

BIBLE INSPIRATION AND AUTHORITY Is It Wrong For Men To Wear Long Hair?

JARREL E. HUFFMAN
Marlow, Oklahoma

(Annual sermon preached at the American Baptist Association in the Terrant County Convention Center, Fort Worth, Texas, June 21, 1978.)

"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).

PART I

INTRODUCTION

Someone has amusingly said, "Most people believe the Bible because they don't know what's in it." There is more truth than fiction to this statement. For example, many will give a blanket endorsement to the "whole" of Scriptures, but will balk when confronted with "specifics." That is, many will most gladly affirm their belief in the inspiration of the Scriptures who will not bow to the authority of the Scriptures. Whately observes, "Everyone wishes to have truth on his side, but it is not everyone that sincerely wishes to be on the side of truth."

Everything about the Bible is precious. The PERSON of the Scriptures — the Lord Jesus Christ — is precious. The THEME of the



JARREL E. HUFFMAN

Scriptures — the work of the God-man at the cross — is precious. Thus, the whole of Scripture — from Genesis through Revelation

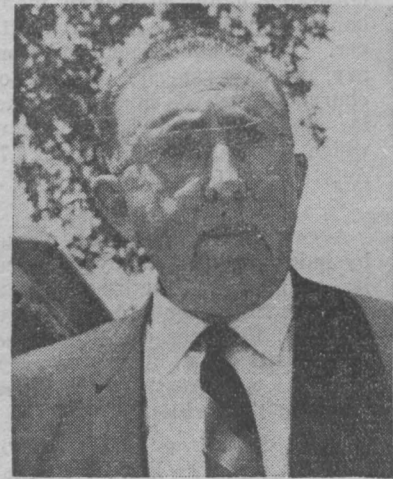
— is most precious to the people of God.

As all the rivers of the earth run to the sea, so all true beliefs and practices of Christians run back to the pure stream of Holy Writ. We read good books. This is good. We draw up our confessions of faith and doctrinal statements. This is also good. But it is to the impregnable Rock of Holy Scripture, from which we have been hewn by the grace and power of God, that we must always take our stand. And as the rock of the unbeliever is not as the Rock of the Christian (Deut. 32:31), so the foundation stone of all belief and practice is the BIBLE, not traditions, customs, or the sayings of the fathers. It was Dean Inge who said, "To seek for the truth for the sake of knowing the truth, is one of the noblest objects a man can live for."

God's Word is a Gibraltar which has stood the test of time. It is not like the leaning tower of Pisa, which must eventually fall. Rather, the Bible is like the mountains of old that so well describe the eternity of our God (Ps. 90:2). (Continued on page 3, column 1)

By ROY MASON
(Now in Glory)

One of the habits that characterize young men, as well as some older ones, is the custom of wearing long hair. This practice was started by that lousy group named "Hippies." It is common to see young men that can hardly be distinguished from women. Often



ROY MASON

they wear dirty, filthy, soiled clothes, and their hair looks as if it hadn't been washed or cared for in years. Very many of these young men are lacking in the appearance of manly strength. Many are slim and stringy looking, and

with their hollow chests and general slouchy appearance, their manhood is very lacking. It is rather seldom that you see a well-groomed, well-dressed young man. Some who feel ashamed to go all out with this hippie appearance, lack courage to have their hair cut and to dress decently. They feel that they just must do what is "being done." There are some men who are critical of the practice of going around with hippy long hair so they don't let their hair string down as long as it can grow; but nevertheless, in order to keep partly in "style," they allow their hair to grow down in a couple of horrible-looking sideburns, and often they grow a beard.

I have known several instances in which persons spoke to some of these bewhiskered, long-haired characters critically, and what do you suppose they upheld their practice with. They said, "Why do you blame me for wearing long hair? Jesus wore long hair." You have probably never seen a picture of Jesus in which He did not have long hair. But what is the truth about the matter? It is that THERE ARE NO PICTURES OF JESUS ON THIS EARTH THAT ARE GENUINE. All are imaginary lies! Roman Catholicism got these pictures from heathen (Continued on page 7, column 4).

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

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FUTURE PUNISHMENT SETS DOOM

J. L. BURROWS
(1814 - 1893)

"He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. 22:11).

Whatever applications or limitations may be given to this passage, to make it fit in with the varied theories of interpreting the Apocalypse, this much at least is certain: That it teaches that the tendency of both evil and good affections is to fixedness and mastery in the soul that fosters them. And this is not simply a truth of revelation, it is a fact of all human history and experience. Even if God's Word had never referred to it, it is indisputable truth.

Men do become worse and worse by indulging and practicing evil, and they become better and better by cherishing good. The boy of fifteen may timidly and trembling enter upon a career of vice, which shall harden into inveterate and unchecked villainy in the man of forty. Right principles, persistently operative, mould habits of spirit and life, and become incorporate and incarnate as righteous character. Loose principles, carelessly acted upon develop into evil habits of soul and life and form bad character. And this is only saying what every thinking mind knows to be true; that men good at heart become better and better, and men bad at heart become worse and worse.

There has been a good deal of preaching and writing and talking during the past few years about the existence, nature and duration of Hell. Much of it has been misapprehended. As to the essential fact that the Scriptures do reveal that the impenitent ungodly will be wretched in the future world, there is almost entire agreement among evangelical Christians holding to the inspiration of the Scriptures. As to the precise nature of the wretchedness, and as to the right interpretation of some of those terrible texts which speak of future woe, there may be differences. Some, too, may imagine that, through some yet unrevealed methods of redemption, there may be

deliverance from misery and restoration to the favor of God. This is about the sum of the differences among evangelical ministers on this subject.

Now let me say to you, my friend, you will be very unwise to permit any discussions of this sort to encourage you to live in disobedience to God's commandments, and jump to the conclusion "There is no Hell, and therefore I may live as I please; no matter how vilely I sin, I shall escape all punishment in the future world and be translated to a happy Heaven." You had better not risk your soul upon a doubt, and live as though you were sure there would be no future retribution. Even a doubt on such a subject should impel us to choose the safer side.

All agree that Heaven may be secured by a holy soul, and that this holiness may be attained through faith in Christ and the renewing of the Holy Spirit. This at least is a sure way to Heaven, and he is a fool who risks his soul upon a doubt as to whether there may not be some other way to Heaven. Who would grope his way in storm and darkness to a mansion when he might have a clear and sure light along his path?

I submit for your serious consideration the following propositions,

which, I think, are in harmony with all known mental laws and with the whole scope and tenor of God's Word. May God help you to weigh them with an honest heart as plainly set forth in the Word of God!

I. Heaven is a home for the holy. A few out of many similar proofs from the Bible are these: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:7). "Being made free from sin and become servants of God, ye have your fruit unto holiness and the end everlasting life" (Rom. 6:22). "The general assembly and church of the first born which are written in heaven," is composed of "the spirits of just men made perfect" (Heb. 12:23). It is "an inheritance incorruptible, undefiled . . . and reserved in heaven for you." "There shall in no wise enter into it anything that defileth nor worketh abomination, nor maketh a lie, but they which are written in the Lamb's book of life" (Rev. 21:27). With such proof-texts I think it can scarcely be doubted that the Scriptures plainly teach that those who are gathered into Heaven will be holy. But then:

II. In this life men are not holy. (Continued on page 6, column 1)

Dear friends:

We will attempt to take up this week where we left off in the last article on our return trip from Kentucky to Papua, New Guinea. It looked for a while as though



FRED T. HALLIMAN

two members of the family would not get to go to the Huntington airport to see me off, as the Dat-sun would only accommodate five people at the very most, but at the very last moment, we were able to secure a car from one of our neighbors and so we decided to go in two cars so we would have

plenty of room for the seven people and two pieces of luggage.

Since the borrowed car was not licensed for anyone under 25 years of age, I took it, with my wife and two daughters, and the luggage and the three boys came in the small car. There were a few things that had to be discussed as we drove along, some of those last minute things that you don't want to talk about and have put off until now, because you couldn't get up courage enough to talk about them before. But now, you have already started on the last three hours that you will be with your family for how long? ??, only the Lord knows, so by the grace of God you manage to muster enough courage to start taking about some of these things. You manage to get to the point very quickly and hope that any questions or answers relative to the topic under discussion will also be to the point. As you drive along the highway, you suddenly note that the fence posts are flying by at a terrific rate of speed and one look at your speedometer, for the first time in quite a while, you realize that you are far exceeding the legal speed limit, and you take a quick glance in the rear view mirror hoping that no patrolman is following.

What seems like only minutes since you left your home in Kentucky, in fact, has been over an hour and you arrive at the Huntington airport. You find yourself wishing, how good it would be, if the hours and days would "seem" this short while you are away from your family. The Huntington airport is a beautiful airport for a small town, but upon occasions like this, you wish you had never seen it. Soon the cars are parked in the parking lot and now we all walk slowly together for this last two hundred yards.

