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MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

## The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"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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ASHLAND, KENTUCKY, AUGUST 14, 1976

WHOLE NUMBER 2083

### THE WOMAN'S HEAD COVERING

By JAMES E. HOBBS  
McDermott, Ohio

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

Samuel is talking to the king relative to some events that had taken place when he had disobeyed God. He used as an excuse for his disobedience that he was going to take the animals that he had saved for the purpose of sacrifice, and Samuel said to the king, "To obey is better than sacrifice, and to hearken than the fat of rams."

This truth has always been taught in the Word of God. No matter where we go in the Bible, we find that we are taught obedience. The Lord Jesus Christ taught the same thing: "If ye love me, keep my commandments" (John 14:15). And I John 5:3 is stronger in its statement: "For this is the love of God, that we keep his commandments: and his commandments are not grievous." Whether it be one verse in the Bible, or whether it be many verses, if God tells us of something we should do, then we who are the children of God are re-

sponsible to be obedient to God in that respect. That's why we teach in the Bible that we should attend church, that's why we teach from the Bible that we should study the Word of God, that we should pray, that we should witness, and so on.

This message is a result of sev-



JAMES HOBBS

eral questions that have come to me in the past couple of months. These questions consist of three main thoughts regarding why a woman should wear a head covering in the church. 1. Why is a woman supposed to wear a head

covering? 2. Should a woman wear a covering if she is not in subjection to her husband, or if she is at any particular time mad at him? 3. Should a covering be worn when praying at other times? By the grace of God we will study these questions. We will study the Word of God and discover what He says, and let me admonish you that we who love the Lord will keep His commandments even (Continued on page 4, column 4)

### THE BIBLE IS THE WORD OF GOD

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter.

Here paradise is restored, Heaven opened and Hell disclosed. Christ is its grand object, our good its design and the glory of God its end. Read it slowly, frequently and prayerfully. Let it fill the memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened in judgment and remembered forever. It involves the highest responsibility, will reward the highest labor and will condemn all who trifle with its sacred contents.

### TUNE IN TO THE INDEPENDENT BAPTIST HOUR EACH SUNDAY

WCM! Ashland, Ky.  
7:30 - 8:00 a.m.  
WFTO Fulton, Miss.  
1:00 - 1:30 p.m.

### THE FIRST RESURRECTION

By ALMOND BARRELLE

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:5, 6).

"Why," one may well ask, "is there a 'first resurrection' named?" The question suggests the answer — because there is a second; and if so, the long-received teaching of the simultaneous resurrection of the righteous and impenitent dead fails to be proven. The phrase "the first resurrection" appears nowhere else in the Scriptures. To build so important a doctrine upon this one passage, and that found in this mysterious book of symbols, may seem unwarranted; and yet, who would venture to set aside one word of God for all human philosophy? When we turn to other Scriptures we find much to support, perhaps less directly, what is here clearly stated.

With post-millennialists, who hold the year-day theory, there is no bridal city at least for 365,000 years; while the "first resurrection" brings to the New Jerusalem all the dead saints, patriarchs and prophets. This view is natural, for the population of the wondrous city is made up of glorified and ascended saints: "Christ the first fruits, afterward they that are Christ's at his coming." "All them that sleep in Jesus will God bring with him."

On this day our nation celebrates its 200th birthday. Throughout the United States national dignitaries and church bodies are joining in the Bicentennial Celebration. There is a Bible basis for a Christian joining their fellow Americans in honoring this historic birthday. It is not a sin to be patriotic. Moses, Nehemiah, Hadad, and the Israelites were all given to patriotism.

It is to be doubted that a more patriotic statement is found anywhere to surpass the one in Psalm

137:5-6. These Hebrews had just witnessed the destruction of their nation by the Babylonians. These Hebrew captives by the rivers of Babylon said: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Love for one's country is not incompatible with love for God and our brethren in Christ. The Bible

**NOTICE! NOTICE! NOTICE!**  
THOSE WHO PLAN TO ATTEND OUR LABOR DAY CONFERENCE MUST GIVE US THE COMPLETE NAMES OF ALL IN THEIR GROUP. THE CAMP CHARGES A REGISTRATION FEE OF \$2.00 FOR EACH PERSON WHO COMES ON THE GROUNDS FOR A CONFERENCE. OUR CHURCH IS PAYING THIS FOR EVERYONE WHO ATTENDS. THIS FEE MUST BE PAID EVEN IF YOU STAY IN A MOTEL AND EAT OUTSIDE THE CAMP. WE CANNOT PAY THIS FEE FOR YOU UNLESS WE HAVE YOUR NAME AND KNOW THAT YOU ARE GOING TO ATTEND. THIS ISN'T OUR RULE, BUT IT IS KENTUCKY STATE LAW AND THE CAMP MUST ABIDE BY THIS RULE. YOU WILL NOT BE PERMITTED ON THE GROUNDS UNLESS WE HAVE PAID THIS \$2.00 FEE IN YOUR BEHALF.

### Halliman Gives Position On Several Doctrinal Points

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear Friends:

We wish to greet each of you once again from Kentucky. It has been a wonderful four months for us in that we as a family have gotten to spend the most of this time together. The time is drawing near, however, when we will soon



FRED T. HALLIMAN

be going back to New Guinea. The final date has not been set as yet but we anticipate that it will be about mid-September. As soon as I have the exact details on this I will have another article in TBE and inform you accordingly.

The main purpose of this article is to share with you the portion of two letters that I have recently received and portions of my answers to these individuals. Both

of these letters have to do with our doctrinal beliefs and one with a brief history of the New Guinea Missions. The first letter comes from a writer in Alabama, a pastor of a church that supports our work.

In his letter to me this pastor stated, that there was some doubt about the doctrinal stand of one of the missionaries the church supports, and consequently, they were writing to all the missionaries for a doctrinal statement. He asked for a brief statement about what I believed about the doctrines of grace and the Lord's Church, which would include: origin, authority, perpetuity, ordinances, commission, etc.

Inasmuch as others are often concerned about what I believe, I feel that it will be enlightening to all our readers for me to give you a copy of my answers to this church and pastor.

Dear Pastor:

Inasmuch as this is to be a posted letter in your church, for all to read, I will be as brief (Continued on page 5, column 2)

### What Is Communism?

By FRED SCHWARZ  
Christian Anti-Communism Crusade

There are two ways in which this question can be answered: 1) We can learn from history by discovering what the communists have done and are doing; and, 2) We can investigate what the communists believe so that we can understand their past and present actions and predict what they are likely to do as unprecedented situations occur in the future.

#### HISTORY

The communists have been in power in various countries for more than 50 years. They have written an extensive record. Their rule is by dictatorship, and it has caused massive suffering and death. Alexander Solzhenitsyn estimates the number who have been killed as a result of the communist conquest of Russia at 66 million.

Communism imposes the dictatorship of the proletariat. This is the brutal lawless dictatorship (Continued on page 4, column 2)

### The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

ON JULY 4, 1976

137:5-6. These Hebrews had just witnessed the destruction of their nation by the Babylonians. These Hebrew captives by the rivers of Babylon said: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Love for one's country is not incompatible with love for God and our brethren in Christ. The Bible

enjoins patriotism. David told the men of Israel: "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in his sight" (1 Chron. 19:13). Next to love for God and love for our family should be love for our country. GOD HAS BLESSED AMERICA

It is evident to all that an unseen hand has guided this nation from its inception to its summit. God's (Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL --- Editor

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## BRIEF NOTES

The Pilgrims' Hope Baptist  
Church of Memphis, Tenn., and  
Pastor Charles Souder will have  
their second Annual Anniversary  
Conference Oct. 1-3. The theme  
of the conference is "Essential  
Practices and Positions of our  
Lord's Assemblies Regarding Bible  
Issues in These Days of 1976,  
A.D., Just Prior to His Coming."  
The church is located at 3084  
Woodrow Road, one block north of  
Overton Crossing in Frayer. For  
more information about the meet-  
ing call Pastor Souder at 357-9846.

### On July 4, 1976

(Continued from page one)

providential dealings are written  
across the pages of American His-  
tory. No nation on earth has ever  
demonstrated the sovereignty of  
God in national affairs any more  
than this Christian nation. What  
God promised Abraham has been  
realized already in the history of  
this country: "And I will make  
thee a great nation" (Gen. 12:2).

When you consider the fertility  
of our soil and the temperate cli-  
mate with which we have been  
favored by Heaven, without a  
doubt, we have been blessed above  
all other nations. We have greater  
and more varied natural resources  
than any other country in the  
world. Our forests are vast and  
filled with native wildlife. There  
is sufficient water for electric  
power, irrigation, and other uses.

We are one of the chief agricul-  
tural countries on earth. We pro-  
duce enough food, industrial crops,  
and livestock products to supply  
ourselves and to ship in large  
quantities to other countries. We  
have the best means of travel, the  
best schools, the best communica-  
tions, and the best social condi-  
tions in all the world. Our standard  
of living and stable economy is  
coveted by all nations. Our free-  
dom is desired by many nations,  
yet possessed by none. We must  
honestly confess that God "hath

not dealt so with any nation" (Psa.  
147:20). The lines have fallen upon  
us in pleasant places and we have  
a goodly heritage.

To God be the glory for our  
greatness, for our blessings have  
come down from the Father of  
lights. "Not unto us, O Lord, not  
unto us, but unto thy name give  
glory, for thy mercy, and for thy  
truth's sake" (Psa. 115:1).

### OUR CHRISTIAN HERITAGE

Why has America been so bless-  
ed of God? Why has an enemy  
bomb never fallen on our soil?  
Why have we been called the Land  
of the Free and the Home of the  
Brave? I believe the answer is  
found in Psalm 33:12: "Blessed  
is the nation whose God is the  
Lord; and the people whom he  
hath chosen for his own inheri-  
tance."

