Darby: "A token of the authority under which she stands."

Thompson-Chain: "That is, a covering, in sign that she is under the power of her husband."

Scofield: "Authority: the sign of the husband's authority."

Vincent: "Used here of the symbol of power, i.e., the covering upon the head as a sign of her husband's authority."

Matthew Henry: "Power, that is, a veil, the token, not of her having the power or superiority, but being under the power of her husband, subjected to him. Thus would the apostles have the women to appear in Christian Assemblies."

Godet: "Power is put here for a sign of power, and of power not exercised, but submitted to. The woman ought to wear on her head the sign of the power under which she has been placed."

Hodge: "The apostle had asserted and proved that the woman is subordinate to the man, and he had assumed as granted that the veil was the conventional symbol of man's authority. The inference is that the woman ought to wear the ordinary

symbol of the power of her husband. It was especially proper in the worshipping assemblies, for there they were in the presence not merely of men but of angels."



ELD. JOSEPH WILSON

J.F.B.: "An appropriate expression when he is about to treat of woman's head dress — Why, then ought not the man to

wear the covering in token of his subjection to Christ, as the woman wears it in token of her subjection to man? Because Christ is not seen, the man is, and visibly represents God.—Scripture sanctions not the emancipation of woman from subjection: Modesty is her true ornament. Man rules; woman ministers: the respective dress should accord. To uncover the head indicated a withdrawal from the husband's power; — She ought, therefore, to add the other head-covering to show that she does of her own will that which nature teaches she ought to do, in token of her subjection to man."

Now these quotations show the way in which many scholars have understood this verse.

### THE WOMAN'S HEAD-COVERING IN THE ASSEMBLY

At Grace Baptist Church, all the women members wear a hat nearly all of the time. Once in a while one forgets, or maybe is a little rebellious, but I am grateful to God that usually they all obey this injunction of God's Word. In this day of the rebellion of women against everything

God says, it is a great joy to a pastor's heart to see the women of the church take their place of silence and subjection, and appear in the assembly with a hat. Now in studying this subject, it does not matter what you or I think. But as children of God,

**PLEASE DISREGARD NOTICE!**  
Due to circumstances beyond our control the 1968 Bible Conference has been cancelled. Additional Statement will follow in next issue.  
J.R.G.

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "PLAIN PROPHECIES FOR PLAIN PEOPLE"

"Write the vision, and MAKE IT PLAIN upon tables, that he may run that readeth it."—Hab. 2:2.

#### "THE KINGDOM AGE"

It is my desire to tell you something about the Kingdom Age or the millennium that is some of these days going to become a reality.

You will not find the word "millennium" in the Bible. It comes from two Latin words, "mille" and "annum." "Mille" means "thousand" and "annum" means "year." It is the combination of two Latin words which mean "a thousand years."

I think most everybody realizes that there are a number of different teachings so far as the millennium is concerned. There are some who say they are A-Millennialists—that is, they

don't believe there is going to be a millennium at all. I have a hard time understanding that kind of a person although I have a number of friends here and there who are A-Millennialists.

Then there is the fellow who says that he is Post-Millennial—that is, he believes the world is getting better; that some of these days, the world is going to be perfect, and then it is that our Lord is going to come down here and set up His kingdom.

Beloved, I think anybody who looks roundabout today upon the world realizes that the world isn't getting any better. I am frank to say to you, I do not believe the world is getting one bit

better as the days go by—morally, spiritually, nor in any other way.

Then there are some individuals who say, "I am a Pro-Millennialist; I am for it whenever it gets here." Well, I guess in that sense we are all Pro-Millennialists, for I am for it too whenever it comes, but actually, I am a Pre-Millennialist. By that I mean that I believe Jesus Christ is coming. When things look mighty dark and everything is looking its very worst, the Lord Jesus Christ is going to come to set up His kingdom. There isn't going to be any kingdom age—there isn't going to be any millennium. (Continued on page 2, column 3)

we ought to desire to know and obey what God says. God has not spoken with bated breath on this subject, but clearly and unmistakably, so that every woman who desires to know and obey her Lord might clearly know what she ought to do in this respect.

In the realm of authority, we must first realize that all authority resides originally in God. "For there is no power but of God; The powers that be are ordained of God."—Rom. 13:1.

Now God has established and ordained, that in certain relationships, authority be delegated from God to one over another. In the relationship of citizen and government, the authority re- (Continued on page 27, column 3)

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## Ralph A. Doty

(Continued from page one)

Patrol Officer in the same area are also glad to have someone to talk to. In all of Siwai, there are only 11 white people — and this includes Methodist and Catholic missionaries too. Out of some 7,000 people this is a rather small percentage. The only other American on the island is the Catholic Priest in this area. (I think that this is all he and I have in common!)

Another good thing to come out of my transportation is that the schoolmaster became interested in my welfare and loaned me a full-sized refrigerator! This has proved to be a great blessing, as now I am able to keep an opened can of food over one day without it growing whiskers. I have been planning to purchase a kerosene operated refrigerator for some time, but the prices are, as the Aussies say, "Shocking." I never got up enough nerve to ask how much a full-sized refrigerator would cost — the kind that Sears, Roebuck sells for \$175.00 — because a 2 1/2 cu. ft. one cost \$160.00 Australian which is about \$185 American! (It takes \$1.14 in American money to buy one dollar Australian). If a 2 1/2 cu. ft. refrigerator cost \$160.00, a 10 cu. ft. one might cost \$1,000.00, I suppose. Anyway, I had to purchase a new burner for the refrigerator, which cost \$12.00, but it has been making things cold quite merrily ever since. It uses about a gallon and a half of kerosene each week. It is a little messy putting in the kerosene, but other than that, it is a fine rig. I thank the Lord for supplying that also.

I am including a picture of "the only cowboy on Bougainville" and his red steed. The motorcycle came on a small boat

from Rabaul on New Britain Island to Buka Passage at the north end of the island, and from there it was flown in to me by my bush pilot. I wondered if it would fit into the tiny Cessna 180 plane, but this apparently was no trouble. Due to the hot sun, I had my wife send me my old cowboy hat, and I almost feel like a cowboy as I charge over the rough trails on my new motorcycle. Now it is a strange thing, for which I have little explanation, but many very small children, who have as yet not gone to school, stand and wave as I go by, and many call out, "Cowboy!" as I pass. The American cowboy seems to be famous even on this South Pacific Island! The Patrol Officer helped me a little on this by telling me that one of the local societies obtained some kind of a moving picture film last year and used a projector the Administration had. Some kind of cowboy and Indian film was shown and the small fry never forgot the cowboy hat. The Patrol Officer told me, however, that the natives always cheered the Indians and booed the cowboys!

In one of the pictures you can see some natives helping carry the motorcycle across a river. I was headed up to Hanong Village where the Jordan Baptist Church is. While in that area I went with its pastor, Bro. Pakahe, to the village where he lives a short distance from Hanong. The trail to his village confirmed the value of a motorcycle of the trail variety, as a jeep would be too large for the trail.

This particular model has four speeds in a high range, and then there is another very low range that has four more speeds. In the low range, it would apparently go up the side of a barn! With Bro. Pakahe on the luggage rack, we did very nicely going up some very steep grades.

In another picture you can see the Jordan Baptist Church building at Hanong Village, where Bro. Pakahe is pastor. With the motorcycle I have been able to get around more and in one of the other pictures you can see one of the Idol's Temples where Satan is worshipped with the sacrifice of pigs. The motorcycle gives some idea of the size of the building. In the last picture we see one of the huge log drums that are used to advise Satan that a pig has just been sacrificed in his honor. Again, my latest possession is prominently displayed and helps to give perspective to the size of the drum.

Our school for the preachers is continuing to make good progress. In some areas we have had to spend more time than in others. This is mainly due to the lack of background possessed by these native preachers. Although the boys all "read, write and speak English," this is a relative thing and their vocabularies are rather limited. This is, of course, no fault of their own, but sometimes our teaching goes very slowly as I sometimes give a definition and then find that I need to define almost every word in the definition! In our second period of work in which we are now, we are studying the Four Gospels in depth as well as the Pentateuch in the same manner. Other studies include Defense of the Faith, and Music Fundamentals, and Homiletics in which we also are studying Speech. The boys were a little apprehensive about the Homiletics for awhile, feeling that sermon preparation with some of its big words might be difficult for them; however, after a few weeks, it all began to fall in line and now any of them can make the types of sermon outlines they have covered so far in a short time. I think that this has been a little surprising to them, as at first they gave me some arguments that it was too hard and that they would never be able to master it, etc. Now they consider these methods very simple.

Continue to remember all of the work in New Guinea in your prayers. The work there in the Southern Highlands needs your prayers as well as the work here on Bougainville.



## Plain Prophecies

(Continued from page one)

lennial age, until the Lord Jesus Christ comes and sets up His kingdom and establishes a millennial reign here on this earth.

The Tribulation Period lasts for seven years—no more and no less. I proved it to you of recent date that it had to be seven years. This period about which we are studying now—the Kingdom Age—is after the Tribulation Period, and it is God's way of showing what this world would have been like had Adam never sinned. We are not talking about Heaven; we are not talking about eternity; we are not talking about what is out yonder in the future, but when we talk about the millennial age, or the kingdom age, we are talking about this world — what it would have been like if Adam had never sinned one time.

This is very appropriately placed after the Tribulation, because the Tribulation Period is a time of a literal Hell on earth, and after the Tribulation Period comes the millennial age, or the kingdom age, wherein the Lord Jesus Christ shows what the world would have always been had Adam never sinned in the Garden of Eden. We will see that the millennium is going to be a great era before we get through our study tonight. We will see that the millennium is going to be a marvelous season of fellowship as far as the Lord and His people are concerned. The millennium will last a thousand years, and as I say, it will show what the world would have been like had Adam never sinned in the Garden of Eden.

### I.

THE KINGDOM IS THAT PERIOD OF TIME THAT EXISTS BETWEEN THE REVELATION OF CHRIST AT HIS COMING WITH HIS SAINTS BACK TO THIS WORLD AND THE WHITE THRONE JUDGMENT.

There is a thousand years that we call the Millennial Age, beginning with the return, or the revelation of Christ when He comes to this world with His saints, and ending at the white throne judgment. We read:

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the

thousand years are expired, Satan shall be loosed out of his prison." —Rev. 20:5-7.

If you will read this carefully, you will see that the kingdom age is between the time the Devil is bound for a thousand years and then loosed at the end thereof—that that period of time is the millennium, or the kingdom age. The millennium is the period of time that begins with the revelation of Christ when He and His saints come back to this world, to live here within the world. It begins then, and ends a thousand years later at the time of the white throne judgment.

### II.

#### THE KING'S ANCESTRY.

If I talk about this as the Kingdom Age, then I must, of necessity, tell you that there is going to be a king. I must tell you something of the ancestry of the king. We read:

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

This is a reference to the Lord Jesus Christ Himself. This tells us something about the ancestry of the king. In other words, He is the outgrowth of Jesse, and comes down through David himself.

Let's think for a moment's time. David was the very least of Jesse's sons. You remember when Samuel went to the house of Jesse in order to anoint one of the sons to be a king, that Jesse had all of his boys to pass by—those great big, fine-looking, strong, stalwart young men. Samuel thought as each one passed by, "Surely that one is the Lord's anointed. He is such a fine looking handsome young man," but God passed them all by. Finally, when they had passed by in review, Samuel said, "Is this all of your sons? God told me to come here and anoint one of your boys to become king and there is not one of these that God has chosen. Is this all of your sons?" Then Jesse said, "There is a little fellow out herding sheep, but I thought you wanted to see my boys—my big, stalwart boys, and that is what I have shown you." Samuel said, "Send for David," and when David came in, God immediately said to him, "That is the son which you are to anoint to become king of Israel." The very last one that they would have expected, the last one that would have been chosen, was the very one that God did choose.

Keeping this in mind, let's notice Isaiah 11:1, which says, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." In other words, what it literally says is that the Lord Jesus Christ is going to be nothing but a sucker growing off of a stump.

That is exactly what David was. He was the last one that would

have been expected to be chosen, and so far as the Lord Jesus Christ was concerned, the world never would have thought of Him as being a king. He was born of a peasant girl, and his foster father was a carpenter in the land of Palestine. Who would ever have thought of the Lord Jesus Christ having been born of such lowly ancestry? In fact, we read:

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." —John 1:46.

You will notice that the King's ancestry was very low. It was far from what we would expect. Just as David was far from what Samuel anticipated by way of the anointing of a king over Israel, so the Lord Jesus Christ grew out of a family which would be the last family you would have expected. As God's Word would indicate, He was nothing more nor less than a sucker growing off of a stump.

### III.

THE SPIRIT THAT SHALL REST UPON THE KING IS THE SPIRIT OF UNDERSTANDING AND COUNSEL.

We read:

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord." —Isa. 11:2.

There is going to be a particular spirit rest upon the King in the Kingdom Age, and that is a spirit of wisdom and understanding.

I am glad the Lord Jesus Christ has that spirit of wisdom and understanding. He already has it tonight. I am glad that the Lord Jesus Christ understands everything so far as our lives are concerned. I think my life would be a miserable experience every day if the Lord Jesus Christ was not possessed with a spirit of wisdom and understanding.

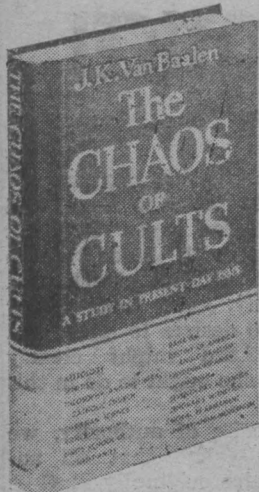
I like the words of that old song which says:

"Never a heartache and never a groan;  
Never a teardrop and never a moan;  
Never a danger but there on the throne,  
Moment by moment He thinks of His own."

How glad I am that the Lord Jesus Christ understands the problems of my life! How glad I am that He understands the things that other people never understand! There is no one of us but what have problems that we ourselves know about that nobody else—not even the very closest to us—realize that we have. I am glad the Lord Jesus Christ has the spirit of wisdom and understanding.

Doesn't it comfort your heart that He knows and understands, and day by day, He, up yonder in Heaven, looks down and

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AUGUST 10, 1968

PAGE TWO

## Plain Prophecies

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knows all about the problems of our lives. Now that is the spirit that characterizes the King during the Kingdom Age.

### IV.

#### THE CHARACTER OF THE KING'S REIGN.

We read:

"And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:3-5.

These verses tell us something of the character of the King's reign during the millennial period or Kingdom Age.

You will notice that it says that He is not going to judge after the sight of His eyes, nor reprove after the hearing of His ears. The only way you can judge now is by the sight of your eyes and by the hearing of your ears, but the Lord Jesus Christ is not going to judge on that basis. The fact of the matter is, the Lord Jesus Christ knows

was sentenced to die in the electric chair. In the course of time, the man was electrocuted down at Eddyville, Ky. The man had died protesting his innocence, declaring that he was an innocent victim of circumstances. Circumstantial evidence pointed to the fact that he himself was guilty, and he himself died in the electric chair at Eddyville, Ky. Twenty-two years passed by, and a dying man's confession told how he himself was guilty of the crime of which this other man had died twenty-two years before. I talked personally with the judge after that. He said that he would give anything within his power if he might be able to rectify the wrong that he had done, and bring back to life the man that he himself had sentenced to die. He couldn't do it. Why? He had judged on the basis of the seeing of the eye, and the hearing of the ear.

