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Should Women Wear Pants?

By FURMAN JONES
Aurora, Indiana

The Bible is the final authority on every subject. Christians are to accept all Scripture as inspired of God (II Tim. 3:16). In Galatians 3:10 we read: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." This is prefaced with these words: "It is written." Where is it written? In Deuteronomy 27:26 we read: "Cursed be he that confirmeth not all the words of this law to do them."

The Pentateuch, the first five books of the Old Testament, is known as "the book of the law." Moses was the human author, but he was inspired by God. None can deny that Deuteronomy is included (Deut. 27:26).

Jesus approved "the book of the law." He said in John 5:45-47: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Can we do away with the Ten Commandments? While we are not saved by keeping the commandments, after we are saved it is our fervent desire to obey them all. We are not saved by keeping the law. Christ paid with His blood for our transgressions and kept perfectly the law in our place. We could not keep the law anyway.

Often Christians sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to

cleanse us from all unrighteousness" (I John 1:9). If we do not confess our sins, can we expect forgiveness? And we hate the sins for which we have repented.

Now Deuteronomy 22:5 is in "the book of the law." It says: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do are abomination unto the Lord our God."

Concerning the prohibition to women, John Gill says, "It being very unseemly and impudent, and contrary to the modesty of her sex." Referring to the prohibition to men, he says: "NEITHER SHALL A MAN PUT ON A WOMAN'S GARMENT; which would betray effeminacy and softness (Continued on page 4, column 4)

MONEY MADNESS MESS

By MILBURN COCKRELL
Editor of The Baptist Examiner

The words of Haggai are certainly prophetic of our generation: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (Hag. 1:6).

Did you know that over one-third of what you earn goes to government for taxes of some kind? Did you ever wonder what is done with your tax dollars? Below I am listing a few things:

* \$32,000 to study the sex habits of cabbage.

(Continued on page 8, column 1)

Christ, The True Shekinah

By ELDER T. R. STEVENSON
Barnstable, England

"And we beheld His glory" (John 1:14).

Opinions differ as to these words. Some critics suppose that the reference is to our Lord's transfiguration. According to them "His glory" was that effulgence which illumined His face, and even glistered in His garments on the mount. John was one of its witnesses, hence he declared, "We beheld His glory." It was also accompanied by a voice saying, "This is my beloved Son," for which reason the apostle makes mention of the fact that Christ was "the only begotten of the Father."

All this is plausible. Notwithstanding, we prefer another interpretation. The supernatural light which dwelt over the mercy seat

is called by Paul, in one of his epistles, "the glory." Certain expositors think that this is the meaning of the term here. Very likely it is. At any rate it suggests an idea which is perfectly correct, namely, Christ is the true Shekinah. The magnificent light which was suffused above the ark is symbolic of the Saviour.

THE SHEKINAH RENDERED OTHER LIGHTS SUPERFLUOUS

In some respects the holy place and the Holy of Holies were alike. Both were beautiful. Architect, carver, and goldsmith had done their best to adorn each. Nor were their efforts vain. Both were private. Priests alone entered the one, only the high priest the other. The Israelites were admitted to any parts of the sanctuary but these. Both were covered. The various courts of the tabernacle and the temple were open to the sky. Not so these. They had ceilings. While, however, in these particulars the two apartments were analogous, there was one marked difference. In the holy place there was a large and ornate golden candlestick to illumine it. Nothing of the kind was placed in the Holy of Holies. What, then, was it dark? Could no eye see its glories? Not so. The brilliant light of the Shekinah made ordinary modes of illumination quite needless.

Thus it is with Jesus Christ. He renders many other things superfluous. Is not this true of ritualism? Surely it is. I am told that the Lord's Supper is the Lord's sacrifice. Men wish to persuade me that every time the bread and wine are used at the sacrament, they constitute an atonement of human sin.

Without entering into any intricate and elaborate argument, there is a ready reply to all such. It is this: —what need of another atonement when one all-sufficient one has been already offered? Think for a moment. Sin is compared to a debt. Jesus is spoken of as paying that debt. "Ye are bought with a price." If a debt is once paid, is there any necessity to pay it again? For a man to offer the repayment of a debt would be simply foolish; for a man to receive it would be palpably dishonest.

(Continued on page 3, column 1)

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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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IT IS HARD FOR A POST-TRIB MAN TO REMAIN PRE-MILLENNIAL

By JOE WILSON, SR.
Winston-Salem, North Carolina

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus" (Rev. 22:20).

This quote from the pre-trib Baptist preacher, John, is a wonderful and heart-warming portion of God's Word. It teaches the same pre-trib, pre-mill truth taught in the Bible wherever the subject is discussed. I have a friend who is, in many respects, a very fine preacher. I met him for the first time several months ago. I knew he was a post-tribber. But at that first meeting, he was still a pre-millennialist. Recently, I heard him preach, and he implied strongly that he was no longer pre-mill. After his fine message, I went to him and told him, "It is a hard thing for a post-tribber to remain pre-millennial." He replied that this was true and that he agreed with me in this statement.

In 1969, I talked with a very excellent young preacher who was dabbling with the post-trib position. I warned him that this posi-

tion led to a-millennialism. I have tried to warn many others of this tendency of the post-trib doctrine. This young preacher told me that if he saw that post-



JOE WILSON, SR.

trib was leading to a-millennialism, he would give it up. Today, this preacher is an a-millennialist. I have observed this over and over.

The history of many men con-

firms that statement that it is a hard thing for a post-tribber to remain a pre-millennialist. There is most definitely something about the post-trib position that often leads one on to a-millennialism. As I have observed this taking place — as I have listened to men who became post-trib, and have heard them almost immediately begin to speak in a new language about the Kingdom — I have thought to myself that it would save a lot of time for one, if, when he becomes post-trib, he would go ahead and adopt a-millennialism right then instead of waiting to get there.

I hasten to add that there are those who take the post-trib position and so far they have maintained the pre-millennial position. I hope they continue in this. But again I say that it seems to be a hard thing for a post-tribber to remain pre-millennial. Now, since this has taken place so often and with so many men—they have gone from pre-trib to post-trib and then to a-millennialism, there must be something about the post-trib position that paves the road to a-millennialism. (Continued on page 5, column 3)

SATANIC POWER

By OSCAR B. MINK
Mansfield, Ohio

"And Satan stood up against Israel" (I Chron. 21:1).

There are many things which every saint should know about Satan. I will mention four which are vitally important, and essential to the maintenance of true faith. Let us not "be ignorant of his devices" (II Cor. 2:11).

1. The word "Satan" means adversary. In his office work as adversary he vehemently opposes all that is holy and good. The Bible says, God is both holy and good, thus, Satan is the arch-rival of God.

Every saved person is indwelt with the Holy Spirit, the Third Person of the Godhead. Consequently, every saved person is an object of aSatanic hatred. And, in view of Satan's insatiable hatred, the believer is admonished by God: "Be sober, be vigilant because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). "Satan hath desired to have you" (Lk. 22:31).

2. Satan is a personality. Many in the pulpit teach that Satan is simply the personification of evil (Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE HEROES OF FAITH

Once again we shall continue to discuss the great faith of the Old Testament saints as recorded in Hebrews, chapter 11. This is our third lesson in this chapter.

THE CHOICE OF FAITH

"By faith Moses, when he was come to years refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach

of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. 11:24-26).

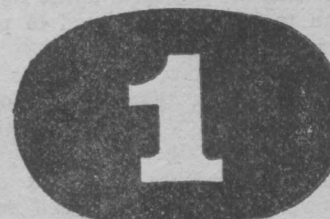
Moses' faith caused him to refuse three things. First, he refused to be called the son of Pharaoh's daughter. The queen's daughter had adopted him for her son, and he refused it. It is said that Pharaoh's daughter was childless and Moses was all she had. Moses was brought up as her son,

and he stood a fair chance to be king of Egypt.

The word refused is suggestive. It seems to imply that attempts were made to influence Moses to avail himself of the great advantage so easily within his reach. Possibly, he rejected the tearful entreaties of the princess to whom he owed his life.

If you had asked the Egyptians who Moses was, they would have (Continued on page 2, column 1)

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MILBURN COCKRELL --- Editor

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BRIEF NOTES

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Calvary Baptist Church Book Store is happy to announce that we just reprinted "A Review of Dr. Brents on Heredity Depravity" by Elder J. H. Grime. The price is 30c each or 4 for \$1.00.

Already we have begun work on Baptist Church Perpetuity by W. A. Jarrell. Some have contributed to help us in this endeavor already. We are thankful for this. If there are others who would like to assist in this, we would be happy to hear from you.

The Heroes Of Faith

(Continued from page one)

said that he was the biggest fool in the world. They would have said, "Look at the opportunity that man had! He might have been commander of the Egyptian army; he might have been on the throne, if he had not identified himself with those poor, miserable Hebrews! Think what an opportunity he has lost, and what a privilege he has thrown away!"

The actions of men of faith have always been peculiar to the world. God's people are "fools for Christ's sake" (I Cor. 4:10). It was better for Moses to be the Son of Abraham than for him to be the son of Pharaoh's daughter.

Second, faith caused Moses to refuse to enjoy the pleasures of sin for a season. The language in Hebrews 11:25 implies that there is a pleasure in sin, but it also implies that such pleasures are only momentary. Moses, knowing the pleasures of the Egyptian to be sinful, refused to participate in them.

This must have made Moses unpopular. But, thank God, Moses had the courage to stand for what was right against the mob. He had the morality to buck the crowd. He took the hard road

and died in the wilderness, but God gave him a mountain top to die on. May God give us more men of faith like Moses was.

Most people today want to be popular with the world. They want to be recognized as successful. Multitudes are like Pilate. To be popular, he let the mob kill their best friend.

Moses refusal can be attributed to his knowledge of eternal things. He knew that there was pleasure in doing God's good pleasure. He knew — as so few today — that the pleasures of sin were but "for a season." Many like Lot today choose the well-watered plains which are pleasure for a season. Others like Esau prefer the pottage which is just pleasures for a season. Sense chooses in the light of the present; faith chooses in the light of eternity! Faith refuses the honor of the world at the cost of Christ!

Third, Moses refused to avail himself of the treasures in Egypt. The inference is that Moses might have been rich. The wealth of Egypt at that time was immense, but Moses cared not for it. This was a wise decision, for the Bible says in Proverbs 16:8: "Better is a little with righteousness than great revenues without right." The psalmist said: "A little that a righteous man hath is better than the riches of many wicked."

The insane desire to be rich has ruined millions. Some are bold to say that they do not regard wealth, but if they could like Moses have it by choosing, they would not hesitate. But Moses refused these, for his treasures were in Heaven. He refused wealth, honor, and pleasure which the natural man would have chosen.