The founding fathers were open  
in their profession of the Christian  
religion. Our earliest American  
history is intertwined with a fer-  
vent religious faith. Faith in God  
and the Bible is interwoven into  
the warp and woof of our nation's  
history.

On November 2, 1620, a small  
ship, the Mayflower, anchored off  
the coast of North America near  
what is now Provincetown, Massa-  
chusetts. Before anybody went  
ashore, the Pilgrim leaders per-  
suaded nearly all those present to  
sign an agreement since known  
as the Mayflower Compact. It was  
the first plan of self-government  
ever put in force in America. It  
begins with the words: "In the  
name of God . . ." It makes other  
references to God and His grace.

When the Pilgrims waded ashore  
in 1620, according to their first  
governor, William Bradford, "they  
fell upon their knees and blessed  
the God of Heaven who had  
brought them from the perils and  
miseries."

In 1630, John Winthrop, gover-  
nor of the Massachusetts Bay Col-  
ony, wrote: "We shall find that  
the God of Israel is among us . . .  
The eyes of all people are upon  
us." No greater prophetic words  
about this nation were ever spok-  
en.

Before the Liberty Bell was hung  
in Independence Hall, in Philadel-  
phia, in the year 1752, there was  
inscribed on it the words of Le-  
viticus 25:10: "Proclaim liberty  
throughout the land unto all the  
inhabitants thereof." It is regret-  
table that the new Bell from Brit-  
ain, which was seen for the first  
time in Philadelphia, June 15, 1976,  
was discovered to be without the  
Bible text in Leviticus. This omis-  
sion from the Bell sent by Queen  
Elizabeth is an insult to our Bi-  
centennial Celebration.

America's Great Seal (as can  
be seen on the dollar bill illustrates  
the eye of God above the Egyp-  
tian pyramid with the words An-  
nuit Coeptis ("He (God) has fav-  
ored our undertaking"). The early  
Americans believed God's eye was  
upon their undertakings. Most  
Americans still feel the same way.

The Pledge of Allegiance to our  
flag contains the words: "... one  
nation under God . . ." Every coin  
and every bill minted in this land  
of ours carries the words: "In God  
We Trust." Every session of both  
the Senate and the House of the  
United States Congress is opened  
by prayer to God. Those who take  
the witness stand in our courts  
still say in many places: "... so  
help me God."

Adults and children throughout  
our beloved country still enjoy  
singing: "Our fathers' God! to  
Thee . . . Author of liberty . . . To  
Thee we sing . . . Long may our  
land be bright . . . With freedom's  
holy light . . . Protect us by Thy  
might . . . Great God, our King!"  
Our son, "America" was written  
by Samuel F. Smith (1808-1895),  
a Baptist minister in Boston, Mas-  
sachusetts.

God has blessed America over  
the years because God has been  
in her thoughts. She has in the  
main as a nation lived by Bible  
morality and revered the Divine  
Being. Our civil and public docu-  
ments are based upon the Holy  
Scriptures.

## THE DECLARATION OF INDEPENDENCE

Two hundred years ago today,  
our fathers brought to this conti-  
nent, a new nation, conceived in  
liberty, and dedicated to the pro-  
position that all men are created  
free and equal under God. On  
July 4, 1776, the Thirteen Colonies  
declared their independence from  
Great Britain.

Part of the Declaration of Inde-  
pendence reads: "When in the  
course of human events, it be-  
comes necessary for one people to  
dissolve the political bonds which  
have connected them with another,  
and to assume among the powers  
of the earth, the separate and  
equal station to which the Laws  
of Nature and of Nature's God en-  
title them . . ." All fifty-six mem-  
bers of that Congress apparently  
believed that God entitled them to  
their separate but equal status  
with Great Britain.

The Declaration continued: "We  
hold these truths to be self-evident,  
that all men are created equal,  
that they are endowed by their  
Creator with certain inalienable  
rights . . ." The founding fathers  
at least formally believed all men  
were created by God.

Have you ever wondered about  
what happened to those men who  
signed the Declaration of Inde-  
pendence? What price did they  
pay for signing this great docu-  
ment? History gives the answer.

Carter Braxton of Virginia, a  
wealthy planter and trader, saw  
his ships swept from the seas by

### NOW READY!

## ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial  
among Baptists today as the rapture  
question. In my book I have examined  
the rise of the post-trib doctrine. The  
Margaret MacDonald theory is ex-  
ploded. Then I have given one hundred  
reasons why I believe in the pre-trib  
rapture. Those interested in the pro-  
phetic 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 life."

## CALVARY BAPTIST CHURCH BOOK STORE

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the British Navy. He sold his home  
and properties to pay his debts,  
and died in rags.

Thomas McKean was so hound-  
ed by the British that he was forced  
to move his family almost con-  
stantly. He served in the Congress  
without pay, and his family was  
kept in hiding. His possessions  
were taken from him, and poverty  
was his reward.

Vandals or soldiers or both, loot-  
ed the properties of Ellery, Cly-  
mer, Hall, Walton, Gwinnett, Hey-  
ward, Rutledge, and Middleton.

At the battle of Yorktown, Thom-  
as Nelson, Jr. noted that the Brit-  
ish General Cornwallis had taken  
over the Nelson home for his  
headquarters. The owner quietly  
urged General Washington to open  
fire, which was done. The home  
was destroyed, and Nelson died  
bankrupt.

Francis Lewis had his home and  
properties destroyed. The enemy  
jailed his wife, and she died with-  
in a few months.

John Hart of Hopewell, New Jer-  
sey, was a Baptist and a signer of  
the Declaration of Independence.  
He represented New Jersey in the  
First Continental Congress. He lost  
everything by putting his name on  
that document. English troops  
hunted him and he fled for his life.  
One night he slept in a doghouse.  
At another time he was forced to  
leave the bedside of his dying wife.  
His stock was driven away, his  
crops consumed by the enemy,  
and his grist mill was laid waste.  
For more than a year he lived in  
forests and caves, returning home  
to find his wife dead and his chil-

## THAT BLESSED HOPE

FERRELL KENNEDY  
Normantown, West Virginia

Days of life are swiftly passing,  
Days of trial, joy and tears.  
Some remembered, some forgotten,  
In the passing of the years.  
Each tomorrow comes and passes  
As a fleeting, wind-blown haze,  
So that most of my tomorrows  
Have become my yesterdays.

But the future holds no terrors,  
For hope has conquered all my fears,  
And that hope grows brighter, clearer  
With the passing of the years.  
My Lord is surely coming,  
Coming soon, without delay,  
And then all of my tomorrows  
Will become one bright today.

dren gone. Sometime later he died  
from exhaustion and a broken  
heart.

Such were the stories and sac-  
rifices of the American Revolu-  
tion. These were not wild-eyed  
rousing ruffians. They were soft-  
spoken men of means and educa-  
tion. They had security, but they  
valued liberty more. Standing tall,  
straight, and unwavering, they  
pledged: "For the support of this  
declaration, with a firm reliance  
on the protection of the Divine  
Providence, we mutually pledge  
to each other, our lives, our for-  
tunes, and our sacred honor." The  
world was not worthy of such men!

### OUR BAPTIST HERITAGE

Baptists did not hesitate to stand  
up for the Revolutionary War.  
They fought a double battle: One  
with their political enemies on the  
other side of the sea, and the  
other with their religious tyrants  
on this side. By the grace of God  
they became the victors over both!

The honor roll of the great Bat-  
tist fathers whom God raised up  
for the contest of perfect political  
and religious freedom is a splendid  
chapter in American Baptist His-  
tory. Some of these were Hezekiah  
Smith, John Davis, Isaac Buckus,  
Samuel Stillman, James Manning,  
John Leland, and many others.

Some Baptist preachers were  
noble soldiers in the Revolutionary  
War. There was the famous David  
Barrow and his musket. There was  
Colonel Mills, who commanded  
1,000 riflemen with great skill at  
the battle of Long Island, and who  
was a deacon in the First Baptist  
Church, Philadelphia. There was  
Captain McClanahan and his mili-  
tary company of Baptists. There  
was John Gano who was a friend  
of General Washington and who  
knew no fear in battle. There was  
the brave soldier, General Scriven,  
of Georgia, the grandson of Elder  
William Scriven.

Several Baptist ministers served  
as chaplains like David Jones, Wil-  
liam Vanhorn, Charles Thompson,  
and William Rogers, who was Bri-  
gade Chaplain in the Continental  
Army.

Colonel Jacob Houghton told the  
Baptist meeting house at Hopewell,  
New Jersey, about the murder at  
Lexington by royal troops when  
the services were over. He then

asked the crowd who would go  
with him to fight the red coats in  
Boston. Every man in the audience  
answered: "I." There was not a  
coward or traitor in the house of  
that Baptist church.

In a letter to the Baptists of  
Virginia after the Revolutionary  
War, General Washington wrote to  
them: "While I recollect with sat-  
isfaction that religious society of  
which you are members have been  
throughout America, uniformly  
and almost unanimously the firm  
friends of civil liberty, and the  
persevering promoters of our glo-  
rious revolution . . ."

Americans today owe an im-  
measurable debt to the founding  
fathers, but they equally owe a  
debt of gratitude to the Baptist  
denomination of Christians. Reli-  
gion is purely an individual con-  
cern in the United States. We have  
no state church; the church and  
the state are separate institutions.  
Everyone can worship God accord-  
ing to the dictates of his own con-  
science. He can render "unto Cae-  
sar the things which are Caesar's;  
and unto God the things that are  
God's" (Matt. 22:21).

