

"WHO IS THE BRIDE?"

by Waldo Whiddon

The question is often asked; "Who is the bride of the Lamb?" Many, and varied answers are given because people do not really know. Some say the Bride is Israel, others say the Church of Jesus Christ is the Bride. The Scriptures leave this question open completely, but they are clear about divine Sonship. We all have the testimony of the Spirit if we are born again. **"The Spirit itself beareth**

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Waldo Whiddon

THE FIRST AVERAGE BAPTIST CHURCH

Everywhere, U.S.A.

by Davis W. Huckabee

This church is presently without a pastor, but is seeking one, but has been unable so far to agree on what kind of man they desire to lead them. It is considering Rev. H.A. ("Ham Actor") Promoter. He is a good mixer, but is a poor separator from the world.

FORMER PASTORS:

Brother Saintly Seeker: the church's first pastor. He was a good and sound man, but he died of a broken heart because the church would not serve the Lord.

Rev. Speak Shallowater: He is responsible for much of the church's present carnality, for he never preached any doctrinal messages nor taught them any-

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Hurry comes from the devil

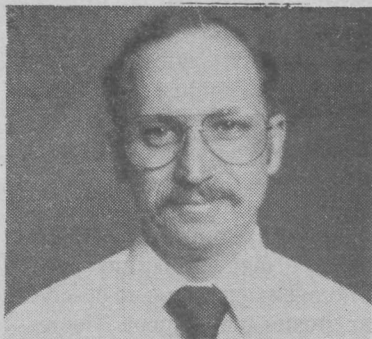
THE TASK OF KEEPING THE HEART Part I

Proverbs 4:23

by John Pruitt

I have spoken many times about salvation. How a person is regenerated by the effectual work of the Divine Holy Spirit, and how one is delivered by faith in the finished work of Christ from sin; and how that that one is sealed with the Holy Spirit of promise.

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John Pruitt

SERMONS LIKELY TO WIN SOULS

by Charles H. Spurgeon
PART I

This afternoon, brethren, I am going to speak to you about the kind of sermons that are most likely to convert people, the sort of discourses we should deliver if we really want our hearers to believe in the Lord Jesus Christ, and to be saved. Of course, we are all perfectly agreed that the Holy Spirit alone can convert a soul; none can enter the kingdom of God except they are born again from above. All the work is done by the Holy Spirit; and we must not take to ourselves any part of the credit for the result of the work, for it is the Spirit who new-creates and works in man according to the eternal purpose of God.

Still, we may be instruments in His hands, for He chooses to use instruments, and He chooses them for wise reasons. There must be an adaptation of means to the end, as there was with David when he went forth with the sling and stone to slay Goliath of Gath. Goliath was a tall fellow, but a stone from a sling can mount; and, besides, the giant was armed and protected, and scarcely vulnerable except in his forehead, so that was the very place to hit him. Though David took a sling, it was not so much because he had no other weapon as that he had practised slinging, as most boys do in some form or other; and then he chose a

smooth stone because he knew it would fit the sling. He took the right kind of stone to enter Goliath's head, so, when he slung it at the giant, it struck him in the forehead, penetrated his brain, and he sank down to the ground.

You will find that this principle of adaptation runs through the whole work of the Holy Spirit. If a man is wanted to be the apostle of the Gentiles, the Holy Spirit selects the large-minded, well-trained, highly-educated Paul, for he was more fit for such work than was the somewhat narrow though strong-minded Peter, who was better suited for preaching to the Jews, and who was of far more use to the circumcision than he ever could have been among the

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C.H. Spurgeon

SOVEREIGN GRACE

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

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THE PHILOSOPHY OF MEN IS MORTAL PHANTASY

by Ray Waugh, Sr.

Notoriously, the men whom we are wont to call formal or professional philosophers emerge from their ideological adolescence with an hypercritical emphasis. In this vein they continue their development. This perhaps is their intellectual objective until, sometime prior to their final senescence, they complete what to them is the logical destruction, in part or in whole, all previous philosophical systems, and the supposed undermining of all earlier philosophical thought.

Historically, the Grecian Naturalists established their fame by

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Ray Waugh, Sr.

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PRO-LIFE OR PRO-CHOICE?

George R. Sledd

"AND the LORD spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Exodus 13:1-2). Recently I heard that a man from "Operation Rescue" showed the remains of an aborted baby to the Democratic candidate Bill Clinton. The man told him something to the effect, "This is what pro-choice is all about." Mr. Clinton turned away in utter disgust, visibly shaken by the incident. Some officials want to charge this man with indecent

exposure of a corpse, yet Governor Clinton has stated that he will not return to testify in any case brought against these men of Operation Rescue.

The abortion question is probably the hottest issue in our society right now. I'm thankful for Americans who stand up for the right of the unborn children. Just last evening I watched a news program where both pro-abortion and anti-abortion groups were protesting. The conduct of the pro-abortionists was absolutely appalling to say the least! I heard them mocking God and Jesus Christ. I never heard such filthy swearing and blasphemy in my life. They were in a seeming

demonic frenzy. There was a wild animal look in their eyes as they blasphemed God and cursed at the pro-life group. Some of the women were not wearing any tops or bras. They did this to try to embarrass the Christians gathered there. It's strange that none of this was aired on the major broadcast networks.

I thought to myself, this is what it will be like when God's people are resurrected and the Holy Spirit withdraws His presence from earth. Then the Lord will allow demons to escape the pit and come to earth. I have no doubt that this is just a taste of what will yet be. I believe that

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WATERY WINE, WILD GOURDS, AND POT LUCK THEOLOGY

by Jack L. Green

Modernism is not a Straw-man! Sometimes, we Fundamentalists are accused of setting up a Straw-Man when we preach against Modernism, just to have something to knock down. Modernism is no Straw-Man. The reality of Modernism was recently exhibited to me when someone handed me a printed sermon by Dr. Barry Bailey, Pastor of the First United Methodist Church of Fort Worth, Texas (which is only about one mile from our own church), and dated March 31, 1985. The title of the sermon was, "Religion Is Joy," which was actually a tirade against the miracles of the Bible. You can always tell a Modernist by his denial of the miracles which



Jack Green

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

ETERNAL PUNISHMENT: IS IT TRUE? IS IT RIGHT AND JUST? Part II

"And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46).

In the last issue we studied as to whether or not eternal punishment is true. We saw that it is taught clearly, plainly, and repeatedly in the Word of God. I do not believe a man is truthful and honest who denies that the Bible teaches eternal punishment. He is

blinded by pre-conceived prejudice as to the subject. He refuses to see what is clearly taught in the Bible. I have more respect for the man who admits that the Bible teaches eternal punishment, but still does not believe it than I do for the man who says that the Bible does not teach this. The man who says he cannot see eternal punishment in the Bible is a man who just refuses to see what is clearly there.

One argument that men use against eternal punishment is that they say it would be unjust of God. They say that it would not be right to punish a man forever and ever for a few years of sin. Some people are deceived by this argument into denying eternal punishment. Others, who do believe in eternal punishment, are

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ETERNAL

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still bothered by this, and do not understand how this can be. I will set forth several arguments showing how it is right and just in God to punish the unsaved eternally.

1. God says that He will do this. God will do what He says He will do. God does not make idle threats. He carries out His promises, and He will also carry out His threats. God is not like many parents and grandparents who threaten and threaten, but never carry out their threats.

God is infinitely holy, righteous, and just. Therefore, anything God does is right and just. It is impossible that God should ever do anything unjust. Whether or not we can understand the justice of what God does, we know that He will always do the right thing. We know, and the Bible reveals enough about the character of God for us to know that whatever God does is just and right. When God says that He will punish the wicked eternally, we know enough about God's character to know that this is just and right.

"...Shall not the Judge of all the earth do right?" (Gen.18:25). This is a rhetorical question. A rhetorical question is the statement of a fact in the form of a question for the purpose of emphasis. Abraham is not here questioning as to whether or not God will always do right. He is emphasizing the fact that God will do this. Surely, it is the uniform teaching of the Bible that our righteous God will always do right. Surely, we who know Him have no doubt but

that He will always do just and right. God will never mistreat any man. When God punishes a man in hell eternally, He is not mistreating that person. Far be the thought that God could treat a person in a wrong way. God will not take advantage of His power over a man to mistreat that man.

God says that He will punish man eternally. God will do as He says, therefore He does punish man eternally. God is just and holy and will always do right. Therefore it is just and right for God to punish sinners eternally.

2. The awfulness of sin, the exceeding sinfulness of sin, is proof



JOE WILSON

that the eternal punishment of the sinner is just and right. We are such sinful creatures. Even though saved, we still have the old nature. We just cannot see sin aright. We do not see sin as black, dark, wicked, and terrible as it really is. We are, in our present condition, unable to judge aright as to the punishment that sin deserves.

When we are in our glorified bodies, when we are totally and forever done with sin we will then be more able to judge sin aright. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments" (Rev.16:5-7). When we see sin aright and what it deserves, we will be like the angels and see that God's judgment, even His eternal punishment of sinners, is true and righteous.

"Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev.18:20). Here we see the apostles and prophets rejoicing over God's judgments on Babylon. We will be there then with our glorified bodies, and we will rejoice likewise.

"AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever" (Rev.19:1-3). Here we see glorified saints in heaven (and we will be among them) praising God for His judgments. We see the eternal punishment of the old whore, and the glorified saints praising God

for this.

Dear friends, when we see sin aright, and see aright the punishment it deserves, we will then know that eternal punishment is right and just; and we will praise God for His righteousness and holiness in doing this.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom.6:23). Wages are what one earns. Wages are deserved. Wages are right. Well, the wages of sin is death. This death is the second death, even eternal punishment in the lake of fire (Rev.20:14). This punishment is that which men deserve for a life of sin. God is not being unfair in meeting out eternal punishment; He is giving men what they have earned. The life which the saved have through Jesus Christ is eternal life; the death of the unsaved is the second death of eternal punishment.

3. Sin is against an infinite God. The character of a crime and the punishment it deserves is according to whom it is against. Killing a worm is one thing. To kill a dog is something else. But to kill a man is a crime of far different magnitude, and deserves far greater punishment. This example is inadequate for showing the intense guilt of sinning against God, and the punishment such sin deserves; but maybe it will make a point.

God is an infinite Being, infinite in all of His attributes. Sin against an infinite being is of infinite guilt. Sin of infinite guilt deserves infinite punishment. Until we can see God as He truly is, we will be unable to judge sin aright as to its character or as to the punishment it deserves. Eternal punishment is just and right because it is against an infinite God.

4. Man is an eternal being. Since man will exist forever, and since the unsaved cannot enter heaven, what is left for him but going to annihilate man. It really seems that God must save a man, or annihilate that man, or punish him forever. I do not see where any other option exists or could exist. God is not going to save all men. God is not going to annihilate any man. Therefore, God must and will punish the unsaved forever.

5. The unsaved man is an eternal being who will keep on sinning eternally, and therefore God will keep on punishing him. Katie hit her grandson with a ruler for something he had done. He hit back at her (not hit her, but at her). She hit him again. He hit back again. She told him that as long as he hit back at her, she would keep on hitting him. (And that is how you should deal with your children or grandchildren. Keep on beating them until they do what you tell them to do, or quit doing what you tell them to quit. There is no use telling them anything at all if you are not going to stick to it; this is for free) This went on for a very brief time. The grandson stopped hitting back or even pretending to, and Katie stopped hitting him.

But the sinner in hell will never stop sinning, so God will never stop punishing him or her for sin. There is no repentance in hell. There is no faith in hell. There is no change in hell. The man in hell continues as he was, and so continues deserving punishment; and so God keeps punishing. Read again the story of Lazarus and the rich man. It is a true story and not a parable. The

rich man desired relief from punishment and suffering, but he did not manifest any repentance for the life he had lived upon the earth. He was sorry about the punishment he was receiving, but he was not sorry for the sins that he had committed which had brought this punishment upon him. The rich man did not manifest any faith in hell - of course, there is no saving faith in hell. There is no gospel there. The Holy Spirit does not give faith to those in hell. The rich man kept on in his sinful attitude, and God kept on punishing him.

"And the rest of men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev.9:20-21). Repentance is a gift of God and a work

of the Holy Spirit. No amount of physical suffering can produce true and saving repentance. These men were suffering under the terrible judgment of the sixth trumpet. Two hundred million demon riders on as many demon horses had killed one third of the earth's population. They had brought much torment on the rest of men. Yet, despite all this, these men did not repent of their sins. They kept on sinning. In hell men will keep on sinning, and God will keep on punishing.

"And the fourth angel poured out his vial upon the sun; and power was given to him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God...and they repented not to give him glory" (Rev.16:8-9). Men are scorched with great heat. What do they do? Do they stop sinning? Do they repent? No, they blaspheme the God who is punishing them, for they know that He hath power over these plagues. Great, tormenting heat cannot produce

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FROM THE EDITOR

WHAT SHOULD I DO WHEN I THINK ABOUT HELL? I continue this from the last issue. I said then that I should think about hell often, that I should be sure I am saved and not going to hell, I should praise God that I am not going to hell, I should deeply appreciate my salvation, I should deeply love the Lord who has saved me from hell, I should show my gratitude to the Lord for His salvation by living for His glory and by serving Him to the utmost of my ability. Now let me continue.

7. Every time I think about hell, I should think about those who are on their way to hell. Oh, I should think about my loved ones who are lost and undone. I should think about people in my community who are on the way to hell. I should think about the awful torments that many whom I know are facing. I should think about the fact that these will soon be in hell. My thinking about hell should not terminate with my thinking about myself. It should cause me to think about many, very many others.

8. Every time I think about hell maybe my first thought should be one of rejoicing as to my not going there, and as to praising the Lord for this; but my next thought should be one of great concern about those who are on the way there. I should have a deep burden on my soul for the unsaved. I should have much and great compassion as to the unsaved. The lost condition of men should weigh heavily on my heart and mind. How can I contemplate the terrible doom that awaits the unsaved without having any compassion or burden for them and for their salvation.

As I write this, we have heard so much about the hurricane that did so much damage in Florida and Louisiana. People have expressed great compassion and concern over the victims of this disaster. Many have prayed for them. Many have done things to help them. This is right and good. But, oh, my dear saved friend, where is our compassion for the souls of men? Surely, every time I think of hell, I should think about those who are on the way there.