Moses chose to reject three things because of his faith, but he chose to do two other things. First, he chose to suffer afflictions with the people of God. The Israelites, during the early and middle life of Moses, were a nation of slaves. They suffered outrage, indignity, and reproach. They were groaning under their burdens and hopeless relief. They were looked upon by the proud Egyptians with contempt. They were afflicted, but he chose afflictions with them. By choosing affliction with the people of God, he identified himself with their interest and destiny.

Second, Moses chose to endure the reproach of Christ. The phrase, "reproach of Christ," meant all the ridicule, contempt, and scorn that a man of God could suffer for being a servant of God. He esteemed the disgrace which wicked men associated with piety greater than the treasures of Egypt. This man of faith lay down the best of this world for the worst of religion.

The refusal and choice of Moses was not the result of youthful enthusiasm, for this occurred "when he was come to years." Moses was about forty years old at this time. His mind was mature. Nor can it be said that Moses did this because of his great courage, or because he was given to patriotism.

Only one thing could make a man prefer slavery to kingship; choose affliction instead of pleasure; refuse riches for poverty. Faith alone accounts for the course he pursued. It was "by faith" he refused and "by faith" he chose. It was "by faith" that he saw the nature of godless pleasure. It was "by faith" he saw the riches of Christ and the reward of eternity.

Faith is the evidence of the existence of things not seen. The bodily senses bring us into contact with the natural world, faith brings us into contact with the invisible world. Moses believed in an unseen Heaven, an unseen Hell, an unseen eternity, and an unseen God. This is the explanation of his refusal and of his choice.

THE FLIGHT OF FAITH

Hebrews 11:27 reads: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible." At first we may have a little

problem of reconciling this verse with Exodus 2:14 where it is said: "Moses feared, and fled from the face of Pharaoh." Moses fled from the danger when duty did not call him to stay. To have stayed without the call of duty would have been to tempt providence and to sacrifice his hope of being Israel's future deliverer. Moses did not fear Pharaoh enough to neglect his duty. He, in defiance of the king, left Egypt after killing an Egyptian. "By faith he forsook Egypt." He could defy the sovereign of Egypt whom he saw, because his eye was fixed on the Sovereign whom he saw not. By faith he saw the invisible King of all kings.

Some may have accused Moses of fear or cowardice, but faith never fears. It believes in the One who said: "Fear not." Moses did not fear the king of Egypt. It moved him to bear up with invincible courage under all danger. "He endured, as seeing him that was invisible." He trusted the One who is able to make the wrath of man praise Him!

THE PRACTICE OF FAITH

"Through faith he kept the Passover, and the sprinkling of the blood, lest he that destroyed the first born should touch them" (Heb. 11:28).

A full account of the first Passover is found in Exodus 12. While

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ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

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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 exploded. Then I have given one hundred reasons why I believe in the pre-trib rapture. Those interested in the prophetic 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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all Israel kept this feast, there is a distinct reference here to Moses having kept it in the house where he lodged. On the night of this first Passover, he believed the promise of the invisible God that the destroying angel should pass over and not touch the blood-sprinkled houses.

Human means can only accomplish a human purpose. Faith uses, with all confidence, the Divinely appointed means, no matter how feeble they appear to the world. Faith produces actions according to God's instructions. Disobedience is due to a lack of faith.

Moses performed this paschal rite at the command of God, sprinkling the blood of the victim on the doorposts, and eating with loins girded, shoes on his feet, and staff in his hand. Here was a dual symbol and a twofold exercise of faith. First, there was the sprinkling of the blood of the lamb as a security against the Destroying Angel which showed his trust in God, who instituted means in themselves so impotent for the result. Second, his eating the Passover girded and equipped for travel showed his confidence in the long-delayed hour of deliverance then approaching.

THE BOLDNESS OF FAITH

"By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned" (Heb. 11:29).

The writer now shifts from the faith of Moses to the faith of the Israelites at the Red Sea. You may remember that when Pharaoh gave the Israelites permission to go they journeyed southwestward from Goshen and were soon caught

between the mountains and the Red Sea. To make matters worse, an enraged enemy pursued them with chariots and horsemen. Their only hope seemed to be to surrender and return to Egypt as bond slaves.

By faith the Israelites had journeyed, and by faith they would overcome this dangerous circumstance. Nothing but miraculous power could cause the waters to retire, and open a safe passage for the multitude through the bared bosom of the sea. When Moses was bid to stretch out his rod over the sea, had he unbelievably refused, or unbelievably performed the act, the result would not have come to pass. The faith which moved the arm of Moses moved also the arm of Omnipotence. But the faith of Moses was an inspiration of the Almighty, for faith is the gift of God.

By faith they passed through the Red Sea as on dry ground. The death-dealing barrier of this sea was transformed into a highway of safety when God's people responded to him in faith. God can move a mountain or open a sea when He sees our faith. The grace of faith will help us through all the dangers we encounter in our way to Heaven.

May God give His people more faith in these days of faithlessness. We need faith that gives us boldness to enter anywhere if invited by God. Such a faith will enable us to march courageously through the foe, the furnace, and the flood.

The poet has well written: "O, for a faith that will not shrink . . . Though pressed by every foe . . . That will not tremble on the brink . . . Of any earthly woe . . . That will not murmur nor complain . . . Beneath the chastening rod . . . But, in the hour of grief or pain . . . Will lean upon its God . . . A faith that shines more bright and clear . . . When tempests rage without . . . That when in danger knows no fear . . . In darkness feels no doubt . . . Lord, give us such a faith as this . . . And then, whatever may come . . . We'll taste, even here, the hollowed bliss . . . Of an eternal home."

VICTORY OF FAITH

Verse 30 reveals how faith triumphs over military opposition. "By faith the walls of Jericho fell down, after they were compassed about seven days."

Now we are introduced to the faith of the Israelites under Joshua. The full account of this is found in Joshua 6. God commanded the Israelites to march around the walls of this frontier town of Canaan seven days. Then on the seventh day they were to march around the wall seven times. The priests would then blow the rams' horns and the walls would come a tumbling down.

What a test of faith is seen in this! The method prescribed seemed improbable to answer such an end as they desired. Then there was the daily contempt of their enemies for resorting to God's way which appeared to be futile and foolish. Yet the Israelites by faith carried out the small and contemptible means at God's command, for true faith obeys God. The faith of Joshua, the priests and the people was rewarded when God made bare His arm and leveled the walls of Jericho. This terrified the Canaanites and increased the faith of the Israelites.

A number of practical lessons are seen in this account. I discover that nothing can withstand a people who are wholly committed to faith in God. The grace of faith is mighty through God for the pulling down of strongholds. No matter how high the walls around us, God can make them fall flat in due season. Faith brings more power to men than all the military armament the world can muster! The faith in God's elect overcomes the world, the flesh, and the Devil. It conquers and triumphs over evil

DEATH ENDS ALL

I was talking to a person one day, and he said, "I do not believe in the things that you are preaching."

"You have told me what you do not believe," I said; "perhaps you will tell me what you do believe."

"I believe that death ends all," he replied.

"So do I," I said.

"What! You believe death ends all?"

"I certainly do," I answered.

"Death ends all your chances for doing evil; death ends all your joy; death ends all your projects, all your ambitions, all your friendships; death ends all the gospel you will ever hear; death ends it all for you and you will go out into the outer darkness. As for myself, death ends all my wanderings, all my fears, all my perplexities, all my disappointments, all my aches and pains; death ends it all, and I go to be with my Lord in glory."—Wilson.

obstacles. Faith is the victory. Oh, glorious victory that overcomes the world!

SALVATION OF FAITH

Verse 31 presents faith claiming a victory over Divine judgment. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."

The sovereign grace of God marked out a most unlikely person to receive the mercy of God. Rahab the harlot is an example of God saving the chiefest of sinners. Her conversion shows that where sin abounded, grace superabounded. Her faith caused her not only to welcome the spies of Joshua, but to also conceal them from their enemies. By faith she escaped perishing with her unbelieving neighbors, friends and fellow citizens.

Rahab's faith caused her to receive the spies sent from Israel. She received them hospitably, saved them from capture, and dismissed them in peace (Josh. 2:11). Faith always shows itself in good work, especially toward God's people. It will venture all hazards in the cause of God and His people.

Here we learn that faith delivers one from perishing. Because of unbelief the city of Jericho was cut off; man and beast perished. The inhabitants believed not that Jehovah was the true God. Rahab believed, and because of her faith she and hers perished not.

There is a spiritual truth seen in this. Faith delivers one from perishing in the eternal world. "Whosoever believeth in him should not perish, but have everlasting life" (John 3:15). All who die in unbelief of the Saviour will perish eternally in their sins. The Lord Jesus Christ said: "Ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24).

Dear friend, make sure you are safely protected by faith against the power of the second death. Give all diligence to make your calling and election sure. May it please God to give you repentance and faith that you may not perish in your sins.

THE REDEEMER'S RETURN

By A. W. PINK

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This is one of the greatest books ever written on the subject of the second coming of Jesus Christ. It is pre-trib, pre-millennial. Those who love His appearing will want to purchase and read this great book. Mr. Pink deals with such topics as the signs, etc. of the Redeemer's second coming.

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Some people use their religion like a bus. They ride on it only when it is going their way.

Christ, True Shekinah

(Continued from page one)

In like manner, since the Saviour has redeemed us by His blood, no second redemption is requisite, or, indeed, possible. Paul's language is pointed and strong. "We are sanctified through the offering of the body of Jesus Christ, once for all." "Christ needeth not daily to offer up sacrifice"; "Nor yet that He should offer himself often." Nothing can be plainer.

As much may be said of a priesthood. How idle and vain for our fellow creatures to constitute themselves such. They offer to interpose between God and us. By thus mediating they declare that certain spiritual blessings will descend upon us. Indeed! Let them know that we regard their work as one of supererogation. It is perfectly uncalled for. And on what account? Because in Christ we have a mediator and priest. No other is needful. The best man in existence can never have such sympathy, authority, and power as He. To supplement His sublime sacerdotal functions by those of a frail and sinful mortal is like lighting a candle beneath the blaze of noon.

I need no priest save Him who is above;
No altar but the heavenly Mercy Seat;
Through these there flows to me the pardoning love,
And thus in holy joy my God I meet.

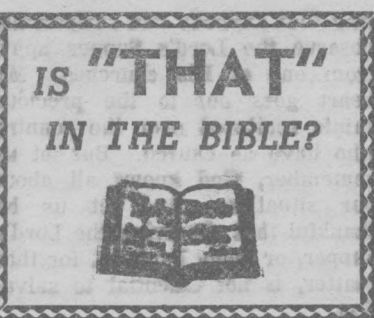
I need no blood but that of Golgotha:
No sacrifice save that which on the tree
Was offered once, without defect or flaw,
And which, unchanged, availeth still for me.