Once inside the airport terminal building, you quickly make your way to the check-in counter. Your tickets are checked, your baggage weighed, and the attendant quickly makes an exit and is gone for several minutes. You know what is wrong, your baggage is a little over the 44 pounds allowable weight for an international flight on the economy rate ticket. After several minutes he returns, and tells you that while you should pay extra for those two pounds you are over, he is going to let you by, simply because he

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE WORTH OF A GOOD NAME

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold" (Prov. 22:1). The wisest man in the world in this text stresses the superior worth of a good name. It is more important that we get and keep a good name than that we raise a great estate. Great riches expose a man to danger and add no real worth to him, except in the eyes of covetous men. By riches a man may relieve the bodily needs of others, but by a good name he may point them to the Saviour of

souls. Earthly riches "fly away as an eagle toward heaven" (Prov. 23:5), but the good name of a righteous man is an "everlasting remembrance" (Psa. 112:6). Shakespeare so well said: "Good name in man and woman, dear my Lord . . . Is the immediate jewel of their souls . . . Who steals my purse steals trash; 'tis something, nothing . . . 'Twas mine; 'tis his, and has been slave to thousands . . . But he that filches from me my good name . . . Robs me of that which not enriches him . . . And

makes me poor indeed." NAME? OR GOOD NAME? How can a good name be obtained? Is just securing a famous name sufficient? It is not difficult to obtain a name among men. Adolf Hitler, John Dillinger, Jessie James, Benedict Arnold, and Judas Iscariot all obtained a name, but what kind of a name? Definitely not a good name. These men are remembered by name for the evil they did to mankind. On the other hand, Jesus Christ, the Apostle Paul, C. H. Spurgeon, (Continued on page 2, column 1)

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Worth Of Good Name

(Continued from page one)

George Washington, and Abraham
Lincoln are remembered by name
for the good that they did.

We must not seek to obtain a
name like the builders of Babel,
who for pride of life would make
themselves a great name (Gen.
11:4). They wanted to be remem-
bered for building a tower to
Heaven; they wanted to make a
name in history for other men to
marvel at and wonder. But God
buried the names of those Babel-
builders in the dust of the plains
of Shinar and not so much as one
name can be found in history.

Absalom, the rebellious son of
King David, erected a stone in the
valley of Kidron to keep his name
in remembrance (II Sam. 18:18).
This was an attempt to glorify
himself in the eyes of his fellows.
This pillar turned out to bear his
name and the memory of his in-
famous life. What he designed
for the glory of his name proved
in the hand of Providence to be
his everlasting dishonor and
shame. This is not the kind of
name we are commanded to have
in our text.

HOW TO OBTAIN IT

A good name is to be obtained
by consistency in our Christian
life. Demetrius had a "good re-
port of all men" because he lived
godly in Christ Jesus (II John 12).
Cornelius, the centurion of Cae-
sarea, was "a just man, and one
that feared God, and of a good
report among all the nations of the
Jews" (Acts 10:22). Of Ananias
of Damascus it is written: "And
one Ananias, a devout man accord-
ing to the law, having a good re-
port of all the Jews which dwell
there" (Acts 22:12). These hum-
ble souls may have been uncon-
scious of their reputation, or felt
it was not deserving. But the fact
remains that they had a good
name among all men.

A good name is based on perma-
nent excellency of character and
immutable virtue. It is not de-
pendent on the variable and shift-
ing winds of popular opinion. It
consists of a new nature formed
by the Holy Spirit in regeneration
and maintained by the influence

of the Word of God. It is awarded
us by the good and godly among
men. It is also due to the fruit
of the Spirit and our own personal
exertion before men.

One of the most precious things
this side of Heaven is a good
name: "A good name is better
than precious ointment" (Eccl.
7:1). A saved man will be more
anxious to deserve a good reputa-
tion than to possess it. He de-
sires to have such a name in deed
and in truth. The possession of
this good name adds to his use-
fulness and gives authority to his
reproof and counsel. Without an
honorable name no church mem-
ber can qualify as a church offi-
cer. To be an efficient mission-
ary, pastor, evangelist, deacon, or
church official you must be blame-
less, having a good report of them
which are without (I Tim. 3:2,7;
Acts 6:3; II Cor. 8:16-18).

HOW TO LOOSE IT

A good name is won by virtue,
by industry, by skill, by patience,
by godly living, and by persev-
erance. But it can be lost by care-
lessness, by ignorance, by crime,
and by avarice. Job 18:17 says
that the wicked "shall have no
name in the streets."

Much depends on how a young
man begins his life. He may
choose whether he will be remem-
bered to his praise or to his
shame. The early principles
adopted and the habits formed
tend to become fixed and perma-
nent. The critical period is from
14 to 21 years of age. If a young
man passes this period with pure
morals and a fair reputation, a
good name is almost sure to crown
the years ahead. But if a young
man gives in to harmful drugs,
sexual impurity, profanity, and
other sinful acts, he inflicts an
injury on his good name which
time cannot erase and which bit-
ter tears cannot wash away.

It takes many years to build up
a good name on earth, but it can
be lost in a thoughtless moment.
What it took years to gain by
numerous good deeds can be de-
stroyed by one fit of anger. Moses
ruined his good name to some de-
gree by disobedience to God.
David blackened his character in
a horrible manner. He carried a
blot on his name which followed
him to the grave. Noah injured
his standing as a just man by
drinking too much wine in the
presence of his sons. Simon Peter
hurt his standing among the early
Christians by his denial of Christ
and cursing. Samson defiled his
character with Delilah until it
brought about his death.

HOW DREADFUL THE LOSS

While a good name is won by
much spiritual activities and great
self-denial, it is often forfeited by
a moment of moral madness. It
is far easier to lose a good name
than to regain it. Without a good
name the earth offers little com-
fort and pleasure. Without it
stocks and bonds have no value,
a noble birth no distinction, an ex-
alted station no dignity, superior
beauty no charms, and old age no
reverence. Without it treasure
impooverishes, every grace de-
forms, every dignity degrades,
and all the accomplishments of
life end in failure. He who loses
his good name is under eternal
quarantine. He has no friend to
greet him and no home to harbor
him.

A spotless character is a sure
protection against suspicion and
evil reports. A person with a bad
reputation is suspected of a thou-
sand acts of which he may not
be guilty. If he does a good deed
it may be ascribed to a wrong
motive, for he has lost the con-
fidence of his fellow creatures.
An evil name exposes a person
to a thousand painful suspicions
and blasting reports. It deprives
of a peace of mind and cuts one
off from usefulness to God and
man.

By unrighteousness many a saint
of God is deprived of his good
name and ruins his religious pro-
fession. If Satan cannot hinder the
servant of Christ, he will blacken
his name before men. The Pro-
phet Nathan charged King David
with adultery and murder, adding
"because by this deed thou hast
given great occasion to the ene-

mies of the Lord to blaspheme"
(II Sam. 12:14).

The idolaters and infidels of
David's day rejoiced over his fall-
ing into sin and spoke ill of his
God. They probably said: "Look
at King David! See the unworthi-
ness of the Hebrew religion! What
does it matter if he can play well
on his harp and sing psalms to
Jehovah? Of what benefit is his
religion which does not restrain
him from the acts of adultery and
murder?" Scandalous sins on the
part of professing believers bring
reproach upon true religion (Rom.
2:24) and are a great hindrance
to the conversion of the unsaved.

Proverbs 10:7 says: "The mem-
ory of the just is blessed: but the
name of the wicked shall rot." Oh,
the superior worth of a good
name on this side of the grave! The
memory of it is a blessing to our
family and a credit to Christ's
church. How pleasant is the mem-
ory of "the good report of the
elders" in Hebrews Chapter 11.
The memory of a godly mother or
father is an unspeakable boon
(Prov. 21:28). The same may be
said of a righteous king (II Chron.
35:24-25), a faithful minister (Heb.
13:7), a public benefactor (II
Chron. 24:6), or a self-denying be-
liever (Mark 14:9). No inscrip-

us. It is a sin for others to re-
proach us without good cause, but
it is our impudence which gives
them just cause to cast out our
name as evil. This impudence we
must do our best to avoid. Our
usefulness in personal witnessing
is largely dependent on an irre-
proachable character. We are to
"give none occasion to the ad-
versary to speak reproachfully"
(I Tim. 5:14).

Let us never engage in things
which would cause the world to
criticize us unless it be in matters
of obedience to God. When the
Jews did wrong in Nehemiah's day
he rebuked them in this fashion:
"It is not good that ye do: ought
ye not to walk in the fear of God
because of the reproach of the
heathen our enemies?" (Neh. 5:9).
Our conduct must be approved
of both God and man whenever it
is possible: "Providing for honest
things, not only in the sight of
the Lord, but also in THE SIGHT
OF MEN" (II Cor. 8:21).

SOME MAKE TOO MUCH

We must never overvalue man's
estimation of our name. The de-
sire to please Christ must come
first. We are not to sacrifice prin-
ciple or compromise God's Word
to secure man's approval. This
was the error of the false pro-

woman having an alabaster box
of very precious ointment, and
poured it on his head, as he sat
at meat. But when his disciples
saw it, they had indignation, say-
ing, To what purpose is this
waste? For this ointment might
have been sold for much, and
given to the poor. When Jesus
understood it, he said unto them,
Why trouble ye the woman? For
she hath wrought a good work
upon me. For ye have the poor
always with you; but me ye have
not always. For in that she hath
poured this ointment on my body,
she did it for my burial. Verily
I say unto you, Whosoever this
gospel shall be preached in the
whole world, there shall also this,
that this woman hath done, be
told for a memorial of her." This
woman obtained a good name and
performed a good act which was
recorded in the book of God's
remembrance (Mal. 3:16).

Those who have a good name on
earth can rejoice that God in
eternity past wrote their names
in the book of life. Jesus told His
disciples: "Notwithstanding, in
this rejoice not, that the spirits are
subject unto you; but rather re-
joice, because your names are
written in heaven" (Luke 10:20).
(Continued on page 4, column 3)

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tion on a tombstone can preserve
such a person's memory like the
remembrance of his pious conduct
which honored God and blessed
man.

Some make such a bad name
for themselves that their fellow
creatures get a sigh of relief to
learn they are dead and buried.
Such worthless men's names rot
above the ground while their
bodies rot in the grave. Ecclesi-
astes 8:10 reads: "And I saw the
wicked buried, who had come and
gone from the place of the holy,
and they were forgotten in the city
where they had so done; this is
also vanity." The psalmist said of
the wicked: "Let his posterity be
cut off; and in the generation fol-
lowing let their name be blotted
out" (Ps. 109:13). The name of
such people becomes a curse and
a byword (Isa. 65:5; Jer. 22:18-19;
29:22-23).