9. Every time I think about hell, I should pray for the salvation of those who are headed for that terrible place. I should think of individuals, loved ones, acquaintances, folk in my neighborhood, etc.; and pray for them. I should have many, very many individuals on my heart and should be praying most definitely for their salvation. I should have many names in my mind and on my heart for whom I pray frequently as to their salvation. Something is wrong with the Christian who is not very frequently calling out many names to the Lord in prayer, beseeching Him to save their souls.

10. Every time I think about hell, I should determine to do all that I can toward the salvation of lost souls - and then I should do that. Before I was saved, someone was concerned about me, someone prayed for me, someone told me about Jesus; and now that I am saved I should be busily engaged in doing this for others.

I should be frequently witnessing to lost sinners. I should be giving them the blessed gospel. I should be telling them about Jesus and urging them to receive Him as Lord and Saviour. The Holy Spirit cannot (at least will not) save the soul that has never heard the gospel. Oh, we are Missionary Baptists; we are not Hardshell heretics - but how often are we Hardshell in our practice? When I think of hell, let me think of someone I can tell about Jesus. Thoughts about hell should spur us to greater efforts in winning souls to Jesus Christ. Oh, I know that some criticize me for using the term "soul winning," but let them. Why should I refuse to use a Biblical term which describes a Biblical duty? Souls whom nobody wins to Jesus will go to hell. If we believe in hell, really believe in it; let us become winners of souls.

Well, we ought to think often about hell; and thinking about hell should cause us to do other things - at least the things mentioned in this editorial and the editorial in the last issue. I urge every reader to consider these things. And, oh, how I vehemently urge these things on my own soul. I have failed to properly respond to thoughts about hell. Let me from this day be more faithful in this matter. May I think of hell often, and when I do, may these thoughts motivate me to the things I have written. Oh, for more love for Christ and more love for souls.

ETERNAL

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repentance. Men do not repent because of suffering. They keep on sinning.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (Rev. 16:10-11). In these last two Scripture quotations, we see men scorched with great heat, we see great and supernatural darkness, we see great pain, we see men gnawing their tongues for pain; but we do not see men stop their sinning, we do not see them repenting of their sins, we do not see them turning to the Lord in faith. These pains are similar to the pains of hell. What will men do as they suffer in hell? Will they repent? No. They will curse God and blaspheme His name. They will continue sinning. How can a just and holy God do any other than continue His punishment of these men?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still...." (Rev. 22:11). These may be the most awful words ever said about eternity in hell. What does God say here? Let the sinner keep on sinning, keep on sinning, and keep on sinning. What awful words are these! Since men continue sinning, continue unjust, and continue filthy what can and what will God do except to keep on punishing them? For argument's sake and to make a point, let me suggest that if men would quit sinning, God would quit punishing. Now I don't believe this. I am not at all sure, but rather do firmly believe, that one sin deserves eternal punishment. But if this be not true (which it is), and if man in hell would quit sinning (which he won't), we might argue that God would quit punishing him.

What are men in hell? They are sinners. What do men do in hell? They continue sinning. There is no repentance in hell. Can a just and holy God quit punishing sin until and unless men repent of their sins? Of course not. Again, let me say that I believe that each and every sin deserves eternal punishment. We may not see and understand this now, but remember that we at present are unable

to judge sin and what it deserves in punishment aright.

We might, just for argument's sake, say that if men would repent in hell, God would quit punishing them. But men will not repent in hell. There is no gospel in hell. Men only repent through hearing the gospel. There is no convicting work of the Holy Spirit in hell. Men only see their sins as they are (somewhat) and repent of them by the power of the Holy Spirit. There is no gospel in hell, and there can therefore be no faith in the gospel. The Holy Spirit must work saving faith in the sinner, and the Holy Spirit will not do that work in hell. Men keep on sinning in hell, there is no gospel in hell, there is no work of the Spirit producing repentance and faith in men in hell; therefore there is no repentance and faith in hell; how then could a just and holy God cease punishing men in hell? Why, the very character of God demands the eternal punishment of sinners in hell fire. The absolute holiness of God that demanded that, if sinners are to be saved, Christ must die for their sins; that demanded that those for whom Christ died must be saved; this same holiness demands the eternal punishment of the unsaved in hell fire. Oh, ye deniers of eternal punishment are blaspheming the holy character of the God of the Bible.

Man is an eternal being. God has three options relative to this. 1. He can save man, and He graciously saves a great multitude that no man can number. 2. He could annihilate man, but He will not do this. 3. If God does not save a man, and does not annihilate him; then God must and will punish that man; and since that man is eternal, God will punish him eternally.

Oh, this doctrine of God's eternal punishment is one filled with awe and terror. It is mind boggling. To really take time and really think on this finally overwhelms the mind. It is a most solemn and terrible truth of the Word of God. One who does not believe it does not believe the Bible on this subject. And one not believing it does not change it at all.

I am not quite through. I have told you that hell is eternal punishment. I have proved that it is just and right of God to punish the unsaved eternally. But I am not quite through; I have some good news with which to close this article. You don't have to go to hell. God has provided salvation in Jesus Christ for anyone who desires it. If you desire to go to heaven, if you desire to repent of your sins, if you desire to be saved from your sins; God has provided salvation for you.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: (shall not go to hell) but is passed from death unto life" (John 5:24). Dear friend, hear this blessed gospel, repent of your sins, trust in Jesus Christ, receive Him as Lord and Saviour; and you won't have to go to hell. Jesus is God, He was born of a virgin, He lived a sinless life, He died at Calvary for all the sins of all who would ever trust in Him, He rose from the dead; believe this gospel, depend upon what Jesus did for your eternal salvation, receive Jesus as Lord and Saviour, and you will not go to hell. I exhort every reader to be

sure and certain about this matter. Eternity in heaven or in hell is too important a matter to put off, neglect, or be indifferent about. Be sure about this. Know that you are saved. Receive Jesus now if you are not already saved. God bless you all.

BRIDE

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witness with our spirit, that we are the children of God" (Rom. 8:16). Whether we belong to the bride of the Lamb, according to my understanding, will be decided later, and is based on how we have followed the Lord as true disciples while yet here in this life. "And I have given unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30).

Oh, glorious day. We believe the rapture will be very soon, and then begins that glorious occasion that we are all waiting for, the everlasting dwelling with our Lord, the Lord of glory! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2-3). So, dear reader, it doth not yet appear what we shall be.

The Bible is quite clear on what the bridegroom wants His bride to be in the Old Testament, as well as the New. The Lord gave a vision to the wise king Solomon concerning this. "Thou art all fair, my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon;..." (S.S. 4:7-8). First, we see what motivates Him to choose her as His bride. "Thou art all fair, my love; there is no spot in thee." Then we hear His command; "Come with me." He is saying, follow me. Where to, one may ask? Beloved, to the wedding of course.

(I) The preparation of the bride. No wedding on earth is as beautiful as that one will be. A bride-to-be carefully prepares for her wedding day. It is all the more important in the spiritual sphere. We read, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

We can see that the church which is a body of believers, comprising both Jews and Gentiles, is formed with the bride in mind. In other words, the aim of our rebirth is with the bridal statues in mind. However, beloved, that does not yet make us the bride. But even as She was

taken from the body of Adam, so will the bride of Christ be taken from His body. After you have been "cleansed with the washing of water by the word," the Lord wants to sanctify you and prepare you to be His bride.

In the past it has been erroneously presumed that the church is already the bride of the Lamb, but from this very important text in Ephesians we see that the members of the church of Jesus Christ are born again, but are not yet the bride of the Lamb.

(II) The mysterious prize. The Apostle Paul who lived a sanctified life, also saw this very clearly. That is why he wanted to reach the goal which he had not yet already attained. He testified these words; "Not as though I had already attained, either were already perfect; but I follow after, if that I any apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14). What was this prize that he strove after? For what did he forget his past? What did Paul want to take hold of, after he had been "taken hold of" by Jesus Christ? This mysterious prize, this wonderful bridal status, as it is so beautifully described, "My beloved is mine, and I am his; he feedeth among the lilies." (S.S. 2:16).

Beloved, we are sanctified, and yet we are being sanctified. We are "the sons of God," that is our position, and yet, "it doth not appear what we shall be." We are all called to this bridal status, to the most glorious of all, but it is not yet revealed whether we shall belong to the bride of the Lamb. In the four Gospels the bridegroom and guests are spoken of, but the bride is not mentioned. She remains veiled right up to the last pages of the New Testament. She and the other glorified believers who do not belong to the bride are mentioned in the Revelation of Jesus Christ. "Let us be

glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:7-9).

Dear reader, let us remember this; that at the heavenly marriage there will be two categories of believers. (a) The "wife," the bride of the Lamb. "...Come hither, I will shew thee the bride, the Lamb's wife." (Rev. 21:9). She comprises all the sanctified believers who are married to the Lamb, Jesus Christ. (b) The other class is the "blessed who are called unto the marriage supper of the Lamb." They are the guests, beloved, who are invited to the wedding; but do not belong

to the bride, for they have not attained this stage of glory.

(III) The most beautiful bridegroom and bride. At the "Marriage of the Lamb," all the attention will be focused on the bridegroom, Jesus Christ, and not on the bride as we do on earth. This is prophetically demonstrated in Psalm 45, which is called, "A song of loves." Here, the Psalmist, inspired by the Holy Spirit, praises first the heavenly bridegroom. We will not print all this, however we ask you to read Psalm 45: 1-9 especially. Oh yes, the Lamb is in all the Old Testament. All we have to do is look for Him. Only after he has sung the praises of the Bridegroom does the Psalmist focus his attention on the most beautiful of all brides, the bride of the Lamb, and praise her beauty and power with the words,

"...upon thy right hand did stand the queen in gold of Ophir" (Psalm 45:9). All king's daughters wore the clothing of a princess. We read in II Samuel 13:18, describing the clothes of King David's daughter, Tamar, the Bible says; "And she had a garment of divers colours upon her; for with such robes were the king's daughters that were virgins apparelled" (II Sm. 13:18). Here gold is the expression of Holy Majesty, God Himself. This is characteristic of the bride of the Lamb. In other words, she was completely sanctified and conformed to the image of Jesus, her bridegroom. The bride can only see the heavenly bridegroom as He is and stand on His right hand, if she has been conformed to His image through complete sanctification. Those who reject the need of sanctification of their sin corrupted being cannot possibly belong to the bride of the Lamb.

(IV) Renounce all that is ungodly, and gain everything. In order to look more closely into this mystery, and it is a mystery, let us look again to Psalm 45:10-15. Like a fatherly counsellor and teacher, the Psalmist speaks to the royal bride here; "Forget thine own people, and thy father's house..." Nothing can be more worthy of the undivided attention of her who has the honor of being betrothed to Jesus Christ than that phrase.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26). It is not easy to renounce the world, but all who want to be wedded to the great King must do this. A divided heart is intolerable to Him, it would be misery for oneself, and humiliation to the Lord. Beloved, do you want to belong to the bride of the heavenly Bridegroom?

(V) The bride and her bridesmaids. At this most glorious of all marriages, which will, we believe soon take place, there will be believers who do not belong to the bride; yet who are saved and will be allowed to take part in the marriage feast. This was very clear to the writer of Psalm 45; "She shall be brought unto the king in raiment of needlework; the virgins her companions that fol-

(Continued on Page 4, Col. 4)

QUOTES FROM THE BLUE BACK SPELLING BOOK

"The wicked know not the enjoyment of a good conscience."

"We pity the slavish drinkers of rum."

"The drunkard's face will publish his vice and his disgrace."

"The devil is the great adversary of man."

"A church is called a sanctuary or holy place."

This book was once (before a perversion of Separation of Church and State was brought about by the ACLU, Humanists, and others) a school textbook.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

Explain Psalms 137:9?

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Psalms 137:9: "Happy shall he be, that taketh and dasheth thy little ones against the stones."

I readily admit that this sounds like a very hard and cruel verse of Scripture. There are several things I want to point out from this text.

First, this is a part of the inspired Word of God and should be treated as such. We should make no effort to soften or change it in any way at all. We cannot take the parts of God's Word that do not sound right and try to make them fit our idea of what they should be saying. This Psalm involves the lamenting of the Jews over their being in a strange land and the way they have been treated there; Jews who are missing their homeland and remembering the way they were taken from it. This is indeed God's Word expressing the feelings of God's people.

Secondly, I want you to notice this gives us a picture of God that the world does not hear much about. There is no condemnation given here for these feelings. These feelings are expressed while writing under the inspiration of the Holy Spirit. God is not just love. He is a God of terrible wrath and anger. He is a God of justice and vengeance. He will indeed punish those who offend and persecute His people. The God of this world possesses no attribute but love; the God of the Bible is far different. The verse in question illustrates that big difference. The world needs to know the truth about God. It is no wonder that there is no fear of God in this world. God is lied upon and mis-represented. This verse speaks the truth about the God of this world.

Thirdly, we must understand that this is an act of retaliation, and not just an act of merciless killing. The Babylonians had long been famous for taking the infants and dashing them to death. Babylon was a cruel nation that received the fruits of her sins. This is not just a spirit of revenge, but a spirit of justice. We must leave this with the sovereignty of our God. This is as an execution performed by our civil government, by the authority and command of God. I would have no problem in executing a convicted murderer. I am sure that the Jews had no problem carrying out this command. This is literal

and true, and was fulfilled. We should be happy in obeying the Word of God, regardless of what that Word is. May God bless you all.

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"O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones." (Psalm 137: 8, 9)

Most people reading verse 9 today would no doubt gasp at the seeming cruelty here. Others might use the verse to justify their accusations that Christians are a blood thirsty and vengeful lot. Still others might declare that a truly loving God could permit no such thing as this, nor could He ever condone it. Probably a majority of people from these groups I have mentioned would not consider abortion cruel, or even murder. Of those who might be a little, just a little doubtful, "pro-choice" would still be their stand.

