

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

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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.

WHOLE NUMBER 2356 ASHLAND, KENTUCKY, DECEMBER 19, 1981 VOL. 52, NO. 52

WATER! HAS IT EVER BEEN REQUIRED FOR SALVATION?

by Herb Evans
Allison Park, Pa.

"(Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:15-17).

Neo-hyperdispensationalism (the Alabama variety at least) makes the Four Gospels, the Book of Acts, and Hebrews through Revelation of none effect by saying they are not for doctrine during this present dispensation. The new slant,

however, is that Hebrews through Revelation is tribulation doctrine and that water baptism was necessary to get salvation in the Four Gospels and the early part of the Book of Acts.

One certain teacher, of this persuasion, made the statement; in an anti-charismatic article, under the heading of 'Water Baptism' and a quote of Mark 16:16; "If your preacher says we should speak in tongues because Mark 16:17 says so, he should teach water baptism in addition to belief for salvation." Now, even though he may take them to task further on down the line, in the Epistles; this amounts to nothing less than a surrender of Mark 16:16 to the "Water Salvationists." Such an interpretation of this post resurrection passage makes one a "dispensational" Campbellite.

In a taped sermon, this teacher also says that "back then" a man had "to be baptized for the remission of sins" according to Mark 16 and Acts 2. He quotes Romans 11:5, 6 and tells us that "It is no more of works in this age."

Since we cannot accept a "water salvation" commission that is to every creature and into all the world (temporary or no) anymore than we can accept a Paul, or a Philip, or a Holy Spirit authored faith or church (Hebrews 12:2; Matthew 16:18); or anymore than we can accept a floating commission between Mark 16 and

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WHY THE CREATION DAYS WERE 24 HOURS LONG

Again we are asked the length of the days in Genesis 1.

1. Creation days had an evening and a morning. That statement can be explained only in the light of 24 hour days.

2. Creation days were the same kind of days that the Sabbath was, that God commanded Israel to remember and keep. (Ex. 20:11, 31:17). The Sabbath was a 24-hour day.

3. Creation days were days that had night and day. (Gen. 1:5, 14:18). It is nonsense and foolishness to talk about a night a million years long and a day a million years long.

4. In Genesis 1 the word "day" is said to be that period of time "ruled by the sun" and the night that period of time ruled by the moon. It is confusion worse confounded to talk about that kind of days as any other kind of days, except 24-hour days.

5. The word "day" never occurs with a numeral in the Bible in any other sense than 24-hour days. Genesis 1 is full of the word "day" used with numerals.

6. They object that you cannot have a day without the sun. They ought not to betray their ignorance that way. The sun does not make the day; it only lights it. The day is made by the earth turning upon its axis. That could have been started without the sun shining as well as with it shining.

7. The days of Genesis 1 could not possibly have been periods, because there was no death upon the earth until man sinned. The Bible says so. Read Romans 5:12. The Bible plainly says that death entered into the

world by Adam's sin. If the days of Genesis 1 had been millions of years long as the ignorant scientists tell us, the earth would have run over with animals; because there was no death in the world until after man sinned. Man was not created until the sixth day. It was a sinless world and a deathless world until after he sinned. All this talk

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The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

"BROKEN HEDGES"

Whoso breaketh an hedge, a serpent shall bite him" (Eccles. 10:8).

A hedge is a familiar sight to every boy and girl. The farmer protects his field, and the roads are bounded, with an hedge, which proves a barrier and a protection at the same time. I want to talk to you, my dear young friends, about "moral hedges." The Word of God sets up many hedges of wise caution and instruction, designed to keep boys and girls in paths of morality and integrity. And a Sunday School is for the purpose of instructing you in the needs-be of these hedges to preserve you from the dangers that beset you in everyday life.

I. I hope the Lord will give me the right words—simple words, to set before you some hedges which, alas, boys and

girls break through to their sorrow.

1. The first I shall mention is the Hedge of Obedience. One of the signs of the last times is "disobedience to parents," and surely such a sign can be observed in many homes up and down the land.

The dictionary says, "obedient—doing as one is told." Alas, such boys and girls are becoming rare. I have noticed how some boys and girls when mother says, "I want you to go to the shop for me," "I want you to chop up some firewood," and many like commands—Oh, the unwillingness of some boys and girls to wait upon a good mother, or run errands, and perform little tasks to help in the duties of home life! Can a disobedient boy or girl grow up into a dependable,

trustworthy man or woman? The faithful warnings and admonition of parents are the outcome of parental love, and when father or mother says, "Do not do this!" and "Do not do that!" they design your good and profit in days to come.

Disobedience has proved a key to many a prison door, and a stepping stone to the poorhouse. "Children obey your parents." The days will quickly come when your father and mother will be gone. Do not grieve them by disobedient acts and unkind words.

I will tell you how a father taught his little son a useful lesson. He was a forgetful boy, and disobedient, also, so his father made him drive a nail into a door whenever he was found out in a wrong act. By and by

(Continued on Page 2 Column 1)

OUR GREATEST CONCERN

by Willard Willis
Monroe, Ohio

Our greatest concern in this life should be the Lord and His church. They who build their



Willard Willis

life with no regard for the Lord's church are only blowing up a balloon, or building a house or bubbles relative to rewards hereafter. They, in other words, will end up with no rewards. They will have travelled down the highway of life, and yet, gone nowhere.

The Scriptures are very clear on the fact the Lord can only be honored and glorified through His church. This is because the church is our Lord's body on

earth today. Our Lord, when He was here in person, wrought all of His works in His own body. His body was the "pillar and ground of the truth." Our Lord's physical body is no longer here, but His church is here — His church which is His body — the "pillar and ground of the truth" (I Tim. 3:15).

A man who runs a race receives all the honor for his achievements. I may watch him run, but no one will applaud for me, since I am not a part of his body. He alone will receive the applause and the trophy. This same kind of reasoning can be applied to the Lord's church. The members and only the members of the Lord's body will receive trophies for work done.

Our Lord, when He was here in person, left no authority for any endeavors outside His body, the church. There, in other words, is no race to be run or any trophies to be received outside the Lord's church. Those who would follow any other course are in a boat with no oars, or a car with no steering wheel. I, of course, am dealing only with rewards and not with regeneration.

I Timothy 3:15 sets before us the fact the Lord's church is "the pillar and ground of the truth" (Continued on Page 7 Column 1)

SHOULD A CHRISTIAN MARRY ONE WHO IS A NON-CHRISTIAN?

by W. A. Jarrell
(Now in Glory)

By a Christian this paper means a really regenerate person — a Spiritual child of God, by the new, the second birth. By a non-Christian, rushed in, whether or not a member of the church, anyone who has not the new — the second birth. Many church members, especially of those who, within the last twenty-five or more years have been rushed into the church, in the craze for membership,

whether or not saved, are not Christians.

From early influences, in my early ministry, while I thought marrying of Christians to non-Christians was not a positive violation of reason and of the Bible, even then I regarded Christians marrying Christians preferable. But the observation, the study and the thought of many years have forced upon me the conclusion that a Christian should not, in any case, marry a non-Christian. For this conclusion, among other reasons, are the following:

1. In the Bible sense of "one flesh," the Christian and the non-Christian cannot be "one flesh." The original "one flesh," that was essential in marriage was unfallen flesh. But, in the very face of the common misunderstanding of the Bible, as to the flesh and the body of the Christian, — an understanding that makes the unaffected, in this life, by saving grace, and gives license to sin, by laying our sin on the poor body and leaving the real man with sinless perfection (one of the worst of practical heresies), the Bible, certainly teaches that salvation includes the saving of our bodies (as meaning only the body, in accordance with the Scriptures referred to, I use the word "flesh" in this article), - salvation in this life more and more as we grow in grace, and perfected in the resurrection. Paul says that the bodies of Christians, by the Holy Spirit, are NOW quickened — made alive, and that the "body is dead to sin;" and because of this, already effect of the salvation, he commands us (not to be excusing ourselves from sin, by saying, "it is not the soul — the real

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Hope for the best; get ready for the worst; take cheerfully what God chooses to send.

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JOHN R. GILPIN, Jr.
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HEDGES

(Continued from Page 1)

the door was covered with nails,
and the little boy felt ashamed to
look at it. When his father saw
the door was filled with nails, he
said, "My son, I will tell you
what I will do. Every time you
quickly obey father or mother in
what we tell you to do, and
when you do a kind action, I
will take a nail out." The boy
said, "I will try, father." Day
after day went by, and the nails
went from the door one by one,
and the day came when the last
nail was pulled out. The boy
watched his father pull out the
nail, and then said, "O father,
all the marks are left!"

"Yes, my dear young friends,
disobedience to parents or
teacher's and wrong-doing, will
leave sad marks in the mind,
and lead to painful reflections
when you grow up. O think of
the consequences of breaking
through the Hedge of Obe-
dience. "Be sure your sin will
find you out." "Whoso
breaketh an hedge, a serpent
shall bite him."

2. The Hedge of Punctuality.
I am sure if an invitation came
for you to visit King George V at
Buckingham Palace you would
be in time. How careful you
would be to have clean hands
and face, and well polished
boots. And yet, boys and girls
can come late to Sunday School,
and lose the punctuality marks.
Do you know, my dear friends,
the house of prayer is the
visiting place of the King of
kings? O what disrespect it
would show to be late when
visiting King George V at an ap-
pointed time, and how much
greater the lack of respect to the
Truth, and the God of Truth, in
coming late to chapel and
school.

A soldier engaged in warfare
against the enemies of his coun-
try, was taken captive and cast
into prison. Being a blacksmith
in private life, he examined the
chain which held him fast, and
found by the marks upon it that
it was one of his own making,

and would not permit his
escape. Bad habits of being late
are like the links of a chain
which become stronger and
stronger until unbreakable by
human aid. Lazy boys and girls
become lazy men and women,
and find themselves bound by
chains which they forged in the
days of youth. If boys and girls
are not in time for school, they
will not be in time in later days
when filling various occupations
in life.

3. The Hedge of Honesty. A
hedge is broken little by little. A
twig or two is moved at first,
and then a larger hole is made,
and bye-and-bye, the boy can
creep through to rob the



JOHN R. GILPIN

farmer's orchard. Boys and girls
begin to tread the path of
dishonesty little by little. A
stolen apple, a penny, some
marbles, a little thing, and thus
the Hedge of Honesty is broken
through. Beware of dishonesty
in little things.

I will tell you a true incident
which will show the damage a
little thing can do. An overseer
in a calico mill found a pin lodg-
ed in a machine which cost the
firm about three hundred
dollars; an ordinary pin, such as
you buy in a farthing packet.