SOME MAKE TOO LITTLE

Often many of us make too little
of the importance of a good name.
We may have in a careless mo-
ment said, "So long as my con-
science is clear, I don't care what
the world says about me." But
while it is a small matter to be
judged by man's judgment (I Cor.
4:3), it is a great matter to stop
the mouths of gainsayers. It is
our duty to see that our good is
not evil spoken of. In Titus 2:8
it is written: "Sound speech, that
cannot be condemned; that he that
is of the contrary part may be
ashamed, having no evil thing to
say to you."

This same truth is again seen
in great detail in I Peter 2:12-15:
"Having your conversation honest
among the Gentiles: that, where-
as they speak against you as evil-
doers, they may see your good
works, which they shall behold,
glorify God in the day of visita-
tion. Submit yourselves to every
ordinance of man for the Lord's
sake: whether it be to the king,
as supreme; Or unto governors,
as unto them that are sent by him
for the punishment of evildoers,
and for the praise of them that do
well. For so is the will of God,
that with well doing ye may put
to silence the ignorance of foolish
men."

It is our Christian duty to keep
down unjust suspicion. Living in
a censorious world, we must labor
to avoid giving occasion to those
who would speak reproachfully of

phets in the Old Testament times
who flattered Israel in their sins.
It is the present fault of irreligious
politicians (Acts 12:1-3) and lib-
eral clergymen. Jesus said of
these good - lord - and-good-devil
characters: "Woe unto you, when
all men shall speak well of you!
For so did their fathers to the
false prophets" (Luke 6:26).

A good name must never be pur-
chased at the expense of con-
science. It would be better if our
name was blotted out among men
than we wound our conscience and
disgrace our God. Personal credit
is vital, but conscience must have
first place. To be approved of
men and despised by God is a pit-
iful condition to be in on earth.
We are not to render eyeservice
as menpleasers (Col. 3:22).

ITS ETERNAL WORTH

A good name is worth more than
all the riches in the world. En-
vious men may attempt to tarnish
it as they did the name of Christ,
but honest and godly men will
acquit us without a trial, knowing
our sterling Christian character.
It is the richest possession we can
have while living, and the best
legacy we can leave behind us
when we are dead. It will sur-
vive when we are no more. It will
endure when our bodies have re-
turned to the dust.

Multitudes of faithful Christians
have left a good name in the an-
nals of the church. One such ex-
ample is found in Matthew 26:6-
13: "Now when Jesus was in Beth-
any, in the house of Simon the
leper, There came unto him a

BRIEF NOTES

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Elder Tommie Best, Route 1,
Smithville, Miss. 38870, is available
for pastoral work wherever the
Lord may lead. He is a man the
editor knows to be sound and solid
on the doctrines we believe.

The Memorial Heights Baptist
Church of Perry, Ga., and Pastor
Gordon Buchanan will conduct re-
vival services Aug. 20-25. Serv-
ices will be held at regular time
on Sunday and each evening at
7:30 p. m. Elder Elvis Gregory
of Pinehaven Baptist Church, Co-
lumbus, Miss., is the visiting min-
ister. The church and pastor in-
vite every person within driving
distance to attend.

The Grace Baptist Church of
Gladwin, Mich., has called Elder
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Inspiration, Authority

(Continued from page one)

The Bible is the only textbook of Christians, especially Baptists. Its every word is God-breathed; its every commandment God-spoken; its every promise God-betokened. Yet, we live in days of alarming apostasy, infidelity, agnosticism, and blatant atheism. Ungodly minds construct cannons to attack the bulwark of God's Word. Blasphemous mouths spew forth streams of filth against the purity of the Word. Unregenerate professors, preachers, and the like raise the voice of higher criticism to slander, belittle, and openly deride the authenticity of Scripture.

But the Bible stands. The voice of its foes has not endangered its truths. One man wisely said, "Error does not hurt the Word of God; it hurts the people." The Bible stands as the Grecian phalanx. It has survived the Dark Ages of superstition, ignorance, and popery. It has survived the penknife of Jehoiakim and his modernist counterparts (Jer. 36:23). It has not been eroded by time, nor injured by infidelic onslaughts. It stands, and forever shall stand, as the inerrant, infallible Word of God to man. Yea, when the present Heaven and earth pass into oblivion, the Word of God will stand secure (Matt. 24:35).

The enemies of the cross (Phil. 3:18) are the enemies of the Word. No one who loves the cross despises the Word of the Cross (I Cor. 1:18). No one who loves God hates His Word.

But Satan never sleeps. His overall plan never changes. He changes only his methods in executing his diabolical scheme.

Satan is a liar and the father of all lies (John 8:44). He hates God. He hates Jesus. He hates God's people. He hates God's churches. And he hates the eternal purpose of God which concerns the people of God (Eph. 1:4-11). Thus, he hates the impregnable Word of God that so clearly spells out the character of this fallen angel and foe of God and man.

During the long period of church history known as the Dark Ages, Satan set out to destroy the Word of God by banning and burning. Through his henchmen, he confiscated the Word of God and kept it from the common man.

During the 19th century, Satan changed his methods. He attempted to discredit the Word through the subtle efforts of higher criticism. This in turn gave way to outright denial of the Word or portions of it by the liberals and modernists. This subtle move of Satan began in Germany, spread to England, and from England invaded the shores of America.

In this 20th century, especially during the last fifty years, Satan has launched a new attack on the Holy Scriptures. Translations of the Scriptures by the scores have come off the press. Supposedly, these are designed to enlighten the reader and to make the Word of God more readable. A few of these translations, to be sure, are

to be commended, but the most part are the work of modernists, liberals, and avowed disbelievers in the inspiration of the Scriptures. Their design is to put doubts in the minds of the readers. These seek to undermine the position that the King James Version has held for centuries with God's people. Unholy, unscrupulous men have paraphrased the meaning of the Word away, so that anyone it seems is free to interpret the Bible to his own liking. This so-called attempt to "simplify" the Word of God is actually designed to strip the Word of its inspiration, its beauty, and its authority.

But these points are not the main issue among true Baptists. True Baptists accept, and have always accepted, the Scriptures as the inerrant, infallible, verbal, and plenary Word of God. The problem area with true Baptists today, therefore, lies not in inspiration, but in the authority of the Scriptures.

While it is an easy thing to declare the Bible to be inspired of God, it is something else altogether to bow to the authority of the Word. One person stated, "God said it, I believe it, and that settles it." Another with great erudition answered: "God said it, and that settles it, whether I believe it or not."

Our text contains the pronouncement that every Scripture is God-breathed. Thus, every Scripture is profitable. From these two verses of Scripture we take the title to the message: **THE INSPIRATION AND THE AUTHORITY OF THE WORD OF GOD.**

FACTS ABOUT THE WORD

1. It is God's (I Sam. 1:23).
2. It has been magnified above His name (Ps. 138:2).
3. It is settled in Heaven (Ps. 119:89).
4. It will stand forever (Isa. 40:8; Matt. 24:34,35; I Peter 1:25).
5. It was that which concerned creation (Heb. 11:3; II Peter 3:5).
6. It shall be fulfilled (Rev. 17:17).
7. It accomplishes God's bidding (Isa. 55:11).
8. It is pure (Ps. 12:6; 119:140; Prov. 30:5).
9. It is good (II Kings 20:19; Isa. 39:8).
10. It is precious (I Sam. 3:1).
11. It is right (Ps. 33:4).
12. It is tried (Ps. 18:30).
13. It is trustworthy (Ps. 119:42).
14. It is true (Ps. 119:60; John 17:17; II Cor. 6:7; Col. 1:5).
15. It sanctifies (I Tim. 4:5).
16. It reconciles (II Cor. 5:19).
17. It begets (James 1:18).
18. It delivers (Ps. 119:170).
19. It upholds (Ps. 119:116).
20. It is not bound (II Tim. 2:9).
21. It is both a lamp and a light (Ps. 119:105).
22. It gives hope (Ps. 119:74).
23. It quickens (Ps. 119:50).
24. It orders our steps (Ps. 119:133).
25. It is living, sharp, and dividing (Heb. 4:12).
26. It burns in the heart of a Christian (Jer. 20:9).
27. It is absolutely necessary in living for God (Deut. 8:3).



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

For August 27, 1978

Philippians 1:1-3.

As we begin this study of the book of Philippians, we do so with prayerful expectation and anticipation, knowing the Holy Spirit has been sent to lead the children of God into all truth. Knowing also that the Word of God is the sword of the Spirit which calls, convicts, converts, and conforms the elect of God.

The book of Philippians is a vital part of the total revelation of God, and should be studied in relation to the entirety of the Scriptures. It was written, like all Scriptures, with Christ as the central theme. It has as its main design the joy, peace, and happiness of the saints as they are properly related to Christ. So we can immediately see the need of this study as we evaluate the existing conditions among the churches.

This book was given by inspiration to the Apostle Paul, although largely penned by his helpers. This is what separates it from the books of the world. Yes, holy men of God spake as they were moved by the Holy Spirit (II Pet. 1:21).

It was written by Paul while in prison at Rome; therefore, written under the worst of conditions and yet Paul could say that "he had learned in whatever state he was to be content." This manifests the sustaining grace of God and also the providence of God in using His servants regardless of surrounding conditions.

May He Who inspired it unveil it to our hearts. As a preface to this book, it would be well to read the missionary endeavors of Paul at Philippi (Acts 16:9-10).