I need no vestments save the linen white
With which my High Priest clothes my guilty soul,
He shares with me His seamless raiment bright,
And I in Him am thus complete and whole.

THE SHEKINAH WAS BRIGHTER THAN ALL OTHER LIGHTS

None equalled it. Star and sun were inferior. Moses' face shone with a lustre so dazzling, when he came down from the mount, that the people could not bear to look upon it.

Our Lord is "the chief among ten thousand." He is "fairer than the sons of men." He stands alone in the world's history. His experience was a unique one. No one



Question:

WHAT WOMAN WAS CARRIED THROUGH THE AIR IN A BUSHEL MEASURE?

Answer:

The woman named "Wickedness" or "Sin" in Zechariah's vision. Zechariah 5:5-11. "Then the angel who talked to me came forward and said to me, 'Raise your eyes and look at this barrel which is emerging.' I said, 'What is it?' He answered, 'This barrel which you see emerging is their iniquity all over the land.' Then a disc of lead was lifted, and there sat a woman inside the barrel! 'This,' he said, 'is Sin'; and he pushed her down inside the barrel and flung the leaden cover over the opening. Then, raising my eyes, I looked and saw two women coming out, with the wind in their wings — that had wings like the wings of a stork — and they lifted the barrel high between earth and heaven. I said to the angel who talked to me, 'Where are they carrying the barrel?' He replied, 'To the land of Shinar, to build a shed for it; and whenever the shed is ready, the barrel shall be placed there on its own base.'"

—(Moffatt's Translation)

occupied the same position. He excels all. How? In what respects? Not merely on account of His miracles. They were wonderful, but the apostles almost equalled them. If Jesus raised the dead, so did Peter in the case of Dorcas. If He stopped the issue of blood, so did Paul on the Isle of Melita. He cast out devils, but Philip did no less in the city of Samaria. By Him a thirty-eight years' infirmity was cured, and by two disciples one was healed at the Beautiful Gate who had been lame from his very birth.

Nor is it simply on the ground of His superior teaching that our Lord rises higher than others. True, "never man spake like this man." At the same time it cannot be denied that divers apostolic declarations are no unworthy companions to those of the Master Himself. "God is love": is not such a sublime assertion Christ-like? "God is light, and in Him is no darkness at all," should we have been surprised to have found such words in the Gospels rather than in an epistle? Read the close of Matthew 5 and that of Romans 12, and the one will excite as much admiration as the other.

Nor can we marvel at this. The explanation is easy. Little wonder that both miracles and teaching of the apostles should be almost equal to those of the Redeemer, since it was by the power which He gave that both came into being. He imparted the Holy Spirit by whose influences they wrote and spoke. Peter and John interpreted thus the supernatural restoration of the lame men, "the God of our fathers hath glorified His son Jesus."

While, however, the Saviour's followers shared His glory in the matter of teaching and miracles, there was (setting aside of the once His unquestioned Divinity) one respect in which He occupied a vantage-ground which they never reached. We refer to His character. Not what He said, nor what He did, but rather what He was made Him superior to them.

The Shekinah is brighter than all other lights. Peter and John wanted to draw fire from Heaven on their foes, Christ sought to bring forgiveness from Heaven on His adversaries. The apostles wrangled and disputed as to who

should be the greatest, have the loftiest place in the kingdom, and fill the most important office; meanwhile He girds Himself with a towel, and washes their feet. The disciples forsook Him, and fled, but He "loved His own to the end." The holiest and best sometimes fail. There are rents and flaws in the purest raiment of character. But none can be discovered in Christ's. He was always the same.

To use an expressive figure, "If you set diamonds out in the strong sunlight for a time, and then remove them into a dark room, they will shine brilliantly even amid the darkness. But after a while the brilliance becomes dim, and finally goes out altogether. They must be taken into the sun again if they are to shine anew. Saints are God's jewels, and in the light of His countenance they shine with something of His love and holiness, but in the dark world how soon they get dim again." But Jesus never lost, even for the briefest period, His moral and spiritual radiance. It was always beautiful and bright.

THE SHEKINAH WAS A MERCIFUL CONCESSION TO HUMAN INFIRMITY

Why should there have been that miraculous light upon the ark? To betoken God's presence, we are told. But is He not everywhere? Does He not fill Heaven and earth? Wherefore, then, "the glory?"

The answer may soon be given. Man has ever found it hard to realize and understand the idea of an invisible and a spiritual God. He has craved a vision of the most High. "Show us the Father." A visible manifestation of Deity has always been longed for. Hence by the Shekinah, Jehovah, mercifully stoops to His creatures. He graciously condescends to bestow a sensible exhibition of His presence. As much may likewise be said of the incarnation of Christ.

Again and again have we heard men say, "Let me see God and I will believe that there is one. Show me the other world, or let somebody come back from it to tell us about it, and I will doubt it no more." A very unreasonable demand. A most exorbitant request. To believe no more than we can see is to cut down our creed to astonishingly, ridiculously small dimensions.

Nevertheless, God will leave men without excuse. No means shall be untried. He even makes the confession of sight. Christ was the visible manifestation of God. He was incarnate Deity. "He that hath seen me hath seen the Father." "We beheld His glory." So, also, as regards the future state. The skeptic's wish is granted in Christ's resurrection, and that of the three He raised from the dead. They went into the invisible state, and returned as witnesses to its existence.

THE SHEKINAH WAS A MEDIUM OF COMMUNION BETWEEN GOD AND MAN

"I will commune with thee from above the mercy seat," said the Lord to Moses. The high priests learned the Divine will, and held fellowship with the Most High, through the light in the Holy of Holies. The analogy is obvious. Of Christ it is said that He is "the mediator between God and man." He said, "No man cometh unto the Father but by me." "If a man love me, he will keep my words, and my Father will come unto him, and we will come unto him, and make our abode with him." "Our fellowship is with the Father, and with His Son Jesus Christ." In the name of Christ, and pleading His merits, we approach God. Through Him we praise acceptably. His mediation secures our communion with Heaven.

(Continued on page 8, column 3)

THE BAPTIST EXAMINER

JULY 31, 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"

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

Summary, Conclusion, Promise, and Challenge

In concluding and summarizing this work, it is necessary to employ the reader's kindness and patience as I offer a few words about The Baptist Examiner, its editor, and sponsoring church, Calvary Baptist Church, Ashland, Kentucky.

TBE is the only true Baptist weekly in America. It is the only true Baptist paper which still stands true to the historic doctrines of grace and church truths. It stands where Baptists have stood since the times of Christ. There is not another paper like it and there may never be one again to equal it.

Under the kind and patient leadership of Brother Milburn Cockrell, the paper is growing to new heights. The editor is always researching, reaching out for more material and facts and placing before the readers his findings. There is no other Baptist weekly and editor which dares to go into the historic Baptist faith and to bring the statements of the historic Baptists into the present. We are thankful for the way in which TBE has again come to the front and has again developed itself to show the old paths. I believe that the paper is richer and fuller now than in 1963 or since, that being the date of my introduction to it. Brother Cockrell has a vast amount of information from which to draw. And, he draws from it well to present in The Baptist Examiner. We are thankful that Bro. Cockrell is filling his own place as the editor. No one will be able to take his place or fill his shoes, even as no one could have filled Brother Gilpin's place. Brother Cockrell has his own work which only he can do and he does it better than anyone else and we thank God and take courage for him and his work.

The Calvary Baptist Church in Ashland, Kentucky, is one of the greatest churches on the earth. I will not compare churches, but there is no church which is hated by the devil's crowd and the world at large any more than Calvary. But, there is no church which tries to walk the lonely way with Christ any more than Calvary Baptist Church. It has been my happy honor to preach in three of the strongest Baptist churches in America today, and I cannot say which is the best, but Calvary is in a place all its own. It is a fact that most of the present generation of Baptists who hold and teach the doctrines of grace and strict Baptist church positions, under God, owe their conversion to the truth to the Calvary Baptist Church. This is a debt which this writer and other men of God will never be able to repay in this life.

Let the reader remember that I have moved since the genesis of these articles. They have covered a span of one and one-half years. Remember also, that the printers and the editor have had to wait time upon time for the writer and the mailman. Yet, through it all, they did not break the series, but kept it together. This is a work of unequalled splendor! Their kindness and patience will never be forgotten. Never was there an unkind and unnecessary word from anyone connected with The Baptist Examiner. Its editors and publishers have gone out of the way to be more than Christians in this matter. This is so wonderful when the reader realizes that they were dealing with one who is not always as kind and patient as he should be.

And, now, to the greatest Baptist brotherhood in the world, the friends and the supporters of TBE, let me offer my apologies and my thanks for your time and your kindness. I have had to monopolize your time and your work in TBE. I am thankful for all the kind words which my brethren have manifested. Their kindness, love and prayers is very special and sweet to me, more so, because I know that there are many brethren who could have done a better job than I with this issue and I know that there are many brethren who could have blessed God's elect more than I have in the past year and half. I realize this had to be done. But also I know that all honor belongs to HIM WHO IS THE LIVING TRUTH AND TO HIS PEOPLE WHO STAND FOR HIS TRUTH! The human honor belongs to the people who have supported the paper, who have followed it, and who were very patient and understanding with the time involved in this work.

SUMMARY AND REPLICATION

Let me, very briefly, impress some points on Brother T. and our Reformed Baptist friends:

1) I have demonstrated from historic facts that Landmarkism is not a blight on the name of Jesus Christ. The only group of churches which has stood for the entire truth is the Landmark type of Baptists. While, on the other hand, the open door to departing from the faith, the open door to evil, heresy and murdering of others for religious differences HAS ALWAYS

(Continued on Page Five)

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"Is it Scriptural for Christians who do not have a true church home to get together and take the Lord's Supper in their private homes?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
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Road
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No, it is unscriptural — in fact it is anti-scriptural. The reason why the Lord's Supper is observed so casually is because there is, extant a generally defective understanding of the doctrine of the Church.

For the immediate purpose of this answer, however, it is easy enough to show an honest inquirer that the Lord's Supper is a church ordinance.

1) The church was commanded to observe whatsoever our Lord commanded (Matt. 28:20).

2) He commanded to eat and drink the symbols of His Body and Blood (Matt. 26:26, 27).

3) The Lord's Supper is a remembrance ordinance delivered to His church (I Cor. 11:23).

So — this is an ordinance — that is, the church was ordained to be the custodian of it. "This do in remembrance of me" is for Baptist Churches!