Calicoes, after they are
printed and washed, are dried
and smoothed by being passed
over heated rollers. Well, by
some mischance a pin dropped
so as to lie upon the principal
roller, and indeed, became
wedged into it, the head stand-
ing out a little way from the
surface.

Over and over went the roller,
and round and round went the
cloth, winding at length upon
another roller, until the piece
was finished off. Then another
piece began to be dried and
wound; and so on until a hun-
dred pieces had been counted off.

When at length they came to
be inspected it was found that
there were holes in every piece
through the web, and only
three-quarters of a yard apart.

Of course, the goods could not
be classed as perfect goods; so
they were sold as remnants at
less than half the price they
would have brought had it not
been for that hidden pin. Only a
pin.

Dishonest habits are often
formed by boys and girls mixing
in bad company. If you pick up
a lump of coal you will have
black fingers, and boys and girls
will obtain a blackened
character in bad company. "My
son, if sinners entice thee; con-
sent thou not."

Godly Mr. Tiptaft once gave
an address to boys and girls—a
short one. Upon being asked to
speak, he stood up, and said:
"Boys and girls, Beware of bad
company" and then he raised
his voice, and repeated,
"Beware of bad company" and
then he raised his voice, and
repeated, "Beware of bad com-
pany." A third time he raised
his voice to a louder key.
"BEWARE OF BAD COM-
PANY," and ended his address.
Do you think those boys and

girls ever forgot the voice of that
godly minister ringing out those
warning words.

Beware of breaking through
the Hedge of Honesty. "Thou
God seest me." Ananias and
Sapphira broke through the
hedge, and, O, how dearly they
paid! The principle of honesty is
a stepping-stone to honorable
and useful occupations in life.
Have you never seen the notice:
"AN HONEST BOY
WANTED"? Yes, and
thousands of honest boys and
girls are wanted to grow up into
honest men and women, and
become a strength to the land we
love.

4. The Hedge of Industry.
What a complaint is laziness! If
we had hospitals in our land
where lazy people could be
treated, I fear they would be fill-
ed with lazy fellows who do not
like to gain a livelihood by
honest toil.

"Some think it a hardship to
work for their bread,

Although for our good it was
meant;

But those who won't work
have no right to be fed,

And the idle are never con-
tent."

The busy bee which hastens
from flower to flower to gather
winter's store, and the little ant
which toils all the summer long
for the same purpose, both
rebuke lazy folks. "Go to the
ant, thou sluggard, consider
her ways, and be wise; which
having no guide, overseer, or
ruler, provideth her meat in
the summer, and gathereth
her food in the harvest" (Prov.
6:6-8).

It is a pleasant sight to see
busy boys and girls occupied
with the little duties of home
life. Little tasks well done lay
the foundation for an in-
dustrious career through life. I
remember a song of my school
days:

"If I were a cobbler, I'd make
it my pride

The best of all cobblers to be;
If I were a tinker, no tinker
beside,

Should mend an old kettle
like me."

Begin at the bottom of the
ladder, my dear young friends,
and climb up, rung by rung by
honest service. The acorn grows
into the giant oak, and many an
humble apprentice lad has ob-
tained a good name in business
life. "Be contented with mean
things" and do not waste the
valuable days of life at the house
of feasting, or merry-making, or
on the sporting field.

I have thought much of a
statement in the Word of God
concerning working folk of an-
cient days, "and he that
earneth wages, earneth wages
to put it into a bag with
holes." (Haggai 1:6). And when
youths and maidens spend their
money at the picture palace, or
music-hall, or on fashionable
clothing, or on the sporting
field, or in the public house, or
on bad books, or gambling, and
the so-called pleasures of earth,
what is such foolish conduct but
putting wages into a "bag with
holes"?

The prison and the poor-
house lie on the other side of the
Hedge of Industry.

5. The Hedge of Kindness.
Cowper says:

"I would not place upon my
list of friends

(Though graced with polished
manner and fine sense,

Yet wanting sympathy) the
man who needlessly sets foot
upon a worm."

A kind action, a kind word, is
like oil upon squeaking wheels.
My dear young friends, I would

(Continued on Page 3 Column 1)

NEWS FROM CANADIAN MISSIONARY MOWRIS

Dear Calvary Baptist Church:

Greetings in our dear Lord's precious name. I pray this finds you
enjoying the blessings of the Lord.

We received our first snow when at Check Point on August 29th,
the following week it snowed three different days. The temperature
was down in the middle twenties. I had to build wood fires to keep
warm, hadn't done this in about thirty years, it brought back a lot of
old memories of when a boy in the hills of Pennsylvania.

Cranberries grow wild up here in the bush. There was a good crop
this year, the ground red with them. The low bush kind grow on
small plants about 1½" to 2¼" high. We didn't see any of the high
bush ones, they grow closer to the mountains. Also wild raspberries
big as your thumb, but you must watch for the black bears, they like
to pick them too.

The Indians have brought us fish (walleges and Northern Pike)
several times, weighing 5 lb. a piece and over. Wonderful eating.
One man (white) gave us two bags of fresh fruit — something almost
impossible to get here. The forestry people that were working out in
the bush for the summer brought us chickens, pork chops, canned
goods, spices, onions, and lots of other things to eat when they
broke camp and left. The Lord has been so wonderful in providing
our needs, not only food, but housing and also encouragement in
times of trial.

There is so much I have to learn of the culture and ways of the In-
dian. They are, when you get to know them, a kind and sensitive
people. Those that are interested are eager to learn about Jesus
Christ, but it is difficult for them to retain what they learn, you
must go over things again and again. The reason for this is alcohol
and drug abuse, also the evil spirits of their old religious culture.
Some of this is so hard to understand, but it is here. We have a few
Bible Studies in their homes, there is so much that has to be cor-
rected of what little they do know. The Pentecostal movement is
strong and much that they have taught is based on experience in-
stead of "thus sayeth the Word," and the Catholic teaching doesn't
help either. At Peace Point, about 80 miles south of here, the family
that first invited us to come have asked that we come every Sunday
afternoon and have Bible Study and preaching in the evening, in
their home, which is a beautiful log cabin, nice as any house I've
seen. I have been going there for three weeks and each time since
the first, have had new folk come out, all Indians, except two.

We appreciate your prayers and support so very much and pray
that God will bless His Word there and here.

Yours in Christ,
Wayne & Lillian Mowris

BRIEF NOTES

The New Testament Baptist
Mission of Bristol, Tenn. was
duly organized into a church on
October 25, 1981 and named the
Melrose Street Baptist Church.

The church is now meeting at
the Parkway Plaza Convention
Room, Volunteer Parkway,
Bristol, Tenn.

They will be holding special
revival services beginning
December 6 and running to
December 13, with Elder David
O'Neal of Tulsa, Oklahoma as
the evangelist. The church in-
vites all within driving distance
to come and worship with them
during this special series of ser-
vices and for any additional in-
formation, please phone
703/646-8060.

The Memorial Heights Bap-
tist Church of Perry, Georgia
and Pastor Gordon Buchanan
will host a Bible Conference
January 1-3. Speakers on the
program are as follows: Elders
E. G. Cook, Birmingham, Ala.;
Leroy Pack, Alderson, W. Va.;
Rick Perdue, Taylorsville,
N.C.; and Willard Pyle, Fort
Myers, Fla. Services will begin
at 7:30 p.m. on Friday and
Saturday at 10:00 a.m. and 5:00

p.m. on Sunday. The ladies will
serve two meals (noon and even-
ing) on Saturday and Sunday for
all who attend. The Church ex-
tends an invitation to all within
driving distance to come and
have fellowship with them. For
more information call Elder
Buchanan at 912/987-5486 or
J.P. Mann at 912/987-4158.

The Memorial Heights Bap-
tist Church of Perry, Ga. and
the Hillcrest Baptist Church of
Winston-Salem, N.C. are mak-
ing a joint effort to accumulate
funds to purchase a van for Bro.
Daniel Parks, Missionary to the
U.S. Virgin Islands.

Bro. Daniel Parks and family
do not have any way to travel at
the present, except hired
transportation. He also needs
this van to carry concerned peo-
ple to their preaching points.

We almost hesitate to solicit
funds in a day when all small
churches and independent mis-
sionaries have so many needs.
As I study the Word of God I
find this has always been the
case. If sound Baptists get too
wealthy they may fall into the
same trap that others have fallen
into.

The Hillcrest Baptist Church
has asked the Memorial Heights
Baptist Church to have the
funds sent to them in that we are
to find a suitable van at the right
price and ship it to Bro. Daniel
Parks.

Bro. Parks says a used van in
the Island will cost \$10,000.00.
We can purchase a used van,
our men in the church will
overhaul the motor, do the body
work and paint the van, as well
as ship it for around \$5,000.00.

Please send funds payable to
the Memorial Heights Baptist
Church, 1101 Pine Needle
Drive, Perry, Ga. 31069. This is
the address of our church
treasurer.

by Pastor Gordon Buchanan

The man who bows the lowest in the presence of God stands the straightest in the presence of sin.

HEDGES

(Continued from Page 2)

affectionately warn you to be kind to your father and mother; many boys and girls wound their parents by disobedient acts, naughty words, bad tempers, and in many ways. Be kind to your brothers and sisters; it is a pleasant sight to see a united family. Be kind to dumb animals. O what a sad sight to see a boy or girl ill-treat one of God's creatures!

"How should I like it, if I were a fly,

To have my wings torn by boys passing by?

How should I like it, if I were a cat,

To have my tail pulled, and all such as that?

How should I like it, if I were a dog,

A donkey, a horse, a beetle, or frog,

If boys should seek fun in giving me pain?

I never should like it; I say then again,

Let this be my question, a wise, one, I see,

How should I like it, if done unto me?"

And I would drop a special word of caution; boys and girls, be kind to the aged, the infirm and the crippled. Never, never ridicule poor afflicted folk. Who gave you health and strength? Who gave you eyes, and ears, and hands, and tongues, and feet? Who gave you the wonderfully made body in which you dwell?

I will relate to you the sad confession of a boy which I gleaned from an old book (a true incident):

A boy was playing with his schoolfellows one day when a stage-coach drove up, and a number of passengers alighted. Among the number was an elderly man with a stick who got out with much difficulty, and when on the ground he walked in a most curious way. His feet turned one way and his knees another. The boy unthinkingly shouted out, "Look at old Rattlebones!" and the other boys took up the cry. The poor man turned his head with a look of pain, and then went on his way.

