

If the New Year outlook is dark, try the uplook.

# A WORLD CHURCH IN A WORLD GOVERNMENT

CAPT. G. RUSSELL EVANS  
Norfolk, Virginia

"Is it possible or impossible to warn someone of danger?"

—Alexander Solzhenitsyn

Some 43 million "mainline" Protestants belong to and support the National and World Council of Churches. Nonmembers are The Southern Baptist Convention, The American Baptist Association and many historic churches and fundamentalists. These super church councils have, for decades, been working for a world church in a world government. And with fantastic success! Why? Because church people have been asleep!

How seriously do people really take today's signs of a coming world government and a one-world church? But actually, they are much more than just "signs." They are events, concrete movements and positive accomplishments — all in a direction we'd have believed impossible a few years ago. Here are some of the most recent "events."

The communists and their Third World stooges have long controlled the United Nations. Now, they virtually control the World Council of Churches through Metropolitan Nikodim, a newly elected president and KGB agent, who runs the WCC's policy-making Central Committee. He has the votes in his pocket, similar to the UN arrangement.

One of our Bicentennial "presents" is the Declaration of INTERdependence, signed recently by 124 Congressmen, including House Speaker Carl Albert, and promoted by the National Council of Churches. This document calls on us to abandon "narrow notions of national sovereignty" and prepare for the new world order and for the redistribution of possessions and resources for the benefit of "common humanity." Did you know this?

The names of these 124 international Congressmen (the signers) have been published. According to the American Monitor Poll, all but one of them have voting records which reflect their constituents views only 12% of the time. American voters put these men in Congress. Who is more culpable, the voters or the signers?

This concept of a Declaration of "Surrender" was carried to the U.S. Senate's Foreign Relations Committee by the NCC's General Secretary, Claire Randall, who called for a "new international economic order" and a "new definition of national interest." Both President Ford and Congressional leaders have been welcoming and consulting NCC officials on the moral perspectives of future U.S. policies. But there's been no welcome or consultation with Bible-based denominations, the fundamental and evangelist churches.

The NCC's new president, William P. Thompson, was not to be outdone on the INTERdependence theme. In January, on CBS television, he called for a "community of nations" and an ecumenical church. He pointed out recent WCC progress toward a one-world church for "witnessing to Christ in the world today." However, Thompson had to be a little more circumspect than Randall because he was speaking directly to the people.

The campaign to destroy all agencies that investigate subversives is now almost 100 per cent complete. The House Committee on Internal Security and the Subversive Activities Control Board are now extinct. The FBI and CIA are shackled. The Senate Internal Security Subcommittee is on the way out via the "no funding" route. The complete abolition of agencies investigating subversives and Communists has long been a parallel objective of both the National Council of Churches and the Communist Party. Now,

they can have a joint celebration!

For decades the National Council has promoted socialism. And recently, an NCC group in Green Bay, Wisconsin called free enterprise a "basically unjust system" and a contradiction of Biblical justice. The NCC calls for radical changes in the political and economic systems of society; and has consistently supported the Communist attack against free enterprise.

The World Council of Church has a million dollars of church money in projects going on right now in theological liberalism. These projects teach the overthrow of oppressive systems, class struggle and inevitable revolution.

The recently concluded World Council Assembly emphasized that a redistribution of social and political power from the powerful to the powerless was essential for social justice. Its leaders called for the total overthrow and abolition of free enterprise, and called on organized religion and the Third World to do it. That's exactly what

that part of the world for the Communist world government.

These "events" and many similar ones affect our Christian

## QUOTE OF THE WEEK

Strange it is, how over-active the kidneys become while attending church service. I have often wondered if it would not be a show of wisdom for medical doctors to send their patients with urinary tract obstructions to a two-hour service as a measure of preventive surgery—Sovereign Grace Advocate.

churches. But they have been largely ignored by our "main line" publications. Why? They are unpopular, that's why. For example, these publications had detailed reports on the WCC's Nairobi meeting, but conspicuously omitted the unpopular and controversial "events." Why? Because they, too, are unpopular. Is this selective re-

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## The Baptist Examiner

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

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Lenin preached over a half century ago: the total annihilation of capitalism and use of the churches to help do it!

Since the Vietnam War, the NCC has been pressuring Congress for American money to rebuild Southeast Asia, now totally controlled by the Communists who ruthlessly conquered it in aggressive warfare. The NCC and WCC have already subscribed \$5.5 million for this with another five million well along to reality. This strengthens

### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

EACH SUNDAY

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7:30 - 8:00 a.m.

WFTO — Fulton, Miss.  
1:00 - 1:30 p.m.

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### CHRIST IN THE OLD TESTAMENT

The Lord Jesus Christ appeared to the two disciples on the way to Emmaus and spoke to them about the prophecies about Himself in the Old Testament. Luke 24:25-27 relates: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

These words from the Saviour Himself show that the Old Testament was concerned with the Person and work of the Messiah. There were revelations of Him scattered throughout all the Old Testament Scriptures which testified of Him (John 5:39). The law, the psalms, and the prophets bore witness to the coming Messiah. Those who ignore or play down the Old Testament miss much valuable information about the Person and work of Jesus Christ.

#### TITLES OF CHRIST

The titles given to Christ constitute an important aspect of the total revelation of Christ's person. Some of these have to do with His pre-incarnate state; others with His incarnate state.

A comparison of the Old Testament and the New Testament passages proves that Jesus Christ is the Jehovah of the Old Testament. While this title belongs equally to

the Father and the Holy Spirit and the Trinity as a whole, we cannot fail to see that in most cases it is applied to Jesus Christ. Those Scriptures which link Christ with Jehovah prove beyond any question the deity of our Lord Jesus Christ, especially since Je-



MILBURN COCKRELL

hovah is never applied to any but God in the Old Testament.

Those of us who read the King James Version never see the word "Jehovah" very much. The translators of our version translated the Hebrew "Yahweh" by the word "LORD." They always spelled the word in capital letters. Thus when we see LORD in the Old Testa-

ment, we know the reference is to Jehovah. The American Standard Version more properly translates the word "Jehovah." When the New Testament writers quoted the Old Testament passages containing the word "Jehovah" they used the Greek word "kyrios" which means "Lord."

In Zechariah 12:10 Jehovah speaks: "They shall look upon me whom they have pierced." Revelation 1:7 describes Christ in this manner. In Jeremiah 23:5 it is written: "The Lord (Jehovah) our righteousness." In I Corinthians 1:30 Christ is made the believer's righteousness. We hear Jehovah say: "I the LORD, the first, and with the last; I am he" (Isa. 41:4). In Revelation this is said of Christ (Rev. 1:8, 17; 22:13, 16). Compare Psalm 68:18 with Ephesians 4:8-10, and also Isaiah 8:13-14 with I Peter 2:7-8.

We are distinctly told in Malachi 3:1 that Jehovah will come to His temple. The New Testament reveals that Christ is the Jehovah of the temple (Luke 19:46). The temple could not be Christ's unless He is the Jehovah of the Old Testament. The Sabbath was Jehovah's day (Ex. 20:10-11). Christ styled Himself: "Lord (Jehovah) of the Sabbath" (Mark 2:28).

There is also abundant evidence in the Old Testament that Christ was called "Elohim," the Hebrew word for "God." In Isaiah 40:3

(Continued on page 2, column 1)

world church? Not a thing for those who want a watered down diluted religion, inoffensive to all and denying basic Christian doctrine. In the world church, Christians would no longer be involved in preaching personal salvation but in solving the social problems of the day. It would be the end of freedom of religion. It would be an all-powerful One-World Church, a weak compromise church and a church with the religion of humanism.

And a world government of INTERdependent nations? What's so bad about that? Nothing for those who would accept enslavement in a totalitarian communist state. And it is slavery where citizens work and when they're told to work at wages the state allows and with no say-so or complaint. And it would be communist totalitarianism, which already enslaves more than half of the earth's people. Does anyone think for a moment that atheist communism would not totally rule a world government?

Perhaps our church leaders feel that love would eventually melt the hearts of the communist murderers and slave masters — that love would conquer all. But until that love is demonstrated, we had best protect ourselves from Satan (communism). That love has not been seen in 60 years of communism.

One would have to observe that only the wildest imagination and most extreme gullibility could ever conceive of a world government without communist control. Such a notion has to be a disordered fancy, an unreal mental image, a figment of unreality in today's world. Simply stated, those who want world government work for communism!

So, what's so bad about communism? Nothing, if you want state control of property, production and services, ruled by an elite coterie of ruthless dictators. And it's great if you don't mind losing ambition, property, human dignity, Christianity and personal liberty, to name a few.

In thinking about a world church in a world government, this too is unreal. There can be no Christian church in a communist world government, because communism is the antithesis of Christianity. They cannot co-exist. And they do not now co-exist in the USSR, where the Russian Orthodox Church exists only to serve the state and to promote the communist cause.

Richard De Haan in "The Coming World Church" reminds us of the prophesy in the 17th Chapter of Revelation . . . The false doctrine (Babylon, the humanistic religion of the world church) is the harlot riding the seven-headed beast. The beast is Antichrist (Communism). In the 16th verse the beast destroys the woman (the world church), leaving the beast (the communist world government) to rule supreme. Therefore, when the world government and the world church are established, The Revelation prophesizes that the church will be destroyed — and Judgment Day will be at hand!

Can there be any doubt that the communists want church help for their world government, and that our super church councils want communist help for their world church? Both are helping to destroy America and Christianity. And both expect a final victory. But there can be no final victory because the world government will destroy the Christian church. Then, Judgment Day. Is this the prophesy of the 17th chapter of The Revelation? Who has a better explanation?

One of the most shameful events of the Fifth Assembly of the WCC was the cavalier handling of a resolution naming the USSR as a specific violator of human rights and religious freedom. The dele-

(Continued on page 8, column 3)



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## Christ In The O.T.

(Continued from page one)

Christ is spoken of as Jehovah and  
Elohim, or Lord and God. In  
Mark 1:1-3 this verse is quoted and  
applied to Christ. This expressly  
teaches Elohim in the Old Testa-  
ment is God in the New Testa-  
ment. In the New Testament Christ  
is called "theos" which is the  
Greek word for "God." If Christ  
is the Elohim of the Old Testa-  
ment, then He is seen in Genesis  
1:1 as the God of Creation, for God  
in this verse is Elohim.