JAMES
HOBBS

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PASTOR
Kings Addition
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Absolutely not. It would be just as wrong for one person to dunk another and call it baptism.

In I Corinthians 11 we have instructions given concerning the observance of the Lord's Supper. Verses 23-25 explains the observance, relative to the eating of the bread and drinking the wine. Verse 26 tells us that it is to be done in order to show the Lord's death till He comes. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

Before talking about the supper as described above, Paul, under the inspiration of the Holy Spirit, rebuked them for eating in the wrong manner. There were divisions among them. However, he explained that this was in the church. "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it" (Vs. 18). If you read the remaining verses dealing with this problem and the observance of the Lord's Supper, you will find that they are rebuked for things that are wrong but not a word of rebuke about observing it in the church. The reason, of course, is because that is where it is supposed to be observed. Note also verses 33 and 34: "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation . . ." You see, if they wanted to have a banquet or feast they were to do that at home, but the Lord's Supper was to be observed in the church.

When the Lord instituted this supper we are told in Matthew 26,

Mark 14, and Luke 22 that He had His apostles with Him. The owner of the house was not even allowed to eat with them. You see he wasn't a member of the church.

Neither of the church ordinances, baptism or Lord's Supper, can be observed outside of the church. Personally, I question the name Christian for saved people who are not obedient to the Lord. The name Christian was given to those at Antioch who were Christlike. " . . . And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch (Acts 11:26). If you are not in a true church then you should find one, even if you must travel a long distance in order to do so.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

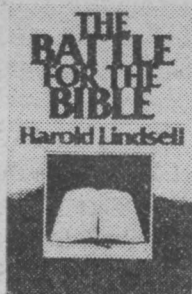


No, it certainly is not right or scriptural for people to get together in private homes to take the Lord's Supper. There are several reasons for saying this.

1. Jesus instituted the Supper with His church, for the Apostles were the first members of the church. This is indicated by the Scripture that says, "God hath set some in the church, first the APOSTLES." Why didn't Jesus invite "the good man of the house" from whom the Apostles obtained their meeting place? I would suggest that it was because he was not a member of the church.

2. It seems to have been observed AS A CHURCH ORDINANCE. Paul rebukes the Corinthians because their church had serious disorders at the Lord's table. They came together as a church, but because of their disorders, He said as recorded in I Corinthians 11:20, "When ye come together in one place, this is not to eat the Lord's Supper." The proper translation is, "Ye CAN NOT eat the Lord's Supper." Why? They went through the form, but v. 21 makes it plain that they made

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a regular supper out of it, and drank enough wine to become drunken. In verse 22, Paul says, "What, have you not houses to eat and drink in, or despise ye the church of God?" It is made plain here that the Lord's Supper is a church observance, but they were making a regular household meal out of it. Paul said they had houses or homes to eat and drink in when they had regular meals.

3. In I Corinthians 5, Paul rebuked the Corinthian church for having in its membership a man who had been immoral with his father's wife—probably his step-mother. He says that when they are gathered together, evidently as a church, they should deal with this immoral character, and purge him out of the church as if he were leaven. He goes further in verse 11, and tells this church that they should not fellowship such characters as this, and he goes further and says, "with such an one, no not to eat." It is believed by Bible scholars that this is a command not to eat the Lord's Supper with such a person. Unless the Lord's Supper is a church ordinance, the church would have no authority to ban certain persons from partaking.

4. It is another question, but the Bible teaches CLOSE COMMUNION. The taking of the Lord's Supper into social groups in private residences, would lead to the violation of the principle of "close communion." It would lead to all kinds of looseness and heresy. People who are anxious to take the Lord's Supper ought to go to the trouble of finding for themselves a good church, and even if it means driving for miles, they ought to attend. This would make unnecessary unscriptural observance of the Supper. In my own case, I drive each Sunday a round-trip distance of a hundred miles in order to attend a church with whom I'm in fellowship.

E. G.
COOK

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Birmingham, Ala.

PASTOR
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Baptist Church
Birmingham, Ala.



I know of a Baptist preacher, a Presbyterian preacher and a Methodist preacher who met together and did what they called observing the Lord's Supper. But as I see it, that was an abomination rather than the Lord's Supper. If the Lord's Supper is not a church ordinance, then it is just anybody's supper. In that case there is no authority vested in anybody to guard over it, and to administer it. So it simply becomes a mockery.

I am told that there are preachers who hold that their ordination gives them authority to baptize, and even organize churches. But what little I know about the Word of God leads me to believe, and to contend that only our Lord's churches have that authority. A few months ago we here at Philadelphia Baptist Church ordained a brother to the gospel ministry. After we had done that, the church then voted to authorize him to start a mission in his home town, and to baptize eligible candidates for baptism. Since that time he has baptized three people. But they were baptized by the authority of 'his church, and they were baptized into this church. Ephesians 3:10 leads us to believe that God carries on His work through His churches.

That being true, I can see no

way that anybody can scripturally observe the Lord's Supper apart from one of His churches. My heart goes out to the precious saints scattered over the country who have no church. But let us remember, God knows all about our situation. And let us be thankful that observing the Lord's Supper, or being baptized, for that matter, is not essential to salvation.

Women . . . Pants

(Continued from Page One)

unbecoming men, and would lead the way to many impurities, by giving an opportunity of mixing with women, and so to commit fornication and adultery with them: to prevent which and to preserve chastity this law seems to be made; and since in nature a difference of sexes is made, it is proper and necessary that this should be known by a difference of dress, or otherwise many evils might follow; and this precept is agreeably to the law and light of nature."

Today we keep hearing of epidemics of venereal disease. Until the last few years we did not hear of epidemics of these diseases. Sin always brings trouble.

"All that do so are abomination unto the Lord thy God." The people who do so, not merely the sinful practice, but also the guilty people themselves, are hateful to God.

You women who wear pants, slacks, etc., are abomination to God. Do born-again women wish to offend God? Certainly not!

It will not do any good to say the pants women wear are made for women. Every honest person must admit that pants for centuries have "pertained to men." All knew the man was supposed "to wear the pants."

The main trouble is that human nature since the fall in Adam is naturally in rebellion against God. We know Eve sinned first, being deceived by Satan. Adam sinned knowing better, and all his descendants since are under his curse. Nevertheless, God said to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

The husband should love and honor his wife, but he is the "head of the wife" (Eph. 5:23), and is commanded to rule over her. Most women object to this, but it is the consequence of sin. Remember, your rebellion is against God, and He is almighty and will bring you into judgment.

Women are to cover their heads in church to show subjection (I Cor. 11); they are to keep silence in the churches (I Cor. 14:34), not teaching anyone in church or usurping authority over men (I Tim. 2:12); and they are not to wear any clothing that pertains to a man. Women who rebel in these matters should not claim to be Christians.

If your pastor has not taught you these things, he is either ignorant or too cowardly to go against the evil nature of sinful women. If your husband is not man enough to be the head of the wife and demand that you obey these things God commands, you are to be pitied. Adam had no business allowing Eve to lead him, and men today should do as Adam should have done, obey God and put the woman in her God-given place.

Some women have the gall to go to church without a covering on their heads, wearing pants, carrying on unscriptural activities, teaching, preaching, leading in public prayer, and pretending they are serving God. "Behold, to obey is better than sacrifice" (I Sam. 15:22).

Too many men do not act like men. They want to wear long hair and follow every lust. They seek not to follow God or to take the God-given responsibility of being

head of the wife and provider for their families. God will hold men responsible for their failures. The man who allows his wife to wear pants or slacks is more guilty than the woman and will give account to God.

A good example for men to follow is Joshua. To Israel he said: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: BUT AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD" (Josh. 24:15).

Joshua could speak for himself and his household. He had some manhood. Every woman should wish she had a husband who could and would rule his own house well. To rule well is to rule according to God's rules.

When things are run by ungodly people, times are dangerous. "In the last days perilous times shall come" (II Tim. 3:1). Men are disobedient to God, women are refusing to obey their husbands or God, so it follows that children are disobedient to parents (II Tim. 3:2). "Perilous times" are here. Wars and rumors of wars, terrible increases in crime of all kinds, —are not these the fruits of disobedience?

You women who blatantly ignore God's commands show no love for God. However, what should concern you most is whether God loves you. "For whom the Lord loveth he chasteneth" (Heb. 12:6). If you can wear pants and God does not chastise you, then God does not love you.

If God does not love you, your eternal doom is sealed. You need not argue with the preacher to try to justify your sin, but you need to listen to the Almighty God to whom you must give account. ARE YOU ABOMINATION TO GOD?

Satanic Power

(Continued from page one)

influences in the heart. No doubt he influences the heart to embrace evil, but he is more than a mere influence. He tempted Christ who did not have sinful flesh to ally itself with Satan. Satan's personality is attested to in both the O.T. and the N.T. I will not charge the omniscient God with carrying on a dialogue with a mere influence (Job 1 and 1, Matt. 4).

3. All of Satan's power is a delegated power. Nevertheless, it is a genuine power. God, who allows Satan power, also delegates His faithful followers strength to overcome Satan. "Resist the devil, and he will flee from you" (James 4:7).

4. Satan uses human instrumentality to do his evil work and to achieve his diabolical designs. He used Eve in the overthrow of Adam. He used Cain, which the Bible says was "Of the wicked one," to slay Abel. He used Judas to betray Christ, and he is going to use his puppet, the personal anti-Christ to murder thousands of God's saints in the great tribulation period. Beware, lest he use you now.

SATAN'S POWER UNIVERSAL IN SCOPE

Satan is the god of this world and the prince and power of the air (II Cor. 4:4; Eph. 2:2). Christ did not dispute Satan's claim to the governorship of the earth. Satan showed Christ all the kingdoms of this world and said, "All these things will I give thee, if thou wilt fall down and worship me" (Mt. 4:9). Christ did not question Satan's ability to give this world to Him, for He knew Satan's office of earth, governor had not yet expired. Satan, as governor of the earth is political head of nations. He sets up his subordinate rulers in Ahab and Herod, in Nero and Mao, in Hitler and Stalin, and in thousands of others that have come and gone. Many that are in (Continued on page 5, column 2)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"MISSED BLESSINGS"

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came" (John 20:24).

Many blessings are missed because we are not in the place of blessing. Such was the case of Thomas. I don't know where he was after the crucifixion but he was not fellowshiping with the other disciples. He missed the blessing of his Lord's presence. He missed the blessing of the Lord's teaching and benediction of peace. All because he was not in the place of blessing. Down through the centuries he has been remembered as "Doubting Thomas."