Just then the father of the boy came round the corner, and shook hands heartily with the man, and assisted him to his own house, which was but a little distance. The boy looked on with a guilty conscience, and he could not any more enjoy the play. At tea-time he went home and by-and-by he went tremblingly into the sitting-room to be introduced to the poor afflicted stranger. It so happened the man did not recognize the lad as the one who had cried after him, and said to the father, "Such a fine boy was surely worth saving."

The words cut the boy to the heart. His father had often told him of a kind friend who plunged into the river to save him from drowning, while an infant, and who, as a consequence, had been made a cripple by rheumatism; and this was the very man whom the boy had made a laughing stock of by calling "Old Rattlebones!" Such a lesson was stamped upon the boy's mind, from that day, that he ever after sought to be kind to the afflicted.

The Hedge of Kindness is sometimes broken through when boys and girls give way to naughty tempers, and unkind words and acts follow. Boys and girls,

"Be not swift to take offense, Let it pass!"

Anger is a foe to sense, Let it pass!

Brood not darkly o'er a wrong, Which will disappear ere long. Let it pass!"

6. The Hedge of Truth. A merchant one day received a valuable order for a large quantity of goods. The next day another letter came cancelling the order, but the merchant handed the note to his clerk, saying, "I want you to answer this note. Please say that the goods were shipped before the letter recalling the order was received."

"I'm very sorry, Sir, but I can't do it," replied the clerk. "Can't do it! And pray why not?" asked the merchant angrily.

"Because, Sir, the goods are in the yard now and it would be telling a lie."

What did the merchant do? Did he dismiss the clerk who spoke the truth? No, no! He knew the value of such a servant, and made him his confidential clerk, and entrusted his business arrangements into such safe hands. Employers want boys and girls who speak the truth.

O what sad consequences come from lying and deceit!

A blind woman, who lived with her daughter one day lost a silver spoon, and she asked her daughter if she had seen it. The daughter said, "No!" But some time after, the question was again put to her by her mother, "Have you taken my spoon?"

The girl in a rage dared the Almighty to strike her dead if she had the spoon in her possession. She immediately fell down, and when the neighbours came in the lost spoon was found hidden in her dress. Yes, boys and girls, the Word of God is a solemn reality; none "who love a lie" can enter through the gates of heaven.

"Be the matter what it may, Always speak the truth; Whether work or whether play,

Always speak the truth; Never from this rule depart. Grave it deeply on your heart. Written 'tis in Virtue's chart. Always speak the truth."

7. The Hedge of Conscience. My dear young friend, always listen to the voice of conscience. Have you not noticed a "something" within you which checks and rebukes you when doing wrong, a voice which whispers, "You are doing wrong! You are doing wrong!" It is the voice of conscience, a warning monitor. Every boy and girl is the subject of a natural conscience which accuses and condemns when they do wrong, and tell lies, and behave unkindly. A conscience is like a pair of reins used for driving a horse: the driver guides and checks with a pull. And when boys and girls wander in paths of sin and danger, conscience gives a pull, and a check, to warn and caution. Alas, how many boys and girls pay no heed to the warnings of conscience, but go on and on in wrongdoing, and by-and-bye, are found out, and fall into disgrace. O beware of breaking through the Hedge of Conscience.

I have read of a poor Indian who felt he was the possessor of a conscience. One day he asked a white man for some tobacco (alas! Indians are very fond of tobacco), who gave him a handful from his pocket. The day following the Indian came back



Psalms 19:1-6

Intro: The majesty of this Psalm brings us into the throne room of the God of creation and the God of inspiration, through which He has chosen to give a revelation of Himself. How we need to lift up our eyes on high and behold Who hath created these things (Isa. 40:26), and then to sit at His feet and hear His word (Luke 10:39). Yes, "man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God" (Matt. 4:4). In creation, God reveals Himself in relation to His purpose, power, providence, and prudence or wisdom; in inspiration, He further reveals Himself in His abundant grace and mercy in salvation. Of course, in Jesus Christ the Godman, He has revealed Himself in His fulness. Therefore the Word of God is the revelation of Jesus Christ from Genesis through Revelation.

VERSE 1-

"The heavens." The realm of which man has barely touch-

ing for the donor, saying he had found a piece of money among the tobacco. Being told he might as well keep it, he answered, pointing to his heart: "I got a good man and a bad man here; and the good man say, 'It is not mine, I must return it to the owner,' the bad man say, 'Why he gave it to you and it is your own now.' The good man say, 'That's not right, the tobacco is yours, not the money;' the bad man say, 'Never mind, you got it, go and buy something.' The good man say, 'No, no! you must not do so; so I don't know what to do, and I think to go to sleep; but the good man and the bad man keep talking all night and trouble me; and now I bring the money back I feel glad.' I feel the poor Indian man puts many of his white brethren to shame. The pathway of usefulness and honesty is bounded by the Hedge of Conscience.

You will remember my text, boys and girls: "Whoso breaketh a hedge, a serpent shall bite him." I have tried to set before you some moral truths which serve as "hedges" to keep boys and girls in right paths.

II. And now I want to talk to you about "the serpent's bite," and show you some truths of eternal importance. It says of the hedge-breaker "a serpent shall bite him." The serpent's bite is a solemn emblem of sin and its consequences. If a man is bitten by a serpent, no tongue can tell the agony and pain which wracks his body from head to foot. Sight fails, and the hearing departs; the tongue cleaves to the roof of the mouth, and the hand drops useless; the feet refuse to move, and madness makes the serpent-bitten man a pitiable object. Only death, which soon comes, can end the pain; no earthly physician can eradicate the serpent's venom from the blood, and no remedy can bring about a cure. And the serpent-bitten man is a picture of a sinner dead in sin.

(Continued on Page 4 Column 5)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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ed in his explorations. that immensity of space which is beyond and above human reasoning and human calculation.

"Declare." They sound forth clearly, distinctly and accurately.

"The glory of God." The Author of the book of creation is exalted and magnified. His glorious Person expressed by His attributes being exhibited in creation is preached and portrayed. The light of creation shines forth to reveal the One True God. Creation is a looking glass in which we see God's wonderful works.

"And the firmament." Its size, shape, and placement so the universe and all its components with their movements are included by this description.

"Sheweth His handywork." The universe did not come into being haphazardly or without plan or purpose, but was spoken into existence by the Word of God, and arranged by the hand of God. The man who denies this is a fool indeed (Ps. 14:1). He is both blind, deaf, and ignorant. As we pen this lesson, they have just shot another ship into orbit. For one to say it happened by evolution or chance after all of the planning, drawing, building, etc. is equal to a man saying that the universe happened by evolution. To say creation happened apart from the all-wise, all-powerful God, is the height of folly. Beloved, the Ship of creation has both a Builder and a Captain Who is over all.

VERSE 2

"Day unto day uttereth speech." Herein we have an unending testimony and manifestation of the Creator. You can and should attend God's university every day as there are always new things to discover. Every day is uniform in some aspects, but it is also unique.

"And night unto night sheweth knowledge." God's school is open twenty-four hours a day with limitless courses! Not only does God have day teachers and preachers, but also night teachers and preachers. So any time we look up or out on this universe we can learn.

VERSE 3

"There is no speech nor language where their voice is not heard." The sun, moon, and stars are not restricted nor hindered in their ministry either by space or by language. They speak to all alike whether in America, or in Africa, so mankind is without excuse (Rom. 1:20).

VERSE 4

"Their line is gone out through all the earth." The silver cord of creation is unending and unbroken. It is straight in its deployment. God has stretched His radio line to every portion of the universe and broadcasts daily.

"And their words to the end of the world." Creation speaks to the senses by wind, thunder, lightning, and the groan caused by sin (Rom. 8:22) just as vividly as the audible words of mankind. In these expressions in verses one through four (first

half), we have illustrated and portrayed the spread of the gospel by means of the churches sending forth the Word of God. Therefore as God speaks through the messengers in creation, He speaks through His messages both by inspiration in giving the Word of God (II Pet. 1:19-21) and by His ambassadors and witnesses who are chosen vessels to bear His message to the end of the earth (II Cor. 5:20; Acts 1:8; Matt. 28:18). Both the message of creation and the message of inspiration change not and shall accomplish that whereunto they were sent (Isa. 55:11). A study of true science leads us to the God of nature, and the message of inspiration leads us to the God of salvation. As nature's illuminators, the sun, moon, and stars shine to bring glory to God, holding forth the Word of life which is a light and lamp (Matt. 5:16,17; Philip. 2:15; Ps. 119:105).

"In them He set a tabernacle for the sun." The sun is the center of creation in relation to its pre-eminence, and if removed, all would be in total darkness, and death would preclude the universe. This surely sets forth the Person of the Lord Jesus Christ Who is the Center, not only of physical creation but also of the spiritual Creator. Without Jesus, the earth would not exist or continue, and without Christ, the new creation would fail (Col. 1:16-19). God set a tabernacle for the earthly sun to shine in and has set a tabernacle for the Heavenly Sun to shine in and to be the center of forever (John 14:1-3; 17:24).

VERSE 5

"Which is as a bridegroom coming out of his chamber." The bridegroom comes forth in his glory to reveal himself as the protector and the provider of his bride. Naturally we can apply this to the Person of the Lord Jesus Christ as He comes to receive His bride and to honor her (Rev. 19:7-9).

"And rejoiceth as a strong man to run a race." The sun runs his race daily for the benefit of others. Christ fulfilled the race set before Him in order to bless His chosen.

VERSE 6

"His going forth is from the end of the heaven, and His circuit unto the ends of it: and there is nothing hid from the heart thereof." From the poorest nation to the richest nation, the sun is common to all with none deserving more than another. This is true more so spiritually, and the Sun of righteousness shall bless a vast number of all nations and races (Rev. 5:9) which are termed His elect (Matt. 24:31).

Conclusion: Surely this should cause the saints to rise up in adoration and cry out, "How great Thou art!"

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

THE BAPTIST EXAMINER
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PAGE THREE

Christians have much to be thankful for, but nothing to be proud about.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

In the list of gifts mentioned in I Corinthians 12:28-30. Have any of these gifts passed away?

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As God has "set the members.. in the body (human), as it hath pleased Him" (I Cor. 12:18), so, also, "God hath set some in the Church (the Body of Christ)," over which Christ is the Head.