Various other names are applied  
to Christ in the Old Testament. He  
is called Ancient of Days (Dan.  
7:22), Branch of Righteousness  
(Jer. 33:15), the Root of Jesse (Isa.  
11:1), Child (Isa. 9:6), Desire of  
all nations (Hag. 2:7), Emmanuel  
(Isa. 7:14), Everlasting Father  
(Isa. 9:6), Commander (Isa. 55:4),  
Counselor (Isa. 9:6), King of Glory  
(Ps. 24:7, 10), King of Zion (Ps.  
2:6), Redeemer (Job 19:25), Right-  
eous Branch (Jer. 23:5), Righteous  
Servant (Isa. 53:11), Seed of the  
woman (Gen. 3:15), Shiloh (Gen.  
49:10), Son of God (Dan. 3:25),  
Star out of Israel (Num. 24:17),  
Sun of Righteousness (Mal. 4:2),  
Sure Foundation (Isa. 28:16), Tried  
Stone (Isa. 28:16), and Wonderful  
(Isa. 9:6).

### ANGEL OF LORD

One of the most significant titles  
given to Christ in the Old Testa-  
ment is the Angel of the Lord.  
A study of the passages where this  
title is found will convince one  
that the Angel of the Lord is the  
Lord Jesus Christ.

I myself am convinced that every  
theophany was really a Christo-  
phany in the Old Testament. I hold  
this view because of two state-  
ments in the Gospel of John. The  
first is found in John 1:18: "No  
man hath seen God at any time;  
the only begotten Son, which is in  
the bosom of the Father, he hath  
declared him." The other is found  
in John 5:37: "And the Father  
himself, which hath sent me, hath  
borne witness of me. Ye have  
neither heard his voice at any time,

nor seen his shape."

It appears to me from such Scrip-  
tures, Christ must have been the  
Person of the Godhead Who ap-  
peared in the different forms and  
shapes in the Old Testament. The  
Spirit and the Father did not re-  
veal themselves in those times. It  
is only logical that the same Per-  
son of the Trinity should appear  
in bodily form in both Testaments.  
There is no mention of the Angel  
of the Lord after the incarnation  
of Christ. Thus the Angel of the  
Lord became incarnate.

When the Angel of the Lord spoke  
to Hagar, He was identified as the  
Lord (Gen. 16:6-13). The same is  
true in the account of the sacri-  
fice of Isaac (Gen. 22:15-18). The  
terms Angel of the Lord and God  
are used interchangeably: "And  
he blessed Joseph, and said, God,  
before whom my fathers Abraham  
and Isaac did walk, the God which  
fed me all my life long unto this  
day, The Angel which redeemed  
me from all evil, bless the lads"  
(Gen. 48:15-16).

It is worth noting that this Angel  
is revealed as a distinct Person  
from Jehovah which proves the  
doctrine of the Trinity. In Zecha-  
riah 1:12-13 the Angel of the Lord  
addressed the Lord: "Then the  
angel of the Lord answered and  
said, O Lord of hosts, how long  
wilt thou not have mercy on Jeru-  
salem and on the cities of Judah,  
against which thou hast had indig-  
nation these threescore and ten  
years? And the Lord answered  
the angel that talked with me with  
good words and comfortable  
words." Other Scriptures affirm  
the deity of the Angel of Jehovah  
without trinitarian personal dis-  
tinctions (Jud. 2:1-2; II Kings  
19:35).

Meditation upon the many Old  
Testament passages reveal a re-  
markable breadth to the work of  
Christ for His people. Micah 5:2  
informs us that Christ or the Angel  
of Jehovah had been eternally  
active before His incarnation.  
Christ was exceedingly active in  
the Old Dispensation calling men  
to service (Ex. 3:2; Jud. 6:11-24),  
guiding His people (Gen. 21:17-19;  
22:11-18; 31:11; 48:15-16; Ex. 13:21;  
Jud. 13:3-23), judging sin (II Sam.  
24:14-17; I Chron. 21:11-30; II Kings  
19:35), and executing the provi-  
dence of God (I Kings 19:5-7; Dan.  
3:28; 6:22). Thus we see the Angel  
of the Lord was engaged in the  
continual ministry of God to His  
people during these Old Testa-  
ment times.

### CHRIST AS THE SAVIOUR

God has never had but one way  
of saving lost sinners. The salva-  
tion of the Old Testament is the  
salvation of the New Testament.  
The only distinction is the Old  
Testament presents a prospective  
Christ; the New Testament intro-  
duces a retrospective Christ. All  
salvation stems from the Son of  
God and His saving work on the  
cross.

The Lord passed over the sins of  
Old Testament saints (Rom. 3:24-  
26) with a view to Christ's redemp-  
tion (Heb. 9:15). Salvation has  
always been by grace through faith  
in all dispensations of time (Rom.  
4:1-16; Eph. 2:8-9). The Old Testa-  
ment saints by faith looked forward  
to the coming of the Seed of the  
woman. They believed the prom-  
ises of God as far as they were  
revealed.

Under the legal age, God pro-  
vided an outward means of mani-  
festation of faith in the coming  
Redeemer. This was by animal  
sacrifices. These sacrifices did not  
save (Heb. 10:4), but they declared  
the faith of those who truly ex-  
pected salvation by the coming  
sacrifice of Christ.

From the time of Adam and Eve,  
Abel and Job, Abraham and David,  
Isaiah and Malachi, there was a  
remnant who believed in salva-  
tion by the coming Seed of the  
woman. Many Old Testament  
saints spoke plainly about the way  
of salvation. Job could say: "I  
know that my redeemer liveth"  
(Job. 19:25). Jeremiah wrote:  
"Blessed is the man that trusteth

"But God hath revealed them  
unto us by His Spirit: for the  
Spirit searcheth all things, yea,  
the deep things of God. For what  
man knoweth the things of man,  
save the spirit of man which is in  
him? even so the things of God  
knoweth no man, but the spirit of  
God."—I Cor. 2:10, 11.

I would like to remind you at  
the very beginning of this message  
that the things of God have to  
be revealed from God. I mean by  
that, beloved, you can't under-  
stand the Bible unless God re-  
veals to you the truth of the  
Bible. I am inclined to be most  
unusually patient with people who  
claim to be saved but who can-  
not at all understand many of  
the things that we preach here  
from Sunday to Sunday. As I say,  
I am inclined to be exceedingly  
patient with them. I realize that  
if the Lord had not revealed these

things to me, I would be just ex-  
actly in the same position as they.  
I realize the only reason why I  
believe as I do, is because God  
has made a revelation of His Word  
unto me. I say then, beloved, I  
am inclined to be exceedingly  
patient with that individual who  
does not see as we see, and does  
not believe as we believe. I am  
inclined to be very patient with  
such an individual because I real-  
ize that only the Spirit of God  
can teach him the things of the  
Lord.

While that is true so far as  
saved people are concerned, it is  
likewise true relative to the un-  
saved. In a special sense, and in  
a particular way, it is true of  
the unsaved, for an unsaved man  
never will see the truth of God's  
Word unless the Holy Spirit takes  
the things of God and shows them  
unto the individual.

We have a good example of the  
growing out of the experience of  
the Lord Jesus Christ with Nicodemus.  
Listen:

"Jesus answered and said unto  
him, Art thou a master of Israel  
and knowest not these things?  
Verily, verily, I say unto thee  
We speak that we do know, and  
testify that we have seen: and yet  
receive not our witness"—John 3:  
10, 11.

The Lord Jesus was speaking  
to Nicodemus, who was the out-  
standing religious leader in the  
city of Jerusalem in Jesus' time.  
He was a man who was the head  
of religion, we might say, in the  
city of Jerusalem — "a master of  
Israel" — so Jesus referred to  
him. Even though he was a master  
of Israel, he couldn't understand  
spiritual things? Why? Because  
God hadn't made a revelation  
(Continued on page 3, column 1)

### HIS PERSON AND LIFE

Old Testament predictions reveal  
much about the Person and work  
of Christ. There is evidence of  
His deity and His humanity. His  
humanity is seen from Genesis 3:15  
where He is called "the seed of the  
woman." His deity can be dis-  
covered from His supernatural  
birth in Isaiah 7:14. The same  
Scripture tells us He would be  
"God with us." The two natures  
of the Messiah are seen in Isaiah  
9:6 in the expressions "a child is  
born" and "a son is given." The  
same child is called "the mighty  
God" in this same verse.

Prophecies in the Old Testamen  
concern the life of Christ. These  
generally foretold that He would  
fill the threefold office of prophet,  
priest, and king. Moses predicted  
the Messiah would be a prophet  
in Deuteronomy 18:15-18. His  
priestly office is seen in I Samuel  
(Continued on page 8, column 1)

## BRIEF NOTES

The Sovereign Grace Baptist  
Church of Fort Myers, Fla., has  
called Elder James D. Crowder of  
Lavalette, W. Va., as pastor. Elder  
Crowder has accepted the call and  
expects to move on the field about  
May 1.

The Union Grove Baptist Church,  
Tilden, Miss., and Pastor Charles  
Salmon will engage in revival ser-  
vices April 5-9. The speaker for the  
meeting will be Elder Joe Shelton  
of Benton, Ark. The church in-  
vites you to attend these services.

The Mount Zion Baptist Church,  
310 19th Street, Canon City, Colo-  
81212, and Pastor Dale Atkinson  
are planning a Bible Conference  
for June 15-17. This will be their  
first and it will be on "The Doc-  
trines of Grace."

The Sovereign Grace Missionary  
Baptist Church, 2505 N. Washtenaw  
Avenue, Chicago, Ill., and Pastor  
Hubert Sapp will engage in revival  
services April 5-11. Services will  
begin at 7:00 p. m. with Elder Joe  
M. Wilson of Broken Arrow, Okla-  
the speaker. For more informa-  
tion call Elder Sapp at (312) 772-4682.

The Sovereign Grace Baptist  
Church of Winston-Salem, N. C.,  
has called Elder Joe M. Wilson  
as pastor. His decision is now  
known as this goes to press.

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "A REVEALED RELIGION"

in the Lord, and whose hope the  
Lord is" (Jer. 17:7).

The book of Psalms often makes  
a reference to salvation by faith  
in the coming Messiah. In Psalm  
2, verse 12, we are told: "Blessed  
are all they that put their trust  
in him." Psalm 37:39-40 speak  
in no uncertain sound: "But the

### NOW READY!

## ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial  
among Baptists today as the rapture  
question. In my book I have examined  
the rise of the post-trib doctrine. The  
Margaret MacDonald theory is explod-  
ed. Then I have given one hundred  
reasons why I believe in the pre-trib  
rapture. Those interested in the proph-  
etic Word will want to read this book.

TBE has been pre-millennial and  
pre-tribulationist since its beginning.  
While we constantly seek more light  
on old doctrines, we have little desire  
for "new lite."

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salvation of the righteous is of the  
Lord: he is their strength in the  
time of trouble. And the Lord shall  
help them, and deliver them, be-  
cause they trust in him."