Through the Virginia Baptist un-  
der Elder John Leland, there came  
into being the First Amendment  
to the Constitution. That article  
says: "Congress shall make no  
law respecting an establishment of  
religion or prohibiting the free ex-  
ercise thereof, or abridging the  
freedom of speech or of the press,  
or the right of the people peace-  
ably to assemble and to petition  
the Government for a redress of  
grievances." This is nothing but  
the age-old Baptist doctrine of soul  
liberty.

The United States of America is  
founded upon the principles pre-  
served by Baptists and their pre-  
decessors. Thomas Jefferson re-  
sided in Virginia within a few  
miles of a Baptist church. He often  
attended its services and saw its  
business transactions. The pastor  
one day asked Jefferson what he  
thought of the working of the de-  
mocratic form of government in the  
Baptist church. Jefferson replied:  
"It interests me much, I consider  
it the only form of true democracy  
now existing in the world, and  
have concluded it would be the  
(Continued on page 3, column 1)



## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By  
L. M. HALDEMAN

408 Pages

\$6.50

This is the best book we have ever read on the Taber-  
nacle. It exalts the substitutionary, sacrificial work of Christ  
as that to which the Tabernacle system pointed. On nearly  
every page, our attention is called to something which typifies  
the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky 41101



On July 4, 1976

(Continued from Page Two)  
best form for the government of these American colonies" (See **A History of All Religions of the World**, pp. 492-493).

American Baptists today need to use this great freedom of religion to preach Christ and Him crucified to the nations on earth. We need to visualize, mobilize, and evangelize! Let Calvary Baptist Church be a going church for a coming Lord. May God grant us the spiritual power to go forth as an army for Christ, doing God's biddings, till Jesus comes at the rapture for His own.

#### OUR PITIFUL PLIGHT

America is not the nation in 1976 that she was in 1776! While we are the wealthiest nation on earth, we have forgotten God who gives us power to get wealth (Deut. 8:17-19). We would do well to ask ourselves the question in the Book of Jeremiah: "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit" (Jer. 2:11).

The last few years have witnessed our departure from God and the Bible. We have banned prayer and Bible reading from our schools. We are murdering millions of unborn babies by abortion on demand. We are turning against Israel. Our crime rate is climbing with an alarming rapidity. Our divorce rate is soaring. "This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth" (Jer. 7:28).

What is wrong with America? Why is our economy faltering and failing? Why have we gotten behind in the arms race? Why are we losing our place of leadership among the nations of earth? Why are we going from defeat to defeat, while our Communist enemies are going from victory to victory? Why did we lose in Vietnam and Angola? Why are nations, formerly friendly toward us, suddenly becoming our enemies and critics?

America's leaders are not today the spiritual men that our founding fathers were in 1776. The American people have not changed so much in the last two hundred years as the character of our leaders. We now break our promises to other nations. We have experienced the Watergate scandal. Presently Washington is ridden with a sex scandal of the worst kind. Our President's wife approves of premarital sex and of abortion. Our President's son smokes marijuana. Some of our leaders are to common honor traitors and to honesty outlaws. Our Nation's Capitol is infested with too many legal rats and rascals who commit the most flagrant dis-

## IS "THAT" IN THE BIBLE?



Question:

WHO WAS APOLLYON?

Answer:

The angel of the abyss, who was the king of the locusts, Revelation 9:11 — "And they (the locusts) had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." The margin translates Apollyon as "A destroyer." Abaddon is usually translated "destruction" in Old Testament passages. Evidently destruction became personified into the angels of destruction, and locusts were so destructive that it was natural that the angel of destruction should be identified as the king of locusts.

honesties with impurity. The Bible says: "Righteousness exalts a nation: but sin is a reproach to any people" (Prov. 14:34).

Centuries ago Isaiah the prophet wrote: "For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isa. 9:16). America suffers from faltering and divided leadership, lack of purpose, and lack of will to act unitedly against on-rushing Communism which is the spirit of Antichrist. We have begun a policy of retreat in Southeast Asia and Africa that will lead to the downfall of this nation, if not checked and reversed. The detente policy of Secretary of State Henry Kissinger has reduced our foreign policy to shambles. Our Central Intelligence Agency is hindered and hampered in its activities by too much congressional intervention.

Radicals and leftists want to eliminate "In God We Trust" from our coins and "Pray For Peace" as a cancellation for stamps. They want to ban prayers in all legislative sessions and religious services in the White House. They want to revoke the tax exemption of churches and patriotic organizations. Highly trained Communist revolutionaries are burning our historic churches. Already this year they tried to blow up Plymouth Rock and caused \$75,000 damage to the Boston Tea Party Ship museum in Boston. The National Communist Students organization plans a demonstration against our American way of life in Philadelphia this very day. This student group of the Revolutionary Communist Party U.S.A. wants to start a revolution in 1976 to overthrow the government of this republic. That's the way it is July 4, 1976.

The only hope left for the American people is national repentance. God will destroy us if we persist in our spiritual declension, our moral degeneration, and our political degradation. All nations that forget God will be turned into Hell (Psa. 9:17). God punished Israel as a nation when she backslid. We are no better than Israel. By the mouth of Jeremiah God warned Israel: "Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds; they shall impoverish thy fenced cities, wherein thou trusteth, with the sword" (Jer. 5:15-18).

In the midst of the bloody Civil War, Abraham Lincoln said: "We have been the recipients of the

choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown.

"But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us." Is this not our condition today?

The words of II Chronicles 7:14 are still true today. God's promise to Israel is to America as much as it was to Israel: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The question is: Is America willing to do this as a people to preserve her freedom and friendship with God, her peace and prosperity?

God forbid that a nation that has gone from Plymouth Rock to the moon ever fall because of the impenitence of its people and pride of its leaders. Let Americans everywhere revive and recapture the spirit of '76. May our prayer ever be: "God bless our native land . . . Firm may she stand . . . Through storm and night . . . When the wild tempests rage . . . Ruler of wind and wave . . . Do Thou our country save . . . By Thy great might!"

Let all Americans pledge themselves again to the American Creed: "I believe in the United States of America as a Government of the people, by the people, for the people; Whose just powers are derived from the consent of the governed, a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it, to support its Constitution; to obey its laws, to respect its flag, and to defend it against all enemies."

#### SPIRITUAL LIBERTY

Many enjoy the greatest privilege in the world, living under the American flag. Yet, multitudes of Americans live in spiritual tyranny. Their days on earth are days of slavery and superstition. They are "sold under sin" (Rom. 7:14). Daily they are being brought "into captivity to the law of sin" (Rom. 7:23) and are being "taken captive by" Satan at his will (II Tim. 2:26).

Jesus Christ said: "Whosoever commiteth sin is the servant of sin" (John 8:34). Paul declared: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." He then mentions some who are "servants of sin" (Rom. 6:16-17).

Unsaved friend, you are in the bond of iniquity and the gall of bitterness. You think you have liberty, when in reality you are the "servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (II Pet. 2:19).

Before the morning of time the Trinity signed the everlasting blood covenant to emancipate the elect of God who in time would repent and believe the gospel. Not 200 years ago, but nearly two thousand years ago (Continued on page 8, column 1)

THE BAPTIST EXAMINER  
AUGUST 14, 1976  
PAGE THREE

# RESPONSIBILITY

By R. ARTHUR WAUGH  
Midland, Texas

Read Matthew 28:19-20.

I suppose, if I have a title for my message today, it is simply, "Responsibility"! Responsibility for the individual; responsibility for groups of God's people as they follow their secular pursuits; and responsibility for the churches of the living Lord Jesus Christ.

#### RESPONSIBILITY AND ITS ALTERNATIVE

First, we need to note, there is no way that we can expect the world to do that which Christ commands us to do in terms of our text. The world consists of people who are dead in trespasses and in sins. The world serves another



R. ARTHUR WAUGH

god, which is not really a god. The world serves "the god of this world," even Satan, "the prince and the power of the air."

If we cannot expect the world to do that which Christ commands, then you and I have a responsibility. We have a tremendous responsibility which comes to us from every book in the Old Testament and every book in the New Testament. That is, we have a responsibility to testify concerning the God whom we know. God tells us in Hebrews 11 that those in ancient times were those who went before us as examples.

Abel testified to the coming of Jesus Christ when he obeyed God in sacrifice and thus gave prophecy as to what God was preparing for men. Moses witnessed to the MAN whom God would raise up, a man like unto himself. David said that he "saw the Lord ever before his face."

These ancient ones had a declaration concerning the living Saviour who would come to die as man and save men from their sins. Surely no greater testimony is present in all of the Word of God than that of Isaiah where he cries, "All we have gone astray, as sheep, we have turned everyone to his own way, and the Lord has laid upon him the iniquity of

us all."

And today, you and I have that same responsibility. We have the responsibility to declare to a lost and dying world the glorious truth that Jesus died for our sins, that He was buried, and that He arose from the dead and lives even today, seated at the right hand of God the Father in Heaven.

#### RESPONSIBILITY FOR PAUL

Second, perhaps the most dramatic change that was ever effected in the life of any mortal was that which took place in the life of the Apostle Paul. One moment he was on his way to arrest Christians, or Nazarenes as they were known then, and to cast them into prison or to have them killed, as he did Stephen. And the next moment, he was saying, "Lord, what would you have me to do?"

He once had known of Jesus who had died, but there on that Damascus Road, he learned that Jesus had been raised from the dead. It is understandable, then, that Paul should later say, "If Christ be not raised, then our faith is vain."

There on that Damascus Road, Paul had experienced the wonder of being born again! He came to know what it was to be born from above! In but a moment of time, the Saul had been changed from a zealous, religious Pharisee intent on what he deemed to be right to the Paul whom we know as the humble, self-sacrificing Christian ready to give his all and his life—if need be—for the resurrected Lord Jesus Christ.