Just before this quotation in I Corinthians 12:18, Paul gave an account of the different gifts of the Spirit, which qualified men, in particular, for service in the Church; but, in this instance, Paul enumerates the principal offices. First in rank we have the "apostles," as were the twelve disciples whom Jesus sent forth. These had their commission and doctrine directly from Him. So, when they went forth, they were gifted with special power to work miracles, which confirmed the truth of their God-sent mission and ministry.

So, now, in order to establish a God-ordained Church, He set, first of all, apostles in the Church, who were to establish within that Church local Church assemblies in many places. In doing this, they were to ordain officers in them, in that they had God-given power and authority in all the local Church assemblies to preach the Word, administer ordinances, advise, counsel, direct, reprove, and censure.

Next, God set "prophets" in the Church, who had the gift of fore-telling things to come, as Agabus and others. Some of those prophets had a peculiar gift (by Divine revelation) of explaining the prophecies of the Holy Scriptures, and of preaching the Gospel.

Thirdly, God set "teachers" in the Church, which included pastors, elders, and overseers, who were gifted of God in expounding the Scriptures. However, this was not by extraordinary revelation, but by the ordinary gift of the Holy Spirit in the use of means, as reading, meditation, and prayer. Also, the work of such was to preach the word, administer the ordinances, feed and govern particular Churches, over whom they were set.

After this, as proof of their God-given authority, God permitted miracles, then gifts of healings, helps, governments, and diversity of tongues.

Such miraculous powers, as endowed by the Holy Spirit, were enabling signs that followed those who believed and permitted them to cast out devils and to speak with new tongues, and, also, to handle serpents and to drink deadly poisons without hurt; too, they were enabled to heal the sick, simply by the lay-

ing on of hands (Mk. 16:17, 18); yes, even gifts of interpretation of tongues (I Cor. 12:10), which they had not learned by natural means.

Please note that it is written that "these signs shall follow those who believe" (Mk. 16:17); not those who shall believe down through the ages, as is evident, since our faith is God-given without further necessity of such signs as proofs, because our works, as fruitage of that faith, is sufficient, as evidenced by Christian love and forbearance.

So it is written that "Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues (languages), they shall cease; whether there be knowledge, it shall vanish away" (I Cor. 13:8).

This love (as God-given with faith) is the "more excellent way" (I Cor. 12:31). Yes, gifts are good, but only if ministered in that love of God; too, benevolence is good, but not apart from that love.

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To answer this question let us first see why these gifts were given. In Ephesians 4:12, 13, we are told they were, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;"

Now as to the gifts, we see that apostles are first mentioned, and rightly so, as they were first in the church (Luke 6:13). Apostles were those who had seen the Lord after His resurrection (I Cor. 9:1, 2). The one who was to take Judas' place must have been baptized by John the Baptist and had accompanied with Jesus all the time of His ministry and could be a witness of His resurrection (Acts 1:21, 22). Paul, having seen the Lord after His resurrection (Acts 9:1-7), was in a special way called an apostle. From the qualifications for apostles we see that gift must have ceased when those who had seen the Lord after His resurrection had died.

The ministry of the prophets was to give to the church that which God had revealed to them by supernatural revelations. As the New Testament was not yet complete, this gift was needed to edify and exhort, and comfort (I Cor. 14:3). When the Scriptures were completed, prophecy passed away (I Cor. 13:8, 9). Today we have teachers in place of the prophets (2 Pet. 2:1).

Miracles, gifts of healings and the gift of tongues were a special kind of power given by God for

the period during the time the New Testament was being written. These gifts were given as a sign to show that those who possessed these gifts were servants of God. In Mark 16:14-20, after upbraiding His apostles for their unbelief, He said, "And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

From this study of the Scriptures we see that today, there are no God-endowed apostles, prophets, miracle workers, faith healers, nor the gift of speaking in tongues. All who claim to possess any of these gifts are false (II Peter 2:1).

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"...Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (I Cor. 13:8-10).

One of the basic rules of interpreting the Bible is that of interpreting in the light of the whole context. The Scripture in the above question is in the context of I Corinthians chapters 12-14 which deal thoroughly with the question of supernatural gifts in the early churches. These gifts were given for a time and for a purpose. The time was from then until the completion of the Word of God. The purpose was the giving and authenticating of the New Testament message until the N.T. was written. When the Word of God was completed, the need and purpose of these gifts ceased and the gifts also ceased.

It is my position that all the gifts in I Corinthians 12:28-30 have ceased. I say this because they occur in a context of miraculous gifts. I say this because I believe the word 'gift' does not refer to an ability that God gives a man to do a work to which God calls him — but refers to a supernatural and miraculous gift of the Holy Spirit to that one. I consider this word 'gift' to equate with the 'manifestation of the Spirit' in verse 7.

Now we know — or we can and should know — that apostles and prophets, and the gift of working miracles, and gifts of healing, and of tongues

and of interpretation of tongues have ceased. They have not been in the churches since the completion of the New Testament. One might be disposed to argue as to the gifts of teacher, helps, and governments in this Scripture. But the context and the word 'gift' point to the fact that these are miraculous workings of the Holy Spirit. Now, of course, there are God-called teachers in the church today — every true preacher is such — there are men who are given ability from God to be a help in the church. Pastors are given ability to govern in and to lead the church. But this God-given talent and ability is not what the above Scripture speaks about.

I Corinthians 13:8 lists three miraculous gifts that ceased when the Word of God was perfected or completed. These three are mentioned as representative of the total number of these gifts. And they have all ceased. So not only have some of these gifts passed away, they all have. But God-given Holy Spirit love abides through the age and through eternity.

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Since an apostle had to have certain requirements, such as, having walked with Jesus when He was here in the flesh and have the baptism of John — none could qualify today. The last prophet was John when he wrote the book of Revelation. Obviously, these two are no longer in effect today.

All the rest can and are seen from time to time. Every time a person is saved a miracle is performed. God is constantly healing someone, either physically or spiritually. People are speaking in many languages all the time.

Very seldom does God "drop" any of His gifts. He may not need to use some of them; for instance, there is no need of prophecy as we now have the complete Word.

He has the same power He has always had and can do anything that He has done in the past.

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Yes, the apostolic office was terminated with the death of the Apostle John around the close of the first century. The nature of the apostolic office as such that it could not be extended indefinitely, for one of the qualifications of the office was, the person must be a witness of the resurrection of Christ (Acts 1:21, 22). The Romish doctrine of apostolic succession through their popes is as spurious as the Neo-Pentecostals claim of the Bible gift of tongues. Paul says in the most explicit language, "...Whether there be tongues, they shall cease" (I Cor. 13:8). Like the apostolic office, the office of Prophet in its predictive aspect ceased with the completion of the N.T. Scriptures at the close of the first century.

Paul says, "...Whether there be prophecies, they shall fail" (I Cor. 13:8).

However, we must remember, the devil does not recognize the authority of Holy Writ, and in defiance of Scripture prohibition has sent out many false prophets into the world (I John 4:1). The gift or power to perform miracles was closely connected with the apostolic office, and when John the last of the apostles left this present evil world, the power to perform miracles was no longer resident in this world. All the supernatural gifts served to validate the apostolic office, and were given to confirm the message which they preached.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" (Heb. 2: 3, 4). This does not rule out the fact, God is sovereign, and can perform miracles when He pleases, but the kind and order of apostolic miracles reached a terminus with the death of the Apostle John.

The miracle of healing, as with the other temporal gifts ceased with the close of the apostolic office, and these men and women crisscrossing the country, and claiming for themselves the gift of divine healing are pawns of the devil. It is not a sin to be sick, Paul was a sick man, and prayed fervently for healing, but the Lord was not pleased to heal him. It was the sin of His people that Christ atoned for, not their sickness. I strongly believe in divine healing, but not in divine healers, and whosoever bids them God-speed is partaker of their evil deeds (II John 10, 11). We of this day are blessed with the complete Scriptures, and confirmatory signs are no longer needed.

HEDGES

(Continued from Page 3)

My dear young friends, I would try to shew you the sad state in which every boy and girl comes into the world. The Word of God says, "born in sin." All boys and girls are suffering from the consequences of the serpent bite of sin, the venom runs in every vein. "All have sinned," and what is the result? All boys and girls are ruined and undone sinners. O may the God of Truth help me to set before you two solemn and important facts. (1) The awful malady of sins; (2) The only remedy.

1. The awful malady of sin set forth by the serpent bite. You hear the good men in the pulpit talk of the ruin of the Adam fall. What is the Adam fall? The Word of God contains a sad record of how Adam and Eve broke through an hedge set up by the God of Truth, and fell a prey to the serpent bite of sin, and brought ruin to all mankind. (See Gen. 3).

Adam and Eve were placed in the Garden of Eden by the Lord. And they were surrounded by beauties and pleasures untold; no tongue can tell what a wonderful place the Garden of Eden must have been. A solemn command was given by the Lord, "Of every tree in the garden thou mayest freely eat: but of the tree of

(Continued on Page 5 Column 1)

If you would win back success, follow your back track and make things straight with God.

HEDGES

(Continued from Page 2)

knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16,17).

I have no doubt Adam and Eve lived very happily for a time, but, alas! the command was disobeyed. The Word of God tells how a cunning serpent crept into the beautiful garden, and began to talk to Eve. "How could a serpent talk?" say you. O, my dear young friend, it was the devil speaking in the form of a serpent. The serpent said to Eve, "Yea, hath God said, Ye shall not eat of every tree of the garden?" And he went on to instill poisonous thoughts and inclinations into the mind of Eve and by-and-bye, she broke through the hedge. "And when the woman saw that the tree was good for good, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). O the sad consequences which followed!

Soon the Lord entered the garden, and found Adam and Eve ashamed, and afraid, and unable to meet His holy eyes. O how solemn it must have been when Adam and Eve were arraigned, like the guilty prisoners they were, before the awful bar of an offended God! The Lord visited their sin upon them with lasting consequences. The ground was cursed, and permitted to bring forth thorns and thistles; and Adam was sentenced to the ground and to earn his bread by the sweat of his brow. Eve was solemnly punished, also. Added to all these sad effects of sin, the first command was enforced. "In the day that thou eatest thereof thou shalt surely die." The seeds of pain, affliction, and death entered into the bodies of Adam and Eve, and they became dying creatures; and every boy and girl from that day to this comes into this world a fallen sinner. "Sin entered into the world, and death by sin."

And the saddest part of breaking through the hedge was that Adam and Eve were turned out of the presence of God, and no more allowed to dwell in the Garden of Eden. O what an awful breach was made by sin!

No brush can paint the sad picture of a ruined world; the effects of the serpent bite of sin are seen on every hand. The good hymn-writer sings:

"O thou hideous monster sin,
What a curse hast thou brought in!