Beloved, the King that is going to reign during the millennium isn't going to reign on the basis of what He sees with His eyes, nor what He hears with His ears. Rather, He is going to judge on the basis that He knows the hearts of individuals. He can read you through and through, just exactly like an X-ray. It is with that character that the Son of God is going to reign during the millennial kingdom.

### V.

#### THE QUALITY OF HIS KINGDOM.

The ferocity of the animals is going to be removed during the millennial period. Listen:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."—Isa. 11:6-8.

Notice how the Lord pairs these animals off: the wolf and the lamb, the leopard and the kid, the calf and the young lion, the cow and the bear.

He says that the lion is going to eat straw like an ox. A lion doesn't eat straw today. A lion is a blood-thirsty animal. He only eats meat. He is a meat-eater in every respect. But the day is going to come when the lion is going to eat straw like an ox.

Also the suckling child shall play on the hole of an asp. The asp is a deadly snake—the deadliest snake to be found.

When Cleopatra wanted to find out the easiest way that she might die, so history says, she experimented in many ways with her own servant girls to see what was the easiest way that a person could die. Finally, she found that the sting of an asp was the most deadly and quickest way that a person could die. She had a bunch of flowers brought to her, and hid in those flowers was an asp. When she took those

flowers up into her hand and held them against her breast and against her neck, the asp stung her and she died practically immediately.

Now, beloved, this text tells us that in that day the ferocity of the animals is going to be changed to such an extent that a suckling child that isn't able to take care of itself, will be able to play on the hole of an asp, and a weaned child will put his hand down into a cockatrice's den—down into a den of snakes.

Isn't it wonderful to know how God is going to change everything? As I have said, God is going to give to this world a demonstration during the Kingdom Age, of what this world would have been like, if sin had never come in. If there had never been any sin, we would never have the animals in the condition that they are in today. Back yonder in the Garden of Eden, the animals were Adam's pets, and as they walked by, Adam called them by name, one by one. The day that sin entered, the animals' nature was changed just the same as the nature of Adam himself. I tell you, beloved, there is a day coming when the nature of the animal is going to be changed again, and the ferocity of these animals is going to be removed.

The physical earth is also going to be changed during the Kingdom Age. Listen:

"Until the spirit be poured upon us from on high, and the wilderness be a FRUITFUL FIELD, and the fruitful field be counted for a forest."—Isa. 32:15.

Notice, beloved, when this Kingdom Age takes place, the wilderness is going to be changed so it will be a fruitful field.

Down in Mexico, I saw thousands of acres of wasteland, with nothing growing—just cactus and mesquite growing here and there, with no vegetation in any wise at all. As I drove through hundreds and thousands of acres of such land, I said to myself, what is it going to be like in the millennial period when God changes it to the extent that the wilderness is going to be a fruitful field?

Then notice also that what is now considered as a fruitful field is going to be considered a forest, for it says, "The fruitful field be counted for a forest." In other words, in that day, what is now a fruitful field will be changed to the extent that the vegetation will grow to such an extent that it will be virtually a forest. I tell you, beloved, there is going to be a tremendous change in

the physical earth at that time. Listen again:

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—Isa. 55:13.

There isn't going to be any more thorns nor thistles. There isn't going to be any briars. Instead, the world is going to be made like a rose garden.

I often think about the Sahara Desert. I often think about the Grand Canyon. I often think about some of the places in this world where there is absolutely nothing growing in any wise at all, and I try to imagine what this world is going to be like when the Lord Jesus Christ sets up His kingdom. I tell you, in that day, flowers are going to be nothing. In that day, you will never buy a flower; all you will have to do is just reach out and pick them up here and there. The whole world is going to be one perpetual flower garden.

In that day, the Devil is going to be bound, and there isn't to be any Devil here within this world during the Kingdom Age. Listen:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."—Rev. 20:1.

Here we are in this world rubbing shoulders with the Devil, and brushing elbows with the Devil every day. Here we are living in a world where the Devil is having his way, and where

he controls the world. He is the prince of this world, but there is a day coming when there isn't going to be any Devil here.

Isn't it remarkable to know this, that there is a time coming when the animals are not going to be fierce, a time coming when the physical world is going to be changed, a time coming when the Devil is going to be banished? He will be cast down to Hell, and there won't be any Devil here within the world for a thousand years' time.

Don't you look forward to the millennium? Don't you look forward to the Kingdom Age? Don't you look forward to that day when the King, the sucker off the stump, is going to set up His kingdom and reign from Jerusalem for a thousand years?

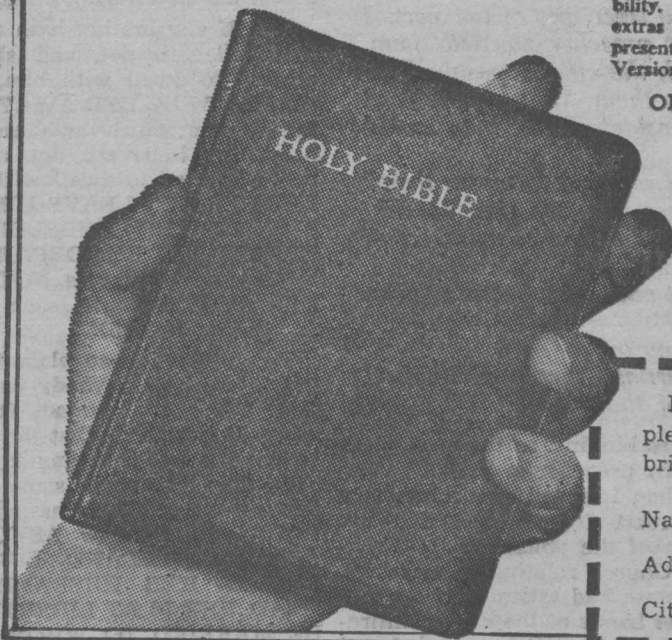
Notice also that the Jews are going out as missionaries in that day. We read:

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. 2:1-3.

As I have told you, the Battle (Continued on page 26, column 1)

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everything, whether He sees it or not. He knows everything whether He hears it or not. Listen:

"And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?"—Mt. 9:4.

Notice, He knew their thoughts regardless of whether He saw or heard what they had to say.

Listen again:

"But when Jesus knew it, he withdrew himself from thence."—Mt. 12:15.

He knew they were plotting against Him. They didn't tell Him; they didn't have to tell Him. He knew they were plotting against Him without their telling Him.

I say, beloved, as to the character of His reign, He reigns without having to hear things with His ears, and without seeing them with His eyes.

Years ago, I knew of a case here in Kentucky where a man

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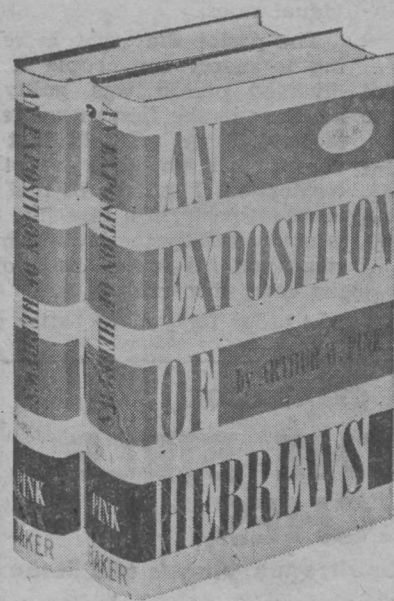
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## The Baptist Examiner FORUM

"A couple went to a Baptist preacher to be married, but he would not perform the ceremony since one of the parties had been married. Another Baptist preacher married them. However, both of them united with the church pastored by the preacher who refused to marry them. When he refused to marry them, he said that he considered that they would be living in sin.

- (1) Did the pastor do right in refusing to marry them?
- (2) Was it right to accept these folk into the church?
- (3) Is it right to accept divorced people as members of the church if they have repented?
- (4) Is there any Scripture that outlines a pastor's duties in performing a marriage ceremony?
- (5) Is marriage a civil ceremony only?
- (6) Does God recognize a marriage that is solemnized by anyone other than a minister of the gospel?"

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Aripeka, Florida



I will seek to answer the questions in the order in which they occur above.

1. Yes, the pastor did right if he felt that it would be wrong for him to marry them. If he didn't feel that in all good faith he should marry them, he did right in declining, for "Whatsoever is not of faith is sin." (Rom. 14:23).

Personally, I believe that a person who divorces an adulterous husband or wife, has the right to remarry. Jesus said, "except it be for fornication," thus making an exception. If I am correct in this, I could as a minister marry people who were divorced for such reason. But I NEVER DO SO! I have no right to conduct an investigation into the private lives of people to learn the reason for divorce in their case, so I just lay off the whole divorce mess.

Also, I have sometimes refused to marry couples on other grounds. I once baptized a young lady, and shortly after she showed up with an irreligious fellow—one who hadn't been to church even for twenty years. I refused to marry them. The Bible says, "Be not unequally yoked with unbelievers."

2. I don't know whether the person involved had a Scriptural cause for divorce, hence I don't know whether the church did right in receiving them.

3. I believe that if a person was divorced on Scriptural ground (adultery-fornication), it is proper to receive them into membership. If no such ground existed and they "repented" would not such repentance involve their ceasing to live with the person they had married?

4. I know of no Scripture that outlines a pastor's duties in the matter of marrying people.

5. From the legal standpoint marriage involves a civil ceremony, although the law gives the minister the right to say a ceremony. The marriage ceremony rattled off by a civil servant who is properly authorized, is

just as binding, as the most pious one by preacher or priest.

When I served as a missionary in Brazil, I discovered that because of the abuses of the Catholic Church relating to marriage, the state had taken marriage out of the hands of the clergy entirely. People getting married sat down before the proper civil authorities and entered into the marriage contract. Baptists subsequently had a service involving the reading of Scripture concerning marriage and the offering of prayer for the couple. This had nothing to do with the civil recognition of marriage—it was purely a religious ceremony. I attended such a service and was very much impressed.

6. Yes, certainly God recognizes such a marriage, since He does not authorize pastors to perform marriage ceremonies and gives no instructions concerning what shall be said and done. Since the government gives ministers the right to perform wedding ceremonies, I dislike to learn of professing Christians ignoring all religious recognition of marriage in favor of a mere civil ceremony. It looks as if they want to leave God out of consideration entirely, and if they leave Him out, the devil will soon be running things.

JAMES  
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McDermott, Ohio  
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and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.



You must understand that it is hard to answer some of these parts to your question due to the fact that we do not know the particulars about them. I will try, however, to answer them in such a way as to give a rule for individual cases.

The pastor did right in refusing to marry the couple if the divorced person was guilty of adultery in the first marriage. In Matt. 5:32 we are told that divorce is not valid except for fornication. This tells us that the innocent party in a case like this is not bound by the laws of marriage for his mate has broken the vows of marriage.

In order for you to better un-

derstand my statement, let me take time to explain the Bible teaching of divorce and remarriage. The Bible teaches of two Scriptural reasons for divorce. The first is for fornication, or sexual promiscuity; the second is for desertion on the part of an unbelieving mate. Notice please that a Christian has no right to desert his unbelieving mate.

"... If any brother hath a wife that believeth not, and she be pleased to dwell with him, LET HIM NOT PUT HER AWAY. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, LET HER NOT LEAVE HIM... BUT IF THE UNBELIEVING DEPART, LET HIM DEPART." A brother or a sister is NOT UNDER BONDAGE in such cases... (I Cor. 7:12-15).

This passage is so plain that I fail to see how anybody can say that it is not a grounds for divorce. If you think that the word bondage is not referring to marriage than look at the same chapter and verse 39. "The wife is BOUND by the law AS LONG AS HER HUSBAND LIVETH; BUT IF HER HUSBAND BE DEAD, SHE IS AT LIBERTY TO BE MARRIED TO WHOM SHE WILL; only in the Lord." The bondage spoken of is the marriage law. As the result of a close study of these Scriptures I can safely say, and with no reservation, that God gives TWO reasons for divorce. Fornication (or adultery) and desertion on the part of the unbeliever. I can also say that God gives THREE grounds for remarriage. The innocent party in the case of adultery is no longer bound by the law of marriage since the guilty one broke the marriage pact, and the innocent is free to remarry. The believer who has been deserted is no longer bound and therefore free to marry, and the one whose mate has died is free to remarry. (I would like for you to notice that in this answer I do not say that I could be wrong. I am convinced that what I have said is correct and I cannot for the life of me see how anybody can say that God does not condone divorces). The second part of your question is relating to the couple joining the church. Again not knowing the situation it is hard to answer. Off hand I feel that if the pastor refused to marry them on the grounds that they would be living in sin, it seems to me that he would be accepting their sinfulness in the church. How can it be wrong to marry them yet right to accept them in the church? It may be that he found out later that he was wrong and their marriage was right—in that case they could be accepted in the church.

Regarding the question on repentance, I have a very short but concise answer. God says in I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If God forgives a person who has repented, what right do we have to not forgive them?

If you mean in question No. 4, is there Scripture that gives us a type of ceremony, my answer is no. If you mean does the Bible teach us regarding who should be married I answer, yes, we certainly do. II Cor. 6:14-18 definitely teaches us that we cannot have anything to do with unbelievers. We are not to be yoked together with them in any way. We cannot have fellowship with them. I don't see how a Christian can enjoy himself with unbelievers in any way except to conduct whatever business that must be conducted with them. Personally, I would rather have fellowship with my brothers and sisters in Christ any time. This passage certainly teaches that we should not marry an unbeliever. God tells us that a believer is not to

be yoked with an unbeliever. He also tells us that a preacher is to stand for His Word. This is enough to let us know that if we stand for His Word we will not, nor can we, marry a believer with an unbeliever. God also teaches us how a husband and wife should act with one another. This should be mentioned in the marriage ceremony.

Marriage is not a civil ceremony alone. Mark 6:6-9 tells us that the marriage is not complete or consummated in God's eyes until the two has been joined together in conjugal relations. When God created man and woman He purposed that they be joined together in this way in order to reproduce. As for question No. 6, I do not know of any passage that says that a minister has been given this responsibility. I believe that a minister should be the one who marries a couple because he is the only one who can teach the couple as to their responsibilities toward each other and God.

AUSTIN  
FIELDS

610 High Street  
Coal Grove, Ohio  
PASTOR,  
Arabia Baptist  
Church  
Arabia, Ohio



The preacher became inconsistent to say the least when he refused to marry them, and then received them into the church. If it were wrong to unite them in marriage (because he considered they would be living in sin), it would have been wrong for them to unite with the church. If receiving them into the church was not wrong, then uniting them in marriage would not have been wrong.