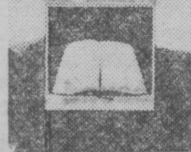
Once, he had been the most zealous enemy of Christ Jesus in all of the Middle East. He had gone forth to arrest the faithful saints of the Lord Jesus! He had gone forth to destroy the Church of the Lord Jesus Christ! He was a religious zealot, but he was in the service of Satan. Perhaps no man before or since had been so violently opposed to Christ Jesus and His Church.

Very simply, Paul, as Saul, had been one of the busiest Jews of his day. But God called him from his business that he might become a servant, even unto death. God called him from religious service to proclaim the Gospel or good news of the Lord Jesus Christ.

Thankfully, there was a young man who had earlier believed and committed himself to witness, even unto his death. Hence, Stephen gave his witness before Paul and other religious people of that day, and his message aggravated the unbelievers greatly. In fact, it cost him his life, but it helped to reach his persecutor, Saul, for Christ Jesus. So, we must, in our hour of responsibility and our hour of opportunity, be ready, willing and able to present the message of Jesus Christ — even the Gospel of Christ Jesus to those (Continued on page, 7 column 3)

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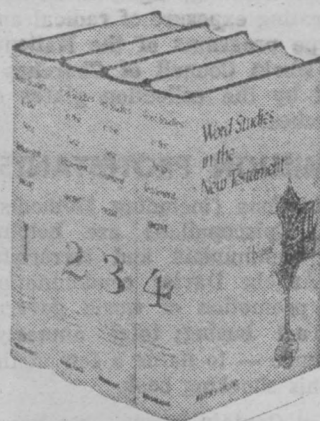
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Why does the Bible speak sometimes of "Jesus Christ" and at other times "Christ Jesus"?

JAMES HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



I would say that sometimes they are speaking of Jesus in reference to the Messiah and other times as the Saviour, who is the Messiah.

There is one distinction given in the Scriptures. The word "the" is included in the Greek whenever Christ Jesus is used, "Ho Christos Jesus" meaning "the anointed Saviour." To me this is saying to the people that this is THE Saviour who has been anointed by God. Follow Him, trust Him, He has been anointed or set apart as the Saviour.

When Jesus is used first, it is saying this is Jesus the one who is the Messiah, Jesus the Messiah. You Jews or Gentiles, the Messiah of O. T. times is here, His name is Jesus Christ.

Regardless of how it is written, whether Jesus Christ or Christ Jesus, it is saying the same thing. Here is the Saviour that God has provided for us. Either way He is still the Almighty Sovereign Saviour and worthy of our praise and honor.

E. G. COOK

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Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



Jesus means Saviour, and Christ means the anointed One. So Jesus Christ means the Saviour who is the anointed One. Christ Jesus means the anointed One who is the Saviour. And though the Holy Spirit inspired the very words in the Bible, still it seems that He arranged the words in this case to make them harmonize with the experience of the writer. For example, in the writings of James, Peter, John and Jude you will find, as a rule, they put it "Jesus Christ." These men came to

know Him while He walked the hills of Judaea. So they came to know Him first as Jesus. Gradually, they came to see that He was the Christ, the anointed One. Therefore, as a rule they put it "Jesus Christ" in harmony with their own experience with Him.

In the case of Paul it is an altogether different story. Paul did not come to know Jesus as He walked on the earth. The first experience he had with our Lord was when he saw Him in all His glory as the anointed and exalted One (Acts 9:1-6). So in his writings you will find that as a rule he puts it "Christ Jesus." The Holy Spirit seems to have put it that way in order for it to be in harmony with his experience with the Lord.

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



I feel that it is impossible to give a definite and certain answer to this question. The term Jesus signifies "Saviour." The term Christ signifies "Messiah." He is, therefore, the "Saviour Messiah," or if we prefer, we can say "Messiah Saviour." I think that if I were talking to a Jew, I would speak of Him as "Messiah Saviour," since the great question for

## What Is Communism?

(Continued from page one)

of the Communist Party over the entire populace. This dictatorship is sustained by the most complete monopoly conceived by man. The Communist Party controls every facet of life. It is the only political party; it conceives and passes all legislation; it directs the judicial process, and it administers all the functions of the state. It controls the army and the police, decides what type of education the children shall receive, and selects all the information disseminated by newspapers, radio and television. It controls all the economy so it is simultaneously the employer and labor union, manufacturer, banker, merchandiser and

the Jewish race has been, was He really the Messiah of promise? In speaking to other than Jews, I would be inclined to speak of Him as "Saviour Messiah." We Gentiles customarily think more of Him as the Saviour. Maybe such distinctions as I have just made is back behind the Redeemer being spoken of as Jesus Christ sometimes, and at other times, as Christ Jesus.

foreign trader. It has literal life and death power over every citizen as it can make anyone unemployable by the simple process of expulsion from the appropriate organization. As Boris Pasternak, Nobel prize-winning author of Dr. Zhivago said, "They have expelled me from the Union of Soviet Writers so that I shall starve."

A simple definition of the rule communism has historically imposed is: "That organization of society which enables the Communist Party, through its monopoly power, to starve any citizen of whom it disapproves."

## DOCTRINE

The study of communist past history and current activity is necessary but inadequate. Such study must be coupled with a knowledge of communist thoughts. It remains true that, "As a man thinketh in his heart, so is he."

The communists justify their past record on the grounds of the glorious future they propose to create. They promise to make a new man, regenerate and perfect, and through him a perfect society. In this future perfect society, all the causes of human anguish such as war, famine, disease, cruelty, hatred and fear will have been abolished and happiness will be universal. To the communists, the dictatorship is the fire which consumes the capitalist dross that remains in society. It is a temporary stage on the road to universal happiness.

They affirm that they will regenerate human nature by the use of science. The scientific laws they obey are: 1) There is no God; 2) Man is a material machine — matter in motion; 3) All human intellectual and emotional qualities are created during infancy and childhood by the experiences provided by the economic environment.

If environment generates intellect and character, a selected environment can generate a selected intellect and character; and a perfect environment can generate a perfect environment and character. This provides the rationale for the communist programme. Since humans are merely material beings, imperfect ones can be destroyed without guilt. Communist doctrine teaches that millions are diseased because of their childhood environment. These are the members of the capitalist class, the bourgeoisie. Their elimination is necessary to create the environment which will generate perfection. This elimination is termed "The liquidation of the bourgeoisie." Thus communist theory demands the planned murder of a large segment of the population. Classicism is inherent in communism.

The evidence of fifty years indicates that the perfection of human nature is a mirage. Human nature in the Soviet Union continues to demonstrate the same qualities of selfishness and greed that prevail under capitalism. History has destroyed any vestige of justification for the communist

programme of dictatorship, slavery and murder. Surely the only possible attitude for those who reverence life is truceless opposition. Such opposition must be informed, intelligent, consistent and energetic. Opposition based on ignorance is usually effective service to communism.

## ... Head Covering

(Continued from page one)

in this respect as well as anything else.

The passage in the Scripture that teaches this particular lesson is found in I Corinthians, chapter 11. Please read verses 1 through 16. These 16 verses have been discussed by many people. There have been questions that have been brought up and interpretations by many people that are generally made in order to excuse one's disobedience to the teaching of the Word of God. When ever we study the Word of God, it is necessary that we make a complete indepth study. And if there is a question that comes into your mind about something, then you ought to look into it and find out exactly what God is teaching in that respect.

The first question, "Why is a woman supposed to wear a covering?" I submit to you three reasons, and I will show you in the Word of God those three reasons.

First, because God said so. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). I would like to point out to you that it tells us here that all Scripture is given by inspiration of God. That means "God-breathed." God breathed into the minds of all of the writers of the Scriptures, the Word of God. God breathed it.

Remember Jesus said: "If ye love me, keep my commandments." John said that if you love God, you will keep His commandments. If we had no other reason, then we must be obedient to the Lord in this respect. God said, wear a covering, so the women wear a covering for that reason.

There is also another reason why a woman ought to wear a covering. In I Corinthians 11:10 it says: "For this cause ought the woman to have power on her head because of the angels." A better way of translating it as given by Williams is: "This is why the woman ought to wear upon her head a symbol of man's authority, especially out of respect to the angels."

The second reason why a covering ought to be worn is because of the angels of God who are attending the worship services. The angels of God are here and they cannot understand when we are disobedient to the Lord, whether it is in respect to the covering, or whether it is in respect to anything else. If our worship service is not directed toward God, then they cannot understand it. They would not understand why a woman would not be obedient to the Lord in this respect.

The third reason is because of her subjection to the husband. The same verse says that for this cause ought the woman to have the symbol of authority (of man's authority) on her head. Verse 3 says: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man." The purpose of the covering is to show that the woman is under subjection to the husband.

In Ephesians 5:22-33 we have a very clear picture of man's authority given. In this passage we see the responsibility of man and woman, the husband and wife. The husband is the head of the wife. The wife is subject to the husband. He is the one that is to be in charge. He is the spiritual leader of the family. Now he needs to be where he belongs, under Christ, Christ is to be his head. He is to be the head of the wife and to teach her spiritual things. If he is in his right place, he is not going to be a dictator because he is going to love her like his own body. He is going to be the kind of a ruler who rules in love.

In Genesis 3:16 it says: "Unto the woman he said, 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." This has always been the teaching of the Word of God in respect to husband and wife. We are told in Genesis 18:19 when the Lord was speaking concerning Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Beloved, I would like to say, because of the fact the husband is the head of the house, that there would be no question in my family as to whether my wife would wear a covering or not. You see the Bible teaches it, and if she were to tell me she didn't want to, there would be no question, she would wear a covering because I am the head, and I will command my family, my household after me in the way of the Lord.