### CHRIST IN TYPOLOGY

One finds in the Old Testament  
an inexhaustible supply of types  
of Christ. Typology contributes  
much to the Christology of the Old  
Testament. We must beware of  
making too little of those types.  
On the other hand, we must avoid  
making too much of them. Such  
persons as Adam, Abel, Aaron,  
Boaz, Benjamin, David, Isaac,  
Joseph, Joshua, Melchizedek,  
Moses, and others, were certainly  
types of the Lord Jesus Christ.  
Such things as Noah's ark, the  
rock Moses struck, the manna in  
the wilderness, Aaron's rod that  
budded, the brazen serpent, and  
other things pointed to Christ. The  
tabernacle, the temple, the sacri-  
fices, the priesthood, the feasts,  
and the cities of refuge represented  
Christ.

Taken as a whole the typical  
ceremonies and institutions of the  
Old Testament had as their major  
theme the Person and work of  
Jesus Christ. They formed an im-

portant part of the progressive  
revelation of salvation by Christ's  
redemption. These wonderful types  
are exceeded only by the Antitype  
in the New Testament.

### MESSIANIC PROPHECY

In the Old Testament there are  
numerous prophecies of the coming  
Messiah. Many of these predic-  
tions were fulfilled at Christ's first  
advent; other prophecies await His  
second advent. But ultimately all  
prophecies will have a literal ful-  
fillment. The Messianic prophe-  
cies in the Old Testament are  
legion. Space will permit me to  
call attention to only a few of  
these.

The Old Testament presents  
Christ in every book. In Genesis  
He is the Seed of the woman. In  
Exodus He is the Passover Lamb.  
In Leviticus He is the atoning Sac-  
rifice. In Numbers He is the Smit-  
ten Rock. In Deuteronomy He is  
the Prophet. In Joshua He is the  
Captain of the Lord's host. In  
Judges He is the great Deliverer.  
In Ruth He is the heavenly Kins-  
man. In the six books of Kings  
He is the promised King. In Ezra  
He is the Restorer of the Temple.  
In Nehemiah He is the Restorer  
of the nation. In Esther He is the  
Advocate and Propitiator. In Job  
He is my Redeemer. In Psalms  
He is the Shepherd and the King.  
In Proverbs He is my Pattern. In  
Ecclesiastes He is my Goal. In  
the Songs of Solomon He is my  
Satisfier. In the prophets He is  
the coming Prince of Peace.

### HIS BIRTH

Much was written about the na-  
tivity of Christ. The Messianic line  
is traced from Adam and Eve  
(Gen. 3:15), through Seth (Gen.  
4:25), through Noah (Gen. 6-9) to  
Abraham (Gen. 12:1-3). His line-  
age goes through Isaac (Gen. 17:  
19), Jacob (Gen. 28:14), Judah  
(Gen. 49:10), through Boaz, Jesse,  
and David (II Sam. 7:12-13). Then  
the accounts in Matthew 1 and  
Luke 3 complete what is lacking  
in the Old Testament genealogies.

There are prophecies about the  
Messiah's birth which are very de-  
tailed. Micah 5:2 discloses that  
Christ would be born in Bethlehem  
of Judah. Isaiah 7:14 makes known  
He would be born of a virgin from  
the royal family of King David.  
Genesis 49:10 indicates His birth  
would occur before the destruction  
of the Jewish government. Daniel  
9:24-27 reveals the Messiah would  
be crucified after 483 years from  
the commandment to rebuild Jeru-  
salem.



## A Revealed Religion

(Continued from Page Two)

Beloved, there are people all over the world exactly like Nicodemus. They are masters so far as education, politics, statesmanship, industry, labor and international affairs are concerned, but they cannot see nor understand spiritual verities. The reason is, the Lord just hasn't revealed His truth unto them.

I used to know a man at Lexington, Ky., who was a professor at the state university. He knew the Bible from beginning to end, from an educational standpoint. He could talk to you about the literature of the Bible. He could talk to you about the history of the Bible. He could talk to you about the geography of the Bible. He could even talk to you about the science of the Bible. But, beloved, when you would try to talk to that man about the spiritual truths of the Word of God, beginning with the simplest—that Jesus Christ died for our sins and by His death paid completely, by way of atonement, for our sins—that man was lost in a maze. I say, beloved, just as soon as you started talking to him about the truths of Jesus Christ's death, and the fact that the Son of God has made complete atonement and reconciliation for our sins, that man was lost. He would get that faraway look in his eyes as though he didn't even understand the first thing about which I spoke.

This man reminds me of Nicodemus. Nicodemus was a master of Israel. He was a teacher. He was a man of education. He was an unusual character from the standpoint of education, yet he couldn't understand the simplest things that Jesus spoke. Why? Because God hadn't made a revelation to him.

When we come to the book of Acts, we find the story of the conversion of Lydia. We read:

**"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: WHOSE HEART THE LORD OPENED, that she attended unto the things which were spoken of Paul" — Acts 16:14.**

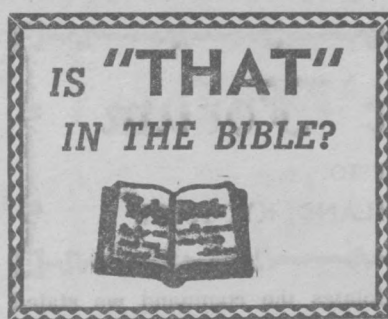
I don't know how many people gathered by the riverside the day Paul arrived in the city of Philippi. I have no way of knowing how many people met out there for prayer; however, it was the only legal place in the city where they could pray. As I say,

I don't know how many people went out there, but I know one thing, there was only one person so far as the record of God's Book is concerned who received the truth, and she only did so because the Lord opened her heart.

Beloved, I say to you, the only reason why you believe the Bible is because God has opened your heart to it. If the Lord hadn't opened your heart, you would be just like the rest of the crowd at Philippi who didn't receive the same truths that Lydia received.

I think all of you know Brother Jim Everman. He is one of my very closest friends. Brother Jim and I have been preacher friends for a long, long time, and I thank God for him, because of the truth for which he stands. Brother Jim's father died some time ago. That father died a Methodist. I couldn't begin to tell you how many times that I have personally talked to Brother Jim's father. I am sure that Brother Jim himself and his father have discussed the Scriptures hundreds and hundreds of times together, yet Brother Jim's father lived and died believing in salvation by works. Again and again when I have been in conversation with him, he said, "You believe in salvation by grace, but I believe it is by works." Though he came to the services at King's Addition often through the years gone by, and I have had the opportunity to preach to him many, many times, not one time did he ever seemingly indicate the fact that he had received the truth that I preached. Less than a month before he died, he said to a friend, "I believe in salvation by works and you believe in salvation by grace. We stand exactly like that," and he crossed his fingers in an opposite position.

I believe that would be a good testimony as to his position. I think I am fair and charitable when I say that that was his position. Now I ask you, beloved, why is it that his son, Brother Jim Everman, believes the truths of God's Word and preaches them exactly as we do, and stands fearlessly for the truth of God's Book, and yet Brother Jim's father could not see it, but rejected the truth, and again and again spurned it to the extent that even down to only a short time before his death he argued that salvation had to be by works? I'll tell you, beloved, why it was. Brother Jim had received the truth because it was revealed to him from God, and his father rejected it because it had not been revealed to him.



Question:

**WHAT MEN BLAMED A BEAST FOR THE EVIL THEY HAD DONE?**

Answer: The brothers of Joseph, Genesis 37:12-36, especially verses 31-33.

**"And they took Joseph's coat, and killed a kid of goats, and dipped the coat in the blood; . . . and they brought it to their father; and said, This we have found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."**

I

**THE TRUTH MUST BE REVEALED BECAUSE MEN ARE BLIND.**

I turn to the Bible and I briefly show you that men are blind to the Bible. Listen:

**"But THEIR MINDS ARE BLINDED: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ"—II Cor. 3:14.**

Paul is referring to the Jews, and he says that they are blind and will remain blind until the vail is taken away so that they can see. But that vail is never taken away except in the Lord Jesus Christ. Notice:

**"In whom the GOD OF THIS WORLD HATH BLINDED THE MINDS of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" — II Cor. 4:4.**

Notice, it is the god of this world that hath blinded the eyes of the unsaved. Now who is the god of this world? You know as well as I that this is speaking of the Devil. This would tell us then that the Devil has blinded the eyes of the unsaved so that they cannot see, and understand, and know the truth of God's Word. I say to you, the truth has to be revealed to men because they are blinded by the Devil.

Let's notice a similar passage that you might see how blind the people of this world really are:

**"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the BLINDNESS OF THEIR HEART"—Eph. 4:18.**

I can talk to an unsaved man about business and he will understand everything that I have to say. I can talk to him about going fishing or going hunting and he'll follow right along with me without a bit of difficulty. I can talk to him so far as education and politics and even religion is concerned, and he'll listen, and maybe enter readily into the conversation. But let me one time begin to tell him how that Jesus died for his sins, and how the Son of God went to the Cross of Calvary to pay his sin debt, and that man will say, "Well, I just don't understand how one man could die for another." Beloved, that man is lost. Why? Because the Devil has blinded him. The Devil never blinds any man so far as the things of this world are concerned, for the Devil wants a man to understand the things of this world, but he certainly has a death cap over the eyes of every unsaved man to keep him from seeing the truth that

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APRIL 3, 1976  
PAGE THREE

## A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II  
Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise  
"THE DOCTRINE OF THE CHURCH"

THE SIGNIFICANCE OF EKKLESIA  
CONTINUED

Dear Brother T.:

Notice the following statement in which you seek to isolate the local church ideas from ekklesia and claim that if we believe such a thing, then surely we are wrong because it is such a strange thing that the world would be wrong on the meaning of ekklesia and nothing else! Observe:

From these quotations it is reasonable to conclude that there is no argument against the view of a universal church based on the usage of the Greek word ekklesia. If the contrary is true, how can it be explained that the universal usage is not only allowed for but explicitly given by lexicographers? It is scarcely a reasonable answer that they were all prejudiced. This might be possible in a few instances, but it seems most unlikely that a poisonous bias on the meaning of ekklesia could infect the minds of lexicographers as a whole. It is the task of lexicographers to define a word by its original and true meaning, not by the usage of contemporary writers. If all the distinguished Greek scholars and lexicographers are in error on ekklesia, it is a case for which there is no parallel in biblical criticism.

However, Brother T. — here I believe you have overlooked a few facts. You should realize what all true Baptists already know — that true Baptists stand alone. When are you going to realize that we are the sect "everywhere spoken against?" Notice your statement — "It is scarcely a reasonable answer that they were all prejudiced . . . If all the distinguished Greek scholars and lexicographers are in error on ekklesia, it is a case for which there is no parallel in biblical criticism." I believe they are in error on their Christian interpretation of ekklesia, but not their definition. I believe this is no more of a case of isolated Biblical criticism than the many errors they have made on other subjects.