How many blessings do you and I miss? They say you don't miss what you don't have and what you don't know can't hurt you. But is this really true? Everytime we miss a church service, Bible study, fellowship meeting, or conference we miss countless blessings. And missed blessings do hurt us. Most of us miss more blessings than we receive. No wonder our minds dwell on carnal things so much of the time. It is needful to be in the place of blessing.

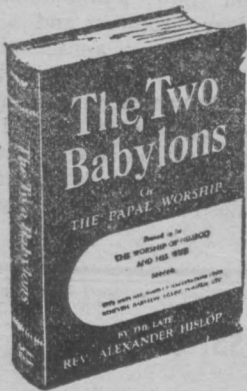
Is church and church meetings the only place of blessing? Not at all. Many a saint has been richly blessed as she sits all alone with her Bible and her Lord. The place of private devotions is a sure place of blessing. This is also true of family devotions. Fellowshiping around the TV is not the place of blessing. Wherever Christ is honored, this is the place of blessing.

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Yes, Thomas missed the fellowship meeting that day. And because of this sin he committed other sins. He doubted the word of the other disciples. Because he had not seen with his eyes and handled the Lord with his hands he doubted their experience. Eight days later, there was another fellowship meeting. This time Thomas was present. And the blessing of the Lord's presence was there. "Reach hither thy finger, Thomas, and thrust your hand in My side." But when you are in the place of blessing you don't really need to touch. Thomas fell on his face in adoration and said, "My Lord and my God."

"... prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Satanic Power

(Continued from page 4)

high political positions today are unconscious tools of Satan.

Satan has power over the heavenly angels. An angelic messenger sent unto Daniel was delayed twenty-one days by one of Satan's archdemons (Dan. 10:13). "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9). The archangel Michael, respected the authority of Satan. See also Zech. 3:1-2.

Satan has power to inflict death. "To deliver such an one unto Satan for the destruction of the flesh..." (I Cor. 5:5). This truth is also seen in the Divine restriction placed against Satan in his persecution of Job, "He (Job) is in thine hand (Satan's) but save his life" (Job 2:6).

The Scriptures bear out the fact that Satan has power to cause disease, plagues, to bring storms upon the earth and to call fire down out of Heaven. He is the most powerful, malignant and cruel being of all God's creatures.

Satan has the power to make sin appear beautiful, heresy to appear as truth, lust to appear as love and vice to appear as virtue. Satan has the power to deceive every unsaved man, woman, boy and girl on the earth. "The whole world lieth in the wicked one" (Gr. I John 5:19). The world has neither the power nor desire to resist the god of this world. The terrible truth is, no man has ever lived, nor will ever live that has never been deceived by Satan. Man is totally helpless in the face of Satan's great power. Yet, man says in his wicked and deceived heart, "We will prevail, who is lord over us?" (Psa. 12:4). So, lost man goes on in his spiritual blindness, boasting of his free will making himself a god unto himself, rejecting every overture of the gospel, and finally waking up in Hell. In Hell he will lift up his eyes and realize his puny free-will was subservient to the will of Satan and that he was a captive of Satan every day he spent on earth (II Tim. 2:26).

There is hope! Hope for every soul reading this message. We have Moses and the prophets. We have the New Testament, and God-called ministers to proclaim the power of Jesus Christ. "Give ear, O earth: for the Lord hath spoken" (Isa. 1:2). And God has said, "He shall save His people from their sins," and "open their eyes and turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Mt. 1:21, Acts 26:18).

There is hope for the trusting soul, for in the work of eternal redemption Christ triumphed over the powers of Satan (Col. 2:15) and in Divine reckoning destroyed him "that had the power of death, that is the devil" (Heb. 2:14).

God has proposed to bruise Satan under the feet of the elect (Rom. 16:20), and they shall walk on him and on all that tread underfoot the precious blood of Christ, (Heb. 10:29). Satan and his deceived multitudes are soon to be stripped of all power and cast into the eternal lake of fire, (Rev. 20:10). And, as the ceaseless ages roll, the redeemed shall sing, "We overcame him by the blood of the Lamb" (Rev. 12:11). Where Satan's power abounds, God's power doth MUCH MORE abound. Amen.

Hard For Post-Tribber

(Continued from page one)
lennialism and leads in that direction. What is it? Let us see if we can find out.

The post-tribber usually has an attitude about the tribulation which leads to the a-millennial position. Most post-tribbers with whom I have talked have a very weakened position on the Great Tribulation. The Bible tells us of the fact that the tribulation will be such a time of tribulation that there has never been before and will never be again. Yet, I have heard many post-tribbers speak as if we could be in the tribulation now and even near the end of it. Now, brethren, we are in dark and terrible hours. But, when the great tribulation comes, there will be no question about it. Men will know that they are in it. God will make His wrath known in such a way upon the earth that there will be no doubt about it. The post-tribber comes to his weakened position of the tribulation by spiritualizing the Scriptures which deal with the tribulation.

If you want to know what the tribulation will be like, read Revelation, chapters 6-19. And, as

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you read, don't try to figure out what they mean, just believe what they say. If you do this, you will know that we are not in the tribulation.

Most of the post-tribbers with whom I have talked, have a very different position on the millennium than that of the Bible and the pre-tribber. They take a weaker position of that glorious thousand years. I believe it will be a thousand years of peace, prosperity, holiness on the earth. I believe that great multitudes will be saved during that glorious age. In fact, the majority of those born during the millennium will be saved. I believe the Bible teaches this. Now, it seems to me that the post-tribber spiritualizes many of the Scriptures dealing with the millennium.

Now, here is the critical point. The point which seems to me to prepare the way and lead the way for the post-tribber to go on to a-millennialism is that the post-tribber adopts an unscriptural position as to Israel. Again, as many places in the Bible and on many doctrines, when one takes a wrong position as to Israel, it leads to being wrong on many other things. Brethren, to interpret the Bible rightly as to its teaching about the nation of Israel is a key point in interpreting rightly on many other things in the Bible. If one is wrong about Israel, they will be wrong on many other matters.

Now, the Bible teaches that the tribulation is in a special and peculiar way the time of Jacob's trouble. It is a time when God will again be dealing in a special

(Continued on page 6, column 2)

THE BAPTIST EXAMINER

JULY 31, 1976

PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

BEEN FOUND AMONG THE UNIVERSAL CHURCH PEOPLE. It will be so, it has been so, it is now!

2) I have demonstrated from historical theology that every departure from the TRUTH has come by means of a UNIVERSAL CHURCH PERSON! I showed that all the modernists, higher critics, social gospelites and Darwinists, were universal church people. Not a one has been what is called a Landmark Baptist.

3) I have demonstrated that ALL THE PERSECUTING AND MURDERING OF BELIEVERS HAS COME FROM THE UNIVERSAL CHURCH CROWD. Be it Catholic or Reformed, the murderers have been universal church people and the murdered mostly have been the Baptists WHO WOULD NOT RECOGNIZE THEM OR AFFILIATE WITH THEM! But, never have the Landmark type of Baptists persecuted anyone.

4) I have demonstrated that the earliest writers of the Christian age knew nothing of any type of church except a local church. They even called the local church at Smyrna, the Catholic church at Smyrna. There is no solid evidence that any other church existed and was known. There is no solid evidence during the first 200 years following Christ of any other church existing except that of the Landmark type and that of the apostate church which later grew into the Roman and Greek Catholic Churches.

5) I have demonstrated that the earliest writers of the early churches used the expression CATHOLIC to qualify TOTALITY OF DOCTRINE and not extension of existence as some have claimed!

6) I also pointed out that the Donatists charged Augustine with making two churches when he tried to draw over into the invisible church. He therefore, left the idea to be developed later by Reformed theologians who left the old mother Roman Catholic Church!

7) I have proved that in all history there was only one man, before the Protestant Reformation, who held to the Universal, Invisible church. He was an excluded Catholic monk.

8) I have shown that the Protestant historians and theologians themselves have maintained that the Reformed idea of the invisible church came into being through the efforts of Luther and Zwingli. This is an historical fact established by, not Landmarkers, but by the Reformed themselves.

9) I have demonstrated that the first Baptist confessions of faith knew nothing of any church but the particular church. The first confessions of faith were innocent of any concepts of modern Holy Spirit baptism ideas.

10) I have demonstrated that the Baptists who adopted the 1677 and 1689 confessions would have been called Landmark Baptists if living today. They were not universal, invisible church people. But, they believed that the universal VISIBLE CHURCH WAS AMONG THEMSELVES THE BAPTIST CHURCHES! They held that each local church was a mystical church. They had little affiliation with the Reformed or Catholic churches.

11) I have demonstrated that the Baptists of the Philadelphia Confession did not believe, in the main, in the universal, invisible church. They did not affiliate with the Reformed and if alive today, would be classed as Landmark Baptists.

12) I have demonstrated that these two divisions have manifested themselves among Baptists concerning the nature and importance of the church.

A. Local Church with a secondary meaning... Local Church is primary.

- 1) ideal, no actual church, only a statement of the mind;
- 2) potential, not now in existence, but will be in glory;
- 3) Catholic and VISIBLE, that is, each local church makes up either the kingdom or the general or collective Baptist church.

B. Universal, invisible church, with the local church as a secondary outlet, in this case the universal church is the primary church.

- 1) Two churches exist now, the primary universal, invisible church which is primary and true; and the local church which is simply an outlet of the universal and invisible church.
- 2) Two baptisms, first and most important — baptism BY the Holy Spirit into the universal, invisible church; and then, water baptism.

13) I have demonstrated that all Baptists have believed in a figurative meaning of ekklesia. Most have placed it in the first class while some have placed it in the second class. Today, this fact is reversed. The B class ideas of the church rule the religious world. Even in history the universal church Baptists placed the primary emphasis on the local church. This is not true today.

14) I have demonstrated that there are laws which govern the figurative meaning of words. These laws demand that ekklesia be understood in its figurative sense as it is in its literal

(Continued on Page Six)

LIFE ★ DEATH ★ HOPE

By R. ARTHUR WAUGH
Midland, Texas

"God is in every tomorrow
Life with its changes may come.
He is behind and before me,
While in the distance shines home.
Home—where no thoughts of
tomorrow

Ever can shadow my brow,
Home in the presence of Jesus,
Through all eternity, NOW!"

God tells us that "Man that is
born of woman is of few days and
full of trouble." He says, too, that
"He cometh forth like a flower and
is cut down; he fleeth also as a
shadow, and continueth not . . .
Seeing his days are determined,
the number of his months are with
thee, thou hast appointed his
bounds that he cannot pass."

Yet, even in the presence of
death there can be rejoicing. For
when a child of God quits breath-
ing on earth, he begins shouting
in Heaven. God makes this truth
clear in His Holy Word. We read,
"For me to live is Christ, and
to die is gain" and "To be absent
from the body is to be present
with the Lord."