In verse 3 of our text he says: "I would have you know, that the head of every man is Christ; and" (Continued on page 5, column 3)

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PAGE FOUR

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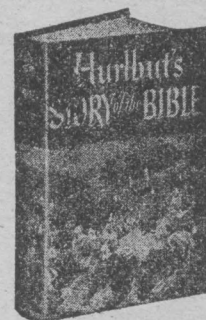
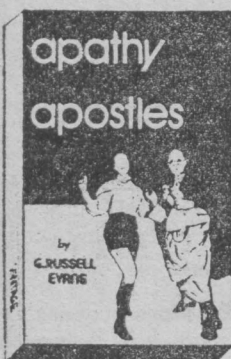
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## "OBEDIENCE AND PRAYER"

"He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).

The above verse is an awesome one. Read it again. Does it not cut into the "quick" of your soul? The other day, as I ran across this verse I was almost stunned by the powerfulness of it. I had to go back, read it again, and ponder it. "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

What does it mean to turn away our ear from hearing the law? Someone is preaching or teaching and the Holy Spirit applies that Word to our situation and we rebel against it. Sometimes we resent the preacher. He just doesn't understand our position. But really—it's the Word not the preacher. We get emotional. Often angry. No one seems to care what we are going through. And we end up turning our ear away from hearing the law. We cheat ourselves of the very thing that could strengthen, comfort, encourage, and sustain us.

This sin has some far reaching results. It makes our prayer an abomination. Perhaps this is why we have so little power in prayer. We rebel against the Word of the Lord and then we expect Him to jump at our every request. The prayer of faith ascends as a sweet smelling savour unto the Lord. But this type of prayer is abomination. What a contrast! Samuel said that obedience was better than sacrifice. Let us not offer the sacrifice of

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prayer with our lips if we are turning away our ear from the law.

Our blessed Lord knows what is best for us. He doesn't ask us to do anything we are unable to do. He sends that portion of the Word to us that will help us. Let us keep our ears attentive to His Word. Certainly, we don't want to be an abomination to the wonderful Saviour who shed His blood for our sins. The Christ who loves us and provides our every need. The King who is coming soon to take us to be with Himself. May the Lord be pleased to speak to our hearts.



Fred T. Halliman

(Continued from page one)

as possible and yet try to fill you in on all the details.

1. **The Doctrines of Grace.** "Salvation is of the Lord" (Jonah 2:9). This is plus or minus nothing. Salvation originated in eternity past, (Eph. 1:4); was secured by the death of Christ, (1 Pet. 1:18-19) (which was also determined in eternity past v. 20), and made effectual by the Holy Spirit, (John 6:23; Eph. 1:13).

In brief, I believe what is commonly called the five points of Calvinism, although they did not have their origin with Calvin, namely: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace and Preservation of the Saints. Beloved, I not only believe these precious truths, but I preach them both here at home and on the mission field.

2. **The Lord's Church.** (a) **Origin.** The Lord Jesus Christ was the originator of His church, during His personal ministry here upon this earth (Matt. 16:18). (b) Since the origin came from the Lord, it should go without saying, authority would come from Him. The authority and commission should come under this same heading and the Scripture is found for both in Matt. 28:18-20. There must be church authority for anything the church, or any group that could call themselves a church, performs. I recognize this to be only a Baptist church that will qualify as the same kind that the Lord Jesus established. No other church (I use the term church here loosely), which would include all groups that claim to be churches, has the right to do mission work, partake of the Lord's Supper, perform baptism, or any other church work other than a Baptist church. That is simple for the Lord only gave the commission to His Church. (c) **Perpetuity.** The Lord promised perpetuity to His church (Matt. 16:18), and there never has been a time nor ever shall be, from the time He established it, that it has not or shall not be in existence. (d) **Ordinances.** There are only two ordinances in the Lord's church, i.e., Baptism and the Lord's Supper. Baptism is to be only for a professed believer in the shed blood of Christ, performed upon the authority of a Baptist church and that by immersion in water.

The Lord's Supper should only be taken by the members of a local Baptist church. It is a church ordinance, not a Christian ordinance although all Christians should be Scripturally baptized and partake of the Supper in the church of which they are members. The elements to be used are grape wine, not grape juice, and unleavened bread. No church, or group that calls themselves a church, can Scripturally observe this ordinance other than a true Baptist church.

Brethren, I have barely touched upon these truths, but I have tried to preach them in detail for nearly 25 years. It is my honest opinion that any pastor or missionary that does not hold to these truths and preach and practice them, accept it be for a limited time while he might be trying to bring a group of people to see these truths, is not worthy of any financial support; truthfully, I could not have

## CHRIST AND ANTICHRIST

### CHRIST

- Comes from above (John 3:31)
- Comes in His Father's name (John 5:43)
- Humbles Himself, and became obedient (Phil. 2:8).
- Was despised and rejected and we esteemed Him not (Isa. 53:3).
- Comes to do His Father's will (John 6:38).
- Glorifies God on earth (John 17:4).
- The Good Shepherd who giveth His life for the sheep (John 10:14-15).
- God highly exalts Him, and gives Him a name above every name (Phil. 2:9).
- Shall reign forever and ever (Rev. 11:15).
- The heir of all things (Heb. 1:2).

### ANTICHRIST

- Comes from below (Rev. 11:7).
- Comes in his own name (John 5:43)
- Exalts himself above all (II Thess. 2:4).
- All the world wonder after the beast, saying, Who is like him? (Rev. 13:3-4).
- Does according to his own will (Dan. 11:31).
- Blasphemes the name of God (Rev. 13:6).
- The evil shepherd, who shall tear the flesh (Zech. 11:16).
- Exalteth himself above the heights of the clouds, yet is brought down to hell (Isa. 14:15).
- They shall take away his dominion, and consume and destroy it to the end (Dan. 7:26).
- The son of perdition (II Thess. 2:3).

—THE WATCHWORD, November 1880

any patience very long for one who would fight these truths. I would bear with one for as long as is needed to try to teach them and help them to see these truths if they showed a desire and interest in learning.

I have been asked many times if I would accept support from an Arminian or one who does not believe church truth. My answer has always been and still is: "I solicit no support from any source whatsoever but am thankful for what I get. I would not compromise the truth in the least to get or to hold any amount of support. On the other hand, after church and/or individuals know what I believe, and I always make this very plain, I would not refuse or return any support even from the devil himself, if he wanted to give it knowing what I believe and preach.

On one occasion I was offered quite a large sum of money (well into four figures) and the promise of regular support if I would only organize them into a church. I refused. The reason, they had all been excluded for Scriptural reasons from one of the Lord's churches and refused to get straight with the church. On another occasion I was given the alternative of denouncing church truth or losing the support of this particular church. My answer was

angels, and because of the fact the woman is to show a symbol of the authority of her husband.

Now someone asked the question: "Should the woman wear the covering if she is not in subjection, if she is mad at her husband?" Well, as may be said, no woman should go to church mad at her husband. If you are mad at your husband, then get it straightened out before you go to church. No husband should go to church mad at his wife. He should get it straightened out before they go to church and come into church as a unit.

But supposing that the case should be that one or the other were mad at the other? Did you ever see a man come in with a hat on his head? The Bible says he's not supposed to wear one, yet supposed he got mad and came in wearing one because he was mad. No, neither should the woman come in without a covering on her head because she is mad. Not only for that reason, but for the two other reasons for wearing one. Someone said some women are never in subjection to their husbands. That's true, but they should be.

There are some who do not believe this passage is speaking of an actual covering. There are three views that are usually given as to what this passage is teaching. Some people say that this was only true in Paul's day; that it doesn't relate to today. Beloved, if this doesn't relate to today, neither does the rest of the New Testament for most of the New Testament was written in Paul's day, too. And how are we going to know what should be considered in that day, and what should be considered in this day? Whereas the Scripture tells us that we are to be obedient to all of it.

Others say that there is a spiritual application only. Beloved, if this has a spiritual application only, then all other symbols must be considered as spiritual such as the Lord's Supper, and baptism, for they are symbols of something. The Lord's Supper is a symbol of death, burial, and resurrection of Christ. If a symbol is to be considered in a spiritual way only, then we wouldn't have to take the Lord's Supper or follow the Lord in baptism. We must be careful how we try to take some truth and make it to say something else.

Now the third argument against wearing a covering is that the hair is a covering — using verse 15 as proof. Let us consider this. Let's take this passage and read some of the verses substituting "hair" for "covering." In verse 4, "Every man praying or prophesying, having hair on his head, dishonoureth his head." I am almost to the place where I could pray, but not quite, I still have a little bit of hair. Verse 5 says, "But every woman that prayeth or prophesieth without hair on her head dishonoureth her head: for that is even all one as if she were shaven." You see, it is saying that it is the same as if she would be shaven, if she didn't have hair. "For if the woman have not hair, let her also be shorn." If she doesn't have hair, how can she be shorn? "But if it be a shame for a woman to be shaved or shorn, let her be covered. For a man indeed ought not to put hair (cover) on his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man." Now we could read on down but you can see what I mean.

Hair does not fit where the word "covering" is used. We could go into the study of the Greek in verses 6 and 7. The Greek word for covering is "katakalupto" which means "to cover wholly like a veil." In verse 15 it is said her hair is given her for a covering (Gr. "teribolaion"). It means a covering or that which goes around; it is not exactly the same. What it is saying here is that the hair is a sign that there is a difference between the man and the woman. Even nature itself in the birth of a child shows that there is a difference, the way the hair grows shows that there should be a difference, and that difference should be shown by the covering.

A woman's long hair shows her glory. But, beloved, when she comes into the worship service of God and is here for the purpose of praying or here for the purpose of worship, the glory that is for her flesh should be covered so that God gets all the glory. The covering is there to cover up the glory of the flesh. The Williams' translation of verses 4 through 6 goes like this: "Any man (Continued on page 6, column 1)

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that I would hold to the truth if all of our supporters dropped us. I have always maintained that the man that preaches God's truth is ALWAYS in the majority, although he may not be so numerically, see Jer. 1:4-8.