History tells us that the Babylonians did not spare the inhabitants of Jerusalem from the behavior spoken of in this verse of Scripture. Women and children died, as did male adults. The slaughter of infants was a part of ancient warfare by many. In fact, some books about the multitudes of martyrs record the dashing of infants against the stones by Roman heretics in the name of their church and Lord. Man's cruelty to man is at times almost unbelievable, but the Scripture before us is not to be taken as an urging to commit this act. Nor is this verse to be taken as vengeful and cruel from God.

Men reap exactly what they sow, contrary to popular belief. God says in Galatians 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This ninth verse of Psalm 137 is speaking of receiving again measure for measure what Babylon had done. God foretold Babylon's coming punishment and judgment in Isaiah 13:16: "Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished." Thus God's divine judgment is sure. That which was done by Babylon is received again to her measure for measure. The Psalmist here is recognizing the decree as just and ultimately ben-

eficial, for : "The LORD is righteous in all his ways, and holy in all works." (Psalm 145:17) Happy is the person blessed and used of God to fulfill His purposes. Equally unhappy and undone are those who receive again the evil that they have given out.

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In the 137th Psalm we have the distressed cry out of the people of Israel who had been taken from their home land and brought to Babylon. As they sat by the riverside they reflected upon the sad state in which they were in and how they longed for their beloved Jerusalem. In thinking of how they had been captured and treated brought about a righteous indignation against those who had done this. As to their neighbors, the children of Edom, who had stood on the side lines and cheered on Babylon as she destroyed Jerusalem, saying, "Rase it, rase it, even to the foundation thereof" (v. 7), they asked the Lord to remember Edom in "the day of Jerusalem."

"O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones" (vs. 8, 9).

Some have maintained that the last 3 verses are out of place with the rest of the Psalm, but to quote Charles H. Spurgeon, "Let those find fault with it who have never seen their temple burned, their city ruined, their wives ravished, and their children slain; they might not, perhaps, be quite so velvet-mouthed if they suffered after this fashion" (The Treasury of David, Vol. 2, page 226).

I believe these last 2 verses can be taken as a prophecy of what was to happen to Babylon. According to history, this was literally fulfilled. The people of Babylon in order to escape death themselves, agreed to destroy their own children; therefore it is said they killed their own wives and children with the sword. Is it not said of the Babylon found in Revelation of which ancient Babylon was a forerunner. "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled to her double. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:

for strong is the Lord God who judgeth her" (Rev. 18:6, 8).

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There are two possibilities that can be considered for Psalms 137. One, it was written by David. If that be the case, then it is prophetic in nature and points to the Babylonian captivity that would take place many years later under the reign of another king. The second possibility is that the writer was not David, but someone who was contemporary with the Babylonian captivity. The King James Bible gives no author's name for this Psalm, so we really cannot tell for sure whether it is prophetic or contemporary. I am personally inclined to think that it is a Psalm written by one of the prophets who was speaking God's Word during the Babylonian captivity of Judah.

Psalms 137:9 is what is known as an imprecatory verse. An imprecatory verse of Scripture expresses God's contempt for the heathen who blaspheme His holy name. In this case it is Babylon who had not only mistreated and abused God's people, but had desecrated the temple where God did meet with His people. It is not unusual for God to bring judgment upon an entire city or even a nation. Only eight souls were saved in Noah's day out of the population of the world; some claim that as many as ten cities were destroyed when God judged Sodom and Gomorrah; all the first born of Egypt was destroyed or caused to die in the tenth plague; Achan's whole family was executed because of his personal sin; Joshua was told to save only Rahab and her family when they took Jericho; Saul was told to destroy man, woman, and child when he went to battle with Amalek. In a period of three and one half years, during the seven year tribulation, one third of the world's population will perish, and in the end all humanity except God's elect sheep will spend eternity in the lake of fire. Oh, how fierce is the wrath of the Almighty! But for God's elect, He poured out His burning wrath upon His own Son. Oh, the mercy of the Almighty! Thank you for your question.

BRIDE

(Continued from Page 3)

low her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace" (Psalm 45: 14-15). These companions that follow her are the wise virgins of Matthew 25.

These words describe the ceremonial procession in which the royal bride, accompanied by her friends, is led to the bridegroom. These friends are the maidservants, and guests at the wedding feast; but are not the bride. Where will her resting place be? Her place will be close to the Lord of lords, the King of kings. Surely

this is what Fanny Crosby meant when she wrote "Safe in the arms of Jesus, safe on His gentle breast." Her companions are a part of the Lord's New Testament Church as in the picture of our Psalm, they were introduced as the maid of honor. However, therein lies a tragedy because they did not attain to bridal status. They are saved, they are described as virgins, they are pure in heart, they have intimate fellowship with the bride.

(VI) Who is the bride of the Lamb? Where will the question be decided? It is decided here on earth, for our attitude of heart towards Jesus Christ is what counts; how we meet His approval as true faithful followers. But it will be revealed only right after the rapture who will have attained to bridal status, and likewise, who did not. We are eternally saved forever; but beloved, let us face it, we will not all be in the bride of Christ. There will be those saved people who will say, "I could have belonged to the bride, but..." This is why Paul was so zealous for the members of the church, that they might attain to bridal status. He raised a warning finger to the Corinthians, as pastors should today, and said; "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. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11: 2-3).

The Lord told us about the five wise, and five foolish virgins in the writings of Matthew, chapter twenty five. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). Those who lose their first love for Him, lose their inner relationship with the bridegroom. And yet, these foolish virgins were also believers. They also took their lamps and went to meet the bridegroom. They were not godless, not fornicators; they were pure virgins, as this term implies. They wanted to serve the Lord, but they had lost their first, fervent love for Jesus. They had no oil in their lamps, which means that they were not full of the Holy Spirit. Not filled with the person of the Lord Jesus Christ. Beloved, when the wedding began, they were left standing outside. (Editor's note: I believe the five foolish virgins are lost, but many believe as Brother Whiddon does.)

Will you belong to the bride of the Lamb? The Lord praised the church at Ephesus in the Revelation, 2:1-7. In verse four He said: "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). This my dear friend, is nothing less than pure bridal love.

The heavenly Bridegroom saw the deteriorating center of this zealous Ephesian church. In spite of all her activity, He had this against her, she had lost her first bridal love. When we speak of the first love, we are speaking of the most holy thing, namely, the bridal love. To have lost this first love, means that we are no longer doing the first works. With His

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

Do you believe that Matthew 24:3 involves one question or two or three? Please explain and discuss.

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It is my conviction that the Scripture here involves three questions. The first question has to do with the destruction of the temple. We may ask, why the destruction of such a magnificent building? There were reasons for it's destruction. One was, the Jews took too much pride in it. They idolized it. Even the disciples thought that it was such a beautiful structure that they needed to show it to Christ. Christ let them know that the children of God are not to admire earthly things with pride as to let it come between them and their service to God, nor that they should love the world or the things in the world. (I John 2:15-17). The Jews were very proud of the temple, even idolized it. If anyone spoke against the temple, he put himself in jeopardy with the Jewish leaders of that day. (Acts 24:5-6). The temple would be destroyed, and along with its destruction many Jews would lose their lives. This was brought upon them because of their rejection of the Lord Jesus Christ, and their cry for His crucifixion, for they had said, "... His blood be on us, and on our children" (Matt. 27:25).

Not only did the first question speak of the destruction of the temple, but the scattering of the Jews to all parts of the world (Deuteronomy 28:37). Hundreds of thousands of the Jews were killed at the time of the destruction of the temple. Since that time many thousands more of them have been put to death in one way or another because they rejected Christ and thought Him to be an imposter.

The destruction of the temple came as a punishment upon Israel for their sin in the rejection of Christ as the true Messiah, but this was not the second coming of Christ in person, as He had promised. Some teach that it was Christ coming. It was Christ and God coming in wrath upon the Jews as a people and a nation for their sin and disobedience. It was no more the coming of Christ than when He spoke of the wrath of God abiding on an unbeliever (John 3:36).

The second question is, "...and what shall be the sign of thy coming...." In the verses following, Christ tells the things that shall take place through the ages. It is my belief that verse four through verse twenty-two does not apply to the Jews entirely, but has much to do with the churches. Christ is giving instructions to His people to

be on the lookout for false prophets and false teachers.

The disciples ask for the sign of Christ's coming. He gave them several signs. Christ said, "days of Noe, were ..so shall also the coming of the Son of man be." (Matt. 24:37). He gave the sign of Lot and the cities of the plain, how that God rained fire down from heaven and destroyed them. Christ said the love of many would grow cold, and also that there would be luke-warm churches and many other things that would come in the last days whereby we could know that the end is near. In many Scriptures Christ warns the children of God to watch and pray and be ready, for we know not in what hour Christ will come.

The third question is, "...and of the end of the world?" It is believed by some that this question had reference to the end of Israel as a nation. I do not believe this. I believe that the Lord will yet work with the Jews, that they shall continue to be regathered to the land of Canaan. I believe that they shall prosper as a nation and that they shall be in full bloom during the thousand year reign of Christ on the earth. Read Romans 11:1-26 for a detailed description of regathering of the children of Israel. I believe that the apostles were asking the question concerning the end of the world; not the end of the Jewish nation.

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I believe we have three questions here. When shall these things be? What shall be the sign of thy coming? And of the end of the world? Our Lord had just preached a sermon on the end of the world in the second verse.

When shall these things be? Many have set dates for the coming of the Lord. These dates have come and gone, but our Lord has not come yet. There will be others that will try to figure out the time for our Lord's return, but they will also fail. I think our Lord answered their first question in verse 36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

And what shall be the sign of thy coming? The answer to this question is found in verse four through fourteen. Before our Lord comes there will be all kinds of strange doctrines to deceive the world. We are living in this time now. There have been those who

have tried to convince people that they were the Christ, and have had a following. Some have died and left their following in disbelief; however, there are others still claiming to be the returned Christ. We have heard of wars and rumors of wars, our Lord said these things must come to pass; but the end is not yet. We are living in this period of time. Nation will rise against nation, and kingdom against kingdom. We have lived through two world wars, two undeclared wars, and turmoil around the world. Our Lord speaks of pestilence, and earthquakes. There are contagious diseases which we have found no cure throughout the world. We are living in this time period. We have had a large number of earthquakes the last several years and even more as of late. We are living in this period of time. Then our Lord speaks of killing, hatred, betrayal, the love of many waxing cold. We are living in this time period. Verse fourteen speaks of the gospel of the kingdom being preached in all the world, all nations, and then shall the end come. At this time we are preaching and getting the gospel in countries where we could not go until now, surely the end time is at hand.

And the end of the world?

I think verse fifteen and the rest of the chapter answers the last question to the fullest.

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(Matthew 24:3). "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

I believe the disciples are asking two questions here. (1) "When shall these things be? (2) "What shall be the sign of thy coming, and the end of the world." The first question concerns the destruction of Jerusalem and the temple. One siege has already taken place in 70 A.D. As referred to in Luke 21:20-24. In Luke the key is verse 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The second siege ends quite differently. Christ will return at the end of the great

tribulation period with His saints delivering Jerusalem. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:24-27). In the first siege there was a scattering of the Jews, in the second there will be a regathering. In the first siege there was a trodding under foot which signified the beginning of the times of the Gentiles, in the second siege there is a deliverance of Jerusalem and defeat of the nations with Christ coming in power and glory. See Revelation 11:15 with Revelation 19.

The second question has to do with the characteristics of the end times. Wars, strife, pestilence, persecution, famine, and false Christs. Signs of the tribulation period referred to as Daniel's seventieth week. All these things are upon us now, but not with the intensity that will be experienced by the inhabitants of the earth during the tribulation period.

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"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt 24:3). This verse, in my opinion, poses three questions that relate to three separate events in this prophecy. Those events are the destruction of the temple, the sign of Christ's second coming, and the end of the world. These questions were asked on the mount of Olives by Peter, James, John and Andrew just after they had left the temple with Jesus.

The reason for the destruction of the temple begins in the previous chapter as Jesus tells about their utter failure to follow God and to be united behind Him. In the last three verses of chapter twenty three, Jesus reminds them of His attempts to gather them together, but they would not be gathered. His statement to them is that their house would be left desolate. The word "desolate" has reference to a place that is uninhabited, such as a desert or a wilderness. When would this desolation begin? "Verily I say unto you. This generation shall not pass, till all these things be fulfilled" (Matt. 24:34). This was spoken around 33 A.D. The destruction of the temple took place about 70 A.D. Many of those that were alive during the time of Christ were alive when the temple was destroyed. So it was within the lifetime of this

generation.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt 23:39). Henceforth means from now, the time of His departure, till the time for Him to return. The word cometh translates to "He who is coming" or "the Coming One". Jesus had told them that He would go away, but that He would come again. What shall be the sign of His coming? There is more than one sign given in the Bible relative to the second coming, but the question uses the word sign, so we will use only one. Keep in mind that there is no one, save the Father, that knows when this coming will take place, but He does give a sign. "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:39). What happened in the days of Noah? Man's life centered upon self, his only concerns were the pleasures of the flesh, and he had no time for the things of God. The warning is to keep awake for no one knows the time.

The third question that has been asked by the disciples relates to a time after the second coming. The end of the world will be the last or concluding event of this age. The word 'end,' signifies a bringing to completeness or consummation of the various parts of a thing. The end of the world is the consummation of the age or ages. It is the last event before the creation of a new heaven and a new earth. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea" (Rev. 21:1). The end of the world comes at the close of the millennial reign of Christ and final judgment is meted out from the great white throne of God.

BRIDE

(Continued from Page 4)

Words, we see in the Revelation His concern for the church at Ephesus; "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:5).

The Lord here strongly admonishes us to look from which we have fallen, beloved, His good graces, our first love. Who is the bride? I believe we will soon know. Even could be in this century. Amen.

Editor's note: I believe that Brother is saying (as I also believe) that the Bride will be clean and faithful members of true Baptist Churches.

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**THE BAPTIST EXAMINER
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REVELATION

by Willard Willis

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Rev. 1:10).

John, by way of God the Spirit, was lifted above the thoughts and cares of this life. He was so influenced by God the Spirit that the thoughts of food and other carnal things were the farthest things from his mind and heart. His mind and heart, in a sense of speaking, were swept clean so that only the revelation would be registered there. John states that such occurred on the "the Lord's day", which, no doubt, was the first day of the week. This fact, as we know from the Scriptures, was not the first time that our Lord had appeared to John on the first day of the week. He, in fact, had appeared to John on the first day of the week when He was here in person.