LIFE IS FLEETING

One thing is very much in evi-
dence at the moment of death!

Death of a loved one, friend,
or fellowman makes us to know
that none of us can stay long in
this old world. Whether we leave
in the blush of youth, or as an
aged one with a snow-capped
crown, or whether we leave some-
where in between, life is fleeting.
As God explains, our lives are
"as flowers that fade, our days are
as tales that are told . . ."

Most of us today would suppose
that we are healthy enough to
make another few years, but the
state of our health, seemingly,
does not really determine the
length of our days. God asks
"What is your life?" Then, He
answers the question with the
words, "It is even as a vapor
which appears for a moment, and
then vanishes away." Clearly,
until we are ready to die, we
really are not ready to live.

The time of one's passing may
not seem just right to some.
Still, we must never forget that
God has never made a mistake.

In the oldest book in the Bible,
Job, we have seen that the bounds
of our lives are set, and that God
numbers our months and deter-
mines our days. Each of us
can know that our "appointment"
will be kept. It matters not who
we are! It matters not whom we
know! It does not matter whether
we are sickly or in "perfect
health." We shall keep our ap-
pointments, and all others will be
able to see that life is fleeting;
like "a vapor which appears for a
moment, and then is gone."

Perhaps it would be good for
us to think often of that poetic
truth:

"Should you go first, and I
remain,
One thing I'd have to do;
Walk slowly down the path of
death,
For soon I'll follow you."

DEATH IS UNIVERSAL

Wherever our eyes turn today,
we see the evidence of death.
All of our accomplishments and
failures are filled with the evi-
dences of death. Adam sinned,
and death has passed upon all
flesh. Throughout nature, whether
in the universe beyond, the air
about us, or on or in the earth
beneath us, death is there.

Regardless of where we live
or how, death is ever before us.
Whether we are good or bad, great
or small, wealthy or poor, influen-
tial or a nobody, death cannot be
escaped. Whether we work hard
or not at all; whether we are wise
or foolish, married or single, death
is ahead!

HOPE CAN BE ETERNAL

Nevertheless, in the presence of
fleeting life, and in the conscious-
ness of the universality of death,
we can have hope eternal. In
the midst of all the grief and
tears, as well as the uncertainty,
we can know there is much, much
more than fleeting life and uni-
versal death.

There can be hope eternal in
our hearts and minds today!

While we live, there is eternal
hope for in Christ Jesus the dark-
nesses of tomorrow can be forever
dispelled. This hope is expressed
well by the Apostle Paul, "Wheth-
er we live, we live unto the Lord;
whether we die, we die unto the
Lord; whether we live or die, we
are the Lord's." This glorious
truth is made all the more mean-
ingful with God's Word in the
heart and mind of King David,



R. ARTHUR WAUGH

"Precious in the sight of the Lord
is the death of His saints."

Very simply, dear friends, God
has a purpose in death. The gate
of death is really the door to
glory for all who have come to
know the Lord Jesus Christ in
saving faith. In Him, we can
leave the trials of earth to be
crowned in Heaven.

This can be our experience!
Though life may be fleeting,
and though death may be univer-
sal, we can have this eternal
hope in our hearts and minds.
Even in the presence of death
and tear-stained faces, Jesus said,
"He that liveth and believeth in
me shall never die." Again, we
hear our Lord declare, "He that
believeth on the Son has ever-
lasting life."

This is no dream of a deluded
mind!

We have the facts. Jesus died.
Jesus was buried. Jesus arose
from the grave. If we are wise,
we will believe that Jesus died for
our sins, and that He arose from
the dead. When we do, death will
no longer be the end of the road
for us. We shall have believed
"the Gospel of Christ which is
the power of God unto salvation
to everyone who believes." We
shall have experienced an eternal
beginning with the Lord even in
time.

Hell will have been put behind
us forever, and Heaven will be
our assured destiny. We shall
have partaken in time in that
glorious experience of salvation
which our God has seen for us
even from everlasting.

Still, in the presence of death,
we may weep. But because of
God's Grace, eternal, we shall
be able to sing with our lips:

"Beyond the sunset, O glad
reunion . . .
Beyond the sunset forever more!"

Hard For Post-Tribber

(Continued from page five)
way with the nation of Israel. God
is now working with and through
His churches. It is now the church
age. But, when Jesus comes for
His saints at the pre-trib rapture,
true churches will cease upon the
earth. God will take up the na-
tion Israel, and begin again to
deal with them in a special way.
Now, let me say boldly, plainly,
and emphatically, no one can prop-
erly and clearly understand the

tribulation or the millennium un-
less they understand Israel's spe-
cial place in both of them. Please
notice that true churches are
never — anywhere in the Bible
— mentioned in connection with
the tribulation. Search and see.

The post-tribber could end this
controversy with victory for his
side if he could produce one verse
of the Bible anywhere which shows
us a true church in the tribulation.
But he cannot do it. In the tribu-
lation, we do not have God work-
ing in and through His churches.
We have two witnesses (probably
Moses and certainly Elijah). We
have 144,000 Jews. We have the
woman who bore the man-child —
and that is the nation of Israel.
We have the temple, and the altar,
and the temple-court. Brethren,
it is so clear, that in the tribu-
lation God is again dealing with
Israel in a special way.

Israel is to have a special place
in the millennium. She is to be
the head and not the tail. She is
to be the chief nation and the Lord
will sit on His throne in Jerusalem
and rule over all the earth there-
from. Oh, what a day it will be
for Israel. The time when God's
promises to Abraham, to David,
and to the nation of Israel will
be fulfilled. Now, the a-millen-
nialists must spiritualize scores
of portions of Scripture to get rid
of this glorious millennium. The
a-millennialist will apply some of
these to the church, some to the
intermediate state, some to the
eternal state, and he will confess
that he just has to spiritualize
some of them. In other words, the
a-millennialist must adopt some
method of getting around the clear
and plain teachings of a large —
a very large — portion of the Word
of God in order to hold his
a-millennial heresy. And I do
not hesitate to call a-millennialism
a heresy.

Now, please note that the a-mil-
lennialist must find some way of
getting rid of the promises made
by God to Israel relative to a
glorious future. So, the post-trib-
ber must find some way of getting
rid of the teachings of the Bible
relative to Israel in the Tribula-
tion. The post-tribber holds that
God will work in the world in and
through His churches right on
through the tribulation. He holds
that there is no special place for
or reference to Israel in the tribu-
lation. Now note this: The
a-millennialist must get rid of
Israel relative to the millennium
and the post-tribber must get rid
of Israel relative to the tribula-
tion. Now it is just this that pre-
pares the way and leads the way
for the post-tribber to go on to
a-millennialism. The post-tribber
adopts a method of interpretation
relative to Israel and the tribula-
tion which spiritualizes Scripture
on the subject. By doing this, he
gets rid of the teaching of Israel's
special place in the tribulation.
The a-millennialist adopts a meth-
od of interpretation relative to
Israel and the millennium which
gets rid of Israel's glorious future
and gets rid of the millennium
also. He spiritualizes the Scrip-
tures on this subject.

The post-tribber adopts a meth-
od of interpretation which he ap-
plies to the teaching of the tribu-
lation. This is the same method
of interpretation which the a-mil-
lennialist adopts and applies to
the millennium. So, when the post-
tribber takes this method of inter-
pretation and gets rid of Israel's
special place in the tribulation —
and gets the true churches in the
tribulation — and gets rid of the
pre-trib rapture — it is but another
step, using the same method of
interpretation — it is but another
step to a-millennialism. I verily
believe that this is the reason why
and the way post-tribbers — so
easily and in such numbers —
become a-millennialists.

And then, what has he lost? He
has lost the glorious, warm,
blessed, precious truth that our
Lord may come at any time and
take us to be with Him. The
precious truth that we will not
go through the tribulation. What

A Review of Baptist Ecclesiology

(Continued From Page Five)

sense. When used in a figurative way, ekklesia must be under-
stood of a local and visible assembly. The universal, invisible
concept is a diverse and opposite meaning of ekklesia.

15) I have proven that the Greek world in history knew
nothing of a universal, invisible ekklesia. I then showed that the
authorities relied upon by Brother T. never DEFINED EK-
KLESIA IN ANY WAY BUT THAT OF THE LOCAL AND
VISIBLE CONCEPT!

16) I showed that the sacred meaning was a fiction and in-
vented by the Roman Catholics and Protestants to justify their
open defiance and alteration of the Word of God. It has been
discredited by the recent Greek discoveries.

17) I have demonstrated that the first manuals and works
among Baptists were innocent of the universal, invisible church
as well as the first confessions of faith.

18) I then showed that the word church in the N.T. can
be used either in the generic or the actual sense. When used
in the generic sense it becomes a figurative concept. The generic
usage of the Greek article will establish this fact.

19) I then showed that each local church was a BODY
OF CHRIST, THE BODY OF CHRIST in that local place. And
that what is said about believers is also said about their church
organization and church body.

20) I then showed why we cannot receive the results of
the universal, invisible church. If there was such a thing, its
results would cause us to go against the plain teachings of the
Word of God. Hence, the idea is slain because of the very fruit
which it has borne. Concerning those who walk not according
to N.T. order, doctrine, and polity, HAVE NOTHING TO DO
WITH THEM; MARK THEM, AVOID THEM, IS THE ETER-
NAL ATTITUDE OF THE WORD OF GOD! Landmark type of
Baptists are the only type of Baptists who obey the Biblical
teachings concerning separation.

(Continued Next Week)

else has he lost? He has lost the
truth of the glorious, wonderful,
time of peace, prosperity, and
holiness all over the earth when
Jesus shall reign for a thousand
years.

But, praise God! Let me quick-
ly add that these things are not
lost. In spite of the post-tribber,
the pre-trib rapture will still take
place at the appointed time and
all the saved — post-tribbers as
well as pre-tribbers — will be
raptured into the presence of the
Lord and be delivered from the
hour of trial that is to come on
the earth. And in spite of the
a-millennialist, the glorious thou-
sand year reign of Christ will come
when the knowledge and glory of
the Lord will cover the earth as
the waters cover the sea. And
the a-millennialist as well as the
pre-millennialist will share in the
glory of that time and reign with
Christ a thousand years.