Beloved, since starting this article it has occurred to me that it would make too long an article for one time so I have decided to save the other letter, which came from New Guinea, until next week.

It always gives us great pleasure to answer any and all questions pertaining to our beliefs and/or the New Guinea mission work. If you have anything that you are in doubt about or would like to know more about, please feel free to write and we will do our best to answer.

(Continued Next Week)



## ... Head Covering

(Continued from page 4)

the head of the woman is the man; and the head of Christ is God." So we see that the third reason why a woman is to wear a covering is because of her subjection to her husband, as a symbol of his authority.

We have then three reasons: Because God said so, because of the

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PAGE FIVE

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## ... Head Covering

(Continued from page five)  
who prays or preaches with anything on his head dishonours his head, and any woman who prays or prophesies bareheaded dishonours her head, for it is one and the same thing with having her head shaved. For if a woman will not wear a veil, let her have her hair cut off, too. Now if it is a dishonour for a woman to have her hair cut off, or her head shaved, let her wear a veil."

As we consider these passages, we also have some who use verse 16 as an argument: "But if any man seem to be contentious, we have no such custom, neither the churches of God." What they say is if we are going to fuss about it, then it's better not to do it. Since when did God take 15 verses to teach us something and then say in one verse at the end that if there's going to be a big fuss about it, just don't do it at all. No other teaching in the Word of God tells us something to do and then says at the last of it that if there's going to be a big fuss about it, just don't do it at all. Now you know that isn't what He is saying. But what He is actually saying is if anyone is inclined to be contentious about it, there is no other custom but to wear the covering in the churches. In other words, there is no fuss about it, you are to wear the covering.

Williams' translation again says: "But if anyone is inclined to be contentious about it, I for my part prescribe no other practice than this, and neither do the churches of God." That is what He is saying. So, in other words, if there is a fuss about it then the answer is there is no fuss to it — this is the way it is. This is what you are supposed to do.

The third question that is generally asked is: Should a covering be worn when praying at other times? Now that's a debatable question. There are a lot of people that would go either direction. It is definitely true that the covering is to be worn in the churches. We know that He is talking about the church because He goes on to talk about the Lord's Supper, and the things that are going on in the Lord's Supper that are wrong in the next few verses. So He is saying that in the church it is necessary.

Now it is also saying that if she prays at other times? That's very possible, for it says in verse 5: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven." I would say that we would be more right if whenever we had our prayer, Bible study and prayer at home, or whenever a woman is having her private prayer, or if she is talking to someone about the Lord, that she should put a covering on her head. It would be a whole lot safer than being disobedient to the Lord. I don't know that I could say definitely one way or another, but I think that it implies it.

As we consider these things it is necessary that we understand that God gives us instructions to do things for a reason. Why? God has a very set pattern for everything that He does. He teaches us in His Word things that we should do to see whether we are obedient to Him. Now in respect to the covering, you have no choice but to obey God. There isn't any debate, there isn't any question, there's no reason at all a woman can get around not wearing a covering. There is no choice in the matter. God doesn't give one; He says you are to wear one.

It is your privilege to be obedient to the Lord. If you love the Lord, keep His commandments. If you love Him do what He says. To obey is better than sacrifice. We will sacrifice our whole lives

in everything else but this. Why? We are to be obedient to the Lord. You know that only the saved have this privilege, so it is your privilege to do this.

It is an honor to serve the Lord. We come to church and people say, "Why do you go to church?" Because we love God; because we love to be in the worship service and serve God. It is a privilege and an honor to go to church; it is a privilege and honor to witness for Him. It is a privilege and honor to read the Bible and understand it because He gives us understanding. Everything God gives us to do is a privilege and an honor. Only God's people have that privilege and that honor.

Sisters, this isn't something hard for you to do. It is a privilege. When you put on your covering you ought to look to God and say, "Thank you, God, for the privilege of being obedient to You in this." This is something a man can't do. This is something you can do to honor God that we can't do. Thank God for that privilege and honor. Thank Him that He has granted you the knowledge of Jesus Christ so that you can do it. Beloved, we are not to think of anything as being hard. God doesn't give us something hard to do. He gives us something that is a joy. To serve Him is a joy even in this.



## First Resurrection

(Continued from page one)

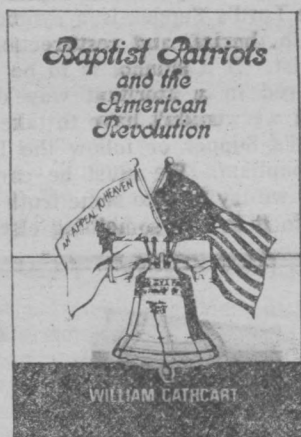
urrection of the impenitent dead, and a glance at the eternal state. Of course, the nature of these events demands time and intervals. Moreover, there is an order: "Every man in his own order; Christ the firstfruit; afterward, they that are Christ's at his coming." If the saints are to be in the Millennial Reign they must be raised before that reign begins.

2. We see a contrast between two classes. "The rest of the dead lived not again till the thousand years were finished." This is impossible unless they are two companies, and the millennial interval comes between them. Moreover, we are plainly told that the resurrection to life is for those over whom the second death has no power. The two classes referred to in Daniel 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

3. The details of the great white throne reveal no righteous dead. No mercy is here — only judgment. It is the awful majesty of the great God, the fleeing earth and heavens, the white robe of purity and justice, the opening of

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the books and the damnation of the ungodly as shown in 21:8. This, surely, must be another class and most opposite condition. The passing away, also, of the old heavens and the old earth, and the ushering in of the new heavens and the new earth, are but the climax of the separation and contrast in the resurrection classes. The former would not do for the New Jerusalem to stand upon.

In the 15th chapter of I Corinthians there is no reference to the impenitent dead. The epistle was written to sustain the faith of the church of Corinth against false teachers who said the resurrection was past already. Notice the contrast, at the close of the chapter, between the resurrection body and the earthly tabernacle. One is sown in corruption, weakness and dishonor; the other is raised in incorruption, glory and power. All this is true only of those who believe in Christ, not of the wicked dead. They only can exclaim,

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"Death is swallowed up in victory." I Thessalonians 4:16 tells us that "The dead in Christ shall rise first." See also Daniel 12:2. Here are two classes, and it is not improbable that the perspective of prophecy gives us a great interval between them.

Some have inferred from Matthew 13:30 that the tares are gathered out of the field and burned before the wheat is harvested. This is contrary to God's order. "Who ever saw weeds burning while the corn was standing?" Before the flood Noah and his family were gathered into the Ark. Lot was taken out of Sodom into Zoar before the city was visited by fire from Heaven. So, also, at the destruction of Jerusalem, the Christians were saved before the Romans were let in. Before the Great Tribulation overtakes this earth God's saints shall be caught away to a place of safety.

The language of Paul in Philipians 3:10, 11 is strikingly in harmony with this view: "That I may know Him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead." Why should Paul desire this unless "the first resurrection" was the greatest boon of redeemed souls? Moreover, in this passage the Greek is, "if by any means I might attain unto the resurrection from among the dead." It is not of the dead, but out from the dead. Thus the language shows that a portion are left behind. This distinction is shown, moreover, in many passages: Matthew 17:9. "Until the Son of Man be risen from the dead"; John 20:9, "He must rise again from the dead"; Romans 1:4, "By the resurrection from the dead."

In the following passages both forms of expression are used, and the distinction carefully drawn between them: Acts 17:31, "Because he hath appointed a day in the which he will judge," etc., "in that he hath raised him from the dead." "And when they heard of the resurrection of the dead," etc. The doctrine ridiculed by the Athenians was simply that of the

resurrection of the dead in general; but the doctrine Paul preached was the resurrection from among the dead.

Then we have the expressions, "the children of the resurrection" and "the better resurrection," and "the resurrection of the just," in Luke 14:14, implying some special privilege of honor. In Luke 20:35, containing the account of the woman seven times married, Jesus says, "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage." Here is some great but attainable honor. It surely cannot be the resurrection of the lost. In John 5:28, 29, we have this language: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Here the two classes appear.

In John 6:39, 40, 44 and 54, Jesus says, at four different times, "And I will raise him up at the last day." What would be the meaning of the promise if this designated one general resurrection? When you understand a first resurrection, one of great honor and pre-eminence as the prospect before God's people, then all is plain.

Jude 14 says: "Behold, the Lord cometh with ten thousands of his saints." How can they come with Him unless they have been raised? The same passage says, "To execute judgment upon all and to convince all that are ungodly," etc. Here are the two classes again designated. Job speaks of the first resurrection as a representative believer (14:14), "All the days of my appointed time will I wait till my change come; Thou shalt call and I will answer." Proverbs 21:16 designates the class referred to in Revelation 20: "The rest of the dead lived not." "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." In Isaiah 26:14-19, we have the two resurrections: "They are dead, they shall not live; they are deceased, they shall not rise." "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." In the 20th verse of the same chapter you have those to be saved in the first resurrection from the judgment to come: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast." The same protection for the righteous is shown in Daniel 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy

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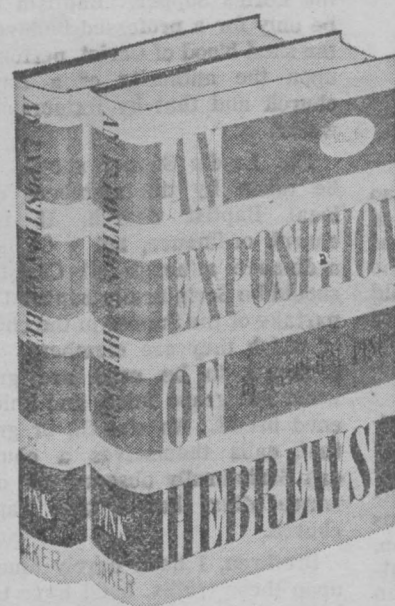
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people; and there shall be trouble, etc.; "And at that time thy people shall be delivered, every one that shall be found written in the book." Herein we see why they are taken — to escape the Great Tribulation, and to be joined with all the righteous in the rapture and the marriage supper.