All creation groans through thee,

Growing cause of misery."

The poor people groaning on hospital beds, and the sad inmates of the asylums, set forth the dire effects of the Adam fall; war, with its attendant horrors, and the misery and degradation in the slums of town and city all teach the same truth; and the caterpillar, and the thousand foes of the husbandman, all serve to proclaim the far-reaching effects of the first serpent bite of sin.

But, boys and girls, the most grievous effects of the serpent bite are seen in fallen man. I have told you how a man is affected by the serpent bite—he

(Continued on Page 6 Column 1)

THE GREAT VALLEY RAILWAY

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood around about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. (Revelation 7:9-12).

When I heard this description of the two places, I exclaimed, "What a contrast between the upper and the nether world!"

"Yes, indeed," said he, "the contrast could not be greater; they differ in every particular; there is not one point of resemblance between them. It is night, always night in the one place; there is no night in the other. There is pain in the one; there is no pain in the other. There are tears in the one; there are no tears in the other; they are wiped from off all faces. Sorrow and sighing are heard in the one place; the voice of joy and rejoicing in the other. And yet, alas! notwithstanding these awful contrasts, multitudes in their folly and madness are willing to go to the upper and infinitely better; they prefer 'the pleasures of sin, which are but for a season,' to those which are 'lasting and eternal.'"

"But ought not these lovers of pleasure to be reasoned with; and is it not important that they should be shown their folly and madness in neglecting the one thing needful, namely that of being prepared for their departure, especially as they know neither the day nor the hour when they may be summoned to go and appear before God?"

"Sir," said he, "they are reasoned with: they are reproved, rebuked, exhorted, and so deeply concerned are some good and faithful men for their welfare that they employ the language of importunity, and say to them, 'We beseech you in Christ's stead; but notwithstanding the most urgent appeals made to them, multitudes set at nought all the counsels given, and despise all the reproofs and expostulations to which they listen, saying with a jaunty air of solid indifference, 'Let us eat, drink and be merry, for tomorrow shall be as this day and much more abundantly.'"

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Corinthians 5:20).

When I heard this I was grieved in spirit; I mourned that men should be so blinded by the "god of this world," and so deadened by the things of time and sense, as not to "consider their latter end," and the journey which awaited them; so I said to my friend, "I am sorry, truly sorry, to hear that multitudes of men should be so thoughtless and reckless, as to pay no heed to the appeals made to them to be ready; I should hope, however, that in many cases the appeals have been successful, and that many have been awakened to a sense of the importance of being fully prepared for the hour of departure. Do you know if such has been the case?"

"Yes, I am happy to tell you the good men, who have laboured and toiled to rouse the people out of their death-like torpor, have not laboured in vain. Not long ago two, true hearted, large hearted apostolic men, came from across the Atlantic, and lifted up their voices like a trumpet among the surging masses of London, and some of the great provincial towns; and through their instrumentality thousands were awakened out of their sleep and hastened to the Mercy-seat; as they were directed, to go and get the ticket, which alone qualifies the passenger when he takes his departure, to step into the up train and go direct to the Holy City."

"And is the good work still going on?"

"It is, as you may see for yourself if you will only look at those earnest workers, who fired with zeal for God, and love for souls, are continually saying to the people, 'Be ye ready,' 'Be ye ready,' for the time of your departure draweth nigh. As a result of their labours, you may see anxious inquirers, deeply concerned about their latter end and the journey which is before them."

So I looked, and in my dream I saw many, both men and women, who had been aroused out of their sinful slumbers, hastening to the place where the tickets were given. I observed that they each very humbly asked for one, and that it was no sooner asked for than it was given, freely given, and that too without pay of any kind. I also noticed that as soon as they got their tickets they were exceedingly cheerful and looked remarkably happy. The reason of this was as I was informed, the certainty they now felt that they were ready for their departure at whatever hour they might be called to go; for, said my friend, "only let a man have his proper ticket — the ticket which I shewed you just now, and which as I told you I always carry in my breast pocket — only let him have that and he is as sure of going to the Celestial City as if he were already there. This assurance is called 'the assurance of faith,' and the man who has this assurance may go about his ordinary work, and amid all the uncertainties of life may glance his eye upwards, and, with melody in his heart, sing —

'More happy, but not more secure
The glorified spirits in heaven?'

"Delighted as I was in seeing so many asking for tickets that they might be ready for their departure, I was pained to witness

multitudes at this great Station, totally unconcerned about their exit, and utterly regardless of the trains which were constantly bearing away their fellow men, both on the up and down line, to their eternal destiny. As I listened to their conversation I found they were all talking about "the life that now is," but not a word did I hear having reference to the life to come. Some were discussing politics, others were talking about business and the stage of the markets; others again were descanting on the advantages of Science, and the progress it had made during the nineteenth century; while not a few were dilating on the pleasures of the Turf, and the other sports and pastimes of the age.

While they were thus engaged in all this worldly talk, I saw a man, who looked like a prophet, come to them, and, with much solemnity and deep earnestness, he addressed them thus — "Men and brethren, let me freely speak to you about your latter end. You know the end must come: you cannot live here always: there's the Great Valley before you, up or down which you must shortly go, and you know not how soon. Are you prepared for the journey? Are you? I make no apology for pressing home this question upon you, for be assured, that if, when the time comes for your departure, you are unprepared, it were far better for you had you never been born."

To all this they listened for a moment, but they paid not the slightest attention to what the good man had said to them; so that after he had done speaking to them, they went their way, and the next day, which was Monday, they again thought and talked only about the world, and the things of the world, as if there were no other world than this, or as if they thought they should live here always. Seeing all this, I was forcibly reminded of the words of the poet:

"All men think all men mortal but themselves."

Not that they actually think so, they cannot think so; but the tone of their conversation, and their manner of life, would seem as if they did think so.

I now said to my friend, "How is it, think you, that these men of the world are so utterly unconcerned about their eternal future as not to go at once and ask for a ticket; without which, as you have told me once and again, no man can go in the up train to the City of the living God?"

"The fact is, sir," said he, "some are too proud to ask; they would rather pay for a ticket a hundred times over than ask for one. Others there are who think there is time enough yet, that they need be in no hurry about the matter; that a ticket may be had at any time; forgetful all the while that the call to go, may be as sudden as the lightning's flash, giving them no time to ask a favour or offer a prayer. Others, again, vainly imagine, that they can go as well without a ticket as with one; but depend upon it," said he, "when the time comes that they can stay here no longer, and must go, they will find themselves woefully mistaken."

He had no sooner said this than I heard the Guard blow his whistle the train was off, and I saw that those who were too proud to ask for a ticket, and those who thought there was time enough yet to ask for one, but never did ask, and those who thought they could go as well without a ticket as with one, were all left behind: and as they could not go in the up train, having no ticket which they could shew, they were all put into the down train, which speedily went on its way, so that I saw them no more. And so it came to pass, that they — who might have gone to the Holy City, to mingle with the spirits of the just made perfect, and to share their bliss — went down to the nether world to join the spirit of the unjust, to share their fate and inherit their doom.

Reader, I have now told you my dream. You need no Joseph or Daniel to give the interpretation thereof. "The Dream is certain and the interpretation thereof easy." The great and all important question is — are you prepared for your departure? The question I put to you in all seriousness. Do not, I pray you, evade it. Do not postpone its consideration to a future day, for "you know not what a day may bring forth." Give to it at once all that due and prayerful attention which its importance demands. There are the two lines before you — the broad and the narrow, the up and the down. By which of these two lines do you wish to go? If they wish to go by the up line to the Holy City, the heavenly Jerusalem, the ticket of which I have spoken is *indispensable*. You recollect, I hope, both its colour and the one precious word upon it, which was FAITH. That you must have; it must be in your possession, in your very heart, or you can never go to the City of habitation "whose Builder and Maker is God." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). Without faith it is impossible to please God. "Without faith it is impossible to see God, for faith purifies the heart; and, 'Blessed,' says our Lord, 'are the pure in heart; for they shall see God.'" Without faith Christ cannot be appreciated, adored, and loved. To them that believe, He is precious, and to them only. Without faith Heaven would be no Heaven to you; you could not sing its anthems, nor unite in its everlasting adorations of God and the Lamb. Without faith, Oh, solemn thought! you are yet in your sins; and, dying, in your sins, you must perish. "But God so loved the world that he gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." "Consider what I say, and the Lord give you understanding in all things."

No one can possibly enjoy communion with God and go where God does not go.



QUESTION:—Who transferred devils from men to animals?

ANSWER:—Jesus, Matthew 8:31-32 — “So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go.”

Broken Hedges

(Continued from Page 5)

loses every sense and faculty, and drops in the agony of death.

We read of sinners “dead in trespasses and in sins.” What does such a statement imply? O, my young friends, it sets forth your state by nature and practice. Like the serpent bite which causes a loss of every sense and feeling, so sin entered the heart of Adam and Eve, and through them, every boy and girl who ever lived, or will live.

The Adam fall has sunk poor sinners so low, no boy or girl can think a good thought, or speak a good word, or do a good action, or take one step in the “narrow way,” which leadeth unto life eternal. By the word “good,” I mean “spiritual” and “holy.” Sin has filled the heart with deadly poison which causes every boy and girl to love by nature what is wrong, and hate what is heavenly and spiritual.

The sad effect of the serpent's bite is eternal, boys and girls. Yes, the serpent bite not only brought death, and misery, and the grave, but a never-ending eternity of woe to every sinner who dies without a God-given repentance and heartfelt knowledge of the Truth. Such is the malady of sin, my dear young friends, sin has brought chaos and confusion into the earth, and ruin and misery to guilty, fallen man.

“Deep are the wounds which sin has made, Where shall the sinner find a cure?”

In vain, alas! is nature's aid; The work exceeds all nature's power.”

2. And now, my dear young friends, I want to set before you a wonderful fact: a remedy for sin, a cure for the serpent bite.

If we go north, south, east, and west to find an earthly physician to cure a poor man bitten by a serpent, we shall search in vain; and we can find no remedy beneath the sun to heal the serpent bite of sin; earth has no healing medicine for sin-bitten sinners. The remedy for sin comes from Heaven, and is revealed to man by the Word of God.

A beautiful picture of the serpent bite of sin and its cure was set forth in days of old when the Children of Israel wandered in the wilderness. The Children of Israel solemnly proved, “Whoso breaketh an hedge a serpent shall bite him.” They broke through the Hedge of Contentment, and murmured and grumbled at their provision, and lack of water to drink.