Brother T.—there is a strong "poisonous bias" toward everything that is truly Baptist by those who are not truly Baptist.

Have Pedobaptists distorted the mode of baptism? Is this any less than their distortion on the doctrine of the church and their Christian meaning of ekklesia?

Have Pedobaptists distorted the subjects of baptism? Is this any less than their distortion on the doctrine of the church and their Christian meaning of ekklesia?

Have Pedobaptists distorted the government of the church with their various forms of church order? Is their distortion on this any more or less than their distortion on the doctrine of the church and their Christian meaning of ekklesia?

Have Pedobaptists distorted the Lord's Supper? Is their distortion on this any more or less than their distortion on the doctrine of the church and their Christian meaning of ekklesia?

Brother T. — rather than finding their distortion on the Christian meaning of ekklesia an isolated case, I find that it is simply a common case. What has been done by Pedobaptists on ekklesia is no different than on the government of the church, the ordinances of the church and many other doctrines which are related to the nature of the church.

Again, have Pedobaptists distorted the purity of the church by uniting it with the state? Or do you, as some of your Reformed Baptists, actually believe in the UNION OF THE CHURCH AND THE STATE?

Baptists have always stood alone on the doctrines of the church and their ideas about the Baptist Church and those who are not Baptists. Notice the following remarks from *The Baptist*, Vol. 5 January 1839; No. 1, by Dr. R.B.C. Howell, editor. These remarks are in answer to some charges made against T. Meredith of Raleigh, N.C. on the grounds of believing that the BAPTISTS WERE THE ONLY TRUE CHURCHES AND ALL WHO WERE NOT BAPTISTS WERE OF THE WORLD!

Brother Hurt argues that close communion is inconsistent because it can be maintained only on the ground that the Baptist Church is the only church on earth, which, as there are, confessedly, out of our church, true Christians, is clearly an absurdity.

He says: — "I was sadly disappointed, and mortified, that he (Bro. Meredith, in an article in the Biblical Recorder &c. of Raleigh, N.C.) should assume for granted, THAT WHICH ALL THE CHRISTIAN WORLD, BUT OUR DENOMINATION, DENY, THAT IS, THAT THE BAPTIST CHURCH IS THE ONLY CHURCH OF CHRIST IN THE WORLD." P. 4. "It is contended that ours is the only church of Christ,

(Continued on Page Five)

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

*"What should be the attitude of the church toward the wearing of shorts in public by church members? Should they be subjected to the discipline of the church? What about pants and short dresses on women?"*

JAMES  
HOBBS

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McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



The thing that disturbs me so much about a question like this, is that it keeps coming up. Obviously, everybody wants an answer that will ease their conscience. I am sorry, but I cannot please most people with my answer. The answer always remains the same. It is wrong for a woman to wear shorts, slacks, and mini-skirts. There is no way that anyone can excuse themselves for wearing these items. The Bible does not change with the fashion designers. Where do we get the idea that our life style is to be set by ungodly designers anyhow?

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Timothy 2:9,10). In other words, you women who claim to love the Lord—look like it when you are seen in public. "... I will shew thee my faith by my works" (James 2:18). Some have used the ridiculous argument that Paul hated women, denying the Divine inspiration of the Bible by such statements, but to show that Paul was not the only one to teach such truths we read what Peter had to say. "Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation (Greek for behavior) coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands" (I Peter 3:1-5).

No one can honestly say that shorts or mini-skirts do not appeal to the flesh. Kerry Elliott once said, "To flaunt sexuality in public is a betrayal of your femininity, not an endorsement. It is like playing the tuba on the subway to prove that you are a musician. It isn't honest to expose a man to the aroma of steak and apple pie ... and then accuse him of being a glutton because he licks his lips."

As far as pants are concerned, my answer remains the same. I cannot claim to be a preacher of God's word if I do not stand for what it teaches, and it very definitely teaches against women wearing pants. "The women shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deuteronomy 22:5). Now, brethren, I don't know

how much plainer the Word of God can be. If you think we are not required to do things taught in the Old Testament, then you can't rejoice in the promises given in it either. Who has the right to decide what passages in the O.T. we can discard and what passages we can use?

Some have tried to justify their disobedience to this passage by saying that some pants were made for women and not men. It may be true that certain designers have made such garments for women but it is obvious that the purpose is to make them like men's.

Why can't we just obey the word of God and not try to find ways to be disobedient? How much happier we would be if we just followed the leadership of His word.

What is the churches responsibility in all this? Church discipline includes teaching those who are disobedient. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Every church ought to be opposed to the wearing of immodest attire in public. Unfortunately, many pastors do not take any definite stand on this, and many people wear immodest clothes because they have not been taught any better. When a Church takes a definite stand in favor of modest apparel, and church members utterly ignore this stand, the church is warranted in dealing with them in a disciplinary way.

The questioner raises the question concerning the wearing of shorts in public. A difference must be made in the matter of men and women. When a man wears shorts, he usually looks ugly and sometimes hideous, but when women wear shorts, the main harm is that of immodesty and sex appeal. This is utterly contrary to the Scriptures. In I Tim. 2:9, we read, "that women adorn themselves in MODEST apparel." Verse 10 adds these words, "which becometh women professing godliness."

The further question is asked "what about pants and short dresses on women?" I don't think that we can oppose the wearing of pants suits on the ground of immodesty. In fact, the pants suits are far more modest than most of the dresses women wear today. Some will object on the ground that women are told not to wear that which "pertaineth unto a man." Let us remember that back in Bible times, dress-like robes were worn by both men and women, however, there was such a difference between men's and women's attire that one could be distinguished from the other. The same matter of difference obtains in the matter of pants today. Personally, I am not an admirer of pants suits worn by women today. Most of them are hideously gaudy, but I do not see the moral harm of wearing such. The further question is asked, "what about short dresses on women?" Beyond question, the wearing of short dresses

violates the command we stated a moment ago, commanding women to adorn themselves in modest apparel. No Christian woman ought to dress in the short dresses such as we see on the streets every day. Young women are especially guilty along that line. They go about in dresses above the knees. Along with this seductive attire, has gone a swift decline in morals. Christians are under obligation to dress differently from the people of the world, the flesh and the devil.

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH  
9272 Euclid-Chardon  
Road  
Kirkland, Ohio



In my opinion, shorts should not be worn in public by Baptists because they are immodest. I do not care for pants on women, but I hasten to add that it is merely my opinion.

Modesty, however, is relative. For example, a very modest dress by today's standards (slightly below knee length) would have been scandalous less than 100 years ago—in some cultures no more than the feet, hands, eyes and forehead of the women is visible in public.

So—it might be said that absolute modesty is when the body is completely covered and absolute immodesty is when the body is completely uncovered; acceptable modesty is somewhat between the two extremes.

A very great (and grave) danger is for folk to pass judgment upon others simply because they do not measure up to their "strict interpretation of modesty." This sort of thing falls into the same kind of mentality as that of the Pharisees.

For my part dress that borders on nudity is immodest and should be avoided by Baptist women. BUT any dress less than that should be discretionary.

Which Baptist is wise enough, prudent enough, holy enough to legislate the issue.

Certainly, the church may discipline her members for disorderly walk, but she should never act arbitrarily or capriciously.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



This question appears so often on the Forum that I felt I should take the time to go to our large four-story Birmingham library to see what I could learn about men's and women's wearing apparel down through the centuries. And I hope that anyone who has the opportunity will check me as to the facts set forth in this answer.

There is one thing that we need to bear in mind, and that is, God says in Isaiah 55:8, "My thoughts are not your thoughts." And that applies to you, and to me. I have known people who would tell you what they thought at the drop of the hat, but if you ask them what the Book says about it they get ever so quiet. I realize this question lends itself well to theorizing, but that is a waste of time. So let me say that the attitude of the church in this case, as in everything else, should be to strive for

Scripture procedure. If a church disciplines a member and later learns that she acted in an unscriptural manner she finds herself in a very embarrassing position. I knew of a church that excluded a member because the pastor said he called this member and he hung up on him. The church later redeemed herself by rescinding such a foolish action. No church should exclude a member until every effort has been made to restore fellowship.

It is true that I Timothy 2:9 says that women are to adorn themselves in modest apparel. And one meaning of modest is that she should not go to the extreme. And most certainly when a woman wears shorts in public she has gone to the extreme. This word "modest" comes from KOSMOS which means decent or well-arranged. This same word is translated "of good behaviour" in I Timothy 3:2. And in Ecclesiastes 12:9 we read: "And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." In the Septuagint the expression "set in order" comes from KOSMIOS, the same word modest comes from in I Timothy 2:9. So the preacher should seek out, and set these things in order before any church discipline takes place. We need to remember that church discipline is a matter of last resort, not the first one. If the preacher is wise, maybe he will preach decency and modesty until the woman either puts on some clothes, or moves her membership. Extremely short dresses should be grouped with shorts so far as I am able to see.

When it comes to pants on a woman I realize it is a very touchy subject. Some of my dear brethren whom I love with a reverential love will probably say that a woman in a pant suit is wearing a man's clothing regardless of the fact that the pant suit is designed altogether different from a man's suit. But if these dear brethren will go to the trouble to investigate the subject they will find that during Bible times, and for so many centuries after Bible times men wore skirts that usually were made of the same identical material as were the women's skirts. The difference being that the man wore knee-length skirts while the women wore hers to the floor. Back when Deuteronomy 22:5 was written we know that men wore skirts.

David cut off part of Saul's skirt. Boaz covered Ruth with his skirt. And in Deuteronomy 22:30 I am convinced that the father's skirt there means the skirt his wife was wearing. The ancient Greeks and Romans in the days of our Lord here on the earth wore skirts, both men and women. The chief difference being the length of the skirt.

Even when our country had its beginning as a nation men were only beginning to wear knee-length breeches or pantaloons. It was around 1805 that men began to wear pantaloons down to the ankle.

It was about 1830 that we see the first mention of trousers. But it was some fifty years later before men's garments began to look anything like men's suits of today. And it was about 1896, only two years before I was born that men's coats and trousers showed up with pockets in them. And it was not until around 1914 that cuffs on the bottom and a crease down the front and the back of men's trousers showed up.

How well I remember pressing a crease in my trousers about that time. And every time those trousers got damp from perspiration from rain that crease had to be pressed in again. One thing I want to point out is the fact that so far as I am able to know pants are not so much as mentioned in the Bible. So when we condemn a woman for wearing pants we have to do it according to custom, and not according to the Scriptures.