It is my belief that it was right for him to receive them into the church. If we are going to base membership into the church on perfection, the church would cease to be. I am well aware that the world would declare one sin to be greater than another, but I do not find it so in God's Word. It is my belief that robbing God of the tithe is as great a sin as adultery. I have never heard of one being refused church membership if he did not tithe. Therefore I believe that it was right to accept them into the church, as none are perfect in the flesh.

To the third question I again answer in the affirmative. I can find no reason why they should not be accepted if they have been saved and have repented. The basis for this answer is the salvation of a notorious woman, whom Christ must needs go through Samaria to meet. Read Jn. 4. This woman had been married five times. At the time of Jesus' visit with her, she was living with a man who was not her husband. Christ forgave her of her sin. If Christ forgave her, who are we to hold her sin against her? Another Biblical illustration of the forgiving Christ is found in John 8. In this chapter a woman was brought before Him who had been caught in the act of adultery. After silencing her accuser, He turned to the woman and said, "Woman, where are those thine accusers? Hath no man condemned thee?" She said, "No man, Lord." And Jesus

said unto her, "Neither do I condemn thee: go, and sin no more." Christ forgave this repenting woman, thus giving to us an example that we should forgive those who come to us repenting of their sins.

I have no knowledge of any Scripture that outlines the duties of a pastor performing a marriage ceremony. I have read where our Lord and the apostles attended a wedding feast, but I have failed to find where they officiated at the wedding.

Having failed to find where God outlined or commanded a preacher to perform a marriage ceremony, it is my contention that marriage is a civil ceremony. Those who are to be married must go to the civil government, to secure license or authority to marry. The minister performing the marriage must also be licensed by the state government. The preacher therefore is acting as an official for the state in performing wedding ceremonies. Thus the marriage ceremony is a matter of civil government rather than of the Lord.

To the last question I once more answer in the affirmative. God does recognize marriages that are solemnized by someone other than a minister. In contrast, I believe that there are many marriages performed by a minister that God never recognizes. The marriages that God approves of are the ones whom He joins together, which are the ones that last a lifetime.

"What therefore God hath joined together, let not man put asunder." Mk. 10:10.

"I know that whatsoever God doeth, it shall be forever." Eccl. 3:14.

God does recognize marriages solemnized by man when they are the ones whom He hath joined together.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



A question like this is hard to answer, that is, for me. The answer can only be based upon our opinion, or upon what, to me, seems to be a supposed interpretation of some Scripture. In the first place, the question merely states that one of the parties had been married. We are not told whether the divorce was a Hollywood type or whether it was a Scriptural one. And in the second place, I am fearful that a preacher can be too much engrossed with his responsibility in the matter.

It would seem that the subject of remarriage is just about the most flippantly interpreted subject in the whole Bible. I know I Tim. 3:2 tells us that a bishop must be the husband of one wife. I also know that in verses 2-7 of this same chapter there are fifteen other qualifications given. And oh, how many people there are who can overlook all these fifteen qualifications, but if he has been married before they do not want to hear him no matter how great his message may be. This, to me, seems to be a twisted and distorted interpretation. (Continued on page 25, column 1)

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# Free-Will - True Or False?

BERTRAND L. TWINN, HERNE BAY, KENT, ENGLAND

When we were converted we all needed "the sincere milk of the Word," like a new-born baby needs a diet of milk only. A wise mother gradually brings her growing child on to more solid food, until "strong meat" can be given to build up its physical strength. Paul told the Corinthians who were weak in the faith; "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. 3:2), and again he said in Hebrews 5:13, "For every one that uses milk is unskillful in the word of righteousness, for he is a babe, but strong meat belongeth to them that are of full age." It is a sad fact that many Christians never seem to progress beyond the milk stage and rebel when given "strong meat," but surely doctrinal teaching is as necessary today as it was in the early church to correct errors, to expose false teachers, and to provide the basis of Christian living.

The doctrine of Election is a "strong meat" subject. If I say that in the above Scripture (John

6) reading (and indeed throughout the Bible) I find that the sovereignty of God in all things is confirmed, I am not seeking to be controversial but simply stating what I believe to be absolutely true. The reason why many Christians believe in free-will and find it difficult to accept the doctrine of Election is that they do not fully realize the extent of the Fall of man, or his utterly lost condition; and I believe that but for Election and the grace of God, none would respond to the Gospel call and be saved. Man has no part whatever in his salvation, it is all of God and to His Goodness, Mercy and Glory alone.

Election applies to all the Redeemed, past, present and future, being the sovereign act of a gracious God whereby certain are chosen from among mankind for Himself; Corporate Election in the case of the nation of Israel (Isaiah 45:4) and the Church (Ephesians 1:4), and individual Election as in I Peter 1:2. If there are those among us who being weak in the faith cannot say they are committed Christ-

ians, but who "hunger and thirst after righteousness" and seek to "call on the name of the Lord," this is an indication that the Holy Spirit is calling them out, and they will be "filled" and saved ultimately to God's glory — but remember — only "the Lord knoweth those" who are truly His. The world cannot understand this wondrous working of God's Grace but the "called" do.

Predestination applies not only to individuals but to the whole course of the history of this world. For instance, Isaiah (44:28) prophesied that a Persian king named Cyrus would cause Jerusalem to be rebuilt 175 years before Cyrus was born, which was fulfilled in Ezra chapter 1, when the Lord "stirred up the spirit of Cyrus King of Persia," even as Josiah was named 300 years before his birth. (I Kings 13:2) (2 Kings 23:15 & 16). The prophecy of the second Psalm was fulfilled to the letter in Acts 4:25-28 (read Acts 4:28 amplified).

The Bible is full of evidence that Predestination is the exercise of God's sovereign will whereby events determined beforehand are brought to pass to His praise and eternal glory. The sovereignty of God, His overruling Power, Predestination and Election is wondrously revealed in: — Luke 1:13-17; John 9:1-3; and John 11:4.

Election is implied in the words of our Lord in John 6:37, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." The latter half of this verse is often used out of context by preachers, but its main application is to those that the Father has given to Jesus. John 10:29 confirms this: — "My Father which gave them to Me is greater than all and no one is able to pluck them out of my Father's hand." They are God's elect, His own personal choice. That there are those who cannot come is evidenced by our Lord's words in John 10:26-28, "But ye believe not because ye are not of my sheep. My sheep hear my voice and I know them and they follow me, and I give unto them eternal life, and they shall never perish." The 99 of Luke 15 were "in the wilderness, "needing no repentance" (not "safely in the shelter of the fold," as the hymn has it). Only one knew he was lost whom the shepherd sought until he found it, because it was one of those given to Him by His heavenly Father.

Romans 9:22 tells us that "God endures with much long-suffering the vessels of wrath fitted to destruction," as for instance the Pharaoh of the Exodus and Judas Iscariot. Jesus in His parable of Dives and Lazarus implies that there are confirmed unbelievers in this world who would not believe though one should rise from the dead. Many who witnessed the marvellous restora-

tion to life of Lazarus, the brother of Mary and Martha in John 11 were so hardened in their unbelief that they plotted to put both Jesus and Lazarus to death. Such people would never desire salvation or feel the need of repentance. The sentence on them is, "He that is often reprov'd, and hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 19:1.) Truly "vessels of wrath fitted to destruction." No man can exercise any "Free-Will" in his own salvation. Jeremiah 10:23 says, "The way of a man is not in himself, it is not in man that walketh to direct his steps," and Proverbs 16:1 says, "The preparation of the heart in man and the answer of the tongue is from the Lord."

Jesus confirmed these O.T. Scriptures in John 6:39, "It is the Father's will that of all He hath given Me I should lose nothing, but should raise it up again at the last day." No one, not even Satan himself, can pluck the weakest saint out of God's

hand. Paul says in 2 Timothy 4:18, "The Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom." Jude verse 1 says of those who are redeemed, "Preserved in Jesus Christ and called." The O.T. is full of similar assurances — Psalm 37:28 "The Lord loveth judgment and forsaketh not His saints, they are preserved for ever." And so the Lord keepeth His redeemed children throughout all generations — "The Lord knoweth them that are His," not one will be lost. (See I Kings 19:18 and Acts 18:10).

Saul of Tarsus is a remarkable instance of God's Election and calling, in which Saul exhibited no choice or "free-will." He was a hater and persecutor of Jesus right up to the moment God "called him by His Grace" (Galatians 1:15). It was only after Saul was called that he became repentant and acknowledged his sin. Let each of us humbly acknowledge the riches of God's Mercy and Grace to be discovered. (Continued on page 6, column 1)



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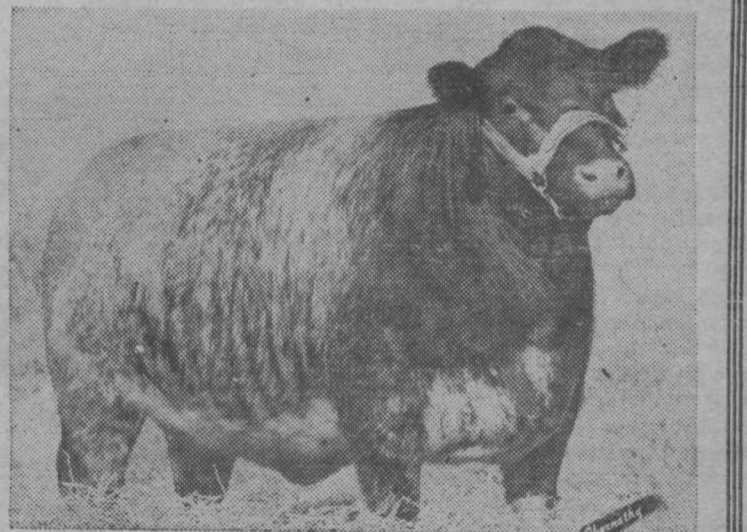
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### Free-Will

(Continued from page 5)  
ered between the general call of John 3:16 and our Lord's words in John 6:44, "No man can come to Me except the Father which sent Me draw him." Every soul will hear the Gospel call, but only the Elect will respond. Every born again child of God - past, present and future - is foreknown to our heavenly Father and has been on His loving heart from

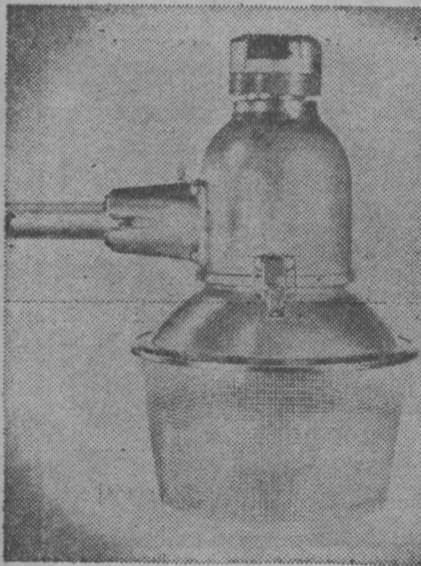
eternity. Every "Whosoever" who comes to the Saviour is known to God beforehand, and when God calls such the gift of faith to believe and repentance is given. Until then he is a slave to sin and Satan, but when the Son makes him free, "he is free indeed" to exercise a God given "free will" in praise, thanksgiving and worship of our Saviour God. The "Free Will" which the natural man thinks he has is really Pride which is antagonistic

to the sovereignty of an Almighty Creator God and Saviour. Satan appeals to man's vanity and conceit through his inherent desire to "go his own way" (see Proverbs 16:25) and to please himself. This is the reason why the unstable disciples mentioned in John 6:65 & 66 "went back and walked no more with Jesus."

So let us "who have tasted the good word of God, and the powers of the world to come" (Hebrews 6:5) "give diligence to make our calling and Election sure, for if ye do these things, ye shall never fail, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10 & 11)

It is wonderful to learn that the origin of Election is the graciousness of a loving God; and to (Continued on page 7, column 1)

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**Free-Will**

(Continued from page 6)  
realize that Election is all of Grace. Listen to God's words to Moses in Exodus 33:19, "I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy." God is Holy and cannot make mistakes; therefore those who are His chosen will glorify His goodness, love and mercy throughout the ages to come. What I am trying to stress is that Election and Grace are bound together in God's love; Grace being the free im-

putation of Christ's righteousness whereby true believers become righteous in the sight of God, as it is written, "Blessed is the man unto whom the Lord imputeth not iniquity." (Psalm 32:2).

Our puny, finite minds can never probe into the infinite wisdom of an Almighty Creator God—terrible yet glorious in His Majesty, Holiness and Power—and yet gracious and merciful to those who sincerely seek after Him. Although it is a great mystery to our minds that some are called to be His redeemed children while others cannot come to Him,

it is evident from Scripture that those who are called already possess a God-given longing and desire after Him. The Apostle Paul was "zealous towards God" even when persecuting those who followed Christ, (Acts 22:3). Job possessed this longing when he cried "oh that I knew where I might find Him," (Job 23:3), both proving that the natural man cannot find God unless He calls him. God "dwelleth in a light no man can approach unto, whom no man hath seen, nor can see." (I Timothy 6:16). The Apostle John says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him," (John 1:18) and this we know and affirm from Scripture; the eye of faith which sees the Son, sees the Father also. (John 14:6-10). Although the natural eye cannot see God; Hebrews 11:6 says that God "is a rewarder of them that diligently seek Him" and Jesus promises "They which do hunger and thirst after righteousness shall be filled." God therefore knows those who truly seek to know Him, draws them to Himself and translates them "unto the Kingdom of His dear Son in whom we have redemption through His blood, even the forgiveness of sins" (Colossians 1:13, 14).

This then is Election Grace in all its divine glory which is repeatedly revealed throughout Bible history. God predestined from Eternity that Abram of the

town - Ur-of-the-Chaldees should become Abraham, the father of the mighty nation Israel, an elect people with a glorious future yet to be consummated, (see Romans 11:25-27) and the progenitor of all who by faith believe God (see Matthew 3:9). Abram obeyed God and went forth from his established family home into a strange and hostile land, "not knowing whither he went." His inward desire after the true God and his strong faith drew him forth and sustained and strengthened him. (Continued on page 8, column 3)

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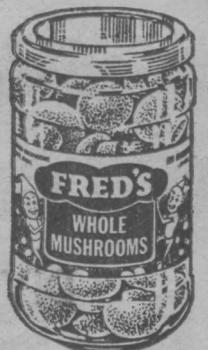


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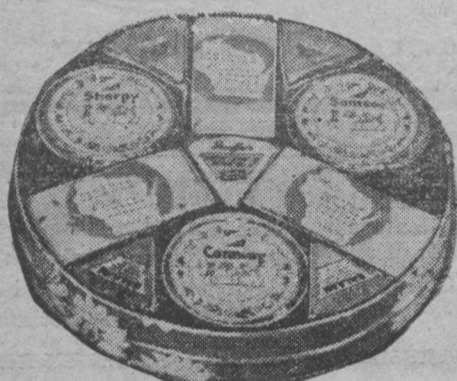
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### Free-Will

(Continued from page 7)  
Let us try and picture what Abram sacrificed when God called him; the famous Archaeologist—C. L. Woolley excavating at Ur some 30 years ago, discovered the ruins of a large town which was built over 4,000 years ago. In these ruins he unearthed middle-class houses which measured 40 to 50 feet long, and which had from 10 to 20 spacious rooms. The ground floor evidently housed the servants, and the upper floor the family, with a guest chamber for visitors, lavatories, and also a private chapel. A school was also unearthed and clay tablets revealing that the scholars had mastered reading, writing, arithmetic, and had worked at square and cube root. A bill of lading was found showing that commerce was well advanced in that far off day. Abram gave up all such home comforts, business and family to become a nomad dwelling in tents in a strange country. He gave up the friendship of the world and became known as "the friend of God." (See Isaiah 41: 8 & 9 and John 15:14).