What power and glory inheres in this truth! The saints are to be delivered "from the wrath to come" (I Thess. 1:10)

Those in this resurrection shall see Jesus, be made like Him in glory; sit down with Him upon His throne, and be "forever with the Lord." It shall be a state of perfect service, with no sin intermingled. Weariness and shortcomings will have passed away. Perfect knowledge commensurate with that state shall dawn upon all. There will be perfect glory apportioned to each. One will rule over ten cities, and one over five, thus making a wise dispensation of the gifts of glory. Each capacity will be full.

Like the resurrection body of Christ, since it is said that, "this corruptible must put on incorruption," and "this mortal must put on immortality," the new body shall bloom with immortal beauty; disease, weakness and decay no more effect its downfall! And yet, it will be a real body, not an apparition or illusion of the senses — since Jesus did eat in the presence of His disciples. It will be governed by laws essentially different from those governing here. Jesus was not dependent upon any of the necessities of life. Matter did not contain Him, nor could matter impede Him. He was only visible when He chose to be. The guard could not see Him leave the sepulcher; nor did any one know where or how to find Him. Go to the conservatories in winter and behold the roots and bulbs laid away, dry and unsightly! Go again after the spring rains fall, and gardens are jeweled with beautiful flowers. So shall it be in the great first resurrection, when "the dead shall be raised incorruptible, and we shall be changed." — THE WATCHWORD, July, 1880.



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

School textbooks are poisoning the minds of U. S. children. Outraged parents across America are battling school officials to rid the schools of textbooks which contain communal living and sex perversion. Angry parents want books removed which are anti-American, anti-church, anti-God and loaded with violence. Thank God! We will have a conscience in America!

Here are a few samples from books used in schools across the country:

Sex: Telling It Straight" — gives nearly every vulgar street word for male and female sex organs and for sexual activities.

"The Inter City Mother Goose" includes this sickening rhyme: Jack be nimble, Jack be quick—snap the blade and give it a flick—grab the purse, it's easily done—then just for kicks, just for fun—plunge the knife, and cut and run."

Another book for fifth graders says: "No nation on earth is guilty of practices more shocking and revolting than is the U. S. . . . for revolting barbarity and shameless hypocrisy, America has no rival."

In another history book six pages are lavished on Hollywood sex symbol Marilyn Monroe, while George Washington, the father of our country, rates only a few passing remarks.

Years ago Evangelist Dan Gil said that American school textbooks were in the hands of a Soviet educators. Was Dan Gilbert wrong?

Is your child one of the one percent of the juveniles in urban centers who sniffs poisonous solvents? sniffing of benzene, gasoline, glue, kerosene, and paint thinner is swiftly becoming the world's Number One drug abuse among children between the ages of five and 16.

The Bicentennial gift of Japan to the United States is a copy of the Liberty Bell. This bell, made of precious jewels, has the Scripture verse of Leviticus 25:10.

What is so remarkable about Japan is that the dominant religion in Japan is Shinto. The Bicentennial Bell which the Queen of England sent to the United States does not contain Leviticus 25:10. The dominant religion in England is Christianity.

In 1975 there were more than one million divorces or annulments, nearly one for every two marriages.

The Federal Bureau of Investigation has released some recent figures that reveal a frightening increase in crime and violence in the United States. There were 969,820 violent crimes committed in 1974 — up 47.5 per cent since 1969. There were 20,600 murders in 1974 — a 40.3 per cent increase since 1969. And there were 41,000 rapes — an increase of 49 per cent since 1969.

The percentage of repeaters released from prisons in 1972 and released within three years was 55 to 75 per cent. This indicates that there are too many repeat prison sentences or no sentences at all.

The rehabilitation programs we hear so much about are not working. America must get tough with crime!

These shocking figures will continue to climb as long as the liberal outlook on crime remains our official policy. "Evil men . . . shall wax worse and worse" (II Tim. 3:13).

Southern Baptist Convention outgoing president, Jaroy Webber, stated: "Nobody wants a creed; nobody wants to set up a doctrinal statement . . . Anyway, nobody could make a complete creedal statement for Baptists because when we do that, we bind God's revelation of Himself. He may give us a new revelation tomorrow."

For the information of Mr. Webber, I would point out that God has already given us once for all time the faith (Jude 3) in the Old and New Testaments. This revelation from God is perfect (I Cor. 13:10). If there is enough in the Bible to make us perfect (II Tim. 3:17), then why do we need a new revelation? Where in the Bible has God promised to give the church a new revelation in this world? Let Mr. Webber give the answer.

Professor Erwin Marquit has finally achieved a long-desired goal: permanent status at the University of Minnesota for a course called "Introduction to Marxism."

have considerable experience in public debate. They have been corresponding for some time concerning the question of evolution.

A group of 500 top scientists in seven fields declare that scientific evidence supports the Biblical story of creation — not evolution. The scientists, banded into the Creation Research Society, admit they cannot prove the Biblical account is correct, but they insist that available evidence points that way.

All of the 500 scientists have a master's degree or higher, according to the secretary of the society. All are in the fields of anthropology, geology, physics, chemistry, biology, biochemistry or medicine, and all are convinced the Biblical account is correct.

Will the man who said that all scientists are evolutionists please stand up?

PHILADELPHIA (EP) — A Lutheran editor has warned that the "surprising calmness" with which Americans have accepted the series of sex scandals involving congressional men "is not a good sign."

"Can we have become so accustomed to crime and corruption that we consider it normal behavior?" asked Albert P. Stauderman, editor of The Lutheran, a Lutheran Church in America magazine published in Philadelphia.

"It seems dangerously close to that point when elected officials arrogantly try to brush aside charges of sexual immorality," he said in an editorial. "And when their colleagues are reluctant to act strongly to preserve standards . . . are there others . . . afraid of being found out?"

knew the living Lord Jesus; he served the living Lord Jesus; and he accepted his responsibility to preach the Gospel of the living Lord Jesus.

### RESPONSIBILITY DETAILED

It is, perhaps, a foregone conclusion that none of us can ever be a Paul! But can we do any less? We may not have a religion to forsake, but can we permit our religion, whatever we may call it, to blind us to the responsibility which we have to get the Gospel out and to get out, if you please, with the Gospel? We have doubtless a much lesser position to forego than that from which the Apostle Paul turned, but can we fail to realize that God's concern for our personal responsibility is just as great?

In fact, if we can receive it, God has doubtless given us a personal responsibility in the Gospel which will affect the eternal destiny of those about us!

There is no way that you and I can turn aside from that responsibility which Jesus gives us in Matthew 28:19-20. We may suppose that we may divest ourselves of the responsibility by "sending missionaries" in our stead, but the words of the Lord are very personal. Just as Paul experienced his responsibility and became a crusader for Christ Jesus with the Gospel ever upon his lips and coming forth from his pen, so we must recognize our responsibility. We may not — at this time — have to endure imprisonments, or beatings, or trouble in the deep, but our responsibility is no less than that of the apostles.

In fact, there may be more people in this state and those surrounding it than there were in the world of which Paul was a very real part. It is highly probable there are several times as many people right here in this city as there were in the city of Corinth, and perhaps some others as well. And just as the Apostle Paul became a crusader for Christ Jesus in Athens, Antioch, Ephesus, Rome and elsewhere, so we must be crusaders for Christ Jesus in this state and in this city.

Even though we know that the times of the Gentiles will end in failure of the human effort, just as the Jews failed in another era, and that it will take the 144,000 Jews to get the "Gospel" to the world, still God lays the responsibility of the Gospel of this era upon us! Although we know that "evil men and seducers shall wax worse and worse, deceiving and being deceived," and that Gentiles will never get the Gospel to the whole world, still there is the responsibility that any person, any family, or any church so called could very well present the Gospel to every living soul in a given area.

Thus, there is no way that you and I, as individual Christians, children of God, members of churches, or faithful New Testament Baptists, can turn aside from the responsibility which Jesus gives us in Matthew 28:19-20. These are just two short verses, but they have an eternal impact. In the authorized version, we get the impression that the call is to

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go elsewhere. But in the Greek, the impact is "Going, therefore, disciple all nations," or make disciples (MATHETEUSATE), "immersing them in the name of the Father, Son and Holy Spirit; teaching them to observe all that I have commanded you, and lo, I am with you, even unto the end of the age."

Such, of course, is in perfect harmony with the Lord's further word, "Going into all the world, preach the Gospel to every creature," and "Ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." God further encourages us in this passage with those comforting and glorious words, "And lo, I am with you always, even unto the end of this age."

### RESPONSIBILITY SPECIFIED

Third, there is your responsibility! My responsibility! Our responsibility! The church's responsibility! Our responsibility is to go with the Gospel now, tomorrow, and so long as life shall last for us. Go with the Gospel where we are, but be ready to carry it wherever God may have us to go. Although we affluent Christians in America may have lost sight of the truth, still, from God's perspective, "we have here no continuing city." Hence, the "moving" and even the "sleeplessness" relates us to the responsibility which we must recognize as ours. (Continued on page 8, column 2)

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### Responsibility

(Continued from Page Three) about us.

Paul, as we have noted, knew of Jesus dying. Then he came to know Him as the resurrected Lord. Therefore, when he was in Antioch, he preached the Gospel. When He was in Ephesus, he preached the Gospel. When He was in Galatia, Philippi, Rome, Athens and many other places, he preached the Gospel. It was to the Corinthians that he said, he was "determined to know nothing save Jesus Christ and Him crucified." He not only felt his responsibility as an individual, he also felt his responsibility as a member of one of the Churches of the Lord Jesus Christ.