John, after his heart and mind were tuned unto God the Spirit, heard behind him "a great voice as of a trumpet". We don't know the thoughts of John as he was being transported under guard to Patmos. We don't know his thoughts as he stepped off the ship and on to the island. We don't know his thoughts as he entered the cave and set up house-keeping. We, however, can be sure that he was at the pinnacle of his life when he heard the "great voice, as of a trumpet". The Lord, by way of the "great voice", got John's undivided attention even as He got the attention of Moses when He spoke from Sinai. The Lord's voice, "as of a trumpet", added great weight to that which he was going to say. The words He said, of course, are recorded in the book which is before us.

"Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea" (Rev. 1:11).

The three Hebrew children found that the Lord was with them in the fiery furnace and Daniel found the Lord to be with him while in the lion's den. John, while on the bare and rocky volcanic island of Patmos, also found that his Lord was there, too. This fact means that there was no place in the world that John would rather have been. The Lord made His presence known to John by saying: "I am the Alpha and Omega, the first and the last". We may say that the authorities who banished John to Patmos did him a great favor. They, in fact, meant it for evil, but God meant it for good. It was good for John and for all who read, hear, and keep those things which are written in this book. Some of the last words that John had heard his Lord say were: "...I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2,3).

The Lord Jesus, even while here in person, was the "Alpha and Omega". He, however, chose to wait until He addressed the seven churches of Asia before referring to Himself as such.

John, while on the bare and rocky island of Patmos, had no printing press, yet he was told to "write in a book" that which was to be revealed to him and to send the book to the seven churches of Asia. God, then, was not only to provide the material for the book, but also the paper, etc., from which the book was to be made. It was also up to God to provide a mailman to deliver the book to the various churches. We can also be sure that our Lord, when He assigns a particular work for us, will also provide the means to accomplish that work.

The people in the seven churches of Asia, at the time of this writing, had no idea what the Lord was doing in their behalf. They were going about their daily tasks while not being aware that the Lord Jesus, by way of John, was writing a letter to them. There were many institutions upon the face of the earth at the time of this writing, but the fact that the Sovereign of heaven and earth addressed His letter to the seven churches of Asia shows the great importance of the Lord's churches. The Lord, after all, according to Ephesians 5:25, "gave himself" for His church.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks" (Rev. 1:12).

John, when beholding the Lord's churches, saw "seven golden candlesticks". What do we see when we observe our Lord's churches? We, of course, should also see them as they were revealed to John. The Lord's churches are to be compared to gold, in that they are very precious. They are also like gold (golden candlestick) in that there are few of them. They can also be compared to gold because of their lasting quality and the endless value of their message.

The word "candlestick" should have been translated "lampstand". The oil that fed the lights on the "lampstand" in the Tabernacle was a type of God the Spirit. The "candlestick", on the other hand, is not oil fed. God the Spirit was the oil that fed the lights for the seven churches of Asia. These seven churches were "lampstands" because God the Spirit made them so. It is as stated in the following passage of Scripture.

"Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come" (John 16:13).

The Lord's churches are "lampstands" in that they, through the power of God the Spirit, proclaim the Word of God-the Word which is a lamp to our feet and a light to our path. A flashlight, before it will shine, must have batteries, and a church, before she can shine must have the power of God the Spirit. There are people in our Lord's churches today who are like burned out light bulbs, in that they have never been born again. They were burned out in Adam. A burned out bulb will give no light, even though it be plugged into a live socket. A lost sinner,

in like manner, will give no light, even though he or she join one of our Lord's churches.

Let us consider again the fact that our Lord's "lampstands" are golden. They are golden in that they are the body of the Lord Jesus, the royal Christ. They are also golden in that they have a royal message and a royal inheritance. The members of the Lord's churches are to inhabit royal mansions in a royal city and walk on royal streets of gold with the royal Christ.

"And in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle" (Rev. 1:13).

The statement, "like unto the Son of man", speaks to us regarding the fact that our Lord, in saving us, became flesh and dwelt among us. He, in an experimental manner, understands all of our problems. He understands in an experimental manner what it means to hurt and to cry, etc. The Lord Jesus was not "like unto" us in that He was a sinner, but only to the extent that He took upon Himself the form of man and suffered our infirmities. He was like unto us as the serpent that hung on the pole was like unto the serpents which were biting the Israelites. The serpent they made was not one of the biting serpents, but it was made like unto them.

John, as he observed his Lord, observed Him being "clothed in a garment down to the foot". You will recall that Isaiah also observed the Lord wearing a similar garment. I'm also reminded that the prodigal son was also given a robe of righteousness; a robe of righteousness which was imputed to him. The priests also wore a similar garment except theirs was somewhat shorter. The "garment", then, "down to the foot" of our Lord, speaks to us of His personal qualities-His personal dignity and His celestial majesty. The fact that the garment is "down to the foot" is a reference to the fact that there is nothing lacking in our Lord Jesus Christ. He for example, is not lacking in the power to save and to keep us saved. He is not lacking in power and in authority. The garments you and I wear can be said to be very short so that our depraved natures are easily seen.

John adds that his Lord was "girt about the paps with a golden girdle." This girdle suggests at least two things. It suggests strength and service, since the girdle was used to aid in strength when one was giving service. It is as stated in the following passages of Scriptures.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter 1:13).

"Let your loins be girded about and your lights burning" (Luke 12:35).

Loose clothes cause one's movement and progress to be hindered. The girding of the girdle prevents loose clothes from hindering us. Loose thoughts and actions, for example, are a great hindrance to the believer. We, therefore, are to gird up our hearts and minds with truth. The girdle, therefore, speaks to us of God's Word, since it is the Word which we are to hide within our hearts

so that we will not sin against Him, that is, live loosely. We are informed by Ephesians 6:14 that we are to have our "loins girt about with truth".

The girdle which our Lord wore is said to have been a "golden" one. He, in other words, was and is in full control of every thought and act. He always performed the Father's will to the letter. He did not deviate to the right or to the left.

"His head and his hairs were like wool, as white as snow; and his eyes were as a flame of fire" (Rev. 1:14).

The brain, which is the motor of the body, is in the head. It is the brain in the head which controls the functioning of the body. The white hair of our Lord, then, declares Him to be the all-wise one. The white hair means that every step He takes is the right one. The white hair also declares that every thought which proceeds from our Lord's mind is the right thought. He, in other words, is the all-wise one who knows the end from the beginning. The white hair declares that He knows everything that it is possible to know. He knows everything actual: all events, all creatures of the past, present and future. He is acquainted perfectly with every detail in this life and with every being in heaven, earth and hell. We, in fact, know from Daniel 2:22 that "he knoweth what is in the darkness". He therefore knows all things.

Let us remind ourselves again that an angel was sent from heaven to "signify" or picture these things to John. Perhaps we can compare that which John saw to a movie. I recall one of the first movies I saw. The name of the movie was "Sergeant York". I sat down in the theatre, the curtain was pulled back and the movie was played before my eyes. The angel, in a similar manner, has been picturing them before the eyes of John.

John, as he continues to observe that which is being signified, or pictured, observes the "eyes" of our Lord. They are pictured "as a flame of fire". These eyes, to the believer, are eyes that generate warmth. They generate a warm radiance of love and compassion to His own. They, however, as far as the lost are concerned, are a consuming flame of fire. These eyes burn their way into the heart of the unbeliever and reveal the corruption that is there. These eyes see behind every mask that the sinner may wear. A person may hide his or her sins from their fellow men, but they are open and bare before Him who has eyes "as a flame of fire". No human eye saw Cain kill Abel, but He with "eyes as a flame of fire" saw it all. David tried to hide his great sin, but He who has eyes "as a flame of fire" saw every detail of his sin. The Lord, according to the following passage of Scripture, knows everything that comes into our minds.

"For I know the things that come into your mind, every one of them" (Ezekiel 11:5).

FIRST

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thing.

Rev. I.M. Forme: The church's third pastor. He was a compromiser, and never stood for anything. He was president of the local Ministerial Alliance the

whole time he pastored this church.

MEMBERS OF THE CHURCH:

Deacon Reddy Worker: A real jewel of a church member. He was saved under the ministry of Brother Seeker. He is a spiritual man, but is generally voted down by the majority of the members.

Deacon Will Resistall: He can be counted on to always be against any and everything that is truly spiritual that is proposed in the church.

Deacon Watchdog: He feels appointed to harass and hinder the pastor's work. He seldom, if ever, prays for his pastor, but is always critical of him.

Treasurer "Clinch" Tightfist: He thinks that the church money is his, and he never wants to spend it unless it is absolutely necessary. He would prefer that all missionary support be dropped, and the money put instead in a savings account "where it could do some good."

Mr. Heza Helrazer: The church's resident trouble-maker. He is unable to get along with anyone but his wife, but they work together well so long as she is allowed to make all the decisions.

Mrs. Ima Helrazer: The wife of Heza. She is a typical woman's libber.

Mrs. Constance Flaptongue: The Church gossip. She will even manufacture gossip if none is available. She spends much of her time on the telephone, but never in prayer.

Mr. N.T. (nicknamed "Anti") Mission: He resists all gospel work except the local preaching, and he only tolerates this.

Mr. Fearful Faithless: He is always crying calamity, and is sure that the church is going to fold up any time because it does not maintain at least \$50,000 in reserve.

Mrs. Queenie Ruintall: She must be the center of everything in the church or she pouts and refuses to attend or support the church. She is well to do, and so uses her liberal offerings as a lever to get her own way.

Mrs. Emma Tate: She thinks the church should conform its activities to what all the other churches in town are doing, and never differ from them. She seldom reads the Word of God. She is a sister to the last pastor, I.L. Backdown.

Mr. Dick Tate: He is the husband of Emma, and a strong-willed man who always insists on having his own way in all things. He is another well-to-do member who uses his offerings to influence the way things go.

Mr. Speck Tate: The eldest son of Dick and Emma. He is a grown man, but never takes any part in any of the church activities, but prefers to just watch what goes on, and to criticize anything that seems the least bit wrong.

Mr. Ro Tate: The brother of Dick. He equates change with progress, and so he is always wanting to change things around. He likes to see both pastors and deacons changed every year or two, no matter how good a job they may do.

Mrs. Agi Tate: The wife of Ro. She is another one of the trouble-makers in the church. She is never happy when the church is at peace, and if there is trouble abrewing, you can be sure that she is involved.

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FIRST

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Mr. Irri Tate: Another of those who constantly stir up the other members of the church. Because of his lack of concern for others, he has the ability to make people angry just by waking through the room.

Mr. Hesi Tate: A man of weak faith, he always fears to do anything for the Lord, and so, is one of those generally on the sidelines just watching.

Mrs. Vegi Tate: Like her husband Hesi, she too is a staunch practitioner of donothingism. Since she never takes any part in the church services, she is more a fixture than a member.

Mr. Devas Tate: Always the one to stand up in a business meeting and throw cold water on any plans the church has for Revival, Mission work, Remodeling, etc.

Mr. Poten Tate: A man who has a royalty complex, and would like to be a big shot and run everything in the church. He is a twin brother to Mrs. Queenie Ruintall.

The Just Be Long Family: Another rather large family in the church. These take no active part in any church activities, and but for their names being on the church roll, they would be unknown to be members. The only time they ever attend is when the church is to vote on disciplinary action against negligent members, or some other unpopular matter. Then these will appear to vote with other unspiritual members against any spiritual decisions.

However, not all the members of this church are unspiritual members, nor are even all of the Tates bad people. The following are some of the good members.

Mr. Medi Tate: Another of Brother Saintly Seeker's converts, he is a great student of the Bible, and therefore knows how to speak a fit word in its season. He and his wife are great assets to the church.

Mrs. Felici Tate: The wife of Medi, a sweet spirited woman, who by her spirituality makes everyone happy, and sets a great Christian example.

Mr. Cogi Tate: The twin brother of Medi. He is a great thinker, and always seems to come up with the best and most

spiritual ideas about how the church should do things.

Mrs. Facili Tate: The wife of Cogi. She is also a great practical Christian, and is one of the workhorses in the church, always taking the jobs that no one else wants, and doing them well.

Mrs. Humble Prayerwarrior: A quiet and unobtrusive person, but one of the real pillars in the church. She was also saved under Brother Saintly Seeker's Ministry.

Mr. Mission Minded: A great hearted man who would like to see the church support every missionary who comes by. He is not a well to do man because he gives so much of his income to missions.

The less spiritual of the Tate families, like most large related groups in a church, tend to try to run things to suit themselves, without regard to whether it is Scriptural or spiritual, and their attitude is "We can run things to suit ourselves if we will just stick together."

Dear Reader: Do you recognize yourself in this list?

KEEPING

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Salvation is a heart work. (Romans 10:9,10). Never have I preached or taught that salvation does away with the sinful nature. When you come to Christ it is to receive a new heart. But the old sinful nature of Adam remains until your dying day. In Romans 7:23 Paul speaks of a warfare which is constantly taking place in the mind of every true child of God. It is the old law of sin warring against the mind, ever so tirelessly trying to bring the believer into captivity.

But Jesus Christ charged in, knocked down the wall, took the key of truth, unlocked our shackles of sin and set us free. "This was under great protest by the Devil and his prison keepers." (A.W. Pink)

Though God is the director of our steps, the keeping of the heart has been committed unto you and me.

But beloved, the keeping of the heart is no easy task. It requires much diligence. It requires a willingness to follow and obey God in all His ways. It requires

that we deny ourselves, take up our cross, and follow Jesus.

Neither have we been called to go about the task of discipleship as worker-bees in a hive, performing our duties without feeling and compassion. They have no heart to keep. No, friends, but He has laid great responsibility upon each child to "keep the heart with all diligence."

I am afraid that many, perhaps the majority of Christian people, though giving much attention to other things that involve external work, have failed in this very important spiritual matter of keeping the heart. The keeping of the heart is a very important matter. As a matter of fact, it is the most important, for the heart is the very fountain of our spiritual life. The physical heart is that one vital organ which pumps the life's blood to all the extremities of the body to keep it alive. That one comparison is why God calls the spiritual mindedness of His children the "heart", "for out of it are the issues of life."