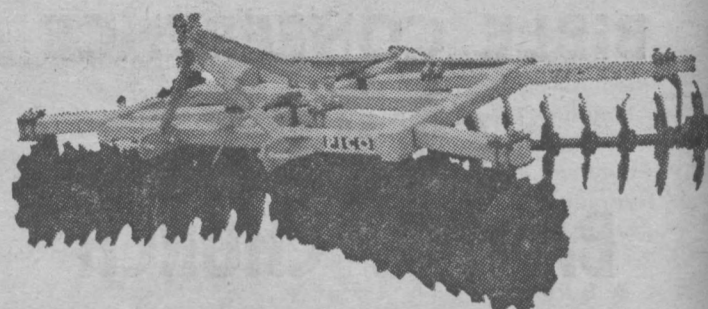
Since Jesus commanded His disciples; "Go ye into all the world and preach the Gospel to every creature" many thousands of missionaries have answered a similar

call, forsaking home comforts and loved ones like Abraham did so that the Gospel of God's grace may be preached to all the world. The barren woman Hannah was called of God to be the mother of the child Samuel, who God predestined to be a great spiritual leader and prophet in Israel. The calling of a fearless shepherd boy, whom God instructed Samuel to anoint as King over Israel was another instance of God's Election Grace "for the Lord seeth not as

man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." (I Samuel 16:7). Both Samuel and David were called to fulfill God's eternal, unchangeable purpose. The calling of Jeremiah the prophet was confirmed by God Himself: "Before I formed thee in the belly" (Continued on page 23, column 1)

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AN ILLUMINATING STUDY AS TO . . .

# OBSTACLES TO REVIVALS

"Lest we should hinder the gospel of Christ."—I Cor. 9:12.

It is impossible to contemplate either the life or writings of the Apostle Paul, with perceiving that the ruling passion of his re-named nature was a desire to glorify God in the salvation of men. — For the accomplishment of this end there was no service which he would not perform; no earthly comfort which he would not surrender; no suffering which he would not endure. A charming illustration of his disinterestedness in the case of his Master, occurs in the chapter which contains our text. He maintains, both from Scripture and from general equity, the right which a minister of the gospel has to be supported by those among whom he labors; and then shows how he had waived that right in favor of the Corinthians, that the purpose of his ministry might be more effectually gained. — "If others be partakers of this power over you," says he, that is, "If it is the privilege of ministers in general to receive their support from those for whose benefit they labor, are not we rather entitled to this privilege — we who have been instrumental not only of instructing and comforting you, but of leading you to the profession of Christianity? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ: We cheerfully submit to many inconveniences and deprivations, that our success in winning souls to Christ through the gospel, may not be in any degree hindered by the cavils of those who are always on the alert to misrepresent and censure us."

The text takes for granted that there may exist certain hindrances to the influence of the gospel. As every genuine revival of religion is effected through the instrumentality of the gospel, it will be no misapplication of the passage to consider it as suggesting some of the OBSTACLES which often exist in the way of a revival; and in this manner I purpose to consider it at the present time.

What then are some of the most common hindrances to a scriptural revival of religion?

I. *Ignorance or misapprehension of the nature of true revivals.*

It is not to be concealed or denied that much has passed at various periods under the name of revivals, which a sound and intelligent piety could not fail to reprobate. There have been scenes in which the decorum due to Christian worship has been entirely forgotten; in which the fervor of passion has been mistaken for the fervor of piety; in which

the awful name of God has been invoked not only with irreverence but with disgusting familiarity; in which scores and even hundreds have mingled together in a revel of fanaticism. Now unhappily there are those, and I doubt not good men too, who have formed their opinion of revivals from these most unfavorable specimens. These perhaps, and no others, may have fallen under their observation; and

hence they conclude that whatever is reported to them under the name of a revival, partakes of the same general character with what they have witnessed; and hence too they look with suspicion on any rising religious excitement, lest it should run beyond bounds, and terminate in a scene of religious phrenzy.

There are others, (I here speak particularly of ministers of the

(Continued on page 10, column 1)

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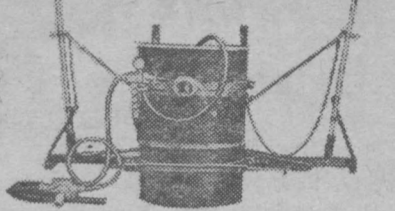
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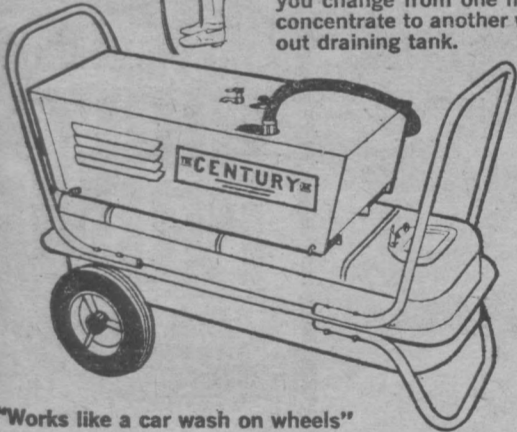
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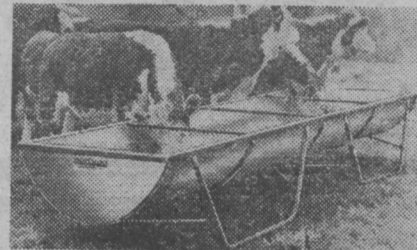
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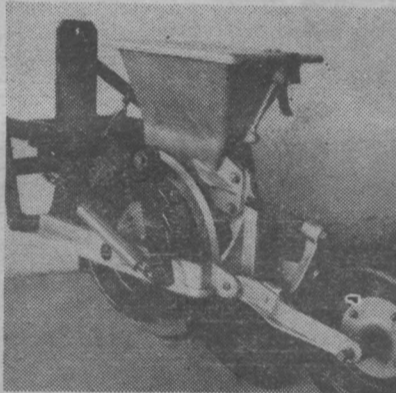
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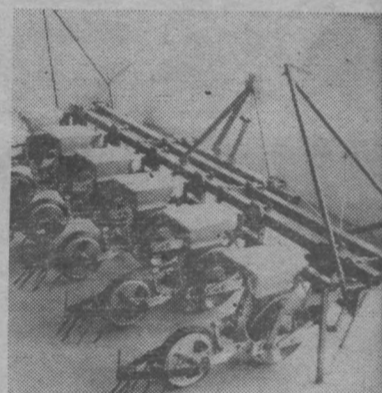
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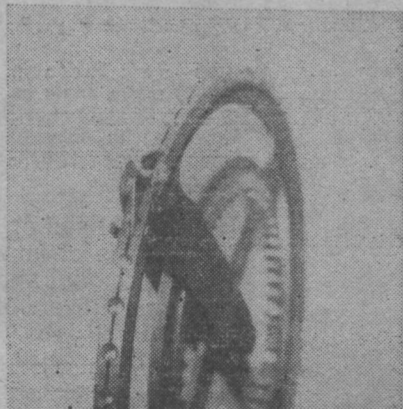
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### Revivals

(Continued from page 9)

gospel — for their influence is of course most extensively felt on this subject) who are led to look with distrust on revivals, merely from constitutional temperament,

or from habits of education, or from the peculiar character of their own religious experience; and while they are hearty well wishers to the cause of Christ, they are perhaps too sensitive to the least appearance of animal

feeling. Besides, they not im- probably have never witnessed a revival, and as the case may be, have been placed in circumstances least favorable to understanding its nature or appreciating its im- portance. What is true of one in- dividual in this case, may be true of many; and if the person con- cerned be a minister of the gos- pel, or even a very efficient and influential layman, he may con- tribute in no small degree to form the opinion that prevails on this subject through a congregation, or even a more extensive com- munity.

Now you will readily perceive that such a state of things as I have here supposed, must con- stitute a serious obstacle to the introduction of a revival. There are cases indeed in which God is pleased to glorify his sovereignty, by marvellously pouring down His Spirit for the awakening and conversion of sinners, where there is no special effort on the part of His people to obtain such a blessing; but it is the common order of His providence to lead them earnestly to desire, and dili- gently to seek, the blessing, be- fore He bestows it. But if, in- stead of seeking these special ef- fusions of divine grace, they have

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an unreasonable dread of the ex- citement by which such a scene may be attended; if the appre- hension that God may be dishon- ored by irreverence and confu- sion, should lead them uninten- tionally to check the genuine as- pirations of pious zeal, or even the workings of religious anxiety, there is certainly little reason to expect in such circumstances a revival of religion. I doubt not that a case precisely such as I have supposed has sometimes ex- isted; and that an honest, but in- excusably ignorant conscience on the part of a minister or of a church, has prevailed to prevent a gracious visit from the Spirit of God.

II. Another obstacle to a re- vival of religion is found in a *spirit of worldliness among pro- fessed Christians*. The evil to which I here refer assumes a great variety of forms, accord- ing to the ruling passion of each individual, and the circumstances in which he may be placed. There are some of the professed disciples of Christ, who seem to think of little else than the acquisition of wealth; who are not only actively engaged, as they have a right to be, to increase their worldly pos- sessions, but who seem to allow all their affections to be engrossed by the pursuit; who are willing to rise up early, and sit up late.

(Continued on page 11, column 1)



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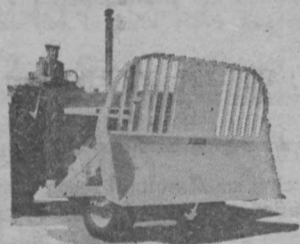
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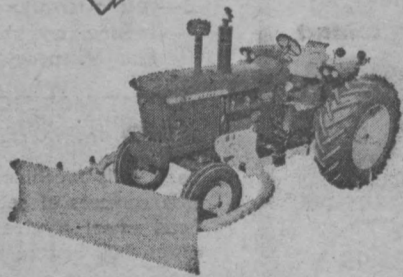


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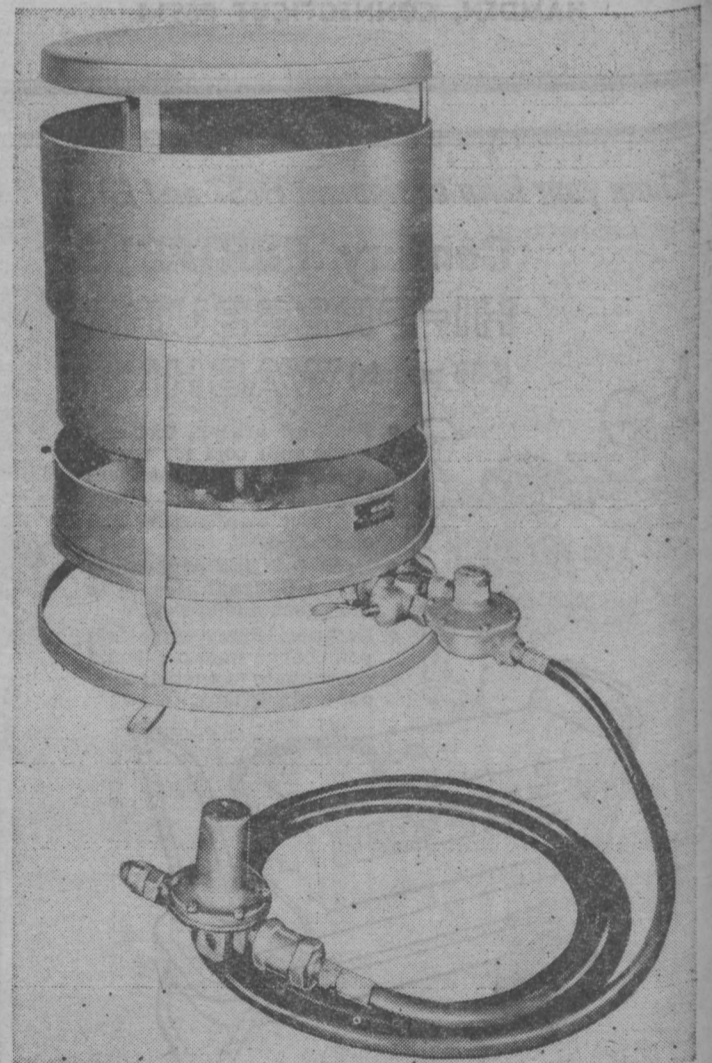
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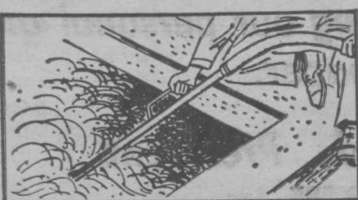


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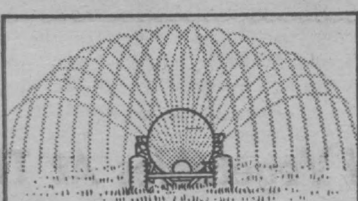
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**Revivals**

(Continued from page 10)

and eat the bread of carefulness, to become rich; and whose wealth, after it is acquired, serves only to gratify a spirit of avarice, or possibly a passion for splendor, but never ministers to the cause of charity. There is another class of professors whose hearts are set upon worldly promotion; who seem to act as if the ultimate object were to reach some high post of honor; who often yield

to a spirit of unhallowed rivalry, and sometimes employ means to accomplish their purpose which Christian integrity scarcely knows how to sanction. And there is another class still, not less numerous than either of the preceding, who must be set down in modified sense at least, as the lovers of pleasure: far enough are they from encouraging or tolerating any thing gross or offensive to a cultivated worldly taste: but they mingle unhesitatingly in scenes of amusement,

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from which they know before hand that every thing connected with religion must be excluded; and they talk afterwards with enthusiasm of the enjoyment they have experienced in such scenes and if the consistency of their mingling in them with Christian obligations happens to be called in question, not improbably they will defend themselves with spirit against what they are pleased to call a whimsical or superstitious prejudice. There are professors of religion among those who take the lead in fashionable life: they seem to breathe freely only when they are in circles of gaiety; and if they were taken out of the ranks of pleasure, the language of their hearts, if not of their lips, would doubtless be, "ye have taken away my gods, and what have I more?"