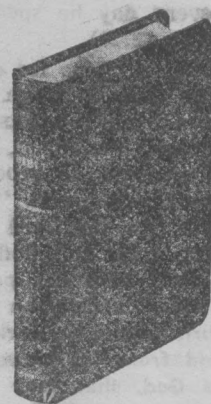
Well, the dear friend who told
me that if he ever saw that post-
trib teaching leading to a-millennal-
ism, he would give it up, did not
give it up and is now an a-millen-
nialist. Let me speak again to
post-tribbers, you are on a road

that leads to a-millennialism. I
hope you stop where you are and
do not go the rest of the way
down the road. But better than
that, why don't you look down that
road, see where it leads, see that
it is the wrong road, and turn
back to the rich, precious, and
wonderful pre-trib position you
once held. How we pre-tribbers
would rejoice at that! We would
welcome you back to the truth
on this subject with open arms
and rejoice with you therein.

Please understand that I have
not and do not make post- or pre-
trib teaching a matter of fellow-
ship. I do continue fellowship
with you. But it is a sad thing
to see so many who once rejoiced
in the hope of the imminence of
the Lord's return who have turned
from that and many of them now
gone on into a-millennialism.
Well, dear brothers and sisters,
your post-trib or a-millennialism
will not keep you from sharing in
the pre-trib rapture, in the millen-
nium, or in Heaven. And it will
not keep me from loving you and
having fellowship with you as long
as you desire such. God bless you
all!

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the beginning and the end, the
first and the last."
Rev. 22:13
1st Tim. 6:16

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

Thirty-five million Americans donate hundreds of thousands of dollars a year to the World Council of Churches — unaware that the WCC sponsors Communist-backed revolution and warfare, according to the **National Enquirer** (6-29-76). The article reveals that since 1970 the WCC has poured nearly \$100 million into black guerrilla movements dedicated to waging civil war in Angola and other African nations. The man who has directed the WCC to support Communist-leftist guerrilla activities is KGB General Boris Nikodim, a WCC president.

Eldridge Durbrow, director of the American Security Council, and formerly a leading U.S. diplomat in Moscow as well as the former ambassador to Vietnam, told the **Enquirer**: "Nikodim is no more a churchman than the devil is — but he wears the robes of one."

"The World Council of Churches, through it a considerable number of American churchgoers, are being led by the nose into areas that they don't understand. They don't realize that some of their money goes to support bloody revolution, particularly in Africa."

"Americans who support the WCC think they're contributing to world peace — sadly, they don't realize they are contributing to the Communist cause," said Durbrow.

America is losing out in southern Africa under the liberal foreign policy of Secretary of State Henry Kissinger. His recent trip to Africa gave the Communists the go-ahead to intervene in Rhodesia and South Africa. This was done after the tragic fall of Angola to the Communists.

The American people are not aware of the serious consequence of the fall of Rhodesia and South Africa to the Communists. Most people have failed to realize the great strategic importance these countries have to the entire world. Americans have heard detente so long they seem to forget that Cuban troops are in Angola and Mozambique as agents of Moscow to prevent a Communist revolution all over Africa.

The Cape route around South Africa is the busiest sea route in the world with 66 ocean vessels circling around it every day and 10,000 annually. Most of the oil from the Mideast comes in ships which take this route — super-tankers are too large for the Suez Canal. According to the United States Strategic Institute, by 1980 about 60 per cent of American oil imports will have to travel around South Africa.

Sixty-seven per cent of the world's chromium is found in Rhodesia. Thirty per cent is in the Soviet Union. If the Communists take Rhodesia, they will control 97 per cent of the world's chromium reserves.

Chromium is an important mineral for the West. There is no known substitute for the substance in the production of stainless steel. Stainless steel is the primary metal used to make jet airplanes, rockets, missiles, nuclear power plants, and oil refineries, as well as surgical equipment.

Unless there is a reversal of the current trend, the day will come when all Christian missionary activities will terminate in Africa — one of the most needy fields on earth today!

Is America going to turn against Israel? The new American Ambassador to the United States, Scranton, was sent to give a pro-Arab speech and to criticize vitally important points in Israel's politics.

It will be fearful to watch what will happen to America if she as a nation continues to condemn and criticize God's chosen nation. The consequence will be fatal. Such action will put this country under the curse of God (Gen. 12:3).

Other reports indicate Europe is rejecting Israel. Recently Israel's Head of State, Yitzhak, arrived in West Germany on an official government visit but only little attention was focused on him. All requests made by Prime Minister Rabin for Israel were denied.

At the same time Mr. Yitzhak was in West Germany, President Sadat of Egypt and his wife arrived. Sadat, a self-declared friend of Hitler, received an abundance of praise and was titled "the greatest man in the Orient in our time." Besides the large financial aid, he received an additional three million marks (1,400,000 dollars) above the requested amount.

Germany as a nation is no friend to the nation of Israel. Our readers would do well to remember Auschwitz and Birkenau, where three decades ago four million people died from 28 nationalities, mostly Jews, in the most gruesome of Nazi Germany's chain of death factories. These towns were chosen as the site for the "final solution" to Europe's "Jewish problem."

TUSCALOOSA, Ala. (EP)—Congregations of the Presbyterian Church in the U.S. (PCUS) can't leave the denomination simply by voting to do so.

The denomination's General As-

sembly so ruled in upholding a preliminary judgment of its Permanent Judicial Commission in cases involving congregational defections to the Presbyterian Church in America (PCA) in 1973 and 1974.

In one case, the assembly voided the procedure by which the East Alabama Presbytery allowed about half its congregations and ministers to transfer to the PCA.

The presbytery created an administrative commission and instructed it to dismiss any congregations that followed prescribed procedures, including at least a three-fourths majority of a congregational vote in favor of leaving the PCUS.

WASHINGTON, D.C. (EP)—An anti-abortion group here has compared Democratic presidential aspirant Jimmy Carter, in his position on abortion, to Pontius Pilate and his hand-washing action during Jesus' trial.

Alleging that Mr. Carter was "responsible for the inclusion in the Democratic Party platform of a plank in effect supporting the U.S. Supreme Court's abortion-on-demand decision," the Christian Action Council said it "deplored Governor Carter's apparent abandonment of the spiritual principles that helped him nail down the Democratic nomination."

Harold O. J. Brown, chairman of the Protestant agency and professor of theology at Trinity Evangelical Divinity School, said, "For someone to say that he is morally opposed to abortion and then that he is against doing anything to stop the present flood of abortions is rather like Pontius Pilate's action in washing his hands at the trial of Jesus."

"Pilate didn't fool many people then," the Congregational clergyman said, "and this sort of thing will not fool many today."

DUBLIN (EP)—A survey carried out among Irish men and women reveals that 97 per cent believe in God and less than one-half per cent fully reject such a belief.

The survey was carried out by the Research and Development Unit, an agency of the Roman Catholic Conference, and it forms Part Two of a major survey into religious attitudes in Ireland.

NEW YORK (EP)—A biological supply firm will no longer offer human embryos embedded in plastic through its catalogue distributed to teachers in the wake of protests raised by "right to life" advocates, it was announced here.

"Human fetal material embedded in plastic will not appear in the next catalogue" due to be published later this year, a spokesman for Macmillan, Inc., parent organization of the Macmillan Science Co., told Religious News Service of New York.

An article in a Soviet journal warns that the Jews are planning to take over the world in the year 2000, according to the January 1976 issue of *Israel Digest*.

The article may have been only one Russian's opinion but it would account for a number of things. Among them Russia's determined efforts to keep the Arabs aggressive toward Israel, Russia's refusal to let Jews emigrate from Russia and Russia's fear of a strong Israel.

The alleged article may have been inspired by the long-discredited "Protocols of the Elders of Zion."

Dr. Sydney Hatch, Greek scholar of Connecticut who first reported the article says, "The Jewish people may indeed take over the world by the year 2000! But it will be under the leadership of our Lord Jesus Christ, Israel's Messiah."

NORFOLK, Va. (EP)—President Ford told the annual meeting of the Southern Baptist Convention here that "public officials have a special responsibility to set a good example for others to follow,

in both their private and public conduct."

In an address that emphasized the theme of morality in public life, Mr. Ford declared that "the American people, particularly our young people, cannot be expected to take pride — or even to participate — in a system of government that is defiled and dishonored, whether in the White House or in the halls of Congress."

The President affirmed that "personal integrity is not too much to ask of public servants. In fact, we should accept nothing else."

Mr. Ford warned that the nation "cannot stand very long on the shifting sands of situation ethics. History proves that power and prestige are slippery peaks from which the mighty have often fallen into disgrace."

WASHINGTON, D.C. (EP)—A member of Congress who is Jewish has chided the Christian world for "sitting silent" as fellow Christians are "slaughtered" in Lebanon.

Rep. Edward I. Koch (D-N.Y.) in a speech before the House, said he continues to be "distressed by events in Lebanon. The Christian residents of Quobayat and Andakit are reported to be in fear of a massacre, and the Christian community throughout Lebanon feels that such a fate might befall the entire community."

Acknowledging that some Moslem-Lebanese have died and are dying in the bloody civil war, the congressman said the "difference is that the PLO (Palestine Liberation Organization) and their allies appear to have made a decision to end the delicate balance which has heretofore existed among the various religious groups in Lebanon, and are now at the very least bent on destroying the political influence of that community and at the very worst, the community itself."

"What is distressing," Mr. Koch added, "is that none of the nations around the world with Christian leaders and Christian population have spoken up in defense of this defenseless Christian community."

Queen Elizabeth II of England has sent a Bicentennial Bell to the United States. Unlike the old Liberty Bell, it does not contain the words of Leviticus 25:10. Since it is to be known as the new "Liberty Bell," petitions are being circulated to request that the Queen restore the Bible verse.

The *Jerusalem Post* reports that 16 Jewish songs have been recorded in Russia secretly and released by CBS. Profits from the album's sale go to a scholarship fund for Soviet Jews at the Hebrew University.

It is interesting to note that

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one song says, "May redemption come . . . The Messiah is coming soon."

Jamaica is living inside a time bomb. About 30 per cent of the people there have no means of earning a living. Prime Minister Michael Manley has shifted Jamaica's alignment from the West to the Third World. His People's National Party is expected to give Cuba's Fidel Castro a "hero's welcome" when he visits the island later this year.

The departure from the island of professionals and business leaders grows daily. This vacuum in leadership is serving the cause of chaos and offers great fertility for Communism. May it please the Lord to prevent unrestrained bloodshed that the Christian witness may continue there.

INDIANAPOLIS (EP)—Gov. Otis Bowen has announced that Indiana's Old Order Amish will not have to comply with a law requiring photographs on drivers' licenses.

Bishop Eli A. Miller of Elkhart had asked that the Amish be exempted from the law, which goes into effect next January, because they consider photographs to be "graven images."

According to a public opinion poll conducted by the Pori Institute, 70 per cent of the Jewish population in Israel attends synagogue at least on a number of occasions each year.