The heart is the root of the tree upon which spiritual fruit grows. If that root is not cultivated and watched diligently, the fruit on the other end will be greatly affected.

What is the heart spoken of in this text? The heart is the innermost being of man. When a person is born again, his innermost being is regenerated, giving him a new being. It is not an outward, but a inward grace wrought by the great and gracious Sovereign God. Please look at Matthew 12:33-34. Proverbs 23:7 tells us that as a man "...thinketh in his heart so is he."

The heart is the seat of affections. It is where our deep feelings of remorse of sin came from when the Holy Spirit revealed God's truth to us. The seat of our affections are moved when we sing the songs of glory and praise unto our wonderful Saviour. Paul admonished the Colossian church to set their affections on Christ and things above.

The heart is the seat of emotions. When the preaching of the Word of God stirs us, causes us, (however temporary it may be), to want to do more for God, or to repent of sins, or speak to some lost soul about the saving power of Christ, that is our heart doing its work. Our Lord was moved with compassion when He saw the spiritual condition of the Jews. Beloved, do the things of God move you with compassion? Peter calls it the "hidden man of the heart," (1 Peter 3:4). A.W. Pink says, "It is that which controls and gives character to all that we do."

The word "keep" means to guard or set up a watch. We have been assigned the duty of keeping-guarding the heart. The enemy cannot be allowed to enter our house, with his corrupt ideas and motives. Temptation constantly comes to the door of the believers heart. It wants to enter and bring with it lust, lying, selfishness, pride, and idolatry. If we allow the carnal flesh to keep watch for us, it will swing the door wide open, for the flesh loves sin. Therefore, the hidden man of the heart must do the keeping.

How does God say that we are to keep our hearts? "With all diligence." The word diligent means "above all." We are to keep the heart above all keeping. That is our primary task. I am afraid that our priorities have

been turned around. We spend more time trying to keep the flesh than we do trying to keep the heart. By flesh I mean self. We spend so much time trying to tend to the necessities of life, or rather what we perceive to be necessities of life, that we forget about keeping the heart. But God says that we should keep the heart above everything else. The quality of our spiritual fruit must take the uppermost seat. Above all keeping, we must keep the good fruit coming.

In closing this portion of our message, let us read from the book of Deuteronomy 6:6,7,12,17. I want to ask you a very personal question. I want each one who is saved to answer this question to yourself. I want you to search your thoughts and be honest. Then I want you to take appropriate action based on your findings, because you must realize that you alone are responsible to keep your own heart above all keeping. Are you keeping your heart above all thinking? Are you seeking to please God above all pleasing? If you cannot answer yes, then you need a revival. Lord, send a great revival in my soul!

SERMONS

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uncircumcision. Paul in his place is the right man, and Peter in his place is the right man. You may see in this principle a lesson for yourselves, and seek to adapt your means to your end. God the Holy Spirit can convert a soul by any text of Scripture apart from your paraphrase, your comment, your exposition; but there are certain Scripture passages, as you know, that are the best to bring before the minds of sinners, and if this is true about your texts, much more is it so in your discourses to your hearers. As to which sermons are most likely to be blessed to the conversion of those to whom they are preached, I should say:

First, they are those sermons which are distinctly aimed at the conversion of the hearers. I heard a prayer, some time ago, from a minister who asked the Lord to save souls by the sermon he was about to deliver. I do not hesitate to say that God Himself could not bless the sermon to that end unless He made the people misunderstand all that the preacher said to them, because the whole discourse was rather calculated to harden the sinner in his sin than to lead him to renounce it, and to seek the Saviour. There was nothing in it that could be blessed to any hearer unless he turned it inside out or bottom upwards. The sermon did me good on the principle that was applied by a good old lady to the minister she was obliged to hear. When asked, "Why do you go to such a place?" she replied, "Well, there is no other place of worship to which I can go." "But it must be better to stay at home than to hear such stuff," said her friend. "Perhaps so," she answered, "but I like to go out to worship even if I get nothing by going. You see a hen sometimes scratching all over a heap of rubbish to try to find some corn; she does not get any, but it shows that she is looking for it, and using the means to get it, and then, too, the exercise warms her." So the old lady said that scratching over the poor sermons she heard was a

blessing to her because it exercised her spiritual faculties, and warmed her spirit.

There are sermons of such a kind that, unless God takes to ripening wheat by means of snow and ice, and begins to illuminate the world by means of fogs and clouds, He cannot save souls under them. Why, the preacher himself evidently does not think that anybody will be converted by them! If a hundred persons or if half a dozen were converted by them, nobody would be so astonished as the preacher himself; in fact, I know a man who was converted, or at least convicted, under the preaching of a minister of that kind. In a certain parish church, as the result of the clergyman's preaching, there was a man who was under deep conviction of sin. He went down to see his minister, but the poor man did not know what to make of him, and said to him, "I am very sorry if there was anything in my sermon to make you uncomfortable; I did not mean it to be so." "Well, sir," answered the troubled man, "you said that we must be born again." "Oh!" replied the clergyman, "that was all done in baptism." "But, sir," said the man, who was not to be put off, "you did not say so in your sermon; you spoke of the necessity of regeneration." Well, I am very sorry I said anything to make you uncomfortable, for really I think all is right with you. You are a good sort of a fellow; you were never a poacher, or anything else that is bad." "That may be, sir, but I have a sense of sin, and you said we must be new creatures." "Well, well, my good man," at last said the perplexed parson, "I do not understand such things; I never was born again." He sent him to the Baptist minister, and the man is now himself a Baptist minister, partly as the result of what he learned from the preacher who did not himself understand the truth he had declared to others.

Of course, God can convert a soul by such a sermon as that, and by such a minister as that, but it is not likely; it is more probable that, in His infinite sovereignty, He will work in a place where a warm-hearted man is preaching to men the truth that he has himself received, all the while earnestly desiring their salvation, and ready to guide them further in the ways of the Lord as soon as ever they are saved. God does not usually lay His newborn children down amongst people where the new life will not be understood, or where it will be left without any proper nurture or care; so, brethren, if you want your hearers to be converted, you must just see that your preaching aims directly at conversion, and that it is such as God will be likely to bless to that end. When that is the case, then look for souls to be saved, and look for a great number of them, too. Do not be satisfied when a single soul is converted. Remember that the rule of the kingdom is, "...According to your faith be it unto you." I said last night, in my sermon in the Tabernacle, that I was glad it was not written, "According to thine unbelief, so be it unto thee." If there be in us a great faith, God will give us blessing according to our faith. Oh, that we were al-

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THE SOVEREIGN GOD

They cannot shell His temple
Nor dynamite His throne
They cannot bomb His city
Nor rob Him of His own

They cannot take Him captive
Nor strike Him deaf or blind
Nor starve Him to surrender
Nor make Him change His mind.

They cannot cause Him panic.
Nor cut off His supplies;
They cannot take His kingdom.
Nor hurt Him with their lies.

Though all the world be shattered.
His truth remains the same.
His righteous laws still potent.
And "Father" still His name.

Though we face war and struggle
And feel their goad and rod.
We know above all confusion
There always will be God.

--Albert Leonard Murray

SERMONS

(Continued from Page 7)

together rid of unbelief, that we believed great things of God, and with heart and soul so preached that men were likely to be converted by such discourses, proclaiming truths likely to convert them, and declaring them in a manner that would be likely to be blessed to the conversion of our hearers! Of course, all the while we must be trusting to the Holy Spirit to make the work effectual, for we are but the instruments in His hands.

But coming a little closer to our subject, if the people are to be saved, it must be by sermons that interest them. You have first to get them to come under the sound of the gospel, for there is, at all events in London, a great aversion to a place of worship, and I am not much surprised that it is so concerning many churches and chapels. I think, in many instances, the common people do not attend such services because they do not understand the theological "lingo" that is used in the pulpit, it is neither English, nor Greek, but double-dutch; and when a working man goes once and listens to these fine words, he says to his wife, "I do not go there again, Sal; there is nothing there for me, nor yet for you; there may be a good deal for a gentleman that's been to college, but there is nothing for the likes of us." No, brethren, we must preach in what Whitefield used to call "market language" if we would have all classes of the community listening to our message.

Then, when they do come in, we must preach interestingly. The people will not be converted while they are asleep; and if they go to sleep, they had better have been at home in bed, where they would sleep much more comfortably. We must have the minds of our hearers awake and active if we are to do them real good. You will not shoot your birds unless you get them to fly, you must get them started up from the long grass in which they are hiding. I would sooner use a little of what some very proper preachers regard as a dreadful thing, that wicked thing called humor—I would sooner wake the congregation up that way than have it said that I droned away at them until we all went to sleep together. Sometimes, it may be quite right to have it said of us as it was said of Rowland Hill, "What does that man mean? He actually made the people laugh while he was preaching." "Yes," was the wise answer, "but did you not see that he made them cry directly after?" That was good work, and it was well done. I sometimes tickle my oyster until he opens his shell, and then I slip the knife in. He would not have opened for my knife, but he did for something else; and that is the way to do with people. They must be made to open their eyes, and ears, and souls, somehow; and when you get them open, you must feel, "Now is my opportunity; in with the knife." There is one vulnerable spot in the hides of those rhinoceros sinners that come to hear you; but take care that, if you do get a

shot through that weak spot, it shall be a thorough gospel bullet, for nothing else will accomplish the work that needs to be done.

Moreover, the people must be interested to make them remember what is said. They will not recollect what they hear unless the subject interests them. They forget our fine perorations, they cannot recall our very pretty pieces of poetry—I do not know that they would do them any good if they did remember them; but we must tell our hearers something they will not be likely to forget. I believe in what Brother Taylor calls "the surprise power of a sermon;" that is, something that is not expected by those who are listening to it. Just when they reckon that you are sure to say something very precise and straight, say something awkward and crooked, because they will remember that, and you will have tied a gospel knot where it is likely to remain. I remember reading of a tailor who had made his fortune, and he promised to tell his brother-tailors how he had done it. They gathered around his bed when he was dying, and he said, as they all listened very attentively, "Now I am to tell you how you tailors are to make your fortunes; this is the way, always put a knot in your thread." I give that same advice to you preachers, always put a knot in your thread; if there is a knot in the thread, it does not come out of the material. Some preachers put in the needle all right, but there is no knot in their thread, so it passes through and they have really done nothing after all. Put a good many knots in your discourses, brethren, so that there may be all the greater probability that they will remain in your peoples' memories. You do not want your preaching to be like the sewing done by some machines, for, if one stitch breaks, the whole will come undone. There ought to be plenty of "burrs" in a sermon—Mr. Fergusson will tell you what "burrs" are; I'll warrant you that he has often found them clinging to his coat in his Bonnie Scotland. Put these "burrs" all over the people; say something that will strike them, something that will stick to them for many a day, and that will be likely to bless them. I believe that a sermon, under God's smile, is likely to be the means of conversion if it has this peculiarity about it, that it is interesting to the hearers as well as directly aimed at their salvation.

The third thing in a sermon that is likely to win souls to Christ is, it must be instructive. If people are to be saved by a discourse, it must contain at least some measure of knowledge. There must be light as well as fire. Some preachers are all light and no fire, and others are all fire and no light; what we want is both fire and light. I do not judge those brethren who are all fire fury; but I wish they had a little more knowledge of what they talk about, and I think it would be well if they did not begin quite so soon to preach what they hardly understand themselves. It is a fine thing to stand up in the street, and cry, "Believe! Believe! Believe! Believe! Believe! Believe!" Yes, my dear soul, but what have we to believe? What is all this noise about? Preachers of this sort are like a little boy who had been crying, and something happened that stopped him in the middle of

his cry, and presently he said, "Ma, please what was I crying about?" Emotion, doubtless, is a very proper thing in the pulpit, and the feeling, the pathos, the power of heart, are good and grand things in the right place; but do also use your brains a little, do tell us something when you stand up to preach the everlasting gospel.

The sermons that are most likely to convert people seem to me to be those that are full of truth, truth about the fall, truth about the law, truth about human nature, and its alienation from God, truth about Jesus Christ, truth about the Holy Spirit, truth about the Everlasting Father, truth about the new birth, truth about obedience to God, and how we learn it, and all such great verities. Tell your hearers something, dear brethren, whenever you preach, tell them something, tell them something!

Of course, some good may come, even if your hearers do not understand you. I suppose it might be so, for there was a very esteemed lady speaking to the Friends gathered at the Devonshire House meeting. She was a most gracious woman, and was addressing the English Friends in Dutch, and she asked one of the brethren to translate for her, but the hearers said there was so much power and spirit about her speaking, though it was in Dutch, that they did not want it translated, for they were getting as much good out of it as was possible. Now, these hearers were Friends, and they are men of different mould from me, for I do not mind how good a woman the esteemed lady was, I should have like to know what she was talking about, and I am sure I should not have been in the least degree profited unless it had been translated; and I like ministers always to know what they are talking about, and to be sure that there is something in it worth saying. Do try, therefore, dear brethren, to give your hearers something beside a string of pathetic anecdotes that will set them crying. Tell the people something; you are to teach them, to preach the gospel to your hearers, to make them understand as far as you can things which should make for their peace. We cannot expect people to be saved by our sermons, unless we try really to instruct them by what we say to them.

Fourthly, the people must be impressed by our sermons, if they are to be converted. They must not only be interested and instructed, but they must be impressed; and, I believe, dear friends, there is a great deal more in impressive sermons than some people think. In order that you may impress the Word upon those to whom you preach, remember that it must be impressed upon yourself first. You must feel it yourself, and speak as a man who feels it, not as if you feel it, but because you feel it, otherwise you will not make it felt by others. I wonder what it must be to go up into the pulpit, and read somebody else's sermon to the congregation. We read in the Bible of one thing that was borrowed, and the head of that came off; and I am afraid that the same thing often happens with borrowed sermons—the heads come off. Men who read borrowed sermons positively do not know anything about our troubles of mind in preparing for the pulpit, or our joy in preaching with the aid of only brief notes.