I am willing to hope that the number to whom this can apply in all its extent, is, at this day, comparatively small — certainly it is becoming smaller; but there are many who are ready to make a partial compromise with conscience on this subject; and who, in keeping aloof from the extreme of too great strictness, slide too near, to say the least, to the confines of the opposite error. All these different classes, if their conduct is a fair basis for an opinion, have the world, in some form or other, uppermost. They

(Continued on page 18, column 1)



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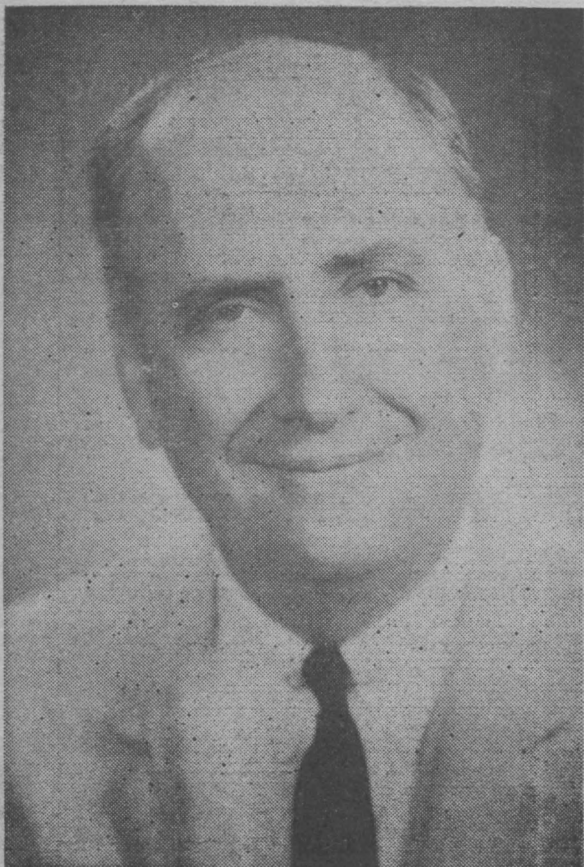


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In cooperation with these canners and packers to have a part in the annual Bible Conference of Calvary Baptist Church.

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For this privilege of extending our personal greetings to the readers of this paper.

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Many Canned Vegetables At The

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Enjoy all **THANK YOU** pie filling varieties: Cherry, Pineapple, Raspberry, Peach, Apple, Blueberry, Blackberry, Raisin, Apricot and Lemon

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"Growing  
LADY TABOR

TABOR

SEVENTH

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"Plan to visit us  
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Best Wishes

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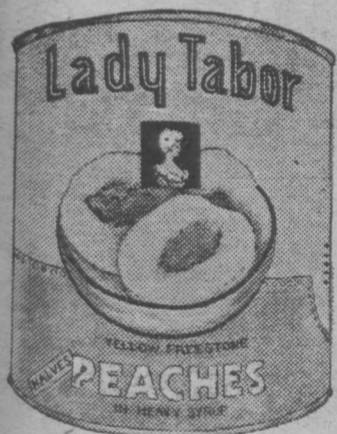
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EVERY TIME!**

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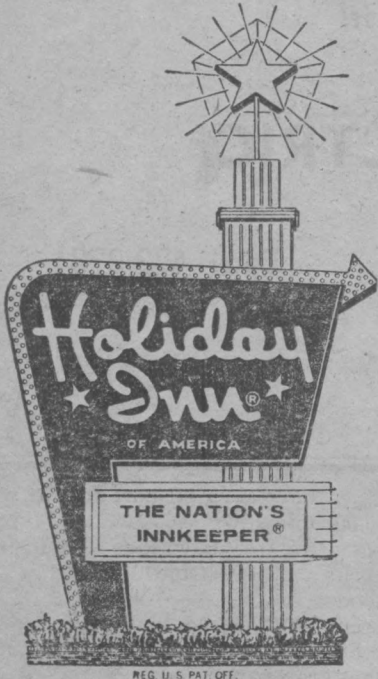
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### Revivals

(Continued from page 11)

are quite absorbed with the things which are seen and are temporal. Their conversation is not in heaven, or the means of reaching those enjoyments. The world takes knowledge of them, not that they have been with Jesus, but that like themselves, they love to grovel amidst the things below. That the evil which I have here described existing in a church, must be a formidable obstacle to a revival of religion, none of us probably will doubt.

Let us see for a moment, how it is so.

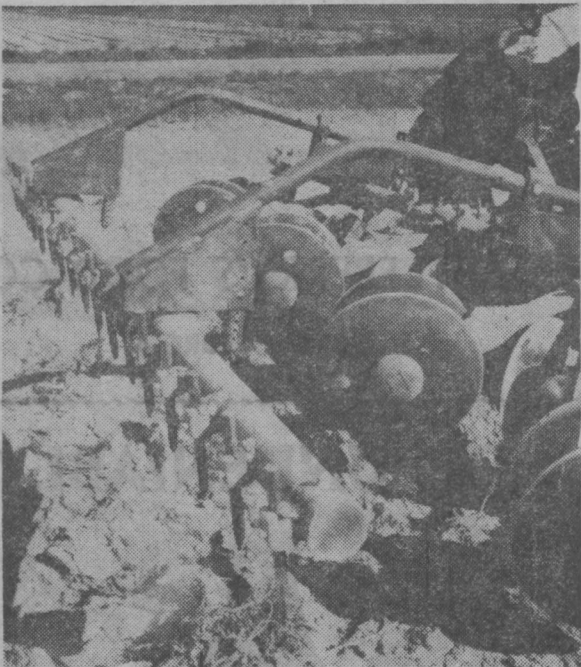
The individuals concerned constitute the church, or a portion of the church — the very body in which, according to the common course of God's providence, we are to expect a revival to begin. But the prevalence of this worldly spirit of which I have spoken, is the very opposite of the spirit of a revival; and can have no more communion with it than light with darkness. So long as it exists then, it must keep out the general spirituality and active devotedness to the

cause of Christ in which a revival, as it respects Christians, especially consists; and of course must prevent all that good influence, which a revival in the church would be fitted to exert upon the world.

But suppose there be in the church those who are actually revived, and who have a right estimate of their obligations to labor and pray for the special effusion of divine influence, how manifest is it that this spirit of worldliness must, to a great extent, paralyze their efforts? How painfully discouraging to them must it be, to behold those who have pledged themselves to co-operate with them in the great cause, turning away to the world, and virtually giving their sanction to courses of conduct directly adapted to thwart their benevolent efforts! And how naturally will careless sinners, when they are pressed by the tender and earnest expostulations of the faithful to flee from the wrath to come, shelter themselves in the reflection that there is another class of professors who estimate this matter differently, and whose whole conduct proclaims that they consider all this

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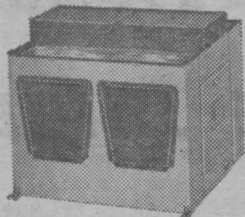
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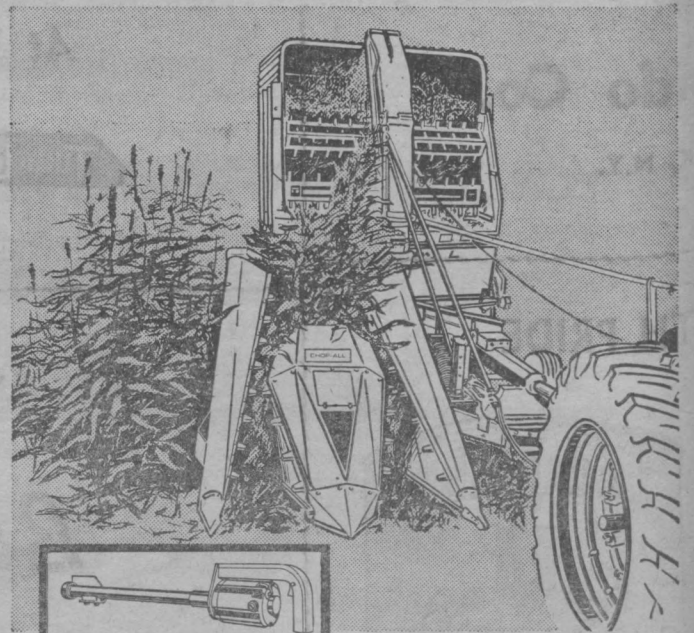
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talk about religion as unneces-  
sary — not to say fanatical. I  
know that a few Christians, have,  
in some instances, been enabled  
by God's special blessing, to stem  
such a current as this; and have  
been permitted to witness the  
most glorious results from their  
persevering labors; but I know  
too that nothing is more disheart-  
ening to a few devoted disciples  
of Christ — nothing more di-  
rectly fitted to render their ex-  
ertions of no effect, than for the  
mass of professors around them  
to be buried up in the world; to  
be found with them at the com-  
munion table commemorating the  
death of Christ, but never to go  
with them in any effort for the  
advancement of His cause.  
But while this spirit of world-  
liness mocks in a great degree  
the efforts of the faithful, it ex-  
erts a direct and most powerful  
(Continued on page 20, column 3)



New! 10,000 RPM  
Portable Knife Sharpener\*  
... electric or gas models

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**for narrow or wide row corn**

This year, you'll increase your profits in narrow row  
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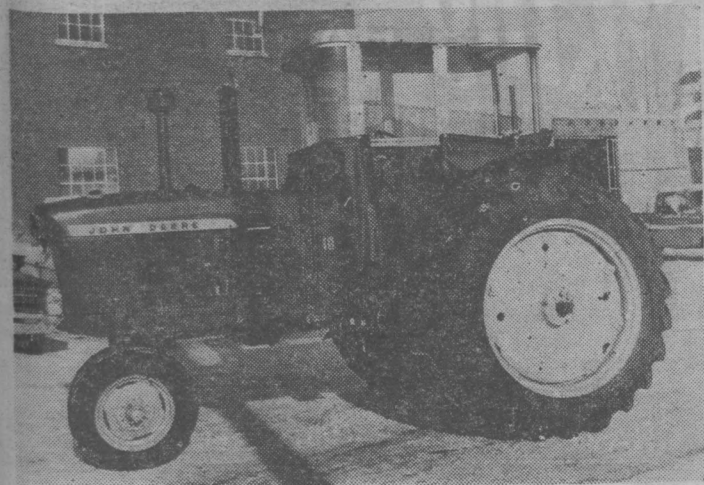
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Also the articles by the three missionaries are marvelous. They are so well written, inspiring, entertaining, and full of

information and knowledge about the mission work which most of us know nothing about. I don't see how they have time to write the articles, but they surely are appreciated.

I pray that the Heavenly Father may give you good health so you can continue with your work and the editing of the EXAMINER.

Miss Esther Smith  
(Kentucky)

"Your BAPTIST EXAMINER PULPIT is a joy to me, next to

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William J. Sinyard  
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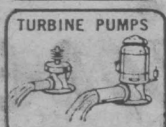
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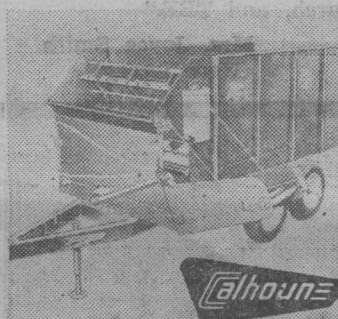
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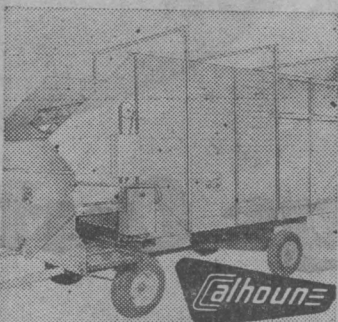
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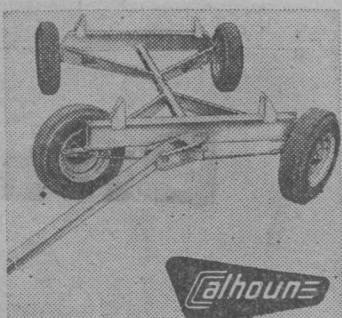
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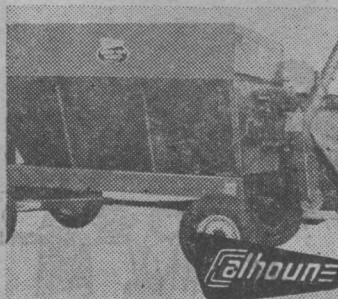
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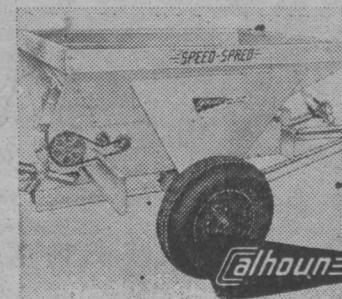
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### Appreciated Letters

(Continued from page 19)  
readers know what our missionaries are doing in New Guinea, and what they are going through to preach the gospel. We appreciate what you are sacrificing and going through to get the paper out. May God bless you."

Mr. & Mrs. Walter Dixon  
(Texas)

"I am sure there are a lot of people who enjoy the EXAMINER, and the work that you are doing, that will be glad to help as much as possible, for they all know as much as we do that it would be a great loss if financial conditions caused your work to stop. Enclosed find check for \$5.00. May the Lord richly bless you in your work,

and we pray that if it is the Lord's will, that you will receive the financial help you need very soon."

C. A. Ratliff  
(Arkansas)

"In response to the letter I received today, I am enclosing \$5.00 to be used to help defray costs in getting TBE out to its readers. I thank God for this privilege to have a small part in this great work for Him. I pray God's people will be faithful and send in much financial help, along with many prayers, that TBE will continue till our blessed Saviour returns. God bless you, brother, Calvary Baptist Church, and TBE."

Mrs. Joyce Smith  
(New Jersey)

### Revivals

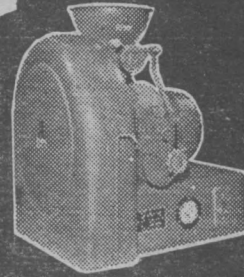
(Continued from page 18)  
influence upon those who are glad to find apologies to quiet themselves in sin. I know that it is a miserable fallacy that the inconsistent lives of professed Christians constitute any just ground of reproach against the gospel; nevertheless, it is a fact of which no one can be ignorant, that there are multitudes who look at the gospel only as it is reflected in the character of its professors; and especially in their imperfections and backslidings. There are all strangely looked at, as if religion were responsible for them; and whether it be a particular act of gross transgression, of a general course of devotedness to the world, it will

be almost sure to be turned to account in support of the comfortable doctrine that religion does not make men the better, and therefore it is safe to let it alone altogether; or else it is inferred that, if religion be any thing, it may be safely delayed; for it is so small a matter that it may be taken up at any time: or possibly the individual referring his own character to the low standard which he may observe

among professors, may charitably conclude that he is already a Christian; and thus by playing off upon himself the arts of self-deception, may lull himself into a lethargy, out of which he will never awake, until he is roused by the light of eternity both to conviction and despair. None surely will question that whatever exerts such an influence as this on the careless and ungodly, must constitute a powerful barrier to a revival of religion.

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THE GREATEST NEED OF ALL MEN . . .

## THE BIBLE

By DWIGHT MOODY

Someone has said that there are four things necessary in studying the Bible: Admit, submit, commit and transmit.

If the Christian life is a good thing for you, pass it on to some one else.

Now I want to tell you how I study the Bible. Every man cannot fight in Saul's armor; and perhaps you cannot follow my methods. Still I may be able to throw out some suggestions that will help you. Spurgeon used to prepare his sermon for Sunday morning on Saturday night. If I tried that, I would fail.