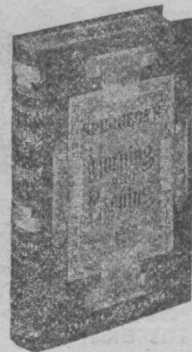
If a man were to show up some Sunday morning in church wearing a knee-length skirt, we could not condemn him by the Scriptures. Men certainly dressed that

Cosmetics: Preparations used by teenagers to make them look older sooner and their mothers to make them look younger longer.

way in Bible times. So if we are going to condemn him we must do it according to our custom. And I believe that is what the Jews were doing in the days of our Lord's earthly ministry, and as I recall, our Lord did not like it too much. Now that men have been wearing pants of a sort for some two hundred years, it seems that we have come to think we have a copyright on them. But in all seriousness may I ask, What is the difference between a woman wearing pants designed differently from those of men and a man wearing a skirt designed differently from those of women in former times? If there is a difference I am unable to see it.

Some of you may have already thrown my answer in the waste basket and be ready to throw me in the garbage can. But, beloved, I am responsible to my Lord for my answer. I realize that if He doesn't like my answer He won't throw it in the waste basket and forget about it. I will have to answer to Him some day for it. I freely admit that I much prefer to see a woman in a pant suit than to see her in a waist without the skirt. But I want to plead with our dear Christian women not to rush into our churches in pant suits just yet. Please allow us to become accustomed to the custom first.

The more I study Deuteronomy 22:5 the more I become convinced that really what our Lord is condemning there is pretension of hypocrisy. If a man puts on a woman's garment he is pretending that he is a woman, and if a woman puts on a man's garment she is pretending that she is a man. And hypocrisy is one thing that God really hates.



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## New Guinea Photo Story

Dear friends:

With this issue of THE BAPTIST EXAMINER, we will start a series of pictures of the mission work. We have quite a few pictures, but due to taking up so much space in the paper we will only have a few each week until we have finished them. I trust that you will enjoy seeing these pictures and reading our comments about them. Should there be any questions regarding any of them, or for that matter any other phase of the mission work, please feel free to write to me and ask and I will try to fill you in more in detail.



Most of our readers are acquainted with the name, at least, of the preacher in this photo. (Isn't it a blessing that Baptists don't have to go to a lot of trouble trying to explain WHO the preacher is when there is man and wife portrayed in the same picture). But for the benefit of you who are new readers, we will give you just a little background to this photo and the people in it. This is Elder Isaac Uming of Bougainville Island. When I first came to Papua New Guinea, Brother Uming and I became acquainted, and, in the providence of God, in due time he was saved, called to preach and has been pastoring a church on Bougainville for several years. Along with Brother Uming is his wife and five of his seven children. His oldest son, not in the picture, is a trained school teacher and will take up his post of teaching at his first school this year. Brother Uming also has the equivalent of at least three years in Bible College work. He is a sound man and a good preacher. Apart from his church that he pastors, he has several mission points. I stayed at the village he lives in most of the time when I was on Bougainville in August. The house in the background belongs to a single man that lives in the village.



In this picture is Elder Jesse Pakahe, his wife and three of their seven children — the other four were in school. Brother Pakahe has had the same training in Bible College work as Bro. Uming. Brother Pakahe has been inactive as a pastor now for over two years due to his right leg being amputated at the knee. His village is quite a long way from where his church is. He spent about eighteen months in various hospitals and during that time became very discouraged. Brother Pakahe is a good preacher and needs to be active in the Lord's work. We had thought of bringing him here to the Highlands to start a Bible School for our preachers, but, at our last Conference which was held in late December, it was decided that if we could get things worked out we would send a couple of preachers to Bougainville and get them trained there under Brother Pakahe and Brother Uming. In that manner they could also look after the church of which Brother Pakahe is the pastor. At this writing I am still waiting word from the preachers on Bougainville in regard to starting the school there.



Many of you have at least heard of the preacher in this photo, but, in case you do not recognize him, this is Elder Luke Tahing and his entire family. Brother Tahing married a girl from the Southern Highlands a few years ago. He had been on Bougainville for quite some time when I was there in August, but has since come back to his field of labor as a missionary here in the Southern Highlands of Papua. Brother Tahing first went back to Lake Kapiago to take over our Mission Station there. Lake Kapiago is a hard field to work due to being heavily infested with malaria. The other family that we had there had to leave due to being sick with malaria all the time. Please pray for this missionary family that God will give them strength to overcome this disease which takes a heavy toll on so many of our people. More pictures next week.—D.V.

## ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

### "UNI-SEX"

"But from the beginning of the creation God made them male and female" (Mark 10:6).

There seems to be a conspiracy throughout the world to eliminate the dual sexes and have uni-sex or one sex. This is not a sudden thing; it has been happening through the years. But it seems to just now be catching up with the Lord's church. More and more we see it reflected in our thinking and as we think so we act, and dress, and speak.

We hear a great cry about women ditch-diggers, wrestlers, policewomen, guards, farmers, welders, etc., etc. Peter says women are the weaker vessel. Not inferior but weaker. Why do we resent this? In Genesis God said man was to work by the sweat of his brow. Why do we, as women, desire this also? In our town, the newspapers no longer list employment ads under the headings "Help Wanted Male and Help Wanted Female." It is unconstitutional. We must have uni-sex. Everything under one heading. With women taking over the man's world, who is left to take the woman's place?

Paul wrote to Titus that women were to be keepers at home. This is our place of service to the Lord. Too many women hate housework. We resent the time our children demand of us. We feel like prisoners in our own home. Where has our thinking gone wrong? When did we depart from the Bible concepts? Were we ever taught them in the beginning?

Our thinking is reflected in the way we dress and the way we dress our daughters. Count the number of times we or our daughters wore a dress this week and how many times pants. Our Lord says it is an abomination to Him when women wear that which pertains to a man and the man wears that which pertains to a woman. Suppose our husband was to wear a dress to work around the house and yard or to go shopping. What if he wore one to church? We may think this is far-fetched, but the men of the world are already wearing make-up, high heels, and jewelry. Why do Christian women shrug off so easily the things we don't want to hear?

Surely we, as godly women, desire to please our Lord. What other purpose do we have other than to glorify Him? Just as uni-sex has infiltrated the business world and the home, it has crept into the Lord's church. More and more women want to be heard in the church. Even though it is clearly written, "Let the women keep silent in the churches." We think because we do not pray aloud in a mixed group, or hold an office or preach or teach that we are silent in the church. But are we, really? How often in the privacy of our homes do we put pressure on our husband to influence him concerning church business? We seem to have the idea that the building we hold services in is the church. Not so. When we are told to keep silent in the church it does not mean just when we are assembled in the building. We hear a lot about democracy in the church which is just another way of saying "equal rights." But the Lord has commanded the men to run the church. And ladies, this is for our good. Isn't the Lord good to protect us from such great responsibilities?

May I please the Lord to give His daughters a high esteem of womanhood. A desire to fill our place as women to His glory. A delight in being feminine.

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

and therefore those who are not in our church are of the world, and, of course, we must not admit them to the Lord's table" p. 5. "Now let me ask my brother Baptist for evidence to sustain the high ground taken by our denomination: (i.e.) that we are the only church of Christ in the world." p. 13.

Now, Brother T. — here is an example of your ecclesiology expressed by a Free-Will, Open Communion Baptist. My position is expressed by the Calvinistic Baptists of the *Biblical Recorder* and *The Baptist*.

The question is now — would it be a "parallel in Biblical criticism" to suppose that our denomination is the only true church of Christ in the world? Would this be too high ground for you to take? But this is simply Landmarkism, even before J. R. Graves' life, time and teachings!

Before I deal with the false manner in which you have DEFINED ekklesia from suspect scholars, let me remark on some rules of interpretation from those scholars who are above question and show that you have not given a single, true definition of ekklesia, but always and only the CHRISTIAN SENSE OF EKKLESIA!

First — remember this rule of philology:

A definition must not be expressed in AMBIGUOUS, OBSCURE OR FIGURATIVE LANGUAGE . . . A definition which uses figurative or metaphorical language may give some feeling for the use of the term being defined, but it cannot succeed in giving a clear explanation of what the definendum means. Thus to define "bread" as the staff of life gives very little explanation of the meaning of that word. Copi—page 139.

Brother T. — your entire foundation is that of a so-called FIGURATIVE MEANING OF EKKLESIA! Your concept is groundless in the science of logic.

Dr. Horne stated:

The literal sense of any place of Scripture is that which the words signify, or require, in their natural and proper acceptation, without any trope, metaphor, or figure and abstracted from any mystical meaning . . . Vol. 1, page 327 of the old 2 volume edition.

Brother T. — your ecclesiology is that of the so-called mystical church! It is not a literal or real church. You cannot define it. You claim it to be the mystical church. By so doing in the matter of word definitions you again have broken the laws of Biblical interpretation.

Dr. Horne stated:

Interpreters now speak of the true sense of a passage, by calling it the GRAMMATICO-HISTORIC SENSE, and exegesis, founded on the nature of language, is called grammatico-historical. The object in using this compound name is, to show that both grammatical and historical considerations are employed in making out the sense of a word or passage. Ibid, p. 323.

Brother T. — your mystical church isolates this method of interpretation! Your methods of interpretation are still in the dark-ages. Your concepts are in open violation of the GRAMMATICO-HISTORIC SENSE! You do not employ the grammatico-historical sense. You violate this. You give to ekklesia a diverse and antagonistic meaning.

Yes, Brother T.—there is a spiritual sense of the Scripture, but you do not use it.

Where, besides the direct or immediate signification of a passage, whether literally or figuratively expressed, there is attached to it a more remote or recondite meaning, this is termed the MEDIATE, SPIRITUAL OR MYSTICAL SENSE; and this SENSE IS FOUNDED, not on a TRANSFER OF WORDS FROM ONE SIGNIFICATION TO ANOTHER, BUT ON THE ENTIRE APPLICATION OF THE MATTER ITSELF TO A DIFFERENT SUBJECT. Ibid.

Brother T. — your concepts are not advanced in Biblical Interpretation. They are still in the dark ages of Biblical Interpretation. You must have a TRANSFER OF THE MEANING OF WORDS AND GIVE TO EKKLESIA A MEANING WHICH IT DOES NOT HAVE! "Behold the Lamb of God . . ." is an example of this rule. Here LAMB IS USED IN A SPIRITUAL OR MYSTICAL SENSE. BUT IT DOES NOT CHANGE ITS WORD NATURE, BUT ONLY THE APPLICATION OR RELATION OF THE WORD FROM A REAL LAMB TO A FIGURATIVE LAMB.

Now, we will come to consider your classical definition of ekklesia.

### CLASSICAL DEFINITION OF EKKLESIA

The Landmark view of ekklesia demands the basic facts from ekklesia. I want you to become aware of these as we consider the historic usage of ekklesia and therefore obtain more fully its real and true meaning.