A dear friend of mine, who reads his own sermons, was talking to me about preaching, and I was telling him how my very soul is moved, and my very heart is stirred within me, when I think of what I shall say to my people, and afterward when I am delivering my message; but he said that he never felt anything of the kind when he was preaching. He reminded me of the little girl who was crying because her teeth ached, and her grandmother said to her, "Lilly, I wonder you are not ashamed to cry about such a small matter." "Well, grandmother," answered the little maid, "it is all very well for you to say that, for, when your teeth ache, you can take them out, but mine are fixed." Some brethren, when the sermon they have selected will not run smoothly, can go to their box, and take out another; but when I have a sermon full of joy, and I myself feel heavy and sad, I am utterly miserable; when I want to beg and persuade men to believe, and my spirit is dull and cold, I feel wretched to the last degree. My teeth ache, and I cannot take them out, for they are my own; as my sermons are my own, and therefore I may expect to find a good deal of trouble, both in the getting of them, and in the using of them.

I remember the answer I received when I once said to my venerable grandfather, "I never have to preach, but that I feel terribly sick, literally sick, I mean, so that I might as well be crossing the channel," and I asked the dear old man whether he thought I should ever get over that feeling. He answered was, "Your power will be gone if you do." So, my brethren, when it is not so much that you have got a hold of your subject, but that it has got a hold of you, and you feel its grip with a terrible reality yourself, that is the kind of sermon that is most likely to make others feel. If you are not impressed with it yourself, you cannot expect to impress others with it; so mind that your sermons always have something in them which shall really impress both yourself and the hearers whom are addressing.

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such a route prior to establishing their several divergent theories of reality. The Socratic-Platonic duo found the sophistic and naturalistic philosophical hypostatizing. Aristotle explained away the Platonic idealism and the Socratic intellectual sophistry in order to

gain a note of eminence for himself. By this means, he found some authority for his own ideology and thereby provided a place for his statistical adumbrations which gave his hypotheses what he supposed was some measure of relative content. Needless to say, his logic could not bring him to truth. Nevertheless, many men appeal to him today, as wise!

To continue the rapid historical perusal, Plotinus rejected most of all previous philosophical speculation and then devised a supernatural or mystical idealism which it was hoped would bring about an ethereally-real peace. This, at least, was to be true for all who would exercise themselves within its evanescent confines; unconsciously indulging in the epistrophe. Yet, even one so mystical as Plotinus could not prove that center of human harmony which men in the early and later centuries of the Christian era purportedly looked for. Instead, confusion reigned in the field of philosophy and in philosophical theology over the matter of universals with no two men ever fully in accord.

Then came the Renaissance with its great Erasmus who, in seeing the fallacies of the past and those of his contemporaries in relation to the "necessity," re-oriented men's minds to a neo-classical tendency. The intellectual tempo increased until Bacon, almost as an Aristotle arising from the dead, cut the hypothetical bedrock from beneath his predecessors and left them perched hopelessly and helplessly somewhere between a formal logic and an inductive process or technique.

As he laid the factual basis for the scientific method, he appealed to its utilitarian values. Subsequently, however, the emphasis moved in a new direction. And his practical objectives became submerged beneath the dualism of Descartes. Descartes, however, could not secure the critical-philosophical advance, and Spinoza arrived on the scene or in the backwash, if you prefer, to establish a pluralistic-monism that was to be man's final answer to the intellectual meandering and questioning that all before him had indulged. For each one of these, their philosophy really became their god.

We may notice, then, that whether it be Socrates who equated virtue and knowledge; a Plato who tried to apply virtue ideally; or an Aristotle who would have made principle virtuous if not the virtue in the virtue in the reality of consistency in a

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REMEMBER WHEN?

1. Can you remember when it was a shame for a girl to be pregnant, and not be married?
2. Can you remember when it was a shame for a man to be drunk in public?
3. Can you remember when it was a shame for a mother to wear shorts in public?
4. Can you remember when it was a shame for a man to bare his chest in public?
5. Can you remember when it was a shame for a woman to smoke?
6. Can you remember when it was a shame for a man to use bad language in the presence of a woman?
7. Can you remember when children were courteous toward their parents, and responded to adults with "yes sir, No sir" and "yes Ma'm, No Ma'm"?
8. Can you remember when it was embarrassing to a lady for her princess slip to hang below her dress.
9. Can you remember when the father in the home would pray thankfully at every family meal?
10. Can you remember when going to church on Sunday was as common as going to work on Monday?

Affirmed. Well then, you surely have been around for many years.

REPENTANCE, GOD'S CONCEPT

by Paul Jackson

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death: (II Corinthians 7:10).

The Bible states, **"The goodness of God leadeth thee to repentance"** (Romans 2:4). Preaching repentance has become a fading thing in modern religion. New and liberal theology has no place for repentance. One must walk a church aisle, shake the preacher's hand, and go down into the water only. There is no thought or action concerning repentance. People are considered saved without repentance.

What is repentance? It is the changing of the mind about God, sin, and self. It is a sense of guilt of sin and the state of seeing oneself as helpless. It means turning from a life of sin to serve God; and this is done completely, not half-heartedly. Jesus said, **"I will appear ... to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they receive forgiveness of sins"** (Acts 26:16-18). Repentance is lacking in religion today. Let me give you a vivid example of what I mean. Recently, I was in an office on official business, and the man who owned the business is "chairman" of the deacons of his church. He knows that I am a preacher, yet I counted five times that God's name was used in vain. The man couldn't help it. Cursing was a part of his life before religion, and because of the lack of repentance, it is a part of his life after religion. His church doesn't teach that one should repent and be saved. It teaches that the roll of the church should be enlarged regardless of the character and conduct of its members. What a sham!

Repentance was the key message for all of God's men in the New Testament. John the Baptist taught, **"Repent ye: for the kingdom of heaven is at hand"** (Matthew 3:2). Jesus taught, **"I tell you, Nay; but, except ye repent, ye shall all likewise perish"** (Luke 13:3). Peter preached, **"Repent ye therefore, and be converted, that your sins may be blotted out, ..." (Acts 3:19).** Paul preached repentance. Look again at the text verse. Even old Dives in Hell preached repentance. **"And he (Dives) said, Nay, father Abraham: but if one went unto them from the dead, they will repent"** (Luke 16:30). Just how important is repentance? Dives knew from the pits of the eternal abyss that repentance was a bare necessity for salvation.

It is sad to know that 98% of modern religion has never repented. There has been no change in their worldly lives at all. Yet they sit in an assembly every Sunday and never hear how necessary repentance is to the security of the soul.

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Corinthians 7:10).

"Godly sorrow" is real remorse deep in the soul of repentant man. One must see himself as

sinning against a holy and righteous God if he is to repent and be saved. One can see this sorrow only if God opens his spiritually-blinded eyes to the condition of his sin-depraved soul. Then, and then only, will one see himself as sinning against a holy and righteous God.

"Worldly sorrow" has brought many wretched souls to the forefront of the assembly. Worldly sorrow is that kind of sorrow for getting caught in one's sin.

Several years ago, after preaching a God-powered message, a young girl came down the aisle to "accept Christ as her Saviour". Time went by and this young girl could find no peace of soul. Her religious life was in chaos. After much counseling, she finally confessed as to why she came that Sunday morning. The Saturday night before, she had been caught by her family in a wife-swapping scheme. It brought much "worldly sorrow" to her and her family. Her only escape was in temporal religion. Some of you may think this is awful. Yet, the churches are full of those who have gone to church or joined church because of worldly sorrow. They think they are going to heaven, but they are not because they lack one thing - "Godly repentance". They are sorry to have sinned against their fellowman, yet they think nothing about sinning against a holy and righteous God.

You may say, "When shall I repent?" **"... Behold now is the-accepted time; behold now is the day of salvation"** (II Corinthians 6:2). When you hear God's Word about your lost condition, repent of your sins. Josiah "repented when he heard the word of the Lord". Israel repented after they tasted God's judgment. David repented when he was rebuked by the prophet Nathan. Saul of Tarsus repented when confronted by the voice of Jesus on the road to Damascus. Repentance comes when there is a recognition and hatred of sin.

Repentance is a way of life to the saved. We repent every day of our lives. Repentance brings forgiveness; forgiveness, pardon; pardon, salvation; salvation, eternal life; eternal life, hope.

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self-evident logic, their efforts were incomplete. Leibnitz then arose, almost as a phoenix! It was his intention to revive or lend some vital impetus to sheared Democritean atoms. Hegel appeared and attempted to see or to presume that the ultimate value lay in the wholeness of consciousness (Geist-Soul-Spirit), only.

Intellectual sophistication reached a new high under the tutelage of one by the name of Whitehead. Whitehead, supposing he had insight beyond all of those who had preceded him in intellectual endeavors, attempted to equate the seen and the unseen by means of ethereal data that he called "objects" which had no real existence other than as presumed elements of intellectuality. In a measure, perhaps, he was both undermining and building upon

the tripartite intellectual sophistry of one Kant who supposed that theology-or a proper study of God- could somehow find ultimate residence in human rationality.

Each one of these intellectual giants manifested some evidences of genius that could have been theirs only as the gift of God. Yet, without exception they failed to find a place in their philosophies for the Christ of God and what most of them deemed to be the "the foolishness" of the gospel, even His death, His burial, and His resurrection. Thereby, their intellectual genius showed-forth their sophistication as nothing other than purposeless fantasies that a following generation would counter intellectually with a genius wholly equal to theirs. Sadly, none of them could find it within their capability to concede the reality of the truth, "Jesus Christ the same yesterday, today, and forever." Each one of these, it would seem, arrived at his own initial beginning by the critical route. Having come through the state of "critical-adolescence," each one of them in his senescence then appealed to what he supposed was "an apparent necessity"--his own "ought" schemata--in order to establish his own system of philosophy.

Having, however, removed most prior bases by their own supra-critical methods, they found themselves having to begin A Priori. That is, in order to establish their own subsequent systems of philosophy, each found himself having to appeal to hypotheses for which there were no experiential basis of continuous, proven empirical reality. I shall never forget the hour when my Major Philosophy Professor-a Yale Ph.D.-advised me that my confidence in Christ Jesus as my sufficiency was pretty positive proof that I had not yet developed my own "System of Philosophy"!

Therefore, men whom the world has honored by the designation of "Philosopher" have really reared their intellectual structures upon groundless hypotheses that they pulled out of thin air in their desperate attempts to set up their own systems of philosophy that would supersede those philosophic systems of all others. We note that they did so while their graying temples showed them as marked men striving for a perpetuity which they never could attain. Ironically, and tragically, even as we, all of them were doomed by their helpless part in the equation of time, but theirs as also hopeless even as the concluding cry of Asimov. Their intellectual structures of their own design which arose from the tenuous and the shifting sands of time joined their pride of intellectual genius and ultimately bowed before the little ones of their own generation who would subsequently mature and indulge in similar purposeless philosophic fantasies. It is evident, then, that the seeds of philosophical destruction lie potentially in the hearts of little children at the very time of their elders' moments of highest sophisticated crudition.

Such truth should humble each one of us who find some measure of satisfaction in the realm of the intellectual, especially as we attempt to relate our intellectuality to our desired study of God and His Holy Word. From such a position, it will be evident that

wisdom, knowledge, and understanding can come only from the Giver of light, even Him who cried, "I am the way, the truth, and the life; no man comes to the Father but by me."

It is at this place or at this position, in the light of imparted wisdom and in contrast to philosophical fallacies which are intellectual fantasies, that we may recognize the truth eternal that is in Christ Jesus. In Him, we have a person-not an ideology. In Christ Jesus, we have a living reality-not an abstruse abstraction designed to tickle the intellectual fantasies of mortals whose delight is empirical truth that is both tenuous and never other than temporal. In Christ Jesus, we have "a Lover" whom we can take into our hearts forever-not an intellectual hypothesis in which we can delight and which we can attempt to prove or disprove. And in Christ Jesus, we have an opportunity for life which we can receive willingly, and rejoice in everlastingly- not a text or a manuscript that some will attempt to meet critically while we live or after we have passed on!

In Christ Jesus, we have victory over all human fantasies!

In Christ, we have an intellectual hold on true spirituality!

Editor's note: I read this somewhere: A Philosopher is a blind man in a dark room, looking for a black cat that is not there.

PRO-LIFE

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what we are seeing today is just the beginnings of the end of this age that Jesus spoke of as the sign of his return.

I have no doubt that abortion is a direct result of the wicked, sensual lust of man. In this age of the new age morality, fornication and adultery are no longer viewed as wrong. Abortion then is acceptable to the sin-hardened conscience of a lost world. They treat it like going to the dentist. You eat the candy and get a cavity; just go have it extracted. You fornicate and if you get pregnant, there is always the abortion clinic that will solve the problem. The reasoning goes like this: "Who would want to bring an unwanted child into the world anyway?" They tell our youth, "Practice safe sex." That is just like giving a loaded gun to a six-year old and telling him to be careful with it. Sin has perverted the minds of people, especially the humanists of our day!

God tells us in his Word that everything in the womb belongs to him. It is not a matter of our choice whether to let the unborn child live or not live. Who has the authority to terminate the physical life of another person? This is a most important issue in the world today. What does the Scripture say?

We know that God himself may bring physical death directly to people. At one time, He took the lives of all on earth except Noah and his family. He obliterated the cities of Sodom and Gomorrah sparing only Lot and his daughters. God may also bring death indirectly to individuals. This would be from natural causes, disease, old age, accidents, hurricanes, earthquakes, etc. God also gives a nation the authority to execute persons for crimes considered capital offenses. But God never gave any

individual the authority to take another person's life. The sixth commandment forbids murder. No one has the right to kill or murder someone because they deem them undesirable. That is just what abortion does! I would also apply this to "mercy killing." Some may think that a person would be better off if he were dead, but that still does not give anyone the right to terminate that life. God gives that life, and only God can take back that life.

Now I think there are three vital questions that revolve around the abortion debate: (1.) Is the unborn baby a potential person or an animal? (2.) If it is a human being or potential person, is it not murder to terminate that life? (3.) Is not a decision to terminate that life the same as terminating a person's life who is already born? (4.) If an individual or nation practices mercy killing and abortion, is not the stage set for future killing such as terminating the lives of mental patients, deformed people, old people, and persons deemed undesirable by those in authority?