VERSE 1

"Paul and Timothy." The provisions

28. It produces trembling (Ezra 9:4).
29. It is to be feared (Ex. 9:20).
30. It brings persecution to those who teach and live it (Rev. 1:19; Mark 4:17).
31. It makes enemies (Gal. 4:16).

ATTITUDE OF SOME TOWARD THE WORD

1. Some do not regard it (Ex. 9:21).
2. Some do not believe it (Ps. 106:24).
3. Some do not obey it (I Kings 13:26; II Thess. 3:14).
4. Some do not hear it (John 8:43).
5. Some give no place to it (John 8:37).
6. Some make it of none effect by tradition (Mark 7:13).
7. Some reject it (I Sam. 15:23, 26).
8. Some despise it (Num. 15:31).
9. Some rebel at it (Num. 20:24).
10. Some corrupt it (II Cor. 2:17).
11. Some handle it deceitfully (II Cor. 4:2).
12. Some blaspheme it (Titus 2:5).
13. Some stumble at it (I Peter 2:8).
14. Some are unskillful in the use of it (Heb. 5:13).
15. Some leave it for secondary things (Acts 6:2).

COMMANDS RELATIVE TO THE WORD OF GOD

1. To hear it (II Kings 7:1).
2. To obey it (Luke 5:5).
3. To receive it (Acts 2:41).
4. To stand in awe of it (Ps. 119:161).
5. To praise it (Ps. 56:4).
6. To hide it in the heart (Ps. 119:11).
7. To keep it (Ps. 119:17; John 17:6).
8. To rejoice in it (Ps. 119:162).
9. To remember it (Josh. 1:13).
10. To know it (Deut. 18:21).
11. To observe it (Deut. 33:9).

(Continued on page 5, column 2)

idence of God united this pair in the service of the heavenly King. They were equal in their conversion and holy calling (II Tim. 1:9). Not all professed preachers meet these qualifications! I am sure Paul would not attach his name to many in our day and time. How we need to pray for some young Timothys who will place themselves along such men like Paul, even though it means hardship. That is, be willing to go and forego.

"The servants of Jesus Christ."

All men are servants. They either serve sin, self, and Satan (Eph. 2:2,3; Rom. 6:20), or are the servants of Jesus Christ. A servant of Jesus Christ sees himself unworthy and is highly honored to be allowed to serve. He realizes to be a doorkeeper in the house of God is of greater value than to own a house and have servants of his own, or to dwell in the tents of wickedness.

Paul's labor and obedience proved the title of a servant of Jesus Christ. His was neither lip service nor eye service. Jesus Christ said he that would be greatest was the one who served (Matt. 23:11). It might be well to notice that even though the saved are made to sit in heavenly places (Eph. 2:6), and are called sons of God, kings and priests, and are said to be heirs of God and joint heirs with Christ (I John 3:2; Rev. 1:6; Rom. 8:17). Paul could still call himself a servant of Jesus Christ. How much like His Saviour (John 13:1-17)!

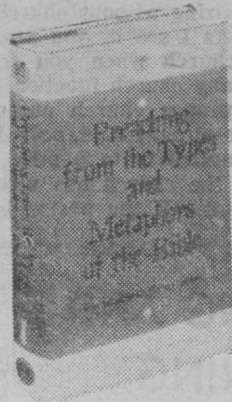
"To all the saints." Every believer is a saint of God. A saint is one who is set apart unto God. The saved at Corinth are said to be sanctified in Christ and called saints (I Cor. 1:2). Also the beloved of God at Rome are said to be saints (Rom. 1:7). The saved of Old Testament days were also called saints (Psa. 37:28).

"In Christ Jesus." The saints were said to be chosen in Christ (Eph. 1:4), accepted in Him (Eph. 1:6), complete in Him (Col. 2:10), and our inheritance is said to be in Him (Eph. 1:1). So from beginning to completion, all of our blessings are in Him (Eph. 1:3).

"Which are at Philippi." How

THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

His books were for a long time found only in used book stores. We are happy to offer his book on the parables in a new printing by Kregel Publications.

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amazing the providence and power of God! From the sowing of the gospel at the river side and in the jail at Philippi we now see a local assembly of saints established.

"With the bishops and deacons." This expression is highly significant, for it brings out the saints at Philippi were an organized assembly. They were a body of Christ properly placed together to function for God's honor and glory (I Cor. 12:27; Eph. 4:16). Each local church, really the word "church" means a called-out and called-together assembly which makes it local, is thusly described.

The bishops and deacons are the ordained officers of the church (I Tim. 3:1-13). The bishops are the overseers (Acts 20:28) and spiritual leaders of the church (Heb. 13:17; I Pet. 5:2). The deacons are to administer the temporal affairs of the church to free the bishops or pastors to give themselves to prayer and the ministry of the word (Acts 6:3-6). This also brings out that the ordained officers and all of the saints are to have the same care one for another and are to work together to promote the well being of the church.

VERSE 2

"Grace be unto you and peace, from God our Father, and from the Lord Jesus Christ." This greeting of grace was used primarily among the Gentiles and the word "peace" was used among the Jews. However, in the spiritual realm, it is used in application to both, showing both Jew and Gentile are redeemed and reconciled to the same way and are co-equal in the realm of salvation and thereby should function together in church capacity in harmony. It is the God of all grace and the God of peace who provides all the needs of all the elect of God; whether Jew or Gentile, for time and eternity.

VERSE 3

"I thank my God." As Paul meditated and contemplated the grace of God in relation to the saints at Philippi and could see the peace which had been wrought and brought through this grace to them, his cup ran over with praise and thanksgiving. Again the thanksgiving is magnified as we consider where Paul was and the surrounding conditions. He was a prisoner in Rome awaiting the possibility of execution at any time. He was bodily afflicted, mentally harassed, and publicly exposed to ridicule and scorn, but this did not hinder, but seemed to prompt him to greater praise. What a worthy example for us! Really this is how he began his ministry in Philippi (Acts 16:25). Notice also how personal this is, "I" and "my."

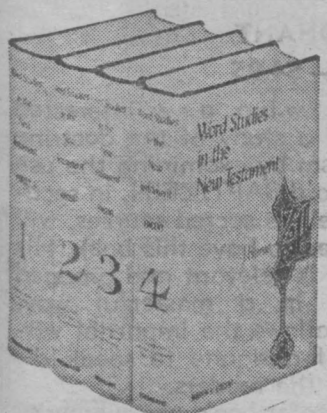
"Upon every remembrance of you." Even though Paul on many occasions had to deal with the imperfections and sins of the saints, he seems always able to find an opportunity or event to point out their worthwhile activities. How he rejoices as he ponders the consistency of the Philippian saints. They not only had begun, but were continuing in the things of God. His remembrance was no doubt prompted by his prayers for them, but also as others referred to them. A preacher who always thinks on the bad things of others will not only be of no help to them, but will discourage himself.

Would God the attitudes and activities on the part of the churches of our day would promote equal praise and thanksgiving on the part of missionaries and sister churches.

THE BAPTIST EXAMINER

AUGUST 19, 1978

PAGE THREE



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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

The Church that I attend permits members to baptize their own children or other family members. These baptisms are not authorized by a vote of the church. Is this practice scriptural? Do all Christians have authority to baptize?

PAUL
TIBER

PASTOR
New Testament
Baptist Church
1272 Euclid-Chardon
Road
Kirkland, Ohio



This practice is certainly not scriptural. It appears full of defects.

First, children should not be baptized unless they are able to make a good profession of faith in Jesus Christ.

Secondly, baptism is a church ordinance and as such is valid only when authorized by the church. Are all Christians authorized to baptize? Certainly not.

The questioner does not ask for advice, but I will give some anyway. If you are a Bible-loving Baptist, get out of that unscriptural organization as fast as you can and get into a Bible-teaching Baptist Church!

have all these advantages, but with the church these things merit no special recognition. In the church there are no high-born or low-born, there are no white-collar or blue-collar members, but all are equally subject to the government of the church. To give the ordinance of baptism into the hands of membership families is to make it totally humanistic, and is to make the church guilty of unspeakable evil. I cannot conceive of a true church being so ignorant of the doctrine of baptism as to do such a thing; on the other hand, I can see where it would be a real boon for Arminian churches.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR

Philadelphia
Baptist Church
Birmingham, Ala.



No individual Christian has authority to baptize anyone. When a church calls a pastor she automatically gives him the authority to perform the duties connected with the church. This includes baptizing people into the church. All authority connected with the church and with the functions of the church is vested in the church. There simply cannot be any substitute for church authority. For that reason no individual has any authority to perform any function of the church until that individual has been given, either directly or indirectly, the authority to perform it.

In Acts 13:1-5 the Holy Spirit called Paul and Barnabas to do mission work, but He did not send them out to do that work. Rather, He commanded the church at Antioch to do that. And until some one can show me, in the Book, an example of how to perform the functions of a church in some other way, I must contend that is the only Scriptural way to do it.

So, as I see it, the people under consideration in this case do not have Scriptural baptism, simply because the church did not authorize their baptism. Since it is the church that does the baptizing, there simply cannot be any Scriptural baptizing without church authority. As I see it, you are just playing church when you try to perform any church function without the proper church authority. As I have already said, no individual has authority to baptize anyone until the church has voted to authorize it. If the pastor is un-

able to do the baptizing, or if the church does not have a pastor, the church, and only the church has authority to authorize someone else to perform the baptizing. In Acts 8:38 we see Philip, a deacon, baptizing the eunuch. But you could never convince me that Philip had not been authorized by the church at Jerusalem to perform any necessary functions of that church before he left Jerusalem. So just don't forget the authority when you start out to do something for the church.

JAMES
HOBBS

11. 2, Box 182
McDermott, Ohio

PASTOR

Kings Addition
Baptist Church
South Shore, Ky.