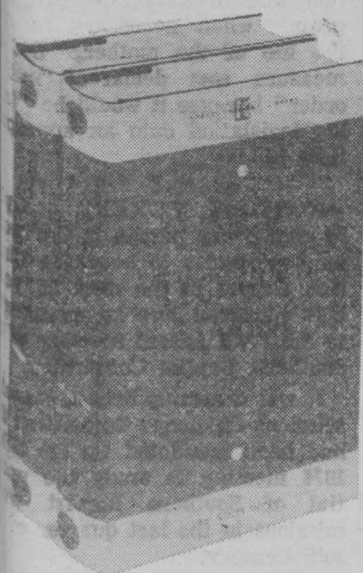
In the United States a murder is committed every 26 minutes, a rape occurs every 10 minutes, and a robbery every 71 seconds. Paul warned that in "the last days perilous times shall come" (II Tim. 3:1). In view of these figures, I would say that such are here!

On June 21, the Supreme Court ruled (5 to 4) that states may provide funds to church-affiliated colleges and universities if the funds are used only for non-sectarian purposes.

On June 25, the Court ruled (7 to 2) that states may not

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God does not comfort His people to make them comfortable, but to make them comforters.

Money Madness Mess

(Continued from page one)

- * \$121,000 to try and find out why so many people say "ain't."
- * \$203,000 for the city of Los Angeles to extend traveler's aid to people who are lost on freeways.
- * \$19,800 to try and find out why children fall off tricycles.
- * \$35,000 for rounding up wild boars in Pakistan.
- * \$70,000 for a study of comic books.
- * \$70,000 went to the study of the smell of perspiration given off by Australian aborigines.
- * \$68,000 went to the Queen of England for not growing cotton on her plantation in Mississippi.
- * \$159,000 to teach mothers how to play with their babies.

The Department of Health, Education and Welfare budget for fiscal 1976 was \$118.4 billion. University of Southern California Professor John Hospers has noted that figure "is more than all spending for military defense, more than all the profits after taxes of all corporations in America, more than all the savings of all the people in the United States."

Such spending can lead only to perpetual inflation. Inflation is the

increase of money supply, not rising prices and wages. Rising prices and wages are the result of inflation.

As the federal government enacts more costly and unnecessary programs, it spends more than it receives, and borrowing becomes necessary. The borrowing is accomplished when the government offers bonds, which are purchased mainly by private banks. The amount that the banks pay for these bonds is used to satisfy the government's indebtedness. The private banks then sell the bonds back to the Federal Reserve Bank. In order to pay for the bonds, the Federal Reserve issues new money, thus increasing the money supply and decreasing the value of all money previously issued. The devaluation of the dollar occurs whether it is done by Presidential decree or through printing more money. The results are still the same — higher prices.

If the government attacks wages and prices as politicians have done, they are attacking the results, not the cause. Inflation is caused by the government and can only be stopped by government. America and other countries must stop spending in excess of tax receipts and end all wasteful and unnecessary government

programs.

According to Bible prophecy, the world is headed for a time of unsurpassed inflation. James writes about the "rich men" who "weep and howl" because their "riches are corrupted" (Jas. 5:1-2). Ezekiel foretold: "They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord" (Ezek. 7:19). In the coming tribulation period a quart of wheat will cost a day's wages (Rev. 6:6).



Christ, True Shekinah

(Continued from page three)

Hallowing privilege! As, when the priest bowed before the Shekinah, his own face and form must have received somewhat of its radiance, so by prayer we are assimilated to God. What more elevating, then, than this fellowship? When do we experience more holy love and happy trust? To quote from a suggestive author: "It has been remarked by a physician that doctors who catch infectious diseases, are usually those who are afraid. It is not difficult to account for this. Fear unhinges the nervous system. It causes vital changes, during which vital force is lost. On the other hand, a man whose sense of duty is strong, or whose sympathy with pain is greater than his dread, or whose will is master of his nerves, retains his nervous energy, loses no force, and the disease finds no feeble point.

In the same way prayer acts. It does not, perhaps, directly take away a trial, or its pain, but it preserves the strength of the whole spiritual fibre, so that the trial does not pass into temptation to sin... A sorrow comes upon you; meet the dreadful hour with prayer, cast your care on God, claim Him as your Father, and the embittering, paralyzing effects of pain and sorrow pass away, a stream of sanctifying and softening thoughts pours into your soul, and that which might have caused your fall, works out 'the peaceable fruits of righteousness unto them that are exercised thereby'."

With one other thought we close. The Shekinah was close to the mercy-seat. Even so, grace dwells in the heart of Christ. He delights to pardon. His mission was salvation. Reader, are you saved? Are you? If not, draw near to the Redeemer now.

(Taken from THE BAPTIST, July 25, 1873.)



What's Happening

(Continued from page seven)

to 2) that private non-religious schools may not exclude blacks because of their race.

On July 2, the Supreme Court ruled (7 to 2) that the death penalty is not in itself constitutionally prohibited. It specifically upheld capital punishment laws in Florida, Georgia and Texas, which are not mandatory and do provide standards for the penalty's imposition.

The complex decision has imposed new restrictions on the use of capital punishment which invalidated the law in a number of states. The new ruling makes death mandatory for only an extremely narrow category of homicides.

TUSCALOOSA, Ala. (EP)—The General Assembly of the Presbyterian Church in the U. S. (PCUS) has approved a report allowing baptized children to receive Holy Communion before they make a formal profession of faith.

The action, taken after spirited debate, must be approved by at least a majority of the 60 PCUS presbyteries and another General Assembly before it can be official PCUS policy.

Several advisory youth delegates at the assembly argued against

the change. They said it could lead to children "playing church." They also argued that children learn by observation and instruction as well as participation, and that "first communion" for a young child could easily become a "social event or status symbol for parents."

SAN DIEGO (EP) — Troy D. Perry, head of the University Fellowship of Metropolitan Community churches (for homosexuals) is seeking membership in the National Council of Churches.

Perry's church for homosexuals is 35 per cent women and 15 per cent heterosexual, with 98 congregations serving 20,000 members in seven countries.

Metropolitan's stand on human sexuality is the only major difference between it and other Protestant groups, Perry told the Associated Press.

At the sixth anniversary of the San Diego congregation Perry said, "God is using you to do His will. It says in the Bible, God's people are peculiar and there is no one more peculiar than us."

WASHINGTON, D. C. (EP) — A Latvian Baptist pastor told a Congressional hearing that the United States "is in some way responsible for the fate of (imprisoned Soviet Baptist pastor) Georgi Vins and other believers" in the Soviet Union.

Janis Smits was one of two Soviet pastors who gave testimony before the House Subcommittee on International Organizations. The other, David D. Klassen, described "tactics and methods of persecution implemented against the Church of Christ" in the Soviet Union.

Explaining why he feels this country is partially to blame for Mr. Vins' imprisonment, Mr. Smits said that the "listening devices which made it possible to determine where Vins was" were manufactured in the U. S.

SEATTLE (EP) — A storm of protest has been generated by Christians in the Seattle area in response to a former Methodist minister's book, "Jesus Christ, The Magnificent Impostor."

"The Bible shows you what the evolution of ignorance and superstition led men to believe," Frank Abbott says of his controversial book.

He left the ministry in 1942, embittered by the lack of support from associates. Trying times came in the 1930's when he was a Methodist minister and received no answers from his ministerial colleagues to his questions concerning the Holy Spirit, the doctrine of the trinity, and other matters concerning death and resurrection.

"None of my fellow ministers would talk about these questions," Abbott told Post-Intelligencer Religion Editor Earl Hansen. "They would just pat my shoulder and tell me I was a nice guy."

After he left the ministry to work in the shipyards, he said none of his colleagues visited him to see what had happened or offered to talk or help him with his questions of faith.

He said he has reluctantly exposed his disillusionment with Christianity, not wishing to hurt anyone.

WASHINGTON, D. C. (EP) — In a major church-state action, the U. S. Supreme Court announced here that civil courts have no right to decide internal ecclesiastical disputes in hierarchical churches.

In a 7-2 decision the high court overturned an earlier ruling by the Illinois Supreme Court in the case of a bishop of the Serbian Eastern Orthodox Church who was defrocked in 1963. In the lengthy legal battle since then, Bishop Dionisije Milivojevic, former

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WHY BE A BAPTIST?

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head of the church's American Canadian diocese, had sought to have civil courts reinstate him.

Justice William J. Brennan, Jr., writing for the majority of the court, cited several earlier decisions dating to 1871 in which the tribunal has declined to intervene in internal church disputes.

The new decision announced here states that "where resolution of the (church) disputes cannot be made without extensive inquiry by civil courts into religious law and policy," such courts "shall not disturb the decisions of the highest ecclesiastical tribunal within a church of hierarchical polity."

WASHINGTON, D. C. (EP) — The U. S. Supreme Court has supported the right of cities to enact zoning ordinances regulating theaters which show erotic films.

The court, by a vote of 5-to-4, upheld a Detroit ordinance which barred "adult" theaters from being situated within 1,000 feet of anything under "regulated use" such as other sex-oriented theaters, adult book stores, bars and hotels.

Under the Detroit ordinance, adult theaters were also prohibited from being established within 500 feet of a residential area.

POMONA, Calif. (EP) — Six people were arrested in this Los Angeles suburb during a police raid on a church bingo operation that required patrons to buy a \$10.60 Bible in return for a limited number of game cards.

The church in a storefront location had been grossing \$16,000 a month, according to investigators looking into the activities of the Church of All Faiths.

WASHINGTON, D. C. (EP) — Language which would have prohibited any federal funds from being used for abortions or to promote or encourage abortions has been stricken by the Senate from a Labor-HEW appropriations bill passed earlier by the House of Representatives in a 207-167 vote.

The Senate approved by a 57-28 vote the "strike out" amendment offered by Sen. Bob Packwood (R-Ore.), following an unsuccessful attempt by Sen. Dewey F. Bartlett (R-Okla.) to table Sen. Packwood's amendment.

Sen. Bartlett immediately introduced an amendment that would provide that abortions could be funded under the Health, Education and Welfare Medicaid program "when necessary to save the life of the mother," but his measure was declared "out of order" because it would be "tackling legislation onto an appropriations bill."

NORFOLK, Va. (EP) — A plan to give every person in the world an opportunity to hear the Christian Gospel in the next 25 years was approved here by messengers to the 119th annual meeting of the Southern Baptist Convention.

It was drawn up by a 21-member Missions Challenge Committee that had been mandated by the SBC's 1974 meeting to study the potential of Southern Baptist world missions in the last quarter of the 20th Century.

Warren Hultgren of Tulsa, chairman of the committee, said the "summum bonum" of the report was the proposal that the Convention set the global challenge as its primary mission.

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