Is the unborn or what some call the "fetus" a real person or just a genetic glob? In the study of the Bible the indication is that the unborn is a real person from the time of conception. Listen to what the Bible says about the birth of our Savior, Jesus Christ: **"Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."** (Verse 20) Notice the words "child" and "conceived" are associated together in describing the pre-born condition of Jesus Christ. This was the most important birth in all history. God became man at the moment of conception.

I also read in scripture of the Prophet Jeremiah. God told him, **"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations"** (Jer 1:4,5). It was God who formed him in his mother's womb. He was a real person in her womb not just a glob of genetic material that some call a "fetus."

When conception takes place cell division ensues. The father contributes 23 chromosomes and so does the mother. As these cells of father and mother unite a new cell of 46 chromosomes comes into existence. This fertilized egg is actually a new person coming into existence. Now while the unborn baby is fed and nourished by the mother in the womb it is actually a separate life distinct from the mother. Yes, that baby in the womb is a real, living human being. That simply means that abortion is murder! May God have mercy on us for what we have done to the precious unborn babies! America's greatest problem is not the economy. It is this sick moral perversion of abortion on demand. If this country would put away these clinics of Baal and Molech and return to the standards of decency, I firmly believe that God would restore our econ-

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omy. I know that this kind of advice is foolishness in the ears of a great many of our national leaders and thinkers, but I believe it's true. You can develop all the economic plans and programs you want but when you commit murder and whoredom in the land, God will only bring judgment and desolation. I thank God for people who stand for the right to life! Dear friends, let us pray for revival in our land of America, and let us do what we can to resist the murder of the innocent unborn.

WATERY

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Scripture presents as having literally happened. Dr. Bailey takes a special delight in denying the reality of the Bible account of miracles. Once I personally heard him on television scoff at the Biblical account of Jesus walking on the water.

Dr. Bailey is so proud of his unbelief, that he even had it printed for all to read, and thus, a little bird carried it to me. He reminds me of the little German immigrant, who exclaimed after listening to an unbelieving Modernist, "Vel, the Bible says, 'The fool hath said in his heart there is no God,' but you just blab it right out!" He begins his demolition-work by denying the Omniscience of Christ. I quote from his sermon:

"When He (Jesus), began His public ministry, so far as we know the first thing He did was go to a wedding at Cana. Apparently, the host ran out of wine. Someone told Mary about it. And then she said, 'Tell my son, Jesus, and do whatever he says.' Now if Jesus had this all-knowing mind, he should have known they were out of wine. I just mention that. But they told him, apparently He didn't know. Someone said to Him, 'They do not have any more wine.' And, according to the way we read the story, Jesus is supposed to have said, 'Bring some water to me.' So they brought several containers of water and Jesus is supposed to have turned the water into wine."

(Note the constant use of the word "suppose.") When one does not believe the Scriptures are a divine revelation from God, he is left in the uncertain realm of human supposition. i.e. He cannot really know anything. Dr. Bailey thinks that because someone told Jesus they were out of wine, that He didn't know it.

Dr. Bailey would only need to refer to the following passages where Christ's Omniscience is clearly taught: John 2:24, John 21:17, John 6:64, Colossians 2:3, and Rev. 2:19, 23.

Again I quote from Dr. Bailey's sermon:

"We present that as a miracle of Jesus. When you and I have an idea and we make up our minds that something is a certain way, we should be aware of what we do not see. When you see something as being one way, realize

there are exceptions; you are probably unaware of the possibility of seeing it another way. I don't really know what Jesus did. However, from my point of view, I don't think He made the water become wine."

Dr. Bailey does not believe what the Bible says, and tells us we should be willing to see the Scriptures "in another way" (meaning, his way). And just how does he see this? Let him tell us. I quote:

"What Jesus may have done is say to the person, 'There's no point in embarrassing our host. Since they are out of wine, don't you have water?'"

So, they brought water and began to serve the people. They got the idea and began to help too. They said, "This is even better than the first."

There's not any miracle in that, is there? But, you see, I don't believe in miracles. Suppose Jesus had been able to change the people's attitude.

Isn't that more miraculous than taking the water and making it wine?"

The answer to the above question is, No! Sometimes men can change people's attitudes, but only God can change water into wine! Jesus performed at least 36 miracles in the four Gospels.

Read John 2:9-11 carefully, and contrast what the Bible says with what Dr. Bailey says:

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

"And he saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

Note - "Water was made wine." "This beginning of miracles did Jesus." Bailey is also a Theological thief for he robs Christ of His glory. Verse 11, "and manifested forth His glory..." To take away Christ's miracles is to take away His glory! Why would a minister deny Christ's miracles? I believe Shedd put his finger on the problem with this assessment:

"The miracle is a part of a great whole which is supernatural: namely, the person of the Redeemer, and the work of redemption. If there is no incarnation, and no redemption, there is no need of the miracle. But if there is, then the miracle is necessary and natural. Hence the person of Christ, His incarnation and resurrection, is the real battleground. The Old Testament miracles are connected with the Jehovah-Angel, or the redeeming God. Those of the New Testament are connected with the Jehovah-Logos, or Jesus Christ. Here is the point from which both faith and unbelief take their departure. He who believes that God incarnate has appeared on earth to save man from sin, will have no difficulty with the miracle. He who disbelieves this, cannot accept it. It is the first step that costs. If the human mind does not stumble over that divine-human Person who is 'set for the fall and rising again of

many,' it will not stumble over the supernaturalism that is naturally associated with Him." - (W.G.T. Shedd, Dogmatic Theology, Vol. 1, pp. 546).

Likewise, F.L. Godet commenting on Romans 3:4, "Let God be true but every man a liar," in nathan-like fashion points out that unbelief is the result of a depraved heart:

"The veracity of God becomes, is revealed more and more in history by the new effects it produces. But this growing realization of the true God runs parallel with another realization, that of human falsehood, which more and more displays man's perversity. Falsehood denotes in Scripture that inward bad faith where-with the human heart resists known and understood moral good." (Commentary on Romans, page 134, by: F.L. Godet).

Having spoiled the wedding, Dr. Bailey then proceeds to ruin what he calls, "A Picnic." (The reason he calls it "A Picnic," is because at a picnic, every person brings their own food and he wants us to think that Jesus performed no miracle of multiplying the loaves and fishes. The Bible makes it clear that the only food brought was the lunch of the little lad. Read John 6:14.

Again I quote from Dr. Bailey's sermon:

"Jesus also went on a picnic. He was with large crowds time and time again. But on this day, apparently, He wanted to be with His disciples. But crowds of people came with Him and it was time to eat. They did not have enough food; you know the story. A little boy who had enough food for himself told Andrew about it. Andrew said to Jesus, 'There's a boy here with some food; a few loaves and some fish.' And Jesus took that and announced it to the people. And what was supposed to have happened is that Jesus multiplied the loaves and the fish and fed everybody and had 12 baskets full left over. Suppose He did that; what does it really mean? From my point of view, suppose what He might have done, which is something far better: He may have said, 'Someone has given us his lunch; it's all he has but he's going to share it with us. We know that's not enough to feed all of us.' And then the people began to bring out what they had, almost like a pot-luck, and they shared. When they did that, they had enough to serve everyone with some left over. We do not see the miracle in that, do we?"

The pot-luck theory of Bailey is the raving of an unsettled mind. Dr. Bailey is serving wild gourd of the German Rationalist David Strauss (1808-1874), who denied all the miracles of the Bible, offering rationalistic explanations. He died a Materialist and an unbeliever and was buried at his own request without religious ceremony of any kind. Dr. Bailey may call this a "Pot-Luck" explanation, but the only "pot" it reminds me of is the one in II Kings 4:40, which was full of poison. It reads as follows:

"And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and see the pottage for the sons of the prophets."

"And one went out into the field to gather herbs, and found a wild vine, and

gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not."

"So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof."

"But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."

Bailey's "Pot-Luck of German Rationalism" is the Kool-Aid of Jim Jones, the Rationalism of Strauss, and the poison gourd of Modernism; which will kill everyone who partakes of it. In the prophets pot they cast in meal (symbol of the Word of God) and it neutralized the poison (another miracle, by the way). That is the ministry of the Fundamentalist, exposing the poison gourds of Modernism and pouring in the meal of God's Word, so people can eat and live.

Modernism is not a straw-man! If you want watery wine, wild gourds, and pot luck theology, it is regularly served every Sunday from the pulpit of the First United Methodist Church, and a host of others just like it.

A word of warning - such diets have been known to cause ptomaine poisoning!

HOW TO RAISE A JUVENILE DELINQUENT

by the Houston Police Department

1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
2. When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up cuter phrases that will blow off the top of your head later.
3. Never give him any spiritual training. Wait till he is 21 and then let him decide for himself.
4. Avoid use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.
5. Pick up everything he leaves lying around - books, shoes, and clothing. Do everything for him so he will be experienced in throwing all responsibility onto others.
6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.
7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.
8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
9. Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.
10. Take his part against

neighbors, teachers and policemen. They are all prejudiced against your child.

11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

12. Prepare for a life of grief. You will be apt to have it.

THE TONGUE

IS "A WORLD OF INIQUITY;"

"AN UNRULY EVIL;"

"TAMED BY NO MAN;"

"FULL OF DEADLY POISON;"

"SET ON FIRE OF HELL."

IT "BOASTETH GREAT THINGS;"

"DEFILETH THEWHOLE BODY;"

"SETTETH ON FIRE THE COURSE OF NATURE."

"Speak not evil one of another."

These are solemn words. And which of us has not suffered in some way by this "little member." Having suffered makes us perhaps more careful for a time. But how easily we slip into the old way, when not on our guard!

If we lived in God's presence consciously, our words would be weighed by His thoughts of them, and not by our faulty human measure.

I know of no one thing which can be the cause of more misery among God's people than a wrong use of the tongue; of nothing which can rake up more filth and vileness, enmity, strife, and bitterness, or that can make the heart more sore.

God in His Word has told us of its capabilities in this direction, and we need only take the warning.

I do not speak of railing, or of open slander - these are more tangible things but of the little whisperings and insinuations, the needless repetition of that which does not tend to promote love. "Love worketh no ill." The habit of criticizing each other, we all know, is wrong, and yet how much it is done! Sometimes it may be thoughtlessly, but if so, let us wake up to the mischief it works.

It is certainly damaging to one's souls, and has a baneful influence upon others. It destroys holy affections, inevitably cripples an assembly, and ruins all testimony, if allowed in the family.

And I would here beg of you mothers (as you love the Lord, and desire, in these days of increasing evil and difficulties, to bring up your children in the fear of the Lord,) to cut it short, without mercy, in your homes, at your tables. If you do not, it will eat all the spirituality out of your house. This may seem like strong language, but not stronger than God's word would warrant.

Young and old are responsible alike to God and to each other.

We have all felt at times, no doubt, under peculiar pressure, the relief which comes in unburdening the heart to some one who we believe will add their prayers to ours; it may be in our own behalf, or that of some loved one whose good alone we seek. To this there could be no objection; but such confidences should be held sacred, and that which is confided repeated to none but God.

I see no warrant for uncovering

(Continued on Page 12, Col. 3)

WONDERFUL EXPERIENCES IN THE STATE OF GEORGIA

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south...." (Acts 8:26). Well, I cannot really apply this text to myself, but I did receive two invitations to come south to the great state of Georgia and preach God's Word.

On Friday, Sept. 11, I traveled to John Pruitt's home near Griffin, Ga. I then followed him to Lyons, Ga. where I had been invited to preach twice during a conference for the dedication of the new building of the Landmark Baptist Church there.

Some while back, Elder Paul Jackson had learned that the church he was then pastoring in Vidalia was not properly organized, and hence not a true church. He and a few people came out of this organization. The West Griffin Baptist Church of Griffin, Ga., after thoroughly investigating the situation and agreeing with these people as to the lack of proper and authorized organization of their previous church, took these people in and gave them mission authority. Most of these were received by baptism - some had previously had Scriptural baptism. After some time, under the authority of the West Griffin Baptist Church, these people were organized as a true Baptist church.

These people met for some time in the pastor's home. They then purchased some property in Lyons and began working on a building in which to meet. Now, they were ready to dedicate this building to the work of Lord.

I knew that these people were few in number and had only been organized as a church for a short time. I was expecting to see a 30 by 60 block building - and there is nothing wrong with that. I was utterly astounded at what my eyes beheld. These people, at great sacrifice and much labor had constructed a very beautiful building in which to serve the Lord. This building stands there as a monument to what God can do through a people who are willing to give and work. It is a monument to the sacrifice and dedication of these people and moreso to the grace and power of our sovereign God. If you are ever in Lyons, Ga., you will be greatly blessed by attending services with these wonderful people.

The church had scheduled services for Friday night, Saturday and Sunday morning and afternoon. There were eight preachers for this conference. Three of them spoke twice as they stayed over for the Sunday services. I have already given the names of these men in TBE when I announced this meeting. We heard some good preaching during this time.

The church building has a most beautiful, spacious, and well furnished auditorium. It was such a blessing to worship God therein. The highlight of the entire conference was on Saturday morning when Elder John Pruitt, pastor of West Griffin Baptist Church (the mother church) preached the dedicatory-sermon. He presented Brother Jackson, on behalf of the church, a beautiful plaque and a five hundred dollar check from his church. Brother Jackson, and most of us, choked with tears of joy at this time. Brother Pruitt brought a fine message at this time. I do not think that the

Lyons, Ga. will soon forget this service.

This church has gained several members since their beginning as a mission. I really do not know of a church that seemingly has finer members or a finer spirit than this church has. Brother Paul Jackson is the very fine, sound, and able pastor. He is blessed to have such a fine church, and they are blessed to have such a fine pastor. I look forward to hearing of many wonderful blessings of this church and her pastor. I have not known this man nor these people for long, but they surely have a special place in my heart. I enjoyed myself so very much. I sincerely and greatly hope that I shall some day have the wonderful privilege of again preaching for this church.

I was privileged and blessed to stay in the home of Brother Jackson and his wife, Rhonda. We did not have too much time, but in that time I grew to think very highly of both of them. I am so very happy that I had this privilege and this week end as it left me with a very high regard for this church and her pastor.