### Feed Yourself

The quicker you learn to feed yourself the better. I pity down deep in my heart any men or women who have been attending some church or chapel for, say five, ten, or twenty years, and yet have not learned to feed themselves.

You know it is always regarded a great event in the family when a child can feed itself. It is propped up at the table, and at first perhaps it uses the spoon upside down, but by and by it uses it all right, and mother, or perhaps sister, claps her hands and says, "Just see, baby's feeding himself!"

Well, what we need as Christians is to be able to feed ourselves. How many there are who sit helpless and listless, with open mouths, hungry for spiritual things, and the minister has to try to feed them, while the Bible is a feast prepared, into which they never venture.

There are many who have been Christians for twenty years who have still to be fed with an ecclesiastical spoon. If they happen to have a minister who feeds them, they get on pretty well; but if they have not, they are not fed at all. This is the test as to your being a child of God — whether you love and feed upon the Word

of God.

If you go out to your garden and throw down some sawdust, the birds will not take any notice; but if you throw down some crumbs, you will find they will soon sweep down and pick them up. So the true child of God can tell the difference, so to speak between sawdust and bread.

Many so-called Christians are living on the world's sawdust, instead of being nourished by the Bread that cometh down from heaven. Nothing can satisfy the longings of the soul but the Word of the living God.

### The Law of Perseverance

The best law for Bible study is the law of perseverance. The Psalmist says, "I have stuck unto thy testimonies." Application to the Word will tend to its growth within and its multiplication without. Some people are like express trains, they skim along so quickly that they see nothing.

I met a lawyer in Chicago who told me he had two years in studying up one subject; he was trying to smash a will. He made it his business to read everything

on wills he could get. Then he went into court and he talked two days about that will; he was full of it; he could not talk about anything else but wills. That is the way with the Bible—study it and study it, one subject at a time, until you become filled with it.

Read the Bible itself—do not spend all your time on commentaries and helps. If a man spent all his time reading up the chemical constituents of bread and milk, he would soon starve.

### Three Books Required

There are three books which I think every Christian ought to possess.

The first, of course, is the Bible. I believe in getting a good Bible, with a good plain print. I have

not much love for those little Bibles which you have to hold right under your nose in order to read the print; and if the church happens to be a little dark, you cannot see the print, but it becomes a mere jumble of words.

Yes, but some one will say you cannot carry a big Bible in your pocket. Very well, then, carry it under your arm; and if you have to walk five miles, you will just be preaching a sermon five miles long. I have known a man convicted by seeing another carrying his Bible under his arm. You are not ashamed to carry hymn books and prayer books, and the Bible is worth all the hymn books and prayer books in the world put together.

(Continued on page 22, column 3)

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### The Bible

(Continued from page 21)

If you get a good Bible you are likely to take better care of it. Suppose you pay several dollars for a good Bible, the older you grow the more precious it will become to you. But be sure you do not get one so good that you will be afraid to mark it. I don't like gilt-edged Bibles that look as if they had never been used.

The next I would advise you to get is **Cruden's** (Unabridged) **Concordance**. I was a Christian about five years before I ever heard of it. A skeptic in Boston got hold of me. I didn't know anything about the Bible and I tried to defend the Bible and Christianity. He made a misquotation and I said it wasn't in the Bible. I hunted for days and days. If I had had a concordance I could have found it at once.

Thirdly a **Topical Text Book**. These books will help you to study the Word of God with profit. If you do not possess them, get them at once; every Christian ought to have them. (Ed. Note: **The New Topical Text Book**, \$3.00 and **Nave's Topical Bible**, \$9.95, are both good).

**Sunday School Quarterlies and the Bible**

I think Sunday school teachers are making a woeful mistake if they don't take the whole Bible into their Sunday school classes. I don't care how young children are, let them understand it is one book, that there are not two books—the Old Testament and the New are all one. Don't let them think that the Old Testament doesn't come to us with the same authority as the New.

It is a great thing for a boy or girl to know how to handle the Bible. What is an army good for if they don't know how to handle their swords? I speak very strongly on this, because I know some Sunday schools that don't have a single Bible in them. They have "question books." There are questions and the answers are given just below; so that you don't need to study your lesson. They are splendid things for lazy teachers to bring along into their classes. I have seen them come into the class with a question book, and sometimes they get it wrong side up while they are talking to the class, until they find out their mistake, until they begin over again. I have seen an examination take place something like this:

"John, who was the first man?"

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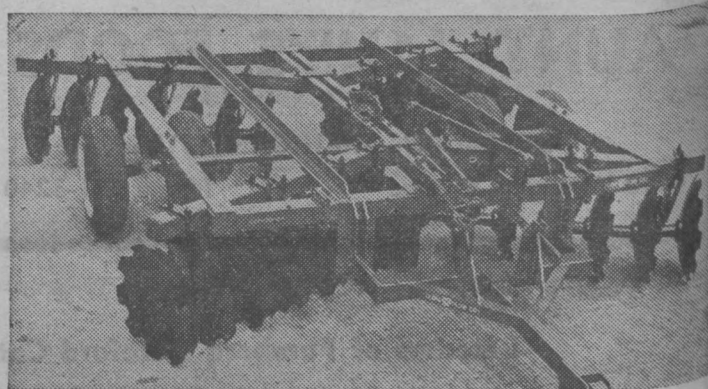


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"Methuselah."

"No; I think not; let me see.  
No, it is not Methuselah. Can't  
you guess again?"

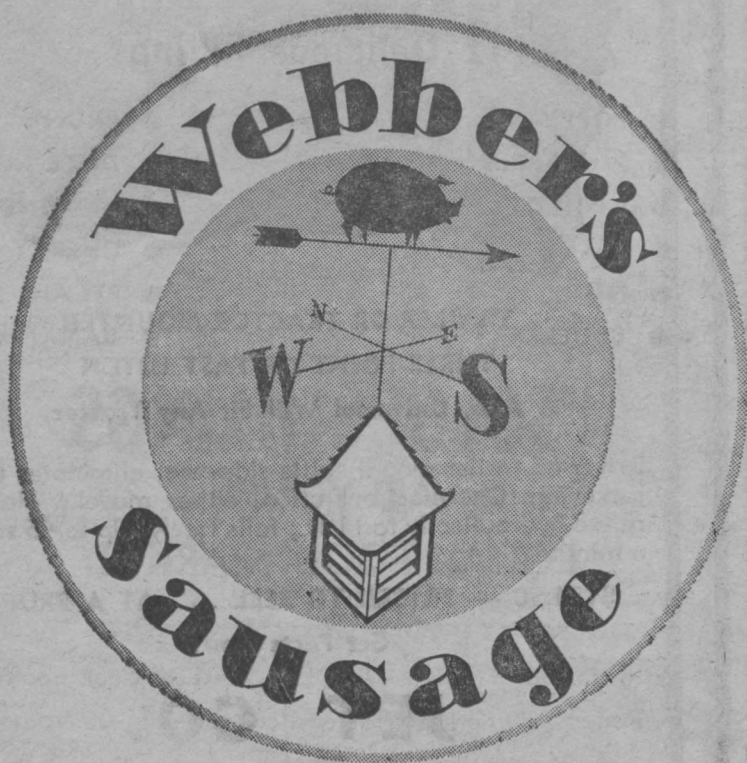
"Elijah."

"No."

"Adam."

"That's right, my son; you must  
have studied your lesson hard."

Now, I would like to know what a boy is going to do with that kind of a teacher, or with that kind of teaching. That is the kind of teaching that is worthless, and brings no result. Now, don't say that I condemn helps. I believe in availing yourself of all the light you can get. What I want you to do, when you come into your classes, is to come prepared to (Continued on page 24, column 1)



R. R. 5

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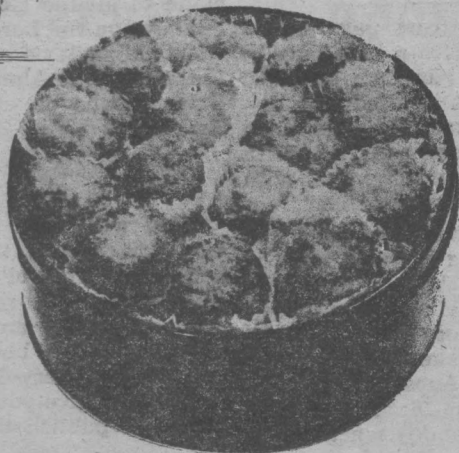
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**Free-Will**

(Continued from page 8)  
knew thee, and before thou  
gest forth out of the womb, I  
sified thee, and I ordained  
a prophet unto the nations."  
more examples of God's

Sovereign Grace make delight-  
ful reading if you will but search  
and find.

Let us now look at N.T. evi-  
dences of those who are "elect  
according to the foreknowledge of  
God." (I Peter 1:2). In Acts 10 and  
11 we read of the Roman Centur-  
ion Cornelius of whom it is re-

corded that he was "a devout man  
and one who feared God with all  
his house, and who gave much  
alms to the people and prayed to  
God always." No one, who is a  
sincere seeker after God like this  
Centurion could fail to be "called  
of God"; therefore an angel ap-  
peared to him in a dream, and  
"shall tell thee words whereby  
thou and all thy house shall be  
saved." God saved this God-fear-  
ing Gentile amidst the unbeliev-  
ing Jews, (see Acts 10:34 & 35)  
and I assume "all his house" in-  
cluded wife, children and faithful  
servants, and in such revealed  
grace and mercy direct from the  
throne of God we learn that Elec-  
tion does not restrict God's Sov-  
ereign Grace but rather enhances  
it, as William Sanders' hymn ex-  
presses it: "Grace is flowing like  
a river, millions there have been  
supplied; still it flows as fresh  
as ever from my Saviour's  
wounded side. None need perish,  
all may live for Christ has died."  
Thank God we are living in "The  
Day of Grace" — eternity belongs  
to God, the "Day of Grace" is  
man's opportunity for salvation,  
which God in His love and mercy  
has provided for the preaching of  
the Gospel and the salvation of

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lost sinners. God is wondrously  
longsuffering to fallen humanity  
"not willing that any should per-  
ish"; therefore the doctrine of  
Election, while being true because  
God knows the end from the  
beginning, cannot limit His power  
to bless and save. In Matthew  
Chapter 19 we read that Jesus  
said to His disciples "a rich man  
shall hardly enter into the king-  
dom of Heaven for it is easier for  
a camel to go through the eye of  
(Continued on page 24, column 4)

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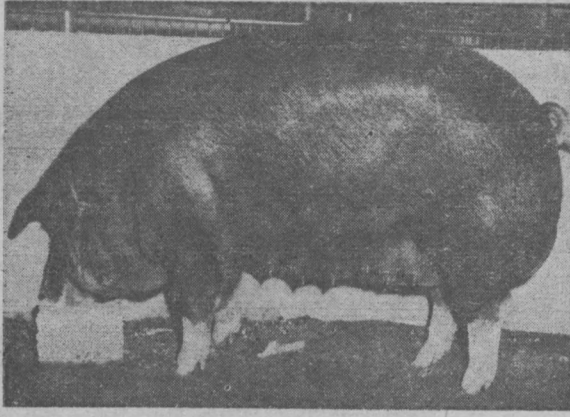
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### The Bible

(Continued from page 22)

explain the lesson without the use of a concordance. Bring the Word of God with you, bring the old Book.

You will often find families where there is a family Bible, but the mother is so afraid that the children will tear it that she keeps it in the spare room, and once in a great while the children are allowed to look at it. The thing that interests them most is the family record — when John was born, when father and mother were married.

I came up to Boston from the country and went into a Bible class where there were a few Harvard students. They handed me a Bible and told me the lesson was in John. I hunted all through the Old Testament for John, but

couldn't find it. I saw the fellows hunching one another, "Ah, greenie from the country."

Now, you know that is just the time when you don't want to be considered green. The teacher saw my embarrassment and handed me his Bible, and I put my thumb in the place and held on. I didn't lose my place. I said then that if I ever got out of that scrape, I would never be caught there again.

Why is it that so many young men from eighteen to twenty cannot be brought into a Bible class? Because they don't want to show their ignorance. There is no place in the world that is so fascinating as a live Bible class. I believe that we are to blame that they have been brought up in the Sunday school without Bibles and brought up in the quarterlies. The result is, the boys are

growing up without knowing how to handle the Bible. They don't know where Matthew is, they don't know where the Epistle to the Ephesians is, they don't know where to find Hebrews or any of the different books of the Bible. They ought to be taught how to handle the whole Bible, and it can be done by Sunday school teachers taking the Bible into the class and going right about it at once.

You can get a Bible in this country for almost a song now. Sunday schools are not so poor that they cannot get Bibles. Some time ago there came up in a large Bible class a question, and they thought they would refer to the Bible, but they found that there was not a single one in the class. A Bible class without a Bible! It would be like a doctor without physic; or an army without weapons. So they went to the pews, but could not find one there. Finally

they went to the pulpit and took the pulpit Bible and settled the question.

We are making wonderful progress, aren't we? Quarterlies are all right in their places, as helps in studying the lesson, but if they are going to sweep the Bibles out of our Sunday schools, I think we had better sweep them out.

(From *Pleasure and Profit in Bible Study*, 40c, plus 10c postage).

### Free-Will

(Continued from page 23)

a needle than for a rich man to enter into the Kingdom of God." This statement amazed the disciples who asked "Who then can be saved." Jesus replied, "With men this is impossible, but with God all things are possible."

A believing wife is worried that her unbelieving husband may be eternally lost. Pray on dear wife "with God all things are possible." Election does not restrict the power of prayer. Take heart from the words of the Apostle Paul in I Corinthians 7:13-16: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else

were your children unclean, but now are they holy." "For what knowest thou, O wife, whether thou shalt save thy husband, or how knowest thou O man whether thou shalt save thy wife." "All things are possible with God," so pray on believing, for God hears and answers prayer. It may be that God has planned that the believing partner shall be the means whereby the unbelieving partner is called to Him.

So let us cast aside every doubt and unresolved question concerning Election, and continue to proclaim to all the Good News... "Believe on the Lord Jesus Christ and thou shalt be saved," leaving the result to an Almighty God and Saviour who is eternally love. Amen.

"You will never realize, I am sure, the impact that TBE has had in the lives of God's people. Only eternity will reveal the good of this paper. I am grateful for the help it has been to me for the last ten years. May the Lord continue to give you strength and health to publish the truth."

James Schafer  
(Louisiana)

In The Midwest . . .