Absolutely not. The authority is in the church and in the church only. When Christ went to be baptized, He could have asked anyone along the way to immerse Him but that wouldn't have been sufficient. He went to the only one with authority. "There was a man sent from God, whose name was John" (John 1:6).

The Lord went to John. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him" (Matt. 3:13). He went to one who had authority. He then authorized the church when He gave the church that great commission as recorded in Matt. 28:19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Since baptism is the entrance way into the church, this makes us to know even more than ever that it must be observed under authority. The church as a whole authorizes a male member, preferably the pastor or someone in a position as an officer in the church to baptize.

Worth Of Good Name

(Continued from Page Two)

To be enrolled among those who inherit eternal life is an unspeakable joy, but it can be known for certain only by godly living on earth (Phil. 4:3).

How glorious the promise of Christ to His elect people: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

The elect can never become non-elect. What names God has written in the book of life He will not blot out due to the unchangeableness of His nature. The names of all the elect will be found there on the great judgment day. Since no one has access to the book but its Keeper, there is the most positive assurance that the names of all the elect are eternally secure. This is further confirmed by Christ's covenant promise: "I will confess his name before my Father." Unless Christ fails in His part of the everlasting covenant, the names of all in the book of life are written there forever!

CONCLUSION

Dear Christian friend, how much concern have you shown in past days for a good name? Are you as concerned as you ought to be about what others think of you? Have you forgotten you are your brother's keeper? Have you been guilty of bearing false witness

against another which injured his good name? May the Lord help His believing children to strive to maintain a good name and to value the good name of others. This is a part of our duty to God, a duty often ignored to our sorrow and the grief of our fellow-man.

Am I addressing someone who has lost his good name? Maybe you sit in a jail cell on some criminal charge? Perhaps you are so embarrassed over your immoral conduct you dare not show your face in public. There is a God in Heaven that can help you restore your good name. He has the power to confer upon those who repent of past sins and believe on Him the name of a son of God. He can restore your dignity and honor in a large measure by making a great change in your heart. To know Him is worth more than to have a good name.

Halliman Reports

(Continued from Page One)

does not know how to figure the rate for the excess weight. You are so thankful that he is sort of ignorant, for with all your travel experience, you realize that had he known how to figure this, it would have cost you approximately \$18 for these two extra pounds, had you been charged for it all the way to New Guinea. You look at your bag for the last time now until Sydney, Australia.

Now you look for a place where the whole family can sit together, which is extremely hard for a family of seven in an airport of this size. You finally get seated and then realize that no one has eaten any breakfast, so you decide to go into the restaurant and have breakfast. No one is really hungry, but being an American custom to eat several times a day, no one wants to start a new fad by leaving off breakfast, besides, that will occupy several minutes of your waiting time, which by now has become almost painful.

Breakfast over, you go back out into the main lobby, and realize that you have 40 minutes before takeoff time. At this point, you somehow wish that the clock on the wall would run a little faster. Only a couple of hours ago, hours seemed like only minutes, but now those minutes seemed to drag into hours. What had caused this mental reverse was the fact that you were actually dreading that moment when over the PA system you would hear a voice saying that it is loading time and all passengers must immediately proceed to the boarding room.

No one is talking by now, just staring at one another or at the floor or ceiling. You want to burst out and cry, and maybe you would feel better, but you realize this would start a chain reaction that would get the whole family upset and weeping, so you make one last effort to be a brave soldier and not let anyone know how you real-

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THIELEMAN J. VAN BRAGHT

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

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ly feel. Finally, after looking at the clock for no less than 20 times since you sat down, you look once more and note that only 20 minutes of the 40 has gone.

Finally, 10 minutes before actual takeoff time, you hear the PA start to crackle and the announcement being made for all passengers to immediately proceed to board the plane. One by one, you hold each of your loved ones close to your bosom for several seconds and hear them say, "Daddy, it's so hard to see you go." Try as you may, you can no longer fight back the tears at this point. You soon reach the point to where the family cannot proceed with you any farther, then you go through testing device to make sure you carry no weapons on the plane. Finally, you have passed this test and then proceed down the hallway where you will soon see your loved ones for the last time. As you reach the end of the hallway, you look back for that last glance and wave good-bye to them, then proceed to get on the plane.

After taking your seat the plane soon taxis down the runway for takeoff and you wonder if you will see the family standing by the fence as you speed down the runway. You have now reached the end of the runway and are ready for takeoff and the big jet engines begin to roar and you feel a sudden surge and look out the window and realize you are speeding down the runway at a terrific rate of speed. You look hopefully over towards the terminal building and there faintly, you catch the glimpse for a few fading seconds of six members of your family waving their hands goodbye to you. Soon you are airborne and climbing sharply, and then you just sit back in your seat and get out your handkerchief and do what you have felt like doing for the past couple of hours. You don't seem to care who sees you cry now, as you speed along through the sky headed for China.

By the clock, five minutes after you have left Huntington, you (Continued on page 5, column 3)



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No greater book was ever written which proves that baptism means to dip or immerse. Peter Masters, pastor of Spurgeon's Metropolitan Tabernacle, says that this book "should be in the possession of every Baptist preacher." Send all orders to:

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THE BAPTIST EXAMINER

AUGUST 19, 1978

PAGE FOUR



The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

JESUS CARES

ARVEL D. WADDELL
Rome, Ohio

"Casting all your care upon him; for he careth for you" (I Pet. 5:7).

This is a tremendous verse of Scripture. Just to think that the God of Heaven and earth cares for you. One of my failures as a Christian is to only take the big things to God in prayer. But, praise God, He cares about the small or simple things. It seems that it is the simple things that give us the most trouble. And this is true in the Christian life. To have victory in our Christian life, one must be consistent in the simple things.

One thing we need to be consistent in in our life is a daily time of fellowship with our heavenly Father. We need to get alone with God and have sweet fellowship. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). This is a good point. The most effective quiet time is in the morning. After all, we should prepare before battle, not after.

Another thing we need to be consistent in in our life is one of witnessing. In Philippians 3:12 the verse speaks of Paul being apprehended by Christ. All Christians have been apprehended (arrested) by Jesus Christ. And one reason why we have been apprehended is to be a witness. We have seen the Saviour by faith. We have experienced His grace and love and seen His power in our lives and among the children of God. Let us go forward and tell others about our wonderful Lord and Saviour.

We will never have a successful Christian life unless we experience the fullness of the Holy Spirit. Never have there been so many opinions about something as there has been about the Holy Spirit. I believe you are filled with the Holy Spirit when your life is controlled by the Holy Spirit. Paul in Ephesians 5:18 contrasts it to being drunk with wine. As the alcohol controls its victim, so the Holy Spirit should control the

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Christian.

Prayer, Bible reading, and witnessing for Christ seem so simple, yet they are probably the greatest faults of Christians today. Remember, no one has ever done much for Christ who didn't succeed in these things. Knowing that the Lord loves and cares for us, may it make us faithful in these things.

Inspiration, Authority

(Continued from page three)

12. To receive it with meekness (James 1:21).
13. To hold it fast (Titus 1:9).
14. To hold it forth (Phil. 2:16).
15. To suffer it (Heb. 13:22).
16. To practice it (James 1:22).
17. To let it have free course (II Thess. 3:1).
18. To meditate upon it (Ps. 119:148).
19. To continue in it (John 8:31).
20. To speak it (Ps. 119:172; Acts 4:29).
21. To speak it faithfully (Jer. 23:28).
22. To preach it (Acts 8:4; II Tim. 4:2).
23. To diminish not its contents (Jer. 23:28).
24. To speak it without fear (Phil. 1:14).
25. To labor in it (I Tim. 5:17).
26. To rightly divide it (II Tim. 2:15).

A. THE DEFINITION OF TERMS
The English word "inspiration" comes from the Greek THEOPNEUSTOS, which literally means "God-breathed." The word is a compound of THEOS (God) and PNEUSTOS (breathed).

The word "Scriptures" refers to the sixty-six books which make up the inspired canon of Scripture. These of course do not include the so-called "apocrypha" or other uninspired books of men.

Concerning the "inspiration" of the Scriptures, certain words are set forth and defined:

1. **Inerrant.** The Bible is without error in the original autographs.
2. **Infallible.** The Bible in the original manuscripts is incapable of having error or mistake.
3. **Verbal.** Every word of God as contained in the original documents (Hebrew of the Old Testament, and Greek of the New Testament) is the very word that God wanted used.
4. **Plenary.** The Bible is the "full" or "complete" Word of God. It contains all that God has spoken to man. Hence, there is no need of traditions, customs, etc.

B. FALSE IDEAS NOTED

1. **The mechanical theory.** The theory that God dictated every word to the writers, using them as robots.
2. **The ideation theory.** The theory that God merely set forth the idea of what He wanted said, leaving the selection of words to the writer.

3. **The aspiration theory.** The theory that God inspired men to write the Bible in the same sense that Shakespeare or Longfellow are said to be inspired.

C. THE TRUE THEORY

God chose some forty men to write the inspired Word of God. These men differed as to occupation. Some were statesmen, some were fishermen, some were herdsmen, some were physicians, and some were intellectuals. These men wrote over a period of some 1500-1600 years. They lived in various countries. Some of them were contemporary with others; others lived long after others had

written.

Yet, the Bible is a unit. There are no contradictions or discrepancies in it.

God chose these forty men to pen His Word to men. He breathed into them His Word. Yet, their personalities were not suspended. They wrote down exactly what God wanted said; yet, they also wrote as individuals without the loss of personality traits. In all of this God superintended the writing, so that no mistakes were made — grammatical or otherwise.