1) It was a local and visible assembly ONLY . . . there is no record of any ekklesia ever being anything other than a real, local and visible assembly.

(Continued on Page Six)



## A Revealed Religion

(Continued from page three)  
is revealed by God in Jesus Christ. Jesus came face to face with this same problem in the days of His ministry; for He said:

"Let them alone: they be BLIND LEADERS OF THE BLIND. And if the blind lead the blind, both shall fall into the ditch."—Matt. 15:14.

He is talking about blind leaders, or unsaved preachers, and He is talking about the blind church members that are following them. He says, "If blind pastors and blind religious leaders lead blind unsaved people, both shall fall into the ditch."

The word "ditch" is a reference to Hell. In fact, it is the second largest word that is used in the Bible to describe Hell. The first largest is that of a lake, and the second is a ditch. Jesus said, "If blind religious leaders lead blind unsaved people, they'll both go to Hell."

Beloved, I am saying to you, men have to have the truth of God's Word revealed to them. Why? Because they are blind.

A picture of blindness is presented to us in the Old Testament. Do you remember the time when the angels of God came down to Sodom to warn Lot to get out of that wicked, sinful, licentious city? Do you remember that horrible story that is told in Genesis 19, how that the men of the city were about to even criminally assault the angels of God? Lot tried to reason with them, but the men of the city pressed upon Lot to the extent that the angels pulled Lot back into the house and shut the door. Then we read how the angels of God smote those men of the city of Sodom with blindness, and it says that "they wearied themselves to find the door."

Oh, can you see that whole crowd outside smitten with blindness? Can you see them as they would weary themselves trying to find the door? Every time I read that, beloved, somehow I can close my eyes and see men by the multiplied thousands who are spiritually blind, who are trying to find the door to Heaven, but can't. One man tries baptism, hoping that that is the proper door. Another will find the door that he thinks will be the proper one — perhaps by his own works or his reformation. Another will join the church, and another will take the Lord's Supper, and another will give to missions, and another will attempt to keep the Ten Commandments, and another will live according to the Golden Rule. What are they doing, beloved? They are wearying themselves to find the door, but the doors that they find are false doors. Why? Because they are blind.

Another instance of blindness in the Old Testament that is exceedingly illustrated is the story of the time when Elisha went to Dothan. The Word of God says that all of the army of the Syrians came down around the city of Dothan. They thought surely they would be able to capture Elisha this time. Elisha's servant looked out the next morning and saw all the mountains peopled with the Syrian army, and he said, "Alas, my master! how shall we do?" I imagine, beloved, he was just about like most of us. We have our problems and are ready to throw up our hands and forget about the fact that God is bigger than the problems. Elisha's servant saw the problems and that was as far as he could see. Elisha prayed, "Lord, open his eyes, that he may see," and when Elisha's God opened the eyes of Elisha's servant, the servant saw that the mountain was peopled with the angels of God, so he saw that

"they that be with us are more than they that be with them."

Then it was that Elisha said to those Syrians as they came near, "I know the man you are seeking, I'll tell you how you can find him." They didn't know it was Elisha to whom they were speaking. The Word of God says that Elisha smote them with blindness and then he said, "Follow me, and I will bring you to the man whom ye seek." Here was all this crowd of the Syrian army, blinded, unable to see anything at all, and Elisha said, "You go with me and I'll take you to the man that you are seeking." Beloved, he led them right over to the city of Samaria, to the capital city of the children of Israel, and the gates closed on them. There was the Syrian army captured completely on the inside of the gates of the city of Samaria and no way for them to get out. Of course, all the people of the city of Samaria thought it was a great victory, and they said, "Let's fall on them and kill them." Elisha said, "No, that wouldn't be the thing to do. Give them something to eat and send them home. Restore their eyesight and let them go home." The Word of God says that as a result of what he did they never were troubled with the Syrian army again.

Beloved, the thing I want you to notice is how that crowd in their blindness followed Elisha into that city, and if it hadn't been for the Spirit of God in Elisha, the people of the city would have killed them. I want to tell you, that is exactly the status of unsaved people, for they are blind.

Look at the spiritually blind people of this world, how they follow after unsaved religious leaders. My heart has ached many times as I have read some of the reports of the preaching missions that have been held in the Tri-State area, when I realize that some of those individuals who have preached are just nothing else but apostles of the Devil and representatives of the brimstone world itself. Though they parade in religious garb as religious leaders, they are blind leaders of the blind, and their messages are such that only a blind man could accept.

Beloved, I say to you, men have to have the truth of God's Book revealed to them because they are blind and they cannot accept it unless God makes a revelation to them.

### II GOD DOES REVEAL HIS TRUTH.

In the Old Testament we find that there was a little boy by the name of Samuel to whom God spoke one night. He jumped up and ran to Eli, thinking it was Eli who was calling him. When he got there, Eli said, "I didn't call you, son; go back and lie down." God spoke a second time, and he ran to Eli thinking it was Eli who was calling him, but Eli said, "No son, it is not I. I am not the one who has spoken to

### MARTYRS MIRROR

By  
THIELEMAN J. VAN BRAGHT  
\$17.95

This book was first printed in the Dutch language in 1660. It was translated into English in 1745. The book contains over 1,000 pages and tells of over 4,011 people who died a martyr's death for their faith.

The book is what it claims to be: "The story of fifteen centuries of Christian martyrdom from the time of Christ to A.D. 1660." It ought to be called "The Book of Baptist Martyrs."

All of those who are interested in Baptist church history will want to purchase this great book. It is well-bound and neat in appearance.

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you. Go back and lie down." What was the matter? God had not yet revealed Himself to Samuel. Listen:

"Now Samuel did not yet know the Lord, NEITHER WAS THE WORD OF THE LORD YET REVEALED UNTO HIM" — I Sam. 3:7.

Samuel thought it was Eli, when it was God who was speaking to him. He didn't know anything about God. He didn't know anything about the things of God. He didn't know anything about spiritual verities. I tell you, beloved, they had to come to Samuel just the same as they come to us — by revelation from the Lord.

Notice again:

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth because thou hast hid these things from the wise and prudent and HAST REVEALED them unto babes. Even so, Father; for so it seemed good in thy sight" — Mt. 11:25, 26.

Sometimes the wise and the prudent are spiritually ignorant of the truth of God, whereas babes, without any development so far as this world is concerned, know the truth. Why? "Even so, Father; for so it seemed good in thy sight."

I look at a businessman, or a man of the educational field, or a man who is a statesman, and I think how wonderful it would be if that man knew the truth and stood for it, and I ask the question, "Why is it that that man doesn't understand?" I look at some other person far down, shall we say, the strata of human life — one of the most ignorant individuals of this world, with the least education — yet he has a grasp of God and God's Word, and I say, "Why is it that this man knows the truth and the other man doesn't know anything about it?" The answer is, "Even so, Father; for so it seemed good in thy sight."

Listen again:

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for FLESH AND BLOOD HATH NOT REVEALED it unto thee, BUT MY FATHER which is in heaven" — Mt. 16:17.

In the verses just preceding Jesus had been talking to the disciples and had asked the question, "Whom do men say that I the Son of man am?" They gave him various answers. Then He said, "But whom say ye that I am?" Simon Peter, acting as a spokesman for all the balance, said, "Thou art the Christ, the Son of the living God." Jesus said, "You didn't learn that by flesh and blood. You didn't learn that because of your superior mentality. You have gotten it because it was revealed to you by my Father which is in Heaven."

I thank God that He is in the revealing business and that God does reveal His truth to His elect today. If you know anything about the Bible, you know it because God made a revelation to you.

Notice again how that God does reveal truth:

"For therein is the righteousness of God REVEALED from faith to faith: as it is written, The just shall live by faith. For the wrath of God is REVEALED from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" — Rom. 1:17, 18.

I ask, how do men become acquainted with the righteousness of God? Paul says that it is revealed by God from faith to faith. I tell you, beloved, it thrills my heart just to know that God reveals His righteousness in Jesus Christ from faith to faith. If you know anything about the Son of God as Saviour — if you know anything about the righteousness of Jesus Christ that covers you, in place of your sins — if you know how your sins have been laid on Jesus and the righteousness of Jesus has been put on you

## A Review of Baptist Ecclesiology

(Continued From Page Five)

2) It was a self-governing, political assembly, by this, it was separated from the other Greek assemblies.

3) It was a special, restricted assembly among all other assemblies . . . for not all assemblies were ekklesias, but all ekklesias were assemblies.

In classical Greek, ekklesia always denoted a called-out assembly. IT NEVER ONCE REFERRED TO A UNIVERSAL, INVISIBLE ASSEMBLY. Dr. Poindexter of the last century, polled the leading colleges and universities to see if ekklesia ever referred to anything but a called-out assembly. IN ALL CASES WITHOUT EXCEPTION, EKKLESIA ALWAYS REFERRED TO A CALLED-OUT ASSEMBLY. This may be shown by B. H. Carroll's work, EKKLESIA, in that the word is presented in every passage in the original Greek.

Dr. Carroll rightly stated about baptizo and ekklesia:

"It is a fiction of Pede-baptists that they used baptizo in a new and sacred sense. Equally is it a fiction that ecclesia was used in any new, special sense. The object of Christ's ecclesia, and terms of membership in it, were indeed different from those of the classic or Septuagint ecclesia. But the word itself retains its ordinary meaning. In determining this meaning we look to the common, literal usage. If occasionally we find it used in a general or figurative way, these few instances must be construed in harmony with the common, literal signification." (Page 27).

Brother T. — you have condemned Dr. Carroll. However, we wonder . . . in what way did Dr. Carroll err? Brother T. says he did, but gives no authorities or proofs to prove such. I believe that Dr. Carroll was right and Brother T. is simply in error. Dr. H. E. Dana defined the classical meaning and usage of ekklesia as:

1. *Classical Use.* In classical use ekklesia meant "an assembly." It was derived from a combination of Greek root and prefixed preposition, the resultant meaning of which was "to call out." It was commonly used in reference to bodies of qualified representatives "called out" for legislative functions. The ancient Greek people were organized into a number of city-states; that is, each large city, and some smaller ones, had its own separate government, and governed also the territory lying around it. The power of government was vested in certain qualified citizens resident in the city, who were "called out" for the legislative assemblies. This matter of qualification for citizenship was quite important, for many residents of such a city had no place in the ekklesia. In its bearing upon the New Testament idea of the church the important significance of the classical usage is that the term referred to a body of persons having definite qualifications, assembled to carry out certain organized aims on democratic principles. To be more specific, there were in the classical usage of this term four elements pertinent to its New Testament meaning: (i) *the assembly was local*; (ii) *it was autonomous*; (iii) *it presupposed definite qualifications*; (iv) *it was conducted on democratic principles.*—A Manual of Ecclesiology, Kansas City: Central Seminary Press, 1944.