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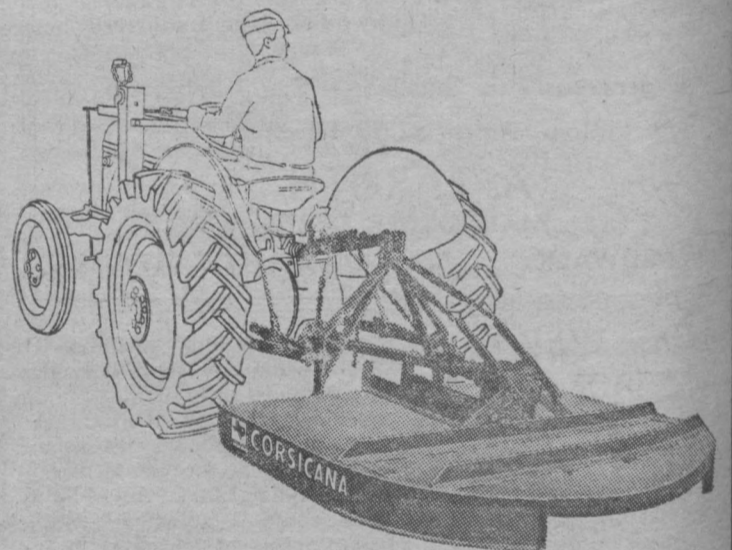
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## The Forum

(Continued from page 4)

Interpretation of this Scripture. If a man marries a woman who turns out to be a common harlot, and he divorces her, he has no more privileges with her than you or I have. And if he has no more privileges with her, she is no longer his wife. Can anyone deny that statement? Still there are those who will say, "He has too many wives," when they know full well that if he had two wives both of them would charge him with bigamy and have him put behind bars.

Some may say, why then is this one of the qualifications of a preacher. First, let me say that it is not because God could not, or would not bless and use a man who has more than one wife. No one who believes the Bible would deny that David had more than one wife. Still God blessed him and used him mightily. And when our Lord reigns in Mount Zion He will honor David by sitting upon his throne. And not only did David have several wives but we are told in II Sam. 12:8 "And David took him more concubines and wives out of Jerusalem after he was come from Hebron." Now a concubine was a woman who lived with a man and who granted him privileges as if she were his wife, but still was not married to him. To be sure God's ways are not our ways. And to be sure God's ways are past finding out.

There are other cases in the precious Scriptures that are hard for us to understand. God made Solomon the wisest and richest king of the earth. Still Solomon had seven hundred wives and three hundred concubines. Gideon was used by the Lord in a mighty way in delivering the children of Israel out of the hands of the Midianites. And in Judges 8:30 we find that he had seventy sons "for he had many wives." And in verse 31 we see that he had another son by his concubine. You know, it just might be well if you and I were quit trying to pour God into the mold of our puny, finite minds. In Mal. 3:6 He says, "I am the Lord, I change not." Since the Lord does not change He could use any man today who has many wives.

Then why is the preacher commanded to have just one wife? I believe it is for the preacher's good, and thereby for the furtherance of the gospel. Women have changed a lot since the days of Solomon. Christianity has exalted the place of the woman. And this exalted position of the family makes it impracticable for her to hold that position with another man. God knew that nineteen hundred years ago, so He said the preacher (preacher) must be the husband of one wife. One wife is a great boon to the preacher's ministry, but you let him try to live with two of them and it won't be long until instead of his going out to preach the gospel

he will be going out to commit suicide.

But as to the question, did the pastor do right in refusing to marry them, I do not know. And I do not believe he does either.

### Was It Right To Accept These Folk Into The Church?

We could wish for more information concerning these folk. For instance, was this party who had been married saved after the divorce? If not, was the divorce on Scriptural grounds? But even if we had all this information, it behooves us not to try to sit on God's throne and pass judgment on people. How many churches and pastors that you know of would have been ready and anxious to receive the Samaritan woman who had had five husbands and was presently living with a man who was not her husband? I do not mean that we should accept any and everything into our churches. We just need to remember that what people were last year should not be considered as grounds for refusal or acceptance into the church, but rather it is what they are today that counts. God can save a Saul of Tarsus any time it pleases Him to do so.

Several years ago I knew of a pastor's wife who was teaching a class of rather sophisticated women. A woman whose social standing was not quite up to par came to the class and was given a "cold shoulder." The teacher made it clear that she did not relish having a woman like that coming to her class.

Then I once knew a man who was sent to prison for life for his having murdered a man. While in prison the Lord saved him, and called him to preach. He was later pardoned and spent the rest of his life as a missionary to the prisoners in the prisons of Alabama. A woman who had known him before he was sent to prison, and who was a Baptist woman told me that she had absolutely no confidence in Jim Sharp, and that she did not care to hear him preach because of the awful life he had lived before he was sent to prison. May our dear Lord have mercy on His saints who have such an attitude toward wretches who have been saved by His amazing grace.

### Is It Right To Accept Divorced People As Members of the Church?

If you believe that "the blood of Jesus Christ His Son cleanseth us from all sin" (I Jno. 1:7b) then you should accept those who have been divorced if they have repented. In spite of the fact that some Baptists seem to think it is such, divorce is not the unpardonable sin. If it were, the Samaritan woman at Jacob's well in Sychar would be roasting in Hades today instead of basking in our Saviour's love in heaven.

I hope no one has the idea that I have been divorced about a half dozen times. The fact is that I am in the forty-ninth year of happy married life with one of the best wives that has ever lived upon this earth. And since she

is my first wife, and, furthermore, since I have no plans for getting a divorce, I feel that I can discuss the subject freely without someone thinking I am trying to justify myself. I want to hasten to say that so far as I know neither of my beloved fellow laborers on the Forum has ever been divorced. But, if they have been divorced, I have a God who is well able to forgive them for it. After all, murder, lying, stealing, drunkenness and adultery are very unscriptural things. But "the blood of Jesus Christ cleanseth us from all sin," and that includes divorce.

Are you not thankful to God for that? Just think, if that were not true, you would never be able to discuss the flood with Noah, because he got drunk. You would never be able to converse with the Psalmist David about the Lord of glory reigning upon his throne, because David was guilty of adultery and of murder. In fact, if that were not true, you would not have any of Adam's race there to enjoy the bliss of heaven with you. And, come to think of it, I'm afraid you would not make it either.

### Is a Marriage a Civil Ceremony Only?

So far as I am able to see marriage is a civil ceremony only. I know of nothing in the Scriptures that even indicates that any of the apostles, or any of the other preachers of that era performed any marriage ceremonies. Performing marriage ceremonies was certainly not mentioned in the great commission, and so far as I can see neither the church nor the preachers were ever told to do this. In Jno. 2 we see our Lord attending a wedding, but I find nothing about who performed the ceremony.

In the Old Testament we are told that they gave their daughters in marriage. And I know of nothing contrary to that in the New Testament. It is the old Roman Catholic Church that has made the marriage ceremony into a religious ceremony. And you and I both know there is nothing Scriptural about that old whore. It is amazing to see the many things that the Catholic Church has pawned off on us. I see nothing wrong with a preacher performing a marriage ceremony since he has been given that authority by the law of the land, but I doubt the wisdom of our making a religious ceremony out of it.

A dear preacher brother said in my presence at a recent Bible Conference that if his daughter and some young man came to him and his wife and said to them, we are in love with each other and we desire to be married, that he believed he could say to this young man, "All right, upon your declaration of your love for each other and your desire to be married, I hereby give you my daughter in marriage," and God would be completely satisfied with it. He may very well be right. But we all know that in our complex society with all of its legal aspects, some kind of civil ceremony is necessary. But I see no grounds for calling it a religious ceremony.

### Is There Any Scripture That Outlines a Pastor's Duties in —?

If there is such a Scripture, I know nothing of it. I dare not say there is no such Scripture, because there is so much about the Scriptures that I do not know. But, so far as I am able to see, there is no such Scripture.

It would appear to me that each pastor formulates his own outline. Any preacher has a perfect right, as I see it, to refuse to marry any couple he does not choose to marry, whether it be on Scriptural grounds or not. Our Lord's saints are admonished not to marry unbelievers. And some preachers refuse to marry a person who professes to be a Christian to one who does not. Had

the Baptist preacher who married my wife and me held to that view he would have refused to marry us. My wife was a member of a Baptist Church, and so far as man could know she was a saved person. The next year after we were married I was saved. Something like a year after I was saved she was saved. So had this preacher refused to marry us on that grounds, it would have been on a false assumption. So many young people join the church thinking they are saved only to find out later that they were wrong.

So, due to this fact, I feel that the responsibility lies on the saved person who is marrying a lost person, and not on the preacher who performs the ceremony.

### Does God Recognize a Marriage That Is Solemnized By Anyone Other—?

If there is any Scripture that puts the responsibility of the marriage ceremony in the church, or upon the shoulders of the preacher, I would like to know about it. I realize more and more day by day my need to be taught. And I pray that I am teachable on this subject as well as on all others. But as of now I am persuaded that God does recognize marriages that are performed by civil authorities. I am further persuaded that ministers of the gospel never performed any marriage ceremonies until they learned it from the old Catholic Church who wanted to show her authority so much so that she refused to recognize any marriage that was not performed by her. Not only does she show her authority by requiring all of her people to come to her to be married, she also replenishes her bulging coffers thereby.

## Responsibility

(Continued from page one)

Mephibosheth could never be happy without David and was content to wait for his return. He lost no love for him while exiled. David may have questioned it but he was fully convinced when he said, concerning Ziba and the land, "Let him take all, forasmuch as my lord the king is come again in peace" (II Sam. 19:24-30). Faithfulness to Christ during His absence proves that no one but Himself can satisfy the heart.

### Our Obedience To His Commands

While we are not under the ceremonial law, we are in law to Christ, and before leaving this scene He left special instructions for His disciples to observe during His absence. "Behold, to obey is better than sacrifice and to hearken than the fat of rams" (I Sam. 15:22). These commands are not less binding throughout the dispensation than they were when they were given, and how it gladdens the heart of the Lord to see His people carrying out His will.

Great prominence is given in Holy Scripture to such subjects

as (1) Believer's Baptism; (2) The Lord's Supper; (3) Loving one another; (4) Separation from the world; (5) Laying up treasures in heaven; and many others of equal importance. Surely those who are waiting for Christ will take heed to His commands.

### Our Service In His Name

The first question by Saul of Tarsus after his conversion was, "Lord, what wilt Thou have me to do?" He was conscious that he was saved to serve, and was not this the secret of his devotion to Christ and diligence in His service (Phil. 2:16-17)?

As we learn that we are to occupy till He comes (Luke 19:13) and that a stewardship of the Gospel has been committed to us (I Cor. 9:17; I Thess. 2:4), we shall be found abounding in the work of the Lord (I Cor. 15:58). Our time for labor is the present, and our ambition should be to be well pleasing unto our Lord (II Cor. 5:9) while we wait for His coming. Knowing the time, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand (Rom. 13:11-14).

### Our Patience Until His Time

Few things have tested the patience of the saints more than the apparent delay of Christ's coming. It is nearly two thousand years since the promise was given, "I go to prepare a place for you. I will come again and receive you unto myself." The Lord is not slack concerning His promise. "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh" (James 5:7-8).

The cry has already gone forth, "Behold, the bridegroom cometh, go ye out to meet Him" (Matt. 25:6). Patience will be abundantly rewarded, for when we shall see Him we shall be like Him, for we shall see Him as He is. There is a difference between waiting and watching for Christ. All who are watching are waiting, but it is possible to be waiting for the fulfillment of this grandest of all events, without expecting Him at any moment, the Lord Jesus Christ who is our Hope (I Tim. 1:1). We sometimes sing, "Nothing between, Lord, nothing between," and if we allow anything between, it interferes with our immediate expectation. Misinterpretation of prophecy has often been used to hinder believers joyfully anticipating Christ's return in the very near future.

Failing to see the difference between the two aspects of Christ's coming for and with His saints has led not a few to accept the theory that the saved will go through the great tribulation. Where this is held it cannot but hinder believers expecting the Lord immediately, and will thus rob them of much joy (Rev. 3:10, 11).

While we would especially exhort one another to be watching for our Lord we should be warned against accepting the teaching that only the watching ones will (Continued on page 26, column 5)

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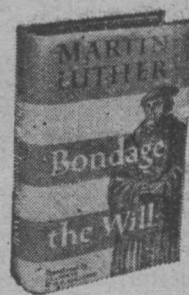
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## Plain Prophecies

(Continued from page 3)

of Armageddon ends with the conversion of every Jew that is left living within the world. A lot of them are going to be killed. The majority of them are going to be slain in the Battle of Armageddon, but those that are left will be saved, and when they are saved, they will go forth as missionaries.

Let me say this: When a Jew is saved, he is always a missionary. I go back in my mind and I think of some dear men that I have known in days gone by who were saved Jews, and I have never known a saved Jew in my life that didn't go out to do mission work for the Lord.

Talk about a missionary period, the book of Revelation says that during the Tribulation Period there are going to be at least 144,000 Jews saved, and God is going to throw 144,000 Pauls at the world during the Kingdom Age. I don't know how many men there will be in all, but I do know there will be at least 144,000 that will go out as missionaries, just exactly like the Apostle Paul.

"For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God."—Ezek. 34:11-15.

Notice, God is going to seek out the Jews wherever they are, scattered throughout the nations of this world, and He is going to bring them back to Israel. You can be certain of one thing: God has established certain sections of this world for His people. He put the Negro in Africa and that is where the Negro ought to have stayed, and where the Negro will eventually be. He put the Jew in Palestine, and that is where the Jew will eventually be. God, beloved, is a strict segregationist, and God is going to segregate the Jews in Palestine, and they are going out as missionaries therefrom.

Listen again:

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; And I will make them one nation in

the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God.

"And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. 37:21-28.

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. 31:33.

Beloved, I am looking forward to the day when Jakie and Ikie are not going to be behind the counter selling merchandise. I am looking forward to the day when there will not be a Jewish merchant in all the world. I am looking forward to the day when the animals are going to lose their fierce nature. I am looking forward to the day when the physical earth is going to be changed and the Devil is going to be bound. I am looking forward to that day when the Jews are going forward as missionaries to all the world. Oh, glorious day—the Kingdom Age that is just around the corner for the children of God! Wonderful, wonderful day for God's children!

The Kingdom Age is also going to be a time of peace. Politicians talk about peace, but they don't know how to get peace. Statesmen (I use this term loosely, for there are very, very few at the present time) talk in terms of peace. But do you know when there will be peace in this world? There will never be peace until the Lord, the King, the Prince of Peace, sets up His kingdom here within this world.

Notice some other verses which tell us that the Kingdom Age is going to be a time of peace:

WAIT TIL YOU HEAR THIS!

"SAFE! . . . and I hope both of you boys and I have a safe trip to Ashland for the Bible Conference at Calvary Baptist Church over the Labor Day Weekend."



"They shall NOT HURT NOR DESTROY in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat THEIR SWORDS INTO PLOWSHARES, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; NATION SHALL NOT LIFT UP A SWORD AGAINST NATION, neither shall they learn war any more."—Micah 4:3.

I am not expecting peace within this world as long as the nature of man is as it is at present. I am not expecting any peace among the nations. I am not expecting any peace to grow out of these peace talks and peace treaties. I can remember the peace treaties that have been made in the past, but they amounted to nothing. I can remember the talks they have held, and are being held, at the present time, and they amount to nothing. There may be a little lull or a little cessation in the activities of war, but it will amount to virtually nothing. I say to you, there will never be peace until the Prince of Peace sets up His kingdom and reigns as King from Jerusalem.