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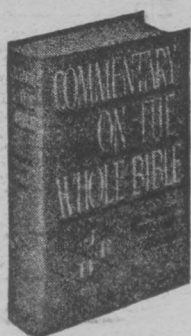
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On July 4, 1976

(Continued from page three)  
sand years ago Jesus Christ came into this world to finalize God's Declaration of Independence and to "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15). Today He sends His messengers throughout the world "to preach deliverance to the captives" who are bound by self, sin, and Satan. Thank God! Many have received this message and are free from sin!

Those liberated by Christ are urged to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage" (Gal. 5:1). To the Corinthians Paul wrote: "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak" (I Cor. 8:9). All things are lawful to those under the law of liberty, but not all things are expedient (I Cor. 6:12).

Jesus Christ is the Great Liberator. He can make you the Lord's freeman (I Cor. 7:22). He can snap the chains of sin and loose the fetter of darkness. Spiritual freedom is possible! Christ has purchased your freedom from sin, just like the founding fathers of

America purchased your civil liberty and freedom. Are you free? Freedom is offered. Then why continue under bondage?

Jesus Christ said: "And ye shall know the truth, and the truth shall make you free" (John 8:32). He again said: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).



## Responsibility

(Continued from page seven)  
We must be as Paul!

He very clearly declared, "For I am not ashamed of the Gospel of Christ, for it is the power" — dunamis, dynamite, if you please — "of God unto salvation to everyone who believes..." Without any doubt, there are multiplied thousands and perhaps millions of so-called church members in this state and across our nation who have never heard the Gospel of the Lord Jesus Christ. These have sat under ministers and teachers who have spent their lives in the ramifications of religion, but who have never known that the Gospel alone is the power of God unto salvation. And these doubtless have never comprehended the Gospel as that glorious truth in I Corinthians 15:3-4:

"For I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures; and that he was buried, and that He arose again the third day according to the Scriptures."

These, in many instances, will never have heard the Gospel, and, in turn, they will never proclaim the Gospel. They may have what the world calls a beautiful religion with sufficient trappings to give it a "Christian appearance" to some, but it will have been designed in the heart and mind of the arch deceiver of the ages, even Satan.

Others may actually have heard the Gospel and believed the Gospel and been saved. But immediately thereafter these may have been caught up in "their religion" or someone else's religion. As those in Ephesus, these may have "left their first love" and turned from the Gospel which is "the power of God unto salvation to everyone who believes." Some of these may be very faithfully and zealously involved in churchanity, but they will be fully out of the will and way of God. And every effort in which they indulge will be "wood, hay and stubble."

### RESPONSIBILITY REJECTED

Fourth, we ask, how can Christians have no concern for the lost and no burden for the unsaved when that is why Jesus came? How can there be no concern for getting the Gospel to the world about us, when that is why Jesus came? When that is why Jesus died? These who surround us in their unbelief, regardless of their religion or station in life, are dead in trespasses and in sins, even as Lazarus who died physically. And just as it took the Word of Jesus to bring Lazarus from the dead, so it takes the Gospel of Jesus Christ, even the good news of this death, burial and resurrection, to give life to those who are dead in trespasses and in sins.

Someone has well said, the Lord does not tell lost men to seek the Lord, for, as Paul says, "No man seeketh after God." God does, however, call on the saved to seek the lost!

This, then, is our RESPONSIBILITY!

Men may talk about religion from now until tomorrow, or from now until doomsday, but if the Gospel is not in it, there is no dunamis, nor power. Men may elaborate on the wisdom of other men or even on the wisdom of the man Jesus, but if the Gospel of His death, burial and resurrection is not in it, there is no dynamite, no power! "The Gospel of Christ" alone is "the power of God unto salvation to everyone who believes."

Millions, perhaps, have come forth from that predestine moment of joy when they heard or saw the Gospel and believed the Gospel and were saved — and that eternally! But in a following moment they became caught-up in or bogged-down in someone's religion or someone's churchanity, or even someone's unscriptural theology, and from that moment until this, the joy has been gone!

There are multitudes caught on the horns of what I call a religious dilemma. These suppose that moral or physical sin is the only thing which divests them of their salvation. These have heard the story of David or Samson so often that they fail to realize that their joy is gone because of their religion or because of their churchanity. Multitudes who make it to church regularly and routinely, and who "faithfully" contribute of their substance and their time, spend great segments of their lives "seeking counsel," "accepting therapy," or "taking pills" to keep up their spirits, when their problem is that they are out

of fellowship with the One who has saved them.

These have developed "spiritual callouses" from spending their lives listening to gospel-less preachers and teachers. Thus, even the wonder of the Word of God does not really make any impact. And, in many instances, it is highly improbable that any word or fact of spiritual truth will ever make any real impression upon them as persons.

Nevertheless, the responsibility that we have to get out with the Gospel and to present the Gospel to a world of lost people continues. Jesus, we may remember, "came unto His own, and His own received Him not." God certainly knew the end from the beginning, yet we have that great and glorious word, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

It may be that the world is full of what men call theologies, but most of them are designed to convince all who read that the Gospel of Jesus Christ is not sufficient for salvation, even though anything without the Gospel is an empty dirge because it is without the DUNAMIS or power. Thankfully, and despite the devices of men, however, the greatest single book on theology ever to course through the councils of men, even the book of Romans, begins with that glorious truth, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone who believes..." He concludes this great book on theology with:

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, make known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ forever, Amen."

Some eight or more times in this book of Romans, Paul makes specific reference to the glorious Gospel. And in many, many other instances reference is made directly or indirectly to the death or the resurrection, and often both, or the sacrificial work of our Lord.

Still, libraries across our land and others have shelves that are loaded with doctrinal and theological studies which are designed totally to prove that Paul was wrong when he said, "The Gospel of Christ... is the power of God unto salvation to everyone who believes." Just this week, I received a return tract in which one who is a member of a rather formal sect penned "no" to my contentions that God "offers us salvation without works," "salvation without end," and that one can be saved by "confessing that Jesus is Lord and believing in one's heart God has raised Him from the dead."

What does such spiritual depravity do for us? If we have any spiritual insight, whatever, we should be able to realize that it dramatizes our responsibility!

### RESPONSIBILITY IDENTIFIED

Finally, just as God, in His omniscience, has seen "Christ crucified from before the foundation of the world," so He has seen every eternally damned person going to Hell because of his unbelief, and He has seen every person who will be saved believing on the Lord Jesus Christ from everlasting. This omniscience, however, did not preclude His coming to die on Calvary's Cross, to be buried in a borrowed tomb, and to be resurrected from the grave.

Rather, we see, in His coming. His concern and His compassion. It was no happenstance that He should weep at the grave of Lazarus. It was no accident that He should cry, "O Jerusalem, Jerusalem, how oft would I have gathered

ered you together as a hen gathers her chicks, but ye would not!" It was no fluke of nature that He should direct His glance of interest toward that disciple who had denied Him.

Nay, ten thousand times, no! He came with interest! He came with concern! He came with compassion! He came at the behest of the Determinate Council to accomplish in time that which had been known in eternity. He came with the approval of God the Father and the Spirit, as well as Himself, for we hear the eternal plan, "For God so loved the world that He gave His only begotten Son, that whoever believeth in Him should not perish, but have everlasting life."

And, in our text, He attempts to convey this interest, this concern and this compassion to all who believe! And if His message is really reaching our hearts and minds, and we are within His Holy will, we'll have an interest in the lost and the saved; we'll have a concern for the lost and the saved; we'll have a compassion for the saved and for the lost!

If we have this interest, concern and compassion, we'll get out with the Gospel! We'll let the world about us know that Jesus Christ died, that He arose, and that He lives even now!

If we do not have that interest, if we do not have that concern, if we do not have that compassion, and if we do not care whether the Gospel is preached or not preached, then we have joined forces with the world "which is dead in trespasses and in sins." If the Spirit of God does not burden us with the truth that "the fields are white unto harvest," and that there is a "lost sheep" gone astray, then we have missed the emphasis of Moses, David, Isaiah, Paul, Peter, and our Lord Himself.

God does not use angels or devils to proclaim His Gospel. "We," as Paul explains, "are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

It is to us, then, that He looks to for a burden for those about us. It is to us, then, that He looks to for a compassion for those about us. It is to us that He directs His message of the ninety and nine and the one lost sheep. If our hearts are hardened or calloused to the point that there is no interest, no concern, no compassion, then it might be well for us to determine whether we are in the faith.

The fact is, we cannot rid ourselves of this tremendous responsibility! We cannot absolve ourselves of this tremendous opportunity and claim to be faithful Christians or New Testament Baptists. In truth, if we can comprehend the character, the purpose and the importance of the Gospel and the importance of the Gospel and the Spirit of God will empower us with the impetus known to the Apostle Paul and others as well.

As we go into all the world we'll present "the Gospel to every creature." We'll join heart and hand in accomplishing such an objective where we are, and we'll be ready and willing to extend that interest and concern and compassion into every other area where God would have us to go. We will see with our Lord that "the fields are white unto harvest!" We will see with our Lord "that lost sheep which has gone astray!"

We shall accept our responsibility as individuals. We shall accept our responsibility as a people. We shall accept our responsibility as churches of the Lord Jesus Christ. We will see every living soul to whom the Gospel of the Lord Jesus Christ will give us access hears the Gospel of the Lord Jesus Christ. We go, we'll disciple! As we disciple, we'll immerse! As we immerse, we'll teach! And as we teach, we shall know the truth of His promise, "And lo, I am with you always, even unto the end of the age."

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