(Continued Next Week)

— if you know anything about how that Jesus Christ has died for your sins, you know it because it has been revealed from faith to faith.

I turn to the experience of the Apostle Paul and I see how he tells that God has dealt with him. Listen:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, TO REVEAL his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood" — Gal. 1:15, 16.

You will notice that Paul says the same God who was responsible for his natural birth also called him by His grace to reveal His Son to him.

I tell you, beloved, you have just as much to do with your second birth as you have with your first birth. Now how much did you have to do with your first birth? Absolutely nothing. If God hadn't separated you from your mother's womb, you would never have been born. You would never have known what the light of day was like. You would never have known what it was to be alive. God worked a miracle in bringing you from your mother's womb into this world. Beloved, the same God that had charge of your first birth revealed Jesus Christ to you by

way of a second birth. I say, you had just as much to do with your second birth as you had with your first birth, which was absolutely nothing. Your first birth was a miracle of God; your second birth comes as a revelation of God.

I turn to the Word of God and I find the Apostle Paul talking about how truths are revealed.

Listen:  
"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." — I Cor. 2:14.

Who is the natural man? It is every unsaved man. What does this say about the unsaved man — the natural man? It tells us that he doesn't receive the things of God because they are foolishness unto him. They have to be revealed unto him. They have to be spiritually discerned. The Holy Spirit has to reveal them to him.

### CONCLUSION

Let me take a moment's time to go back down the pathway of life, forty years ago, and tell you how God saved the only infidel that I have ever dealt with in life. A man in the community where I was then pastor was a rank infidel. Nobody was able to speak to him. He just didn't have time for anybody to talk to him about

(Continued on page 7, column 4)



## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Religious institutions remain a formidable factor in the American economy. The total church income runs about \$12.5 billions a year. This figure is almost as large as the total of all private contributions combined.

It is believed that about one-fifth of this \$12.5 billions goes to schools, hospitals, and social work. The vast majority of church givers are people with adjusted gross incomes below \$10,000.

Opening the 25th Congress of the Soviet Communist Party, Leonid Brezhnev declared that the policy of detente had put the international Communist movement in its strongest position to conquer the Free World. He further said that "capitalism is a society without a future."

Brezhnev bragged about the Communist victories in Southeast Asia and Angola, and the Free World's endorsement of the Communist conquests in Europe.

The Communist boss had some basis for his brag. Detente has permitted a steady development of Soviet military capabilities, while the West has reduced their force strength. It has provided the Communists with free access to Western trade and technology. It has given the Russians farm products which their totalitarian society could never produce.

What has detente done for Americans? Absolutely nothing! Alexander Solzhenitsyn was right when he said that detente would be the death of the United States. Senator Byrd was also right when he said to "Press Conference, USA," that this "country has lost its way, and it needs leadership."

Retiring after 25 years as Chief Counsel of the Senate Internal Security Subcommittee, J. G. Sourwine said in an interview that "there is still a world Communist conspiracy. It is aimed at the domination of the world. We are the No. 1 target. It has become maybe a fetish in this country to say, 'I'm not anti-Communist.' Maybe the American people have been brainwashed into believing there's something unwholesome about being anti-Communist."

Sourwine also said that "subversion in the armed forces, government, the schools, from the pulpit, continues. We have a generation, perhaps two, raised in this country to believe that nothing is inherently right or inherently wrong. We've got people adrift."

When asked about the current campaign to abolish the SISS, he said that it would be a tragedy, because "Communist activity in this country is increasing."

A Portuguese prisoner, released in February from a forced labor camp in Communist Mozambique, reports that hundreds of Europeans and thousands of Africans are being tortured and starved. The Communist regime that now controls the former Portuguese province in Africa forces prisoners to work 13 hours a day on a starvation diet. Some go for days without food and must continue to work even when their hands are bleeding.

The Communists beat, torture, hang, and kill these poor souls. Some are buried alive up to their necks and have knives stuck in their mouths. The women are forced to work with naked breasts for lack of clothing.

The number of these that are believers suffering for their faith in God is unknown. Knowing the Communists, I would say the number is high.

AUGUSTA, Maine (EP)—Maine's attorney general says it would be unconstitutional to allow public

schools in Maine to conduct prayer periods and it is doubtful that required periods of silent meditation would meet constitutional tests.

Atty. Gen. Joseph E. Brennan had been asked by Gov. James B. Longley what steps he could take to assist those who would like to "give students an opportunity to start their days with a prayer."

The governor said there "is a great need in our society to return to some sound, basic standards. I believe the opportunity for prayer in schools is one of those standards."

BOSTON, Mass. (EP)—A new phenomenon can be charted in America—a rising rate of divorce among Protestant clergymen and Jewish rabbis, coupled with growing acceptance among their congregations.

In exploring this social development, Reporter Kay Longscope of the Boston Globe noted that of 10 top favorite ministerial candidates for Central Congregational Church in Boston, four were divorced and one of the four was unanimously called as pastor.

"There was a time when if a clergyman divorced, it was pretty much the end of his career," observed T. C. Whitehouse of the Massachusetts Conference of the United Church of Christ. "A congregation is more likely now to take (such) a man."

A survey shows that the Unitarian Universalist Association has the highest rate of divorce among ministers (approximately one-third).

NEW YORK (EP)—Two hundred of the 1,200 Guatemalan children supported by World Vision International were killed in February's earthquake.

The Monrovia, Calif., relief organization also reported that 16 of the 21 schools it supports were destroyed or seriously damaged in the quake, which killed more than 22,000 and left one-fifth of the country homeless.

The schools are maintained by Episcopal, Presbyterian, Four-square, Quaker and Adventist groups and various Guatemalan Christian organizations.

LOS ANGELES (EP)—America's economic system fosters immorality by encouraging cohabitation sans marriage—especially among older people who do not wish to

endanger their Social Security income, according to the head of All Together Foundation here.

Lloyd Levin, appearing on KABC's talk radio show in Los Angeles, said there are currently one in four single mothers and six to eight million cohabiting without benefit of marriage.

In addition, he said, there are two and a half million "swingers" (people physically involved with three or more other couples) in the U. S. and more are being added daily.

In 1990, Mr. Levin predicted, 60 out of 100 couples will divorce, more than 50 per cent of the children in grammar schools will have experienced living with a single parent and the family unit generally will have deteriorated dangerously.

"Because of such deterioration," he noted, "we might well return to the clan system"—a type of family living which includes the grandparents and other relatives under the same roof.

Other news about families in the headlines:

In Chicago, Photographer Louie Grenier has introduced the "Divorce Album," a book of photographs designed "to preserve the hatred and bad feelings forever, to serve as a lesson."

Authorities in Illinois estimate that 3,700 children throughout the state are sexually molested in their homes each year, yet a majority of the cases are never reported to public agencies.

Jerry Alexander, president of the Citizens Committee for Battered Children, said many of the child molestations occur between father and daughter and stepfather and daughter with the consent of the wife. In many cases, he said, the parents see nothing wrong with the practice.

In Boston, Richard J. Gelles urged that social researchers focus their attention on the more important problem of violence in the home as well as on crime in the streets.

Speaking at the 142nd meeting of the American Association for the Advancement of Science, Professor Gelles said the marriage license for many couples has come to mean a hitting license, with violence in the family ranking as one of the nation's biggest social problems.

WASHINGTON, D. C. (EP)—An investigation has revealed that two departments at D. C. General Hospital sold dead human fetuses to a commercial firm over a two year period, without the knowledge of hospital officials or the parents involved.

The obstetrics and gynecology department at D. C. General was paid \$3,532 by Flow Laboratories in Rockville for fetus and fetal organs provided from 1972 through mid-1974, according to an investigation report by the Washington Post.

The Post reported earlier that the hospital's pathology department received more than \$68,000 during the past decade from commercial firms for organs removed from fetuses, stillborn babies and dead premature babies during autopsies.

An investigation has been ordered by the District's division of municipal audits.

GENEVA (EP)—The number of Baptist congregations and members rose slightly in Eastern Europe and declined somewhat in Western Europe during 1975, according to a report by the Baptist World Alliance.

Preliminary continental totals (including all of the Soviet Union) are 11,319 congregations with 1,165,371 members at the end of last year, a decrease of 219 congregations and 2,149 members.

In Eastern Europe, five more congregations and 904 members were tallied compared to a year ago. The decline in Western Europe was 224 congregations and 3,053 members.

The Soviet Union has the most Baptists—540,000 in 4,030 congregations, increases of 1,000 and 5 respectively in the BWA totals. (The total includes some other Christian groups counted with Baptists in the USSR).

## A Revealed Religion

(Continued from page six)  
God. He had no time for God. I was making a call one November Sunday afternoon in a home back on a side road. The back part of this infidel's farm joined the farm where this family lived that I was calling upon. He had been back there working on his farm, and it was cold and he came over to this house to warm. It so happened that God timed it that I got there just when that infidel got there. Immediately, when they introduced me, he announced that he didn't believe in God and that he had no time for anybody who, as he said, wore the cloth as God's representative.

I said, "They tell me that you are a good farmer." "Yes," he said, "this man over here," (and he called another neighbor's name) lets his farm wash away." He said, "He is no good. He is a member of your church, but he lets his farm wash away." He said, "That man ought to go to Hell." I said, "Well, how is he going to Hell when you say there isn't any Hell for him to go to?" Immediately, I had him on the defensive. That was about as far as the conversation went that afternoon, but in a strange, peculiar way, God led me to that man time and time again. I visited him over fifty times before that man was saved. Finally, he had an injury, and he wouldn't go to the hospital unless I went with him. He was still unsaved, but he got to the place that he loved me. He wouldn't go to see a doctor unless I would take him, and he wouldn't go to the hospital to have his arm "sawed off" unless I'd promise to go and stand beside him when they cut his arm off. I stood in the hospital and watched as they sawed his arm off, and took his arm away. He was still unsaved, but every time I would say anything to him he would turn a deaf ear. He would tell me how I was the biggest fool in the world for wasting my time preaching. He would tell how the people in the church were a bunch of fools for going there and listening to me preach. One day I got him to come to the services. He had an asthmatic condition and couldn't come inside, so he sat outside the building and listened to me preach. I met him in the road the next day, and I said, "Well, how about the services last night?" He said, "I knew you would be interested to know what my reaction was, and I'll gladly tell you. I think you are all a bunch of fools."