This church is surely blessed greatly in singing and musical talent. I am sure that many people know of the two sisters who sing so beautifully for this church, and who often (when their church is not having services) bless others with their singing. I have invited them to sing for us at our conference next year, and they plan, God willing, to be with us. This should be an added inducement for you to be at our conference. Of course, I plan to invite Brother Jackson again this year.

Please pray for this great church and her very able pastor. Visit them when and if you can. They will bless your heart. I mention also that the church furnished some very fine meals for all who attended this conference. I hope that I made some new friends at this church among members I had not met before, and among the preachers I met or became better acquainted with at this time.

Brother Jackson drove me to Perry, Ga. where Brother Gordon Buchanan is the very fine pastor of Memorial Heights Baptist Church. Some other members of the church in Lyons came to this Sunday night service as their conference closed with the afternoon service.

It was a joy and honor to again visit with Brother Buchanan and his fine church in Perry. It had been some time since I had been there. This is a fine church with

very fine members. It has always been a blessing to me to preach there. Of course, Brother Gordon is one of my better preacher friends. We have had very good fellowship for many years - I will not say how many. He has preached for me, I have preached for him, and we have preached together in many other churches. He is truly a very fine Christian, and a very sound and able preacher. He needs no commendation from me to those who know him. I love him very dearly in the Lord. I value the great and wonderful fellowship we have had these many years. By the way, he is one of the few preachers who will write faithfully. I am another one of those, few. We have had much sweet, helpful, blessed, and encouraging fellowship in this way. I could not say how many times we have written one another of our needs, joys, sorrows, requests for prayers, help and advice, or how much this has meant to me. Preachers, develop the habit of writing letters (most preachers are very, very, very, very poor at this). Writing letters is a very inexpensive, yet wonderful way of receiving and giving blessings. I wish more preachers would do this. I could not come close to estimating what my corresponding with Brother Gordon Buchanan has meant to me.

I thought that we had a very good service that Sunday night in Perry. I spent the night with Gordon and his wife, Barbara (oh, we go back a long time and have been blessed with sweet fellowship). Gordon and I took a walk Monday morning, he took me to breakfast (hey, a first, grits at McDonald's) and I was soon on my way to Griffin, Ga.

I preached in revival services at the church in Griffin Sept. 14-20. This church is one of my favorite preaching places. I think it was in 1968 that I held my first meeting there. They were meeting then in a house that had been fixed up to use for services. Now they have a fine building. They now have a nursery in their building and are adding a fellowship hall onto the rear of their building. I held a short meeting for these folk when Elder Sammy West was their pastor. This is the third meeting I have held since Brother John Pruitt became pastor. If the Lord tarry and I remain here awhile, I hope that I have not held my last meeting in this very fine church. Also, I have preached at several conferences in this church.

I cannot say enough good about this church, about the individual members, or about their very fine and able pastor. I love these people very, very much. I consider this church to be one of the finer churches of our kind. You will be greatly

blessed whenever you can and do visit with this church.

It has been something like eight years since I became acquainted with John Pruitt. It was love at first acquaintance - and it has grown stronger and deeper over these few years. Truly, he is one of my closer preacher brothers. I cannot describe the great joy that is mine whenever I have the privilege to talk with him, correspond with him, and especially to have face to face fellowship with him. God has greatly blessed the ministry of Brother Pruitt in Griffin. He is a hard working pastor, in addition to having to work for his living. He spends many hours each week in the work of pastoring the church and evangelizing the area.

I stayed with the Pruitt family. He has a fine wife and two precious daughters. I was royally treated, and greatly enjoyed the



The editor preaches at church dedication.



Elder Clyde Hancock preaches.

Building Dedication
Bible Conference
Landmark Baptist Church
September 11 - 15, 1992

This speaks for itself



Marty Hoffman preaches at dedication. Where is his coat?



John Pruitt preaches the dedication sermon

hospitality of John and his family. His wife, Lela, is a fine hostess and a joy and blessing to be around.

On Monday night, we had several visitors who are not acquainted with church truth. John had invited them, and had asked me to preach on the church. I was very apprehensive about this, but the service went very well. The visitors were kind and gave me a gracious hearing. God enabled me to preach clear and strong on the nature of the church. I sincerely hope that the Lord will enlighten some, or all, of these fine people in the matter of church truth, and that they might be led of the Lord to unite with the West Griffin Baptist Church. Pray concerning this.

On Tuesday night I preached, "Biblical evangelism: Every Member, Every Day, and Every House." It seemed that the Lord especially blessed this sermon. Near the close of the sermon I challenged the saved people to determine to witness to at least one person every day when and if at all possible (most days, such will be possible). I had preached this sermon to my church the last Sunday before going to Georgia, making the same exhortation. However, I had paid no attention to this for myself. Preaching this sermon at Griffin got me under conviction. I witnessed to some every day the rest of the week. I have done the same every day (only two as of now) since coming home. Oh, I pray that I will continue to do this. Pray for me, dear brother and sister, that I will do this. Surely, God will eventually bless such. Might I just take time here to urge this upon every saved reader of this article. Dear child of God, why should you not do this? I have been greatly blessed by this. Oh, dear God, please move on my soul to be faithful in this for the rest of my days upon the earth! What a large and important prayer, but God is surely able to answer such.

I preached my "Meanest Grandmother" sermon on Wednesday, and felt blessed by God therein. I preached on Friday night on, "The Triumphant Death of the Believer." Oh, I felt the blessed power of God on me in this service. I do hope that God will yet use that message to the spiritual good of many.

I suppose that, if the last meeting is a good one, it often seems like the best. Anyway, I do feel that this was in some ways, the best meeting I have had

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Pastor Paul Jackson holds plaque given by West Griffin Baptist Church.

Some pictures at the dedication of Landmark Baptist Church building in Lyons, Georgia.



The church furnished fine meals.

CAN YOU BELIEVE THIS?

Some preachers believe that the following words describe truly saved people?

"...the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9-10).

WONDERFUL

(Continued from Page 11)

in some time. We did not have any professions, but I did feel the power of God on me in this meeting in a special way - praise God - what can a preacher do without this? I felt that many of the church members were stirred by the Spirit during this meeting. Time will tell if this is true or not. Several mentioned to me that they had been blessed and had been moved to seek to be better Christians.

I do not know when I have preached to more unsaved people in a meeting. I do feel that some of these were touched by the services. I fully expect to hear of some of them being saved in the near future - pray about this. I especially felt that on Friday night, several unsaved people were deeply stirred. Oh, that God will save them.

We, especially me, just must get away from any fear of being called Arminian. One man on Friday night seemed especially stirred. I talked with him. I thought about asking him to go into a back room with me so I could talk to him some more and pray for him. I thought about pressing a little more on him the matter of salvation. I wish now that I had done this. Oh, I know that God will save His elect. I know that we should not overly press people in our desire and efforts to see them saved. But I greatly (I said "greatly") fear that our danger is all the other way. It would not hurt us, I don't think, to be more concerned about people being saved, and to press upon them more earnestly their great need of being saved. I do not believe it would hurt us to urge the unsaved to repent of sin and trust Jesus Christ right then and there as we gave them a gospel witness. Crucify me if you will. Why should I not, after giving a lost person the gospel, invite and urge him or her to receive Jesus Christ as Lord and Saviour right there and then? What would be wrong with this? We do this in our preaching, don't we? Why should we not do it in personal witnessing?

What if I had asked this man to come into a back room with me for a few minutes? What if I had been more personal and earnest in talking to him? What if I had urged him right then and there to repent of sins and trust Jesus? What would have been wrong with that? What would have been Arminian about that? Oh, we, especially me, are too fearful of being called Arminian. Well, I better get off of this, or had I? Comments welcome.

We had a morning and afternoon fellowship on Saturday of

this revival meeting. Brother Chuck Godley, a young preacher in this church, brought a message on prayer. We had four other sermons. Brothers Gordon Buchanan, Eldon Joslin, Paul Jackson, and I preached at this fellowship. We had a fine time of singing, fellowship, preaching, and the church furnished a great lunch. I have preached at one other church that had such a fellowship on Saturday of their revival. I gladly leave it to each church as to what they do as to this.

Sunday, we had the morning service, lunch furnished by the church, and then an afternoon service. Then it was time to close. I hate to close a meeting, but I do love to get headed for home. We had a very good meeting. I do expect to hear of some results from this meeting. I told the church that the success of a meeting was tested and determined by the after effects. Pray much for this great church and her very fine pastor. God is blessing them. It seems that they are doing better than most of our kind of churches today. I have learned to not be jealous over or envious concerning God's blessings on other churches. I hear of such and rejoice. I pray that God will continue, and even increase, His blessings on them. I know that it is not a matter of God can only bless so many and so much. I know that He can greatly bless others, and bless us here also. I usually just praise God for the blessings on other churches, pray that He will continue such, and then ask Him to bless us also.

I arrived home a little before midnight. It had been a good trip. I had preached in three great churches. I had had much fellowship with many of God's people. I had been greatly blessed (oh, may I have been a blessing to others as well)- Still, it was good to be back in Ashland, to see Katie, and to be back in the study, hard at work, on Monday. I will long remember this time in Georgia. I will relive those good days. I will savor over and over the blessings thereof. I will pray for these churches, these people, and these preachers. I hope they will pray more for me and the work here.

Grace links believers in a common brotherhood. Grace makes the rich man give his hand to the poor and confess a heavenly relationship. Grace constrains the intellectual, the learned, the professional to stoop from their dignity to take hold of the ignorant and unlettered and call them brothers. Grace weaves the threads of our separate individualities into one undivided family. Let the gospel be really felt in the heart and it will destroy selfishness, pride, and arrogance. We need only the gospel thoroughly preached to bring about "liberty, equality, and fraternity" in the highest and best sense of these words.

MY IMPRESSIONS

1. I like the punctual efforts of the conference.

2. Much work goes into a conference. Thanks to Calvary Baptist Church for all the efforts of each of you to make the conference a success.

3. Preaching of God's Word was so refreshing it really gave me a spiritual up lifting.

4. Great conference.

Wayne Smith, Griffin, GA

The Calvary Baptist Church and her pastor are doing a good work for the Lord by having a conference each year. The program is excellent, the fellowship is great, and the food is good. The Lord is using His churches to bring His preachers together at these conferences to give His pertinent messages to His saints and preach the gospel to His elect in these latter days. Best of all is the Spiritual food that you receive from the Word of God by His Spirit called preachers. Praise God for all of His wonderful works in His own.

O.K. Sevy, Goshen, IN

I'm always blessed by the conference at Calvary baptist Church. This conference is a time of sweet fellowship, faithful preaching and Spiritual feast. The wine was well refined.

J. C. Settlemyre, Pittsboro, IN

Thank you for a great time of learning. For me, I'm meeting today's great men of God. It's both a blessing and a thrill.

Gene Pietz, Appalachia, VA

I have been blessed and my spirit has been uplifted by the truthful preaching I have heard. I have really enjoyed being here and being blessed by the music and the preaching of godly truthful preachers.

Joyce Cochran, Sapulpa, OK

TONGUE

(Continued from Page 10)

the faults and failings of others except to carry them to God with one consent. Oh, if we could only keep this in mind, how much sorrow would be saved!

But I fear that when we allow such things in ourselves, and suffer them to pass unrebuked in others, it shows a sorrowful lack of the exercise of love. This repeating of little matters, back and forth, is contemptible, soul-withering, and not worthy of those professing godliness. It sets fire to the evil of our natural hearts, burning from one to another, driving out peace, joy, love, and all the blessed fruits of the Spirit, and wounding the hearts of those we profess to love.

As those who are called to reflect Christ Jesus in a world which is keen to mark our follies and inconsistencies, and to cast slurs on the name of our blessed Master because of them, let us examine our own hearts in the presence of God.

Remember, "out of the fullness of the heart the mouth speaketh," and if the heart is not filled with Christ, rest assured, it will not be empty.

The days are evil, and the character of the professing church is Laodicean. Let us watch, therefore, lest we lose our own joy, and stumble the weak.



Service in Central Park.



Susan Johnson and John Pruitt sing for us.



Elder Willard Pyle preaches on "Election"



Elder Wendell Furlong preaches at our conference.

A ROMAN MIRACLE

A pretty maid, a Protestant, was to a Catholic wed;
To love all bible truths and tales, quite early she'd been bred.
It sorely grieved her husband's heart that she would not comply.
And join the Mother Church of Rome and heretics deny.

So day by day he flattered her, but still she saw no good
Would ever come from bowing down to idols made of wood.
The Mass, the host, the miracles, were made but to deceive;
and transubstantiation, too, she'd never dare believe.

He went to see his clergyman and told him his sad tale.
"My wife is an unbeliever, sir; you can perhaps prevail;
For all your Romish miracles my wife has strong aversion.
To really work a miracle may lead to her conversion."

The priest went with the gentleman -- he thought to gain a prize.
He said, "I will convert her, sir, and open both her eyes."
So when they came into the house, the husband loudly cried.
"The priest has come to dine with us!" "He's welcome," she replied.

And when, at last, the meal was o'er, the priest at once began.
To teach his hostess all about the sinful state of man;
The greatness of our Saviour's love, which Christians can't deny.
To give Himself a sacrifice and for our sins to die.

"I will return tomorrow, lass, prepare some bread and wine;
The sacramental miracle will stop you soul's decline."
"I'll bake the bread," the lady said, "You may," he did reply.
"And when you've seen this miracle, convinced you'll be, say I."

The priest did come accordingly, the bread and wine did bless.
The lady asked, "Sir, is it changed?" the priest answered, "Yes.
It's changed from common bread and wine to truly flesh and blood:
Begorra, lass, this power of mine has changed it into God!"

So having blessed the bread and wine, to eat they did prepare.
The lady said unto the priest, "I warn you to take care.
For half an ounce of arsenic was mixed right in the batter.
But since you have its nature changed, it cannot really matter."

The priest was struck real dumb -- he looked as pale as death.
The bread and wine fell from his hands and he did gasp for breath.
"Bring me my horse!" the priest cried, "This is a cursed home!"
The lady replied, "Begone; tis you who shares the curse of Rome."

The husband, too, he sat surprised, and not a word did say.
At length he spoke, "My dear," said he, "the priest has run away:
To gulp such mummery and tripe, I'm not for sure, quite able:
I'll go with you and we'll renounce this Roman Catholic fable."

-Author Unknown