Another characteristic is that it will be a time of perpetual worship. There isn't going to be anything but perpetual worship for a thousand years.

Do you think you will enjoy worshipping for a thousand years? Well, some people have a hard time staying through an hour's service. Some people have a hard time going to church and enduring a sermon that lasts more than thirty or forty minutes. Beloved, there is going to be a thousand years of perpetual worship in the Kingdom Age. Listen:

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."—Isa. 66:23.

Notice, there isn't going to be any end to worship from one new moon to another, and from one sabbath to another, and all flesh shall come to worship before Him.

The Kingdom Age is also going to be a time of material prosperity.

The world is scared so far as material prosperity is concerned. I don't think there is a business man anywhere that knows which way to turn from the standpoint of prosperity. Everybody in Ashland is scared relative to the

strike that is threatening so far as Armco is concerned. I tell you, beloved, there will be a time when you won't have to worry about strikes, and about work, and about prosperity, for there is going to come a time of material prosperity. Listen:

"Behold, the days come, saith the Lord, that the PLOWMAN SHALL OVERTAKE THE REAPER, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Amos 9:13-15.

Can you imagine a time when the plowman is going to overtake the reaper?

That reminds me of a little story I tell about some cucumber seed that I planted—how I took some cucumber seed and planted them in Kentucky soil. Of course it couldn't happen any place but in Kentucky soil. I realized that they grew very fast in this Kentucky soil. When I dropped the seed in the hill, I made a break to get to the fence as fast as I could. I ran and pretty soon something grabbed me by the leg and I fell down. I looked down and there was one of those cucumber vines that had caught me by the leg and had tripped me. I thought I would get my knife out of my pocket and cut the cucumber vine, and I reached down to get my knife, and lo and behold, a great big, long cucumber was there in my pocket and I couldn't get to my knife.

Now, beloved, that could only happen in Kentucky, in a preacher's imagination, but there is a time coming when the plowman shall overtake the reaper. Ah, beloved, my story may not be so far-fetched after all. My story may not be so far-fetched as it may seem. It may be that everything in that Kingdom Age will grow like that. In fact, the Word of God tells us about the prosperity of that day by saying:

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."—Micah 4:4.

I tell you, beloved, the time of the Kingdom Age will be a time of material prosperity.

More than that, it is going to be a time when the human race will experience a physical change.

Here we have some women in the audience who are mothers, who have gone down into the valley of the shadow of death and produced a life and brought forth

a child. When you did so, you travelled in pain. There has seldom ever been a child born but that the mother travelled in pain for the birth of that child. But there is a day coming when women are going to give birth to children just like they did back yonder in the Garden of Eden—without pain. Listen:

"They shall NOT LABOUR IN VAIN, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. 65:23.

I am certain as can be that there were children born before

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## Responsibility

(Continued from page 25)

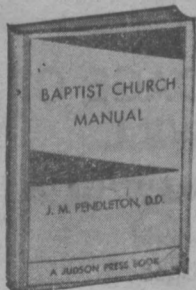
be taken when He comes. How easy to misinterpret Scripture, and by so doing the remedy applied for correction is worse than the shortcomings existing. "Our Lord Jesus Christ who died for us, that whether we wake or sleep we should live together with Him" (1 Thess. 5:9-10). All who are Christ's at His coming will be taken to be with Him in Heaven, from whence also we look for the Saviour (Phil. 3:20). "Looking for that blessed hope" (Titus 2:13) is to be the Christian's attitude until He comes.

Watchman, what of the night? The watchman saith, "The morning cometh" (Isa. 21:11-12). "May we be preserved blameless until the coming of our Lord Jesus Christ" (1 Thess. 5:23). "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

I am waiting for the dawning Of that bright and blessed day, When the darksome night of sorrow Shall have vanished far away; When for ever with the Savior, Far beyond this vale of tears, I shall swell the song of worship Through the everlasting years.

I am looking for the brightness (See it gleaming from afar) Of that clear and joyous beam, ing Of the Bright and Morning Star. Through the dark grey mist of morning Do I see its glorious light, Then away with every shadow Of this sad and weary night.

I am waiting for the coming Of the Lord who died for me, Oh, His words have thrilled my spirit, "I will come again for thee" Faith can almost hear His foot-fall On the threshold of the dawn, And my heart, my heart is longing To be with Him evermore. —Light and Liberty



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## Plain Prophecies

(Continued from page 26)  
and Abel were born. The refers to Eve as "the mother of all living" before it ever about Cain and Abel. We say that Cain and Abel the first sons that were ever Not so, beloved; they were first recorded births, but that it talks about Eve as mother of all living." I satisfied that Eve had child back there in the Garden of and she never had a single pain. Beloved, out yon- in the Kingdom Age women going to give birth to chil- again apart from pain.  
ain, life on earth is going be lengthened. In the Old ment men lived to be very You remember how Methu- lived to be 969 years of I am satisfied they were just like we have them to- Of course there are some who say they were not years, that each year was a month long.  
remember S. Parks Cadman used to be on the radio on day afternoon back in the when radio was "the thing" remember that Cadman said was no such thing as a man 969 years. He said they then what was called the month theory that one year be the equivalent to 12 then. I sat there and lis- to him and I divided it up. 12 into 969 for Methuse- and I brought him down to a over 80 years of age. That all right. Then I said, works that way for Methu- it ought to work every else back there," so I turned the fifth chapter of Genesis I read about Methuselah's Enoch, which said:  
and Enoch lived sixty and years, and begat Methuselah." 5:21.  
divided 12 into 65 and I found

that Enoch was 5 years and 5 months old when he begat Methuselah. You will have to say at least that Enoch was a rather precocious young man to begat a child when he was 5 years and 5 months of age. Don't you see how ridiculous a person can be when he tries to explain away the Bible. Don't you see how ridiculous man becomes when he tries to explain away God's Word?

When the Kingdom Age comes, men are going to live exactly like they did back in the Old Testament. We read:

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the CHILD SHALL DIE AN HUNDRED YEARS OLD; but the sinner being an hundred years old shall be accursed." — Isa. 65:20.

### CONCLUSION

I am looking forward to that Kingdom Age. I am going to be in it. I am going to be a part of it. Every saved person is going to be a part of it. Would to God that He might reach down in this hour and touch some heart that is here, and save somebody, that you might be ready for the Kingdom Age of our Lord.

Now this isn't Heaven, this isn't eternity. That is yet to come. But there is a day coming when all this is going to take place right here in this world. As I have said, God is going to show what this world would have been like if Adam had never sinned. That is the purpose of the Kingdom Age, and it is going to take place right here in this world.

I read the Bible through to see if there is going to be anything of a material nature. I don't find any baseball. I don't find any golf. I don't find any recreation. I don't find anything that we think is so important today.

A man said to me of recent date, "Whenever I pick up a paper, all I read is the sports section." I know another man who reads the paper only for the editorials. I know a lot of people who read the paper only for the "funnies." Beloved, none of these things are going to enter into the Kingdom Age. When the millennium comes, it is going to be a glorious time of fellowship with our Lord. What a marvelous time is in store for the child of God!

Are you ready for it? Thank God, you are if you know Jesus Christ. If you don't know the Son of God as your Saviour, you are not ready for the millennium. You are not ready to live now. You are not ready to live tomorrow. You are not ready to go home tonight. Brother, sister, if you don't know Jesus Christ, you ought not walk out of this building tonight. I tell you, you are not ready for anything until Jesus Christ becomes your Saviour.

May God bless you, may He save you, and may He add you to this body.



## Head-Covering

(Continued from page one)  
sides in the government. In that of parent and child the authority resides in the parent. In that of man and wife, authority is given to the husband. In that of man and woman in general, authority is given to the man. Now, beloved, to rebel against God-given and God-ordained authority is to rebel against the God who gave it.

The authority of husband over wife, and of man over woman is carried over into the relationship within the Lord's church. So that the woman is not permitted to pray in the church (I Tim. 2:8), to usurp authority

in the church (I Tim. 2:12), to teach men in the church (I Tim. 2:12), or to even speak in the church (I Cor. 14:34,35). Now the God who ordained this as the position of woman in the church, has ordered that she shall wear a covering on her head in the assembly as a symbol of her willing subjection to this position in which a Sovereign God has placed her.

I Cor. 11 treats in part of this subjection of woman to man, and the 10th verse definitely teaches that she is to have a covering on her head in the assembly as a token of her submission to this authority. "The head of every woman is the man." v. 2.

Now let me give several reasons why a woman should wear a covering.

1. It cannot be wrong to wear a covering: it might be wrong not to. Therefore, the woman should wear the covering just to be on the safe side in seeking to please her Lord. No one will argue that it is wrong to wear a covering, so, ladies, why not wear one just to be sure in the matter?

2. If the pastor believes and preaches this interpretation of Scripture, then the women members of the church ought to wear a hat out of respect to, and love for their pastor. It can't harm you to wear a hat, and it would please the pastor, and show your love for him.

3. If the husband believes the wife should wear a hat and wants his wife to do so; then she must wear one or be in disobedience to her husband. It is definitely wrong to rebel against the wishes of the husband.

4. If the church in general takes this position, then the woman who will not wear the covering is going against the desires of the church.

5. The Bible clearly and positively teaches that the woman should wear a covering in the

assembly. I Cor. 11:10. I have challenged several women to tell me what this verse means if it doesn't mean for them to wear a hat in the assembly. I have never yet heard an answer. Lady, I think it means to wear a covering. If it does not mean that, what does it mean? This is the only possible meaning of this verse of Scripture. Nearly everyone who studies it, and tries to interpret it agrees that this is its meaning.

6. You are going to answer in regards to this at the judgment seat of Christ. If you wear a covering, He will never condemn you for it. Even if I should be wrong on this verse, you would not be condemned for wearing a covering. But if I should be right on this verse (and I am), then you will have to answer for your rebellion against it, when you meet the Lord.

7. "Because of the angels" v. 10. The angels are present in the assemblies of God's Church.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Eph. 3:10.

The angels observe the services in the church and learn from them. Oh, how the angels must be troubled by what goes on in some churches. The angels love to take the place that God gives them. They observe the behavior and dress of the women in the assembly, noting if it agrees with God's Word. For this reason, the woman ought to wear a head-covering in the assembly.

Now let us look at some objections made to this interpretation.

1. Some object that a woman (Continued on page 28, column 1)

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## Head Covering

(Continued from page 27)

would have to wear a covering all the time. This chapter is dealing with matters in the assembling of the church — when the church comes together in one place (v. 20), for prayer, preaching, or to observe the ordinances. So the wearing of the covering only applies to these meetings and not to every minute of her life.

2. Some object that this chapter refers to a veil and that women would have to go veiled as they do in some lands. This chapter says nothing of a veil, but of a covering. Whatever covering a woman would desire to wear upon her head would answer the demands of this chapter. V. 10 simply teaches that she ought to have some covering on her head as a token of subjection to man's authority.

3. Some object that v. 10 doesn't say a covering, but says "power." The word for power

here is the word for authority. This refers to the authority of the immediate context which is that of the man over the woman. It would be utterly impossible for a woman to have "authority" on her head and such a statement conveys no meaning at all. The word "power" is used to refer to a symbol or token of that power, and her willing submission to it. This is the only possible meaning of the expression, the universally accepted meaning, and the only meaning that makes any sense at all.

4. Some object that they can't wear a hat, or that it hurts their head or makes them sick to wear a hat. This is utter tom-foolery, and not worthy of a Christian woman. It is silly and certainly should not be used as an excuse to disobey a clear commandment of our Lord.

5. The usual objection, or effort of man to get around this verse is that the covering refers to a woman's hair using the 15th verse which says, "For her hair

is given her for a covering." There are several conclusive answers to this objection. First: There is clearly a two-fold covering taught in this chapter. The chapter refers to a covering given the woman by God. It also refers to a covering that she ought to put on in addition to the God-given covering.

Second: If covering means hair, then we could go through the chapter and substitute the word "hair" everywhere we find the word "covering" and it would make sense. But if you will try this you will find that it makes nonsense. (Thanks to James Hobbs for this: It is utterly unanswerable).

Third: The covering spoken of here is something that a woman ought to do. Notice the word "ought" in v. 10. Therefore it is something that she has a choice in. She can do this or not do it. However, she ought to do this. This certainly cannot refer to her hair. Would God say "you ought to wear your hair to church"? No! that is silly. You will wear your hair to church if you have any. But in addition the woman ought to wear a covering in obedience to this Scripture.

Fourth: Whatever this means a woman ought to do, it is something that a man ought not to do. The chapter plainly says "For a man indeed ought not to cover his head," v. 7 and "For this cause the woman ought to" v. 10. Now please contrast the "ought not" to the man in v. 7, and the "ought" to the woman in v. 10. Here you see that whatever the woman ought to do, the man ought not to do. Now in all seriousness, do you believe — can you believe, that this is referring to the hair? Do you mean that a man ought not to wear his hair to church? Listen to this verse. If a woman has obeyed this chapter in having hair on her head, then it is disobeying this chapter for a man to have hair on his head in the assembly. You say this is silly. Yes, your trying to get around the clear meaning of this chapter is just that silly and leads to just such absurd consequences. Why will people go to such absurd lengths to get around the Word of God instead of just obeying it? Well, if there are any more objections, I do not know what they are or could be, but I am sure they are easily answered.

Now, dear Christian women, please study this matter. Why will you disobey this verse? It costs so little in money, time, and effort to obey. It seems to me that this is one of the easiest commands in the Bible to obey. Does it not exhibit a rebellious spirit to try so hard to get around this verse, when it is so simple to obey it. You can't go wrong in wearing the hat. You may and you do go wrong in not wearing it. Please give this your prayerful study, with a heart that wants to know and do God's will for your life. I am sure that God will bless you in studying and obeying this portion of His Word.

I wish to say a word relative to my wife, Katie, in this respect. I thank God for her. She is a real blessing to me and a real help in my ministry. She saw this without difficulty and obeyed it immediately and continually. She wears her hat to the services wherever we might be. At home where all the women wear one, she has her hat too. When we visit a place and she is the only woman there with a hat on, she still obeys God in this matter. I do appreciate her in this as in many other respects, although I know she does it for the Lord, and not just for me.

Christian women, there is no substitute for obedience, and nothing as wonderful as the rewards our Lord will one day bestow upon obedience. God bless you all.

## God Holds The Key

"God holds the key of all unknown,  
And I am glad,  
And I am glad.  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad,  
I might be sad.

What if tomorrow's cares were here  
Without its rest,  
Without its rest?  
I'd rather He'd unlock the day  
And, as the hours swing open, say,  
My will be best,  
My will be best.

The very dimness of my sight  
Makes me secure,  
Makes me secure.  
For, groping in my misty way,  
I feel His hand; I hear Him say,  
My help is sure,  
My help is sure.

I cannot read His future plan,  
But this I know,  
But this I know:  
I have the smiling of His face,  
And all the refuge of His grace,  
While here below,  
While here below.

Enough; this covers all my need  
And so I rest,  
And so I rest;  
For, where I cannot, He can see,  
And, in His care I safe shall be,  
Forever blest,  
Forever blest."

HERE ARE A FEW . . .

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