“And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died” (Numb. 21:6).

Too late, the Children of Israel saw the evil of breaking hedges, and they went to Moses, and admitted their guilt, and begged him to intercede on their behalf. “And Moses prayed for the people” (Numb. 21:7).

Such was the mercy of the God of Israel, He gave Moses a command: “Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived” (Numb. 21:8,9). What a wonderful cure! And what a wonderful picture of the cure of the serpent's bite of sin! The Word of God tells us, “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life” (John 3:14,15).

This is the only remedy for the sin-bitten, my dear young friends.

“None but Jesus Can do helpless sinners good.”

Oh, what a mercy if the Holy Spirit should convince you of your lost estates as sinners, and shew you the way of salvation!

When George Whitefield was preaching up and down our country, a gentleman who heard him was filled with great distress of mind. He felt his sins to be so great a burden, he could not eat, he could not sleep, and he could not attend to his business.

One evening the Countess of Huntingdon, a godly woman of the eighteenth century, who was in company where he was present, heard him say to a friend, “I am a lost man. My sins are too great to be forgiven; I am a lost man.”

“I am glad to hear it, I am glad to hear it,” said the Countess.

“Can it be possible you feel glad that I am a lost man?” said he.

“I repeat it,” she rejoined. “I am heartily glad of it, because it is written, ‘The Son of Man is come to seek and to save that which is lost.’”

The gentleman burst into tears, and exclaimed, “Oh, how precious those words are!”

The first step toward a remedy for the serpent bite of sin is a feeling sense of need, a feeling knowledge of the deadly disease, what is called “conviction of sin.” The Holy Spirit accomplishes this wondrous work in pricking the heart to feel the malady and guilt of sin, and opening the eyes to see the solemn consequences of it. The sinner is made to know the tremendous truth, “the soul that sinneth, it shall die.” And, like the children of Israel who felt death creeping upon them as the serpent's venom did its deadly work, so the sinner, young or old, when convinced of sin is made to feel “the sentence of death” in the conscience. What is “the sentence of death”? A solemn knowledge of the fact. “By the deeds of the law, no flesh living shall be justified;” death to all hope of Heaven by good works, and any so-called religion wrought by human hands. A feeling knowledge of the great truth, “There is none righteous: no, not one.”

truth, “There is none righteous; no, not one.”

What must have been the pains of the bitten Children of Israel as they lay upon the ground! The command was to “look and live,” and yet multitudes lay dead in the wilderness. Why? One of the first effects of the serpent's bite is loss of sight, and they could not gaze upon the serpent of brass until they were given natural sight. When the blessed gift of sight was given, a look could be directed to the remedy prescribed.

And before boys and girls can see beauty in Jesus, sight must be given; heavenly light must be communicated from on high. “The eye of the blind must be opened.” Many prayers go up from the hearts of godly parents and teachers, boys and girls, that such a blessing might be bestowed upon you. Good Joseph Hart sings.

“Thine's alas! a lost condition,

Works can not work these remission,

Nor they goodness do thee good.

Death's within thee, all about thee,

But the remedy's without thee,

‘Tis in Jesus' precious blood.”

The serpent of brass was lifted upon a pole, and Jesus was lifted upon the cross; and by His lawfulliving life and meritorious death; by His spotless righteousness, and precious sin-atoning blood He brings life and healing to the sin-bitten.

And boys and girls are now dwelling in everlasting bliss who have been led into these great truths. Godly Abijah is there, whose heart contained some good thing toward the Lord God of Israel; Samuel, who heard the call of God in early youth; and Timothy, who knew the Scriptures from a child; and thousands were “called by grace” in youthful days, all singing the song of the redeemed. O may the God of Truth bless you, my dear young friends, and give you real conviction of sin, and put the Psalmist's plea within you: “O satisfy us early with Thy mercy; that we may rejoice, and be glad all our days.”

CREATION

(Continued from Page 1)

about the various geological or biological ages before man's creation is both false and foolish. Some day these smart-alecs will find out what colossal fools they have been not to believe God's Bible.

8. In Genesis 1:14 it is plainly said that the days talked of in Genesis 1 as creation days, are exactly the same kind of days that make seasons and years. It makes the Bible a bundle of contradictions from beginning to end to make creation days any kind of days, except 24-hour days.

9. If creation days were long periods of time, then Adam lived for millions of years; for he lived during the sixth and seventh days anyhow.

10. The creation days could not have been periods of time for the common people and not for scientists. To the common people Genesis 1 reads like a 24-hour day. God did not fool the folk by saying something He did not mean. The Master said that He hides things from the wise unto babes. The Bible is the common people's Book on science and the most natural

meaning of the language of the Bible is always the correct one, unless there is something in the context to show them that it means otherwise.

WATER

(Continued from Page 1)

Pentecost; we must reject the conclusions of hyperdispensationalism and interdenominationalism. The arguments of such persuasions are, at best, misrepresentations of what the Scriptures really teach.

No Tongues Without Water Salvation?

To imply that you can't have tongues (or signs that follow) without “water salvation” or vice versa; and then to claim that the Christian or grace dispensation did not start until after Acts 7 or Acts 11, poses somewhat of a problem for such teachers. The signs that follow are found following all the way up until Acts 28! Tongues were spoken as late as Acts 19:6; evil spirits were cast out as late as Acts 19:12; Paul was unharmed by a viper as late as Acts 28:3; and Paul healed, with the laying on of hands, as late as Acts 28:8.

Mark does not say that these signs would “continue” to follow them that believe, only that they “shall” follow; and they did follow! You don't have to become a “dispensational” Campbellite in order to put down a Charismatic; all you have to do is to request that he drink some poison! You don't have to advocate another way of salvation, another baptism, and another commission to every creature between Mark 16:15 and Acts 8 (or Acts 11, or Acts 28, or Romans).

Does Acts 2:28 Teach Salvation Through Water Baptism?

“Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins...” (Acts 2:38).

“Offer for thy cleansing those things which Moses commanded...” (Mk. 1:11).

“Offer the gift that Moses commanded, for a testimony—unto them” (Matt. 8:3,4).

“They cried for fear...” (Matt. 14:26).

“He looked...being grieved for the hardness of their hearts...” (Mk. 3:5).

“They could not come nigh unto him for the press...” (Mark 2:4).

“Bring forth therefore fruits meet for repentance...” (Matt. 3:4).

It is not a matter of running to the Greek to correct the word “for” in Acts 2:38; it is a matter of understanding how the English word “for” is used in the Scriptures. A negro was once sent to jail for stealing some chickens. He did not go to jail to get the chickens stolen; he went to jail because he stole the chickens.

The leper was already cleansed, in Mark 1:42, before he was told to offer “for thy cleansing” the gift (Mk. 1:44; Matt. 8:3, 4). The cry in Matthew 14:26 followed the fear, and the hardness of hearts preceded the grief in Mark 3:5. The fruits are a result of the repentance in Matthew 3:4, and they could not come near because of the press in Mark 2:4. Converts were to be baptized then, as now, to picture the remission of sins!

Acts 2:38 is not part of some intermediate Jewish dispensation; it belongs to the church age (Gal. 1:13; I Cor. 15:9; Acts 2:47; Acts 20:27, 3:8). If the Jews were saved in “water bap-

tism” in Acts 2:38; they must so be saved in water in the Name of Jesus Christ according to Acts 2:38 and Acts 4:10-12. That is unthinkable!

Waterless Salvation In the Four Gospels

“(Jesus) said unto her, Thy sins are forgiven... Thy faith hath saved thee...” (Luke 7:48-50).

“Jesus said unto him (the thief)...Today shalt thou be with me in paradise” (Luke 23:43).

“This day is salvation come to this house...” (to Zaccheus) (Luke 19:9).

“John answered... he that believeth on the Son hath everlasting life...” (John 3:27,36).

“John... cried.. the law was given by Moses, but grace... came by Jesus Christ...” (John 1:15-17).

“John.. saith, Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

“Him that cometh to me I will in no wise cast out” (John 6:37).

Christ was born a Saviour (Luke 2:11). His reason for coming to earth was to seek and to save the lost (Luke 19:10); and to call sinners to repentance (Matt. 9:13); and to save his people from their sins (Matt. 1:21). He did just that; He was no failure!

Throughout the Four Gospels, folks that received Christ received salvation. Their sins were forgiven before the cross and that without water! Non-Jews, Samaritans, said; “This is indeed the Christ, the Saviour of the world” (John 4:42). Unlike some hyperdispensationalists and interdenominationalists, they understood that the “good tidings” of great joy was to be to all people (Luke 2:10) and not just to the Jew.

The hyperdispensationalists and interdenominationalists, they understood that the “good tidings” of great joy was to be to all people (Luke 2:10) and not just to the Jew.

The hyperdispensationalists and interdenominationalists that love to de-emphasize John's salvation ministry and love to emphasize the apostle's lack of knowledge and perception concerning crucifixion details make John's preaching of everlasting life meaningless and of none effect.

Anyone that heard John's preaching and believed that Jesus was the Lamb of God which taketh away the sins of the world, received everlasting life regardless of whether or not they knew the exact details of how He was going to do it. They may not have verbally been told these details until later; however, the Lamb of God and His death, burial, and resurrection were manifested pictorially in baptism (perceived or no)! Moreover, the remission of their sins was also manifested in this baptism of repentance for the remission of sins. The Lamb of God was manifested in baptism (John 1:29-31)! Those who would gainsay this gospel in picture, need to explain what Jesus was doing getting baptized in the first place? Was he getting baptized to get the remission of sins? Or was he portraying the fulfillment of all righteousness (Matthew 3:15)? As far as we are concerned, we insist on the latter - Matthew 3:15!

How could one possibly reject Matthew's baptism as being a pre-portrayal of the death, burial, and resurrection of Jesus Christ; and not reject Matthew's supper as being a pre-portrayal of the death and coming again of Jesus Christ? How can one possibly object to Matthew's

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A saint needs no halo about his head, but he should have a solo in his heart.

WATER

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baptism as being a New Testament ordinance; and not objecting to Matthew's supper as being a New Testament ordinance (Matthew 26:28)? How can one possibly insist that Matthew's baptism is different in motive and meaning from Paul's baptism; and not insist that Matthew's supper is different in motive and meaning from Paul's supper? What kind of insensitivity to the Scriptures would force such a preconceived contradictory theological system on God's Holy Word?

Waterless Salvation In Retrospect

"John verily baptized with the baptism of repentance, saying unto the people that they should believe on... Christ Jesus" (Acts 19:4).