D. THE DECLARATION OF THE TEXT

1. **All Scripture (PASA GRAPHE — every Scripture).** That is, the totality of the sixty-six books. Every Word as originally given was breathed forth by the Spirit of Almighty God.

2. **All Scripture is inspired of God (THEOPNEUSTOS — God breathed).** None of it is left to fable, myth, tradition, or the surmises of men.

E. THE INCLUSIVENESS OF THE TEXT

1. **All (PASA).** Every Scripture is involved. Every word in every Scripture is the Word of God.

2. Hence, every miracle recorded in the Scripture is authentic. There are to be no additions or subtractions from the Word.

F. THE EXCLUSIVENESS OF THE TEXT

1. **All (PASA).** All delusions and additions forbidden (Rev. 22:8,19).
2. Fables, myths, traditions are to be set aside.

G. THE PRECIOUSNESS OF THE TEXT

1. **Of God.** Hence, man is not the author.

2. The Bible is precious to every saint — precious because of its Divine Author, and precious because of its Divine Theme — blood redemption.

H. CONCLUDING THOUGHTS

1. The whole of the inspired canon — the sixty-six books of the Bible is of God.

2. God breathed His will into these forty writers, and although they wrote most freely, were also superintended by the power of God from making mistakes.

3. Thus, we have the inerrant, infallible, verbal, and plenary Word of God to study, follow, teach, preach, and to live. THE BIBLE IS THE INSPIRED WORD OF GOD.

(Continued to Next Week)

Halliman Reports

(Continued from page four)

are landing in Chicago at O'Hare Field, but actually you have been a little over an hour in flight. Once the plane has pulled up to the unloading chute, all passengers immediately proceed to unload. The terminal building at O'Hare Field is a tremendous place and it seems that one can walk for miles under the same roof. I was scheduled for a four hour layover there, but with my experience in flying in the past few years, I have learned that a flight schedule can be messed up in a short time, so it is best to always stay close by and watch for any changes that might take place which would affect your onward flight.

About two hours before our scheduled take-off time out of Chicago on the American Airlines, I began to suspect that we were in for trouble as no notice had been posted about the flight. Soon, there began to be notices to the effect that the plane was having some mechanical difficulties in Cleveland, Ohio, and there would be a slight delay in arrival and takeoff in Chicago. This went on for the next three hours, until they finally announced that the flight had been cancelled. I knew that if something else did not turn up by way of another flight, I would not make my international connections in San Francisco. Finally, there came the announcement

THE BAPTIST EXAMINER
AUGUST 19, 1978
PAGE FIVE

"MY DEBT IS PAID"

ELLA VALENCOURT
(A Blind Woman)

*My debt is paid;
My Lord set me free,
When He laid down His life
For His sheep at Calvary.*

*He left His home
And His heavenly throne,
To suffer and bleed
And die, all alone.*

*He was despised and rejected
And hated of men;
He was in all points, tempted as we,
Yet without sin!*

*Men scourged Him and beat Him
And plucked the beard from His face;
He cried: "Father, forgive them,"
Oh, what love and grace!*

*He carried my sin
In His body to the tree.
The Lamb of God was slain;
By His death I am free.*

*As blood trickled down
From His hands and His feet;
He suffered till all was
Finished, perfect and complete.*

*My sins were like scarlet;
They are now white as snow
Washed in the blood of Calvary's flow.
The Bible says it is so.*

*They were red like crimson;
They are now as wool;
My Lord paid my debt
And He paid it in full.*

*I am saved by His mercy
And kept by His grace.
My debt is paid;
My Lord took my place!*

that there were just a few available seats on one of the United Airlines planes and as long as they lasted, some could go on this plane. Being accustomed to flying and these sudden changes, I had got in a position right next to the ticket counter and was standing by the clerk, when this announcement came. I had my tickets already in my hand and quickly handed them to him and got the first seat. So, soon I was on the plane and off for San Francisco.

I felt that if I could make it to San Francisco in time to make connections there, I would have no more problems for I had especially chosen Qantas Airlines (an Australian owned and operated airline) which I consider to be one of the best airlines in the world today. They have the highest safety record of any airline in the world and are most efficient in their operations insofar as their time schedule of departure and landings. In all of my travels with them in the past 18 years, I have never missed a flight connection yet, due to any fault of

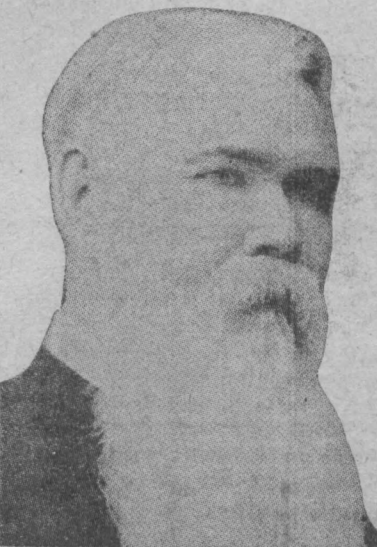
Qantas.

I arrived at San Francisco in plenty of time to make my flight connections and had about 20 minutes to spare after I had checked into the boarding lounge. As there had been one matter of importance that I had forgot to discuss with my wife before I left, I decided to call her from there and talk to her once again before boarding the plane for Honolulu. This I did and shortly after we were boarding the big 747 jet for Honolulu. The flight to Honolulu was without incident and took just about six hours to complete. A full meal was served during flight. I managed to get a little sleep before we reached Honolulu, as by now, it would have been getting up time in Kentucky, although the night was still young in Hawaii.

They told us, that unless we just wanted to, we would not have to get off the plane there, as this same plane would be going all the way to Sydney and we would have about an hour's stop before we took off again. I decided to

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Future Punishment

(Continued from page one)

"There is none righteous, no not one" (Rom. 3:10). "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). This is a fact so universal and palpable as to be undeniable. No theory of morals, heathen or philosophical, asserts that men anywhere are what they ought to be or might be. There is no standard of right raised which man reaches. In every one's own consciousness and conscience is a conviction of failure and wrong. I care not how short may be your measuring-rod of perfection, it will always be longer than your own conduct and character will stretch over. You know in your own soul that you are not holy, and we have only to listen to your criticisms of the failings and faults of others to assure us that you do not believe that anybody else is immaculate. There seems scarcely need to argue such question at all. The proof is in the statement. All history, observation and experience confirm it. Men are not pure and holy beings.

If Heaven is a home for the holy, and if men are not holy, then,

III. Men's affections must be changed before they can be fitted for Heaven.

This is a proposition which, as it seems to me, must be self-evident to every thinking mind. One cannot be happy amid surroundings which he dislikes, in employments which he hates. Take a vicious and hardened man out of a filthy hovel or a thieves' den, where he finds enjoyment in carousing and drinking and gambling, in obscene songs, and blasphemous burglaries and thefts, and introduce him into a pious family, where the conversation is decorous and delicate, where culture, and intelligence, and virtue characterize the whole intercourse of the household and tell him to be happy there. Have you made him happy by the transfer without any change of his tastes and habits? You may tell him that his old haunt was a Hell, and that this is a heaven, but he will scowl and curse you, and clamor, "Let me out of

this! I had rather go back to my Hell than live in such a Heaven as this." And he would dive, too, into his Hell in an hour, if he could find his way there, and jest and laugh with his comrades about the mawkish and insipid and flat enjoyments to which he had been introduced. You must change the man's whole nature before he can be satisfied with what is pure and refined and elevating.

Can you not see that the teachings of the Bible on this subject are founded upon profoundest knowledge of human nature. "Ye must be born again or you cannot see the kingdom of God." You must be "created anew," become "a new creature," "dead to sin and alive unto holiness," before Heaven could reveal any joys that would suit your tastes or give you any pleasure. Why, sinner, when you think of Heaven as a pure and holy place, can you imagine any enjoyment which you could find amid such environments or in such society?

But perhaps you answer me: I hope to be so changed in tastes and feelings that I shall enjoy the pleasures which Heaven furnishes. When and how?

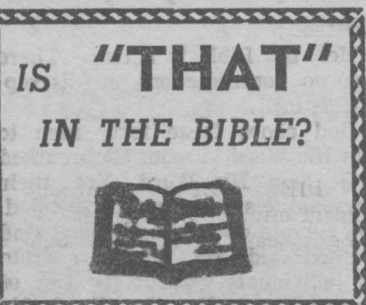
And let this question lead to our next proposition:

IV. Death works no change of character.

This our text plainly intimates: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Men sometimes talk loosely about death, as though it created some change of moral character, tastes and propensities. But death has to do only with man's physical being. It only stops the beating of the heart and the heaving of the lungs — stops the action of the vital forces and leaves the body to dissolution and decay. But in all this there is nothing that touches mind or spirit, nothing that can annihilate or altar faculties or dispositions of the soul.

A change of state or of place does not work a change of character or of conscience. A bad man in America does not become a good man by travelling to France or Palestine, nor is there anything in the transfer from time into eternity to transform a filthy heart into a holy heart. What a man is in essential character this side of death he will be beyond it. You cannot die a sinner and be raised a saint. The bullet driven through a man's heart cannot reform his spiritual tastes and propensities or loves. If in death he lies down depraved, he will wake up depraved. What he loved here he will love there; what he hated here he will hate there. If he ended this life a rebel against God, he will begin the new life a rebel against God. If he repudiated God and His authority and commandments in this life, he will, with equal dislike, repudiate them in the life to come. This position is



Question:
WHO BURNED HIS SON ALIVE AS A SACRIFICE?