He said, "You got up and led the folk in singing and I thought, what a bunch of fools they are." Then he said, "You called on somebody to pray and he got up and closed his eyes and looked up toward the sky, and I thought, what a fool he is." Then he said, "You got up and started preaching, and I thought how you could make a whole lot better living in a whole lot easier way, if you were doing something else, and I thought, what a fool you are." He said, "Now that is exactly what I thought about the service. What do you think about it?" I said, "I am so glad you told me, because the Bible has already told me about that," I said, "God says in His Word that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned." I said, "You couldn't react otherwise in your present condition, for your reaction is exactly according to the Word of God. You proved God's Book, because you reacted exactly like God said natural men react."

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Elder Fred T. Halliman  
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P.O. Box 19, Koroba, via Mendi  
Papua New Guinea.

Beloved, I never gave up. That was one man I stayed with, and stood by, and preached to time and time again. On my fifty-first visit to that man's home, he saw the truth that Jesus Christ died for his sins and he was saved. God revealed His truth to a man who was an avowed infidel, a man who would never allow a preacher or any other Christian to witness to him. I suppose I was the first and only man that ever witnessed to him so far as Jesus Christ, and the truth of God's Book is concerned.

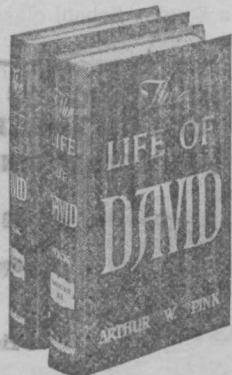
Beloved, I tell you, unsaved people will die and go to Hell without the Gospel unless the Spirit of God takes our message and makes it clear to the individual. I can't do it. I came to this conclusion many, many years ago that my business is to preach the Book and to fall back on the Spirit of God and cry out to God, to reveal Himself to the individual, and as God does so, the man will be saved. If God does not, he'll go on his way to Hell.

If you are saved, may God help you to be more patient with the unsaved. If you are saved, may God help you to realize how much you owe the Lord, and how grateful you ought to be to God for His goodness in revealing His truth to you. If you are saved, may God help you to realize how wonderful God has been. Beloved, if God has revealed His truth to you, you certainly ought to let your life count for God. I can't understand how a man can be saved and realize what God has done in revealing truth to him, yet that man goes on, never a member of the church that Jesus built, never following the Son of God in baptism, never allowing his life to count for the Lord Jesus Christ.

Beloved, I realize my God has revealed truth to me. Because He has revealed it to me, I want to be mighty sure that I am loyal and faithful to Him to the best of my ability telling others the message. I want to live for Him.

Brother, sister, if you are unsaved, may the Spirit of God take hold of your heart and reveal Jesus Christ to you.

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## Christ In The O.T.

(Continued from page two)  
2:35 and Psalm 110:4. Zechariah 6:13 combines His priestly and kingly offices.

The kingly office is the most prominent in the Old Testament prophecies. It is first presented in Genesis 49:10. In Numbers 24:17 the prediction is made more definite. II Samuel 7:12-16 reveals the King will be of the house of David. Psalm 2 discloses the Messiah will be the King of Zion. In Isaiah there are numerous verses which deal with His reign as King of Zion (Isa. 2:1-4; 4:1-6; 9:6-7; 24:23; 32:1; 49:7; 52:15). There is in chapter 11 of Isaiah a picture of the rule of the coming King. Jeremiah 23:5-6 add light to this future kingdom and its King.

The saviourhood of Christ is frequently presented in the Old Testament. Isaiah 53 is the classic passage on the saving work of Christ. Psalm 22 pictures His suffering and death. Zechariah 13:7 shows the Shepherd being smitten. Psalm 16:10 predicts the resurrection of Christ (Acts 13:34-37).

## DO YOU KNOW CHRIST?

The Old Testament Scriptures presented Jesus Christ as the Saviour of sinners. Of Timothy it is written: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). The reference is to the Old Testament here, for the New Testament was not written when Timothy was only a child. Timothy could be brought to salvation by faith in Christ by reading the Old Testament, because all the prophets preached that through Christ's name "whosoever believeth in him shall receive remission of sins" (Acts 10:43).

The New Testament was written to point sinners to salvation by faith in Jesus Christ who has already come in fulfillment of the Old Testament Scriptures. John 20:31 declares: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Sinner, do you believe that He came and died for sinners? Have you repented of your sins which

crucified the Lord of glory? If so, then you have eternal life. If not, you are spiritually dead in your sins and into Heaven you shall never enter.



## A World Church

(Continued from Page One)

gates voted approval. Then, American delegate Robert Moss challenged the vote on a parliamentary technicality. The matter was put in committee. Next day, after much politicking, the Assembly approved a watered-down version which "alleged denial of religious liberty in the USSR." This is like alleging anti-Semitism in Nazi Germany.

The Assembly, however, did not hesitate to be specific in condemning America, Chile, South Africa, Rhodesia and other Western nations. Nothing was "alleged" there. Selective condemnation destroys credibility. The WCC is concerned about its credibility. It should be. Such credibility as the WCC ever had is now convincingly replaced with hypocrisy. The original vote was the consensus. The new action, betrayal!

An equally shameful event of the WCC Assembly was the apologist for capitalism, the same capitalism that gives the WCC over three-fourths of its money. The apologist, theologian Robert McAfee Brown, raged against American presence in Vietnam during the war, American exploitation of the Third World and free enterprise in general. He confessed shame for being an American and a white male of the upper middle-class. He was even ashamed of his primary language, and gave half his speech in third-rate Spanish.

Brown's performance must have been a sickening exhibition. His salary and 38 per cent of the WCC's money comes from American church-supporters whose livelihood comes from the free enterprise system. Question: Why should church people support church councils which call for the demise of the very system which gives the church people their livelihood?

Prominent in the news lately has been the Communist take-over of Angola. Did you know that the WCC gave over \$176,000 of church money to help the Communists "liberate the oppressed?" Who asked to be liberated? It was a Communist conquest by force and violence, helped by church money.

Lenin said over a half century ago: "Religious people are the most gullible and will accept almost anything if couched in religious terminology." In 1971 the USSR Academy of Sciences said: "Every religion . . . will ultimately be overcome. Evidence proves that in time the revolutionary-democratic parties of . . . countries can become reliable centers of our international Communist movement."

Mozambique is another place where WCC money is helping the Communists to win. The General Secretary said that the WCC was standing side by side with the Communists to help in the take-over.

The USSR's Nikodim, a new WCC president, carried his Christian Peace manifesto to Nairobi. This blue print clearly states that there can be no world peace until the means of production are controlled by a world state meaning Communism. We are talking about a Communist Manifesto for a world church in a world government.

Let us remember this: Nikodim's position as a WCC president legalizes his pretense of being the head of an important USSR church. The USSR state religion is atheism and it is taught in Soviet schools. The USSR permits absolutely no threat to its authority. It pretends that Soviet citizens enjoy religious

freedom, thereby avoiding denunciation by the west. And most important, this pretense permits the Soviets to infiltrate church bodies to promote world communism.

A recent editorial in a "main line" church publication keeps coming to mind. The editor defending a member of the Board of Global Ministries and a missionary who had called capitalism "a system based on greed" and as responsible for world hunger. Readers had complained. The editor accused the complainers of giving capitalism a near "sacred" status. Which they had not done.

However, the editor had no real praise for the socialist system which couldn't compare with America's record of responding to world hunger, disaster and disease. The missing ingredient in both systems, he said, is "God's grace as revealed in Jesus Christ" which can replace our self-centered bondage and greed, and cause compassion for the weak and needy.

Excellent! But wouldn't his "defense" of these church leaders (who had publicly called for a "socialist option" to replace capitalist "greed") have been fairer and more meaningful if he had reminded his readers of the nature of the socialist state where the individual is nothing and the state is everything? And how this principle is the antithesis of Christianity and freedom? Granted, some western corporations have shown fantastic greed for profit and gain. But, greed primarily in the economic and technical assistance given to the USSR and other communist countries. And, real help in the developing countries in providing jobs, in improving their economy and providing outlets for raw materials. It has not been perfect, but the best the world has ever seen. What system has, or can, do better?

Certainly, we need more Christianity in free enterprise. That's the mission of Jesus' church. But, Christianity cannot survive in the socialist-communist state. Is this too hard for the theologians to understand?

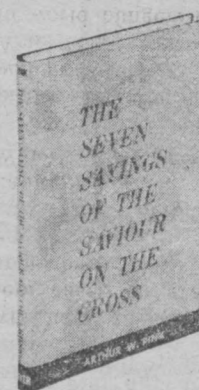
Dr. Norman Vincent Peale recently polled 50,000 church-goers and found that a great majority wanted more prayer, God's guidance and the Bible in their churches and less politics and social action. But, one of the "mainline" editors said that this wasn't necessarily so and that preachers should merely "reveal the word of God on those subjects," meaning God's word on politics and social justice. Is this denominational editor saying that church people just don't know what they want?

At any rate, the NCC and the WCC and the "mainline" denominational leaders are giving us their own versions of Christianity and saying in effect, "We know best!"

Which brings to mind a story about a Sunday School class taught

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by Dr. Robert P. Parker, President of Shenandoah College and Conservatory of Music. A class member ventured the opinion that the fundamentalists were growing so fast because they used Jesus' method to make the Gospel more effective. Dr. Parker's answer was an "Absolutely No!" and he called the fundamental preaching abstract, otherworldly, irrelevant and non-disturbing. He said their secret may be warmth, enthusiasm and folksiness. And he went on in this vein for several paragraphs repeating the same things but offering no specifics.

One would have to observe that the fundamentalists and the evangelists preach the Bible; anything but abstract, definitely disturbing to sinners; and most relevant to this world life and eternal life. Hear or read any of their sermons to confirm this. In speaking of "non-disturbing," some of the most "non-disturbing" sermon messages this writer has ever heard came from the pulpits of some of the "main line" churches. Very hard to stay awake! Dr. Parker says: "Stop putting our church down." Perhaps more important, let's stop putting the truth down!

Most of these "main line" Protestant churches have been steadily losing members. The leadership says it can't figure out why. Suggestions: (1) Ask the departing members, and (2) Take a poll of the remaining members for their reactions to the social and liberal gospel. Why be hypocritical about something which is crystal clear to most everybody else? It would be a simple matter to take a poll, considering the volume of "church paper" which goes to members every year.

Most Baptists and fundamentalists are probably aware of the false doctrine of the National Council and World Council of Churches and determined that these super church councils shall never get their hands on their own beloved denominations. However, beware of the ecumenists, the agitators for church union. They may be in the minority in all denominations; but they are active, clever, determined and dedicated to their cause.

It is certainly up to the majority to hold their ground, to find out and face the truth about the National and World Council of Churches, should their denomination be pressured to join. Most church people don't know the story of the NCC and WCC. Don't believe it. Or don't care. "When it happens to you, you know it's true."

—Russian proverb

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