"God... raised unto Israel a Saviour, Jesus: When John had first preached before his coming... Men and brethren... and whosoever among you feareth God, to you is the word of this salvation sent" (Acts 13:23-26).

Whatever the Four Gospels, the Book of Acts, and John the Baptist teach; they teach the same Christ centered and waterless salvation that Paul in his Epistles do. Salvation, rest, eternal security, and peace were offered and were available in the Four Gospels through Jesus Christ (John 5:24; Matt. 11:28; John 6:37; John 11:25, 26; John 14:6; Acts 4:12). Both Paul and Jesus condemned Israel and the Pharisees for "going about to establish their own righteousness" (Romans 10:3). However, "Christ is the end of the law for righteousness to everyone that believeth."

As many as received Christ, "to them gave he power to become the sons of God, even to them that believe on his name." "Neither is there salvation in any other (including water): for there is none other name under heaven (Dagon the Water god included) given among men, whereby we must be saved. (John 1:12; Acts 4:12).

Disciples, in the Four Gospels, did not get their names written in heaven (Luke 10:20) via the baptismal pool. Baptism never has been, is not now, and never will be necessary to get salvation!

CONCERN

(Continued from Page 1)

truth." This passage reads:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

It becomes obvious from the above passage that if we want the truth then we must go to our Lord's church, since it is the "pillar and ground of the truth." The Lord, in other words, left His truth in the keeping of His body—the church. He, in fact, in many places, has charged His churches to contend for the truth which has been given to them—the truth being the Bible—the Word of God.

It may be questioned as to why individuals outside the church cannot have and keep the Lord's truth, too. The answer is that the Holy Spirit has been sent to instruct only the Lord's churches relative to the whole truth. Others may memorize the entire Bible, and yet, not be able to rightly divide

that which they have learned. A person, for example, may learn all the parts of a car so that he can name them one by one. It, however, is another thing to put those parts into a workable machine. We see, then, that knowledge and wisdom are two different things. One, in fact, doesn't need the Holy Spirit in order to memorize passages of Scripture, but one does need Him in order to know and rightly divide that which we have learned.

Let us now show that the Lord Jesus, when He sent the Holy Spirit to earth, sent Him only to His churches. This fact is confirmed by the following passages:

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you... But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:16, 17, 26).

The pronoun "you" as used in the above passages, is in the plural form and means that more than one person is being addressed. The "you," in fact, looks to Acts 1:2 where reference is to the Apostles—the apostles which our Lord had chosen. One will also find that Matthew 28:19-20 was addressed to this group and only to this group along with their fruit, that is, future churches which would result from their work. These passages in Matthew 28:19-20 read as follows:

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

It is to be noted very carefully that the pronoun "you" in the above passages, is in the plural form. This fact again means that more than one person is being addressed. The eleven apostles, in fact, are the ones to which these passages were addressed and, of course, their fruit.

One, by carefully studying the first chapter of Acts, will learn that the eleven are the principal subjects. The eleven, in fact, are the ones to whom the Holy Spirit came and spoke. Their names are even recorded in Acts 1:13 as follows:

"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James."

The question which now confronts us relates to whether or not the eleven did or did not represent the body of Christ—His church, or did they represent all believers whether church members or not? If we say that they represented all believers, then we must also conclude that they also represented all believers in Matthew 28:19-20 where the command is to go into all the world and preach the gospel, make disciples, baptize, etc.

I'm sure, however, that there

cannot be two ways of representation as far as their work was concerned. It becomes clear therefore to me that since the eleven represented only the body of Christ and since the Spirit came only to this group, that the work of the Spirit is only wrought through the Lord's churches.

We have already noted from I Timothy 3:15 that the Lord's church is "the pillar and ground of the truth." We have also noted that the Holy Spirit came only to the Lord's church. He, in fact, in John 14:17 is termed "the Spirit of truth." Let us now consider the fact that the Word must be revealed to us by the Holy Spirit. It is as stated in I Cor. 2:10:

"But God hath revealed them unto us by His Spirit."

The question which this passage presents relates to the pronoun "us." Who, in other words, are the ones who are being referred to? We will find our answer in the preceding passage.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9).

This passage informs us that the Word is revealed to those that love Him. Let us go a step further and note that no one has any right to say that they love the Lord if they are not hearing and heeding His Word. Those, in fact, who love Him "keep His Word," yea, they "keep His Commandments." One of His first commandments is for us to be baptized into His church. The Lord most certainly will not reveal His Word to those who will not accept His first command.

We have an interesting passage in John 16:12 which states:

"I have yet many things to say unto you, but ye cannot bear them now."

They, the eleven, His body the church, could not bear all the truth at that time. They, in fact, would not be able to bear all the truth until God the Spirit came and taught them.

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth..." (John 16:13).

We see, then, that one, aside from the Holy Spirit, cannot understand the truth, or "bear" the whole truth; that is, in a sense of apprehension and application.

Let me again emphasize that this is why the church is the "pillar and ground of truth." It is because the Holy Spirit instructs the Lord's people through the Lord's church.

It is very interesting to observe from John 14:16-17 that the eleven would receive the "Spirit of truth," while the world would not receive Him. Then, in John 14:22, our Lord was asked, "How is it that thou wilt manifest thyself unto us, and not unto the world?" Our Lord replied to this question in verse 23 and 24 when He said:

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

The above passage, when stating, "and make our abode with him," literally says, "along side of him." The Lord, in other words, will take up His abode in the person of the Holy Spirit, "alongside" every regenerated person who loves the Lord enough to "keep His words."

The very first word "keeping" being that of repenting, believing and being baptized into a scriptural Baptist church.

We have further proof from I John 2:20, 27 that the Holy Spirit instructs only through the Lord's churches. These passages read:

"But ye have an unction from the Holy one, and ye know all things... But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

The truths relative to this passage, are not true outside the Lord's church. We, or course, all need to be taught, but those in the Lord's churches are where the Holy Spirit dwells. They, therefore, are automatically in the position to be taught the all things. This fact ties in with the following passages where gifts are distributed within the Lord's churches for the purpose of perfecting the saints. Those who don't have access to these gifts are bound to be left in ignorance. The passages are as follows:

"And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

We see, then, why our greatest concern in this life should relate to our Lord and His church. Some one may reply, "You have convinced me to join a church, but which one should I join? Is not one church as good as another?" My reply is that you should join a church which can be defined as "The pillar and ground of the truth." Don't join a group if they are no more than the pillar and ground of error. The church you should join should have the truth relative to name and to doctrine.

I have written a 128 page book which leaves no doubt but that the Baptist church has the truth relative to name. You who have a need of this book may obtain a free copy by sending your request to Willard Willis, 368 Yankee Road, Monroe OH 45050. I will forward copies so long as the supply lasts.

I desire at this point to emphasize that all Baptists are not true Baptists. The true Baptists are only those who can be defined as "The pillar and ground of the truth." The baptism of all others is of no value. Their baptism, in fact, can be defined as alien immersion. I, in fact, will not vote to receive the baptism of a church which I would not gladly join, if the opportunity presented itself. This should be the test which all Baptists should hold to.

It was about thirty years ago when I presented myself for membership at a church where the late T. P. Simmons was pastor. I had been immersed by a Missionary Baptist Church. The church, however, of which Brother Simmons was pastor, would not accept my baptism. The reason being that my home church was not the pillar and ground of the truth. It had the truth in name, but not in doctrine and practice. I, therefore, in order to be sure of valid baptism, was baptized. I'm convinced that all who have ground to doubt their baptism should be baptized by a church which is the "Pillar and ground of the

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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Papua, New Guinea.

truth." There is too much at stake to do otherwise. All of your life's work can be lost if you don't have Scriptural baptism. I have reference, of course, to rewards and not to regeneration.

You may ask, "What should I look for in a church as being the truth?" My first reply is that they should be called "Baptist." Secondly, the sovereignty of God should be preached from the pulpit. The church should believe in election and predestination. They should believe in a limited atonement. Total depravity and salvation by grace should be the theme of every message. Women should not speak in the church and there should be no mourner's bench. They should practice baptism by immersion and observe the Lord's Supper with wine and unleavened bread. If you find these truths being taught, then you will also find numerous other truths, since these truths make it obvious that the Holy Spirit is indwelling them as a church.

There is a passage in II Cor. 11:2 which bears out completely that which I have stated above.

This passage reads:

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

The term "chaste virgin" is the same as "pillar and ground of truth" as found in I Tim. 3:15. I therefore must speak with sorrow in my heart when I say that all so-called Baptist churches are not chaste virgins. This is because they are not the "pillar and ground of the truth."

All Baptists as well as all other groups should examine their baptism very carefully. You should follow this practice even though you now belong to a sound Baptist church. Ask yourself, "Could I now join the church that baptized me?" If you could not join it, then you have answered your own question.

May our Lord bless you with the message He has set before us.

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DECEMBER 19, 1981
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TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

CHRISTIAN

(Continued from Page 1)

man — who sins, but the body," by the mercies of God "in our salvation," to "present your bodies as a living sacrifice to God." Not the unreasonable sacrifice of bodies that are in this life only sin, but the "reasonable" "sacrifices" of bodies that salvation NOW makes both "holy and acceptable to God." Compare Rom. 12:1; I Thess. 5:23. To interpret any Scripture as being in contradiction to this, already effect of salvation on our bodies, is to pervert, most seriously and practically, its meaning. From your own conclusions as to a marriage that unites bodies that are "holy and acceptable unto God," reasonable sacrifices to God, with bodies that are wholly the reverse. What can be the oneness of two such contradictory bodies?

2. As the high ideal marriage is oneness of life, no Christian should marry a non-Christian. Of the Christian, Christ is "our life" (Col. 3:4); this life is to the "glory of God" (I Cor. 10:31; II Cor. 4:15). This means that in thought, affection and purpose, the Christian lives for only God. But, if unsaved, "he that hath not the son hath not life" (I John 5:12). That is, the unsaved, in everything that constitutes life in all its relations — in thought, affection, and purpose, is the very irreconcilable reverse to the Christian. What kind of a marriage, of two persons, who in all that makes life, are not only so different from each other, but are antagonistic to each other?

3. Marriage between a child of God and one who is unsaved is marriage between a child of God and a child of the Devil. Only Christians are children of God. Of Christians — see Gal. 3:26 — "sons of God through faith in Christ Jesus." Of the unsaved, "These are not the children of God" but, of them, Jesus says, "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44; Eph. 2:13). Compared to the unfitness of marriage between the children of God and the children of the Devil, marriage of the best blood with one of the lowest race and of the lowest blood is most fitting.