Answer:

Ahaz, Second Kings 16:2-3, Moffatt's translation — "Ahaz was twenty years old when he began to reign, and he reigned in Jerusalem for sixteen years. He did not do what was right in the eyes of the Eternal his God, as his ancestor David had done; he lived on the lines of the kings of Israel, and he actually burned his son alive in sacrifice, following the abominable practice of the nations whom the Eternal had dispossessed to make room for Israel." AV has, "made his son to pass through the fire." For other instances, see Second Kings 17:17; 17:31; Jeremiah 32:35; Ezekiel 16:20-21.

in the line of all the deductions of mental science as well as of the teachings of God's Word. In no sense can death be a renewer, purifier or saviour of the soul. Then it follows:

V. If man is unholy at death, he will be unholy after death.

You will carry with you across the line the nature you possess here. If you are "holy, you will be holy still; if filthy, you will be filthy still." Death is nothing but the stoppage of the life forces; it is simply the absence of life, as darkness is the absence of light, or cold absence of heat. Death does not improve the body; it initiates deterioration, decay and corruption. It cannot improve mind or soul. It can have no influence in purifying or in any way changing moral character, in modifying mental habits of affections. In the very nature of things, then, it must be that if the soul continues to exist after the dissolution of the body, it must exist with the same affections, dispositions and habits as before that dissolution. If a man hates God before he dies, he will hate God after his death. If he repudiates his right and authority this side the grave, he will repudiate them the other side. If he loves sin in this life, up to the point of his departure, he will love it beyond that point. If he is rebellious and selfish, and impatient and malignant until he dies, he will be all this afterward. If he is pure and loving and good, he will wake up so in eternity. If he has faith in Jesus to save and keep him, when he goes out of this life, he will find this faith sustaining and cheering him when he enters the next. Death changes nothing but matter. It has no power over mind and spirit. What a man is within himself in time, he will be in eternity.

VI. Affections and passions are confirmed and intensified by indulgence and exercise.

Of this we have clearest proof in this life. Evil passions by every indulgence become stronger. Pure affections by every exercise become more pleasant and controlling. The man who gives way to anger, hate, avarice, lust, becomes worse and ever worse, strengthening habits and enlarging capabilities for evil. He who cultivates patience, forbearance, kindness, benevolence, charity, grows in these graces and becomes better and ever better in heart. Every thoughtful eye perceives this: that the bent and culture of one's affections enter into the formation of his permanent character.

Is there any reason for believing that this natural law is suspended beyond death? What will there be to check or correct these proclivities and propensities of his nature? What will there be to hinder rebellion from becoming

more rebellious; hate becoming more hating; envy, more envious; blasphemy, more blasphemous; every vile passion more violent? And, on the other hand, why should not there, as here, every virtue and grace, by its own cultivation and exercise become purer, sweeter and pleasanter? If the same mental laws operate there as here, there will be progressive developments and experiences — in the one direction wicked and wretched; in the other, pure and joyful.

VII. There will be law and government in the next world as really as in this.

Many have an indefinite sort of notion that in the future life everything will be fixed and unchangeable; that Heaven will furnish rewards only for what has been done well in this world, and that Hell will execute penalties only for what has been done of evil here. But God's Word furnishes no warrant for such idea. "From everlasting to everlasting Jehovah is God." "He shall reign forever and ever."

As the laws which govern physical nature operate through all time, so must the laws that govern mind. If law is violated in eternity, it will be followed by penalty as surely as in time. You cannot get away from God's government. His laws will be as binding in Heaven and Hell as upon earth.

"If I ascend to heaven, thou art there; if I make my bed in hell, behold, thou art there," etc. The sum of all his laws is this: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Wherever this law is not obeyed there is sin. It follows, then,

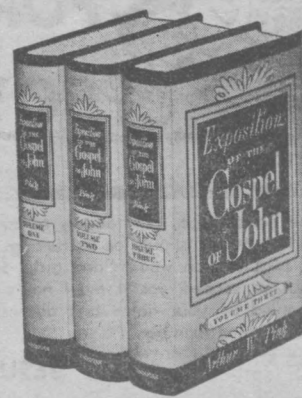
VIII. So long as the soul sins it will suffer.

Sin, by its own inherent nature, works woe. The question then is, will you continue to be a sinner in the future world? And what is to prevent this if your nature is not changed and purified? You will be as responsible for obedience to divine law there as you are here. Will you be likely to love God and your neighbor there? Carrying with you that nature and disposition you now possess, will you not hate God, and blaspheme His name, and wish you could conquer and dethrone Him? You would not be reconciled to Him in this life, where you had offers and opportunities; will you become reconciled to Him there, when these opportunities are passed over? By your persistence in impenitence in this life, by your refusal to become fitted for the purity and blessedness of a holy Heaven, you will have brought upon yourself a fatal necessity of perpetual sinfulness — an impure state of heart — and that will bring its own wretchedness there, just as it does here.

God does not arbitrarily send any man to Hell. The man sends

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himself thither, because he is not fitted and would not become fitted for Heaven. His own corrupt nature, his love of evil, his wicked disposition, his antagonism of spirit to a holy God — these compose his Hell. And according to his own evil propensities and affinities he finds his own place and companions.

We find fearful illustrations of this in this world. There are hovels and dens in this, in every city, where parents and children live in bestial filth, riotous, blasphemous, vicious, criminal — where the parents are brutal and quarrelsome and violent, and where the children are trained to beggary, theft and burglary, and glory in their skill, and not a member of the household would change their Hell of a home for an abode of purity and refinement and intelligence. And there is an awful sense in which wicked men will prefer Hell to Heaven. They will find in Hell associations and affinities that will better suit their own tastes and habits than Heaven could furnish, unless their natures are changed and purified.

IX. Wretchedness works no change of character.

A notion prevails that punishment is reformatory; that suffering can purify the heart; that the

(Continued on page 8, column 1)

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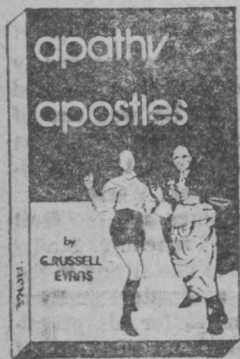
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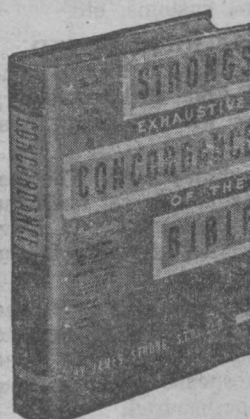
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THE BAPTIST EXAMINER

AUGUST 19, 1978

PAGE SIX

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

YORK, Eng. (EP) — England's church unity picture moved more sharply into focus here when the Church of England's General Synod endorsed the controversial Ten Propositions for unity.

As of now, the Anglicans and Methodists and the United Reformed and Moravian Churches have approved the propositions, the Churches of Christ are expected to do so shortly, but Roman Catholics and Baptists and the Congregational Federation have rejected them.

The propositions, published by the Churches' Unity Commission in 1976, asked the major Churches in this country to join in a covenant to seek visible unity and press for action on intercommunion, agreement on baptism and mutual recognition of ministries.

COLUMBUS (EP) — A noted Lutheran liturgical specialist has urged Lutherans to ask themselves "whether, faced with a reformed Roman Catholicism, they are still able to justify their existence in exile."

Dr. Eugene Brand, studies director of Lutheran World Ministries, told a gathering at Lutheran Theological Seminary here that "Roman Catholics have the right to ask Lutherans whether they are still serious about the catholic substance to which the (Augsburg) Confession commits them."

The Lutheran Church in America minister declared that "the most unLutheran thing one can do is to attempt to preserve Lutheranism." He affirmed that "the most fundamental and natural way for us Lutherans to deal with the scandal of disunity is to make the healing of the breach with Rome a matter of top priority."

LONDON (EP) — For the first time since the Reformation, a Roman Catholic Mass was celebrated in the crypt chapel of the House of Commons — and was immediately

interrupted by the militant Northern Ireland Protestant leader, Ian Paisley.

Cardinal George Basil Hume, Archbishop of Westminster, celebrated the Mass to commemorate the execution on July 6, 1535, of St. Thomas More, former Lord Chancellor of England and speaker of the House of Commons.

Mr. Paisley made his interruption as Cardinal Hume and assisting clergy approached the altar. Standing up with the rest of the congregation, the minister said loudly: "I want to make a solemn protest in the name of Jesus Christ, the great king and head of the church. You cannot reverse 400 years of history."

Mr. Paisley, who heads the tiny Free Presbyterian Church in Northern Ireland, has often picketed or called out in derision at ecumenical gatherings in which Anglican and Roman Catholic leaders discussed the issues of church unity.

LOS ANGELES (EP) — U. S. District Judge Malcolm Lucas has ruled that FBI raids on two Church of Scientology buildings here last year, during which hundreds of documents were seized, were "reasonable and properly limited."

Attorney Peter Young immediately filed an appeal for the Church with the U. S. Court of Appeals here to prevent further use of the documents in a federal investigation or their release to the general public.

The Washington Post has published excerpts from the documents which reportedly were "leaked" by federal authorities. The excerpts apparently show that the Church of Scientology was conspiring to place operatives in federal agencies, commit burglaries to obtain government documents, and have a Scientology member lie to a grand jury. Officials of the Church have maintained that the documents ac-

tually reflected tactics used by the FBI and other government agencies which were being studied by the organization.

SAN DIEGO (EP) — Law enforcement officials here are investigating a case involving a San Diego minister who, while hired to execute the assignment, failed to scatter the ashes of 23 persons cremated by the Telophase Society in 1975. Police said they will meet with Jack Nicholas, pastor of the Wedding Bell Chapel, to question him about the discovery of the ashes in a scrapped car he once owned. Mr. Nicholas said he forgot about having stored the boxes of ashes in the car later sold for junk.

ARLINGTON, Texas (EP) — After more than four years of work, a small group of Bible translators have unveiled their final product which, for the first time, opens the New Testament to the nuances of the English language employed by the deaf.