4. Marriage between the saved and the unsaved is marriage between one who, by nature and life, loves, obeys, and serves God, and one who hates God, refuses obedience and service to God, and, instead, loves, obeys and serves the Devil. Compare John 6:44; Rom. 8:5-8; 6:16; Heb. 5:9; Philip. 2:12; John 14:21; I John 2:14; 3:24; II Thess. 1:8; I Pet. 4:17. In the sight of God, what kind of a marriage is that that is between two persons, who, in all that makes life, are so contradictory, and who are going in such contradictory directions?

5. Marriage between a Christian and a non-Christian is marriage between one who is identified with Christ and His cause and one who is identified with the Devil and his cause.

6. In the great war between Christ and the Devil, marriage between a Christian and one who is not a Christian is mar-

riage between a soldier of Christ and a soldier of the Devil — between one who is fighting for Christ and one who is fighting for the Devil. Bear in mind that between Christ and the Devil there can be no common or neutral ground. Christ says: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Marriage between a Christian and a non-Christian, therefore, is two hitched up together in life who are pulling in exactly opposite directions — the one towards Heaven; the other towards Hell.

7. What can there be of such marriage by the inevitable contradictory raising of children — children raised by two such essentially and fundamentally contradictory characters, — save where the miraculous grace of God comes to the especial rescue of the unfortunate children of such marriages. God pity them, for both time and eternity. Yet, for fatherhood and motherhood, God created them "male and female" (Gen. 1:27, 28).

8. In view of the two traveling two fundamentally contradictory roads — the Christians the "narrow road" and the non-Christian the "broad road," what kind of a marriage is the marriage that is between the Christian and the non-Christian? See Matt. 7:13, 14.

9. In view of the everlasting separation, at death, between the Christian, not as a marriage separation (there is no marriage in the "Over There"), but as the separation of two who, as former especial companions, are especially united to each other — and the non-Christian, and of the joys of the reuniting of earthly friends at the Coming of Christ (I Thess. 4:13-18), what Christian can want to form a marriage relation that can be made of only the sensual nature and tie, which,

"Like a swift flying meteor a fast flying cloud.

A flash of lightning, a break of the wave.

Is forever gone, as man passes from life to his rest in the grave?"

One, on the journey to "heaven; the other on the journey to hell! One to be forever in "heaven; the other, forever in hell!" Just think at the marriage altar united for a brief time but, at death, eternally separated, the one in "heaven" and the other in hell. What, in such a marriage, is desirable?

10. Necessary to the high ideal of marriage is the love that originates it, in all fundamentals sustained, and grows from the oneness of mind, the oneness of thought, of purpose to the object of life, of the object of affection, and of will, and the likeness of spiritual nature. "Birds of a feather will flock together." "A fellow feeling makes one wondrous kind." Cicero said: "There is no more sure tie than when they are united in their objects and wishes." Von Munch Bellinghausen exclaimed.

"Two souls with but a single thought,

Two hearts that beat as one."

And DuBartas, likewise, "Two souls in one, two hearts in one heart." Schiller exclaimed:

"Be united, be united, be united." In view of the fundamental differences between a child of God and a child of the

Devil, between an heir of God and an heir of the Devil, between an enemy of Christ and His friend, and between a friend and subject of Christ and a friend and subject of the Devil, against a Christian marrying a non-Christian, God thunders the principle: "Can two walk together, except they be agreed?" (Amos 3:3). Not only do the two enter into marriage thus fundamentally and contradictorily to each other — as far as Heaven and Hell are from and against each other — but, as the Christian partner grows in grace and the non-Christian into the image of the Devil, as he or she downwardly develops, thus, intensifying their fundamental and contradictory differences. Thus, instead of — as when both are genuine Christians as they grow more and more like Christ and together in Him, living the

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above;

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims

Our comforts, and our cares;
and of the parting at death's river, singing,

"But we shall still be joined in heart,

And hope to meet again."
Instead of this marriage life, there can but be the very reverse for the marriage life of the Christian to the non-Christian.

11. Bible prohibitions of Christians marrying non-Christians: The Old Testament law of marriages between God's people and others, reads: "Neither shall ye make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deut. 7:3). The necessity for this prohibition God states, in the words: "For they will turn away thy son from following me,.... so will the anger of the Lord be kindled against you" (Deut. 7:4-6). Excepting when the heathen became proselytes to the Jewish religion, this was the law. Only the backsliding against God led Israel to violate this law. Compare Ezra 9:1-15; 10:1-19; Neh. 13:23, 26. Not only was the violation of this prohibition the shame and God's judgment upon Israel, but, in the personal history of Solomon, it stands out mountain high. (I Kings 11:1, 3, 9; Neh. 13:26). In all ages this side of "the new heavens and the new earth," the human heart is as depraved and as sinful as when God gave this prohibition; in none of these ages has God and the Devil ever got nearer each other or compromised; in none of these all ages has there ever been, or is there, any getting nearer together of the children of God and the children of the Devil (whatever getting together is by the children of God getting onto the platform of the Devil), — consequently, no reason for imagining the repeal of the Old Testament prohibition of God's people marrying the Devil's.

To the contrary, Paul assures us that the Old Testament Scriptures now are "Profitable for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works" — for marriage as well as all else. (II

Tim. 3:16, 17; I Cor. 10:11). So, instead of announcing a new marriage law, Paul presumes the same Old Testament law, when he says: "She is at liberty to be married to whom she will, ONLY IN THE LORD" (I Cor. 7:39). That the New Testament in these words recognizes God's will as against the Christian marrying the non-Christian, the commentaries and other Christian writers, seem unanimously agreed. Among the writers, I refer to Adam Clarke, Matthew Henry, Bengel, Scott, Myer's Commentaries on these words of Paul; to Harless; Christian Ethics, p. 436; Wuttke's Ethics, pp. 310-312; Tholuck's Sermon on the Mount, p. 224; Neander's Planting and Training, pp. 234, 246; Smith's Dic. Bible, Vol. 3, p. 1793. Neander remarks of Paul's idea of wedlock, that it is one "in which man and wife are both dedicated to the Lord alone, and are joined in a life animated and sanctified by the Spirit of the Lord." — Pl. Tr. p. 246.

The commentaries include the command, "Be ye not unequally yoked together with unbelievers," as in principle, including, among other bad matches, yoking together in marriage a child of the Devil and a child of God. (II Cor. 6:14). Not so much unlike are the ox and the ass, of which God said: "Thou shalt not plough with an ox and an ass together," as are the child of God and the child of the Devil (Deut. 22:10).

In Paul saying that he had the right "to lead about a sister, a wife," he equally presumed, as under the New, in force, the prohibition of the Old Testament against a Christian leading about an unbeliever as a wife. (I Cor. 9:10).

Of a Christian marrying a non-Christian, Andrew Fuller, the great Baptist Theologian, writes: "God forbade all such alliances with idolaters (Deut. 7:3, 4), and hence all Christian marriages were limited to 'only in the Lord.'" Fuller's Words, Vol. I, p. 670.

But, with other disastrous apostasies from the Christian faith, in the third century, came the general marrying between Christians and non-Christians. See Smith's Dic. Christian Antiquities, Vol. II, pp. 1092, 1103, 1096.

Among Baptists even as late as 1724, marriage between Christians and non-Christians was generally positively disapproved. That year, the mother of American Baptist Associations — the Philadelphia Association — answering a question, "whether a believer may marry an unbeliever without coming under church censure," "answered in the negative." See Min. Phil. Assn., p. 27. Andrew Fuller, nearly one hundred years after this answer, wrote: "The first step toward this corrupt state of things was the mixing of the church and the world in marriages." — Fuller's Works, Vol. I, p. 670.

Closing Practical Observations:

1. Inasmuch as God frequently so overrules our errors as to bring out of them good, such as the Christian partner in marriage effecting the conversion of the non-Christian, yet, this is no excuse for the error. Every pastor, of long observation, has witnessed the blasting of the life of the Christian partner, and the spiritual ruin of the children — often the moral ruin — by the non-Christian partner in marriage. From this, to an incalculably great extent, our

churches are weakened — especially by unconverted husbands.

2. Although such mixed marriages are recognized in the Bible as real marriages (I Cor. 7:12, 13), yet, from the foregoing part of this article it is certain that they are immeasurably inferior to that designed in the creation, and to Christian marriages.

3. Instead of taking offense at the truths of this article, the Christian partner to the mixed marriage ought to arouse to the error, to the condition of the lost husband and that of the family and to his or her own condition, repent the error, and not rest day or night without getting so near God in life and at the throne of grace as to pray for the conversion of the lost, hell-bound partner. Just here, there are but few cases, of any length of time, in which the Christian companion — especially wives — have not been led by the non-Christian into such a cold, worldly, compromising life, that they are hardening their non-Christian companion in unbelief, instead of winning him or her to the blessed Christ. Enough to make angels weep, is the deplorable truth that such Christian companions are but hurrying their non-Christian companions down into the never-ending hell. So much so, that they need, with broken hearts, not only to beg God's forgiveness, but to fall at the feet of their non-Christian companion and beg his or her forgiveness, and there implore him or her to come to Jesus. What a dead-raising revival would this ring in all, or nearly all, our churches. And such joy into the families as they never

expect to see on earth! This would make such marriages no longer the mixed, inferior marriages, but convert them into such marriages as the smile of God would shine upon. Dear reader, instead of being offended at this poor, unworthy scribe for writing these faithful words, the precious Christ and your most vital interests, demand that you thankfully take them to heart, and turn unto the Lord, to thus overrule your mixed marriage error, into the highest heavenly ideal marriage.

4. The great hindrance to taking this counsel is the low conception of the immeasurably great difference between the Christian and the non-Christian, that led to the mixed marriage. Little hope without the correction of the fundamental error.

5. The mixed marriage problem is a most serious one for pastors. Yet, in faithfulness to God, and to the people, they must teach the truth. But by rashness with this subject the preacher can soon ruin his influence, and thus defeat the end sought. Few are the problems confronting the faithful pastor that require so much discretion as does this. Yet, if he humbly seeks the wisdom and the grace of God, in his work, he will realize the accomplishment of as great possibilities, by his faithfulness for good as his rashness would insure for evil.

6. If some one says, Oh, but the truth of your article involves tremendous consequences, the reply is: Yes, but no less consequences than that Christianity is tremendously true. The preacher who knows nothing of Christianity as involving tremendous issues and consequences, has not learned even the alphabet of the real calling and the mission of the real preacher of the gospel of the Son of God.