Billed as a translation into sign language, the new volume is designed to make up for the limited vocabulary and unfamiliarity with idioms among the deaf due to their lack of exposure to oral communication.

The translation was completed by the World Bible Translation Center, an organization begun five years ago by the 400-member Hillcrest Church of Christ in Arlington. It now has evolved to the point where it has a national development board and a \$185,000 annual budget.

A minister of Syracuse, N. Y., James Roy, told his 14-year-old daughter that she could not go to the movies, wear pants, or attend rock concerts. The girl ran away from home. When she returned, the father spanked his child. Whereupon the County Welfare Attorney promptly took custody of the girl and charged the father with abuse and neglect. The case is now in court.

In Rhodesia 15 missionaries were murdered by black Communist guerrillas in the month of June. These victims were from Baptists, Pentecostals and Catholic denominations. Clergymen and their families, including babies taken from the cribs, were brutally murdered. The World Council of Churches used money from the collection plates of Baptist, Presbyterian, Methodist, and Episcopalian churches to finance this bloody work.

The decision to murder Christians in Rhodesia was made in London 10 years ago. Senator George McGovern of the U. S. was from May 19 to May 24, 1969 chairman of the World Council of Churches "International Convention on Racism" in London. Time Magazine of June 6, 1969, gave this account of the murder funding:

"... an international Consultation on Racism in London organized by the Council (WCC) suggested that if all else fails, even outright warfare is morally justified to end segregation.

"... They recommended economic sanctions against 'corporations and institutions' that practice discrimination, and said that 'guerrilla fighters struggling against racist regions must be given the support of the church if all else has been seen to fail.'"

High level representatives of the United States Catholic Conference, the Synagogue Council of America, and the National Council of Churches have sent an American interfaith protest to the Soviet Ambassador to the U. S. on behalf of four Soviet dissidents (Anatoly Shcharansky, Vladimir Slepak, Aleksandr Ginzburg and Veitonas Betkus) sentenced to long prison terms.

In Paris, on July 12, the French Socialist daily, LE MATIN, published a shocking statement from American Ambassador to the United Nations. Andrew Young, an or-

dained minister and former employee of the National Council of Churches and NAACP, expressed his belief that the United States holds, "hundreds, perhaps thousands of people whom I would call political prisoners," in response to a question about the current Soviet trials of political dissidents.

Congressman Symms pointed out that "this kind of outrageous statement takes the guesswork out of whose side" Andrew Young is on.

Commenting upon Ambassador Young's words, the Soviet government's news agency TASS said: "These words are noteworthy, since they come from a member of the cabinet and therefore signify an official admission that political persecution is widespread in the United States. The sophisticated machine of political repression in the United States is being perfected with each passing year."

In a recent column on "Your New Army" Jack Anderson commented on a 261-page study compiled by Kirschner Associates to inform Army chaplains and commanders about "emerging" religions. Some \$30,000 of the taxpayers' money was given the private firm to tell chaplains how to assist military personnel who are affiliated with such cults as the Council of Witches, Church of Satan, and the Native American Church.

YORK, England (EP) — The General Synod of the Church of England has decided by a narrow margin not to change longstanding rules which bar the remarriage in church of a divorced person while the other partner is still alive. Voting on this highly controversial issue was 213 against change and 206 for change. There were six abstentions.

ST. PAUL, Minn. (EP) Buses belonging to Temple Baptist Church here have been damaged by vandals to the extent of \$6,000 in recent months. Temple's pastor, Richard Angwin, said the bus vandalism is one of a series of similar incidents at the church since he became involved in his successful campaign to delete homosexual rights provisions from St. Paul's human rights ordinance.

Pastor Angwin said his car has been "chained" (whipped with a chain) by vandals, with damage (Continued on page 8, column 3)

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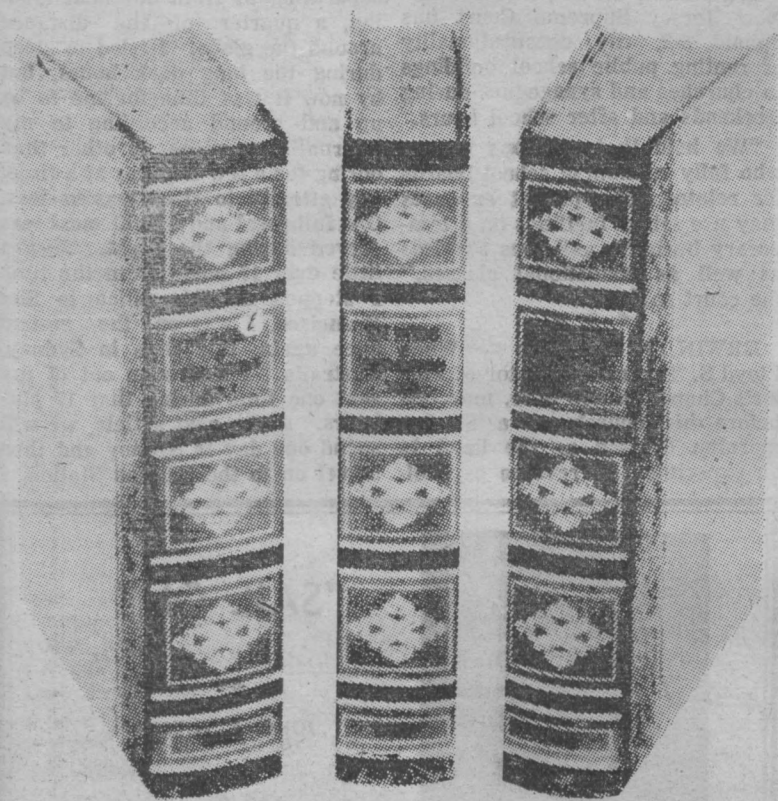
not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" No reasoning, no argument, no anything can change these words just given. Moreover, anyone who respects the Bible as the Word of God will consider before letting their hair grow long. If it has grown long, when they take this passage to heart, they will visit the barber, and will come forth looking like a man instead of smelling like a hippie.

There are other reasons for believing that men did not wear hippie-style hair. The world was dominated by the Roman Empire, and there was a tendency on the part of the men of that day to follow the fashion of the Emperors. Artists fashioned many pieces of statuary to represent the various emperors of that time. There are many of these in existence, and they do not represent the emperors as wearing long, hippie-type hair.

Have you noticed that in the television and newspaper coverage of riots and wild expressions of lawlessness, that most of those involved have had long, hippie-type hair. These have been against "the establishment," which is to say, against the government. I truly believe that if there is ever an attempt to overthrow our national government, that the leading traitors will be the hippie gang of America. They falsely misrepresent Jesus; they dirty the earth with their appearance; they have just about ruined the barber business in many localities; and the whole gang terribly need a shave and haircut.

Once again, let's read it, "Doth not even nature itself teach you, that, if a man have long hair IT IS A SHAME UNTO HIM?" (I Cor. 11:14).

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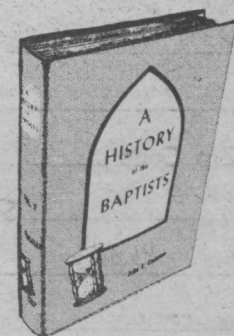
Wrong ... Long Hair?

(Continued from page one)

ism. Actually the art of making photographs did not exist when Jesus was here. "But" some will say, "the Nazarites wore long hair and Jesus was from Nazareth."

It is true that some of those in Bible times had taken the Nazarete vow — Samson for example — and those under this vow wore their hair long until the period of the vow expired. When the vow expired, they had their hair trimmed to normal length. Jesus never took this vow, and was never a Nazarete from that standpoint. His being raised in the town of Nazareth had nothing to do with his hair, since He was never under the Nazarete vow.

The Apostle Paul met Jesus on the Damascus road, and if Jesus had had long hair, he would not have said what he later wrote to the Corinthians. In I Cor. 11:14 Paul says something that ought to settle the question of long hair for men forever. He says, "Doth



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*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Future Punishment

(Continued from page six)
fires of purgatory or of Hell can burn out the impurities of the soul and fuse the spirit into holiness. And we had the novel spectacle a few years since of thousands of priests praying at thousands of altars that the Pope, the infallible head of the church, might speedily be purified by the fires of purgatory and be permitted to enter Heaven. They seemed to have had doubts as to whether he whom they called and almost worshipped as the Vicegerent of God and the Vicar of Christ had been welcomed to heavenly blessedness. If he believed and trusted in the sacrifice and intercession of Jesus, and if his soul was cleansed in the blood of Christ, like any other poor, ransomed sinner, he is in Heaven today. And if not today, he never will be. "He that is holy will be holy still, and he that is filthy will be filthy still."

If suffering could purify, this world would be a paradise today. In all the ages pain and agony have tortured humanity, and still the race is corrupt and vile. The horrors of delirium tremens do not change the drunkard's tastes nor reform his habits. The cariosity of the libertine's bones cannot extirpate his lusts. Prison chains cannot subdue the robber's greed. A recent earnest writer says: "Turn to the world's prison-houses and see how baseless is the notion that men can be morally renovated by punishment. The Egy-

tian, Assyrian, Greek and Roman dungeons were synonymus of horror. Pains and penalties were meted out without mercy. But not a single prisoner among all the thousands that suffered amid danger and chills, in chains and stocks, was ever transformed in moral character by this fearful punishment. In fact, criminals in the prisons of Christian nations have been morally transformed only by the Gospel. Not punishment, but the revelation of divine love and truth in Christ has lifted many of them out of sin and brought them into fellowship with God." (G. Anderson)

X. No revelation warrants hope of future remedy.

It is imagined by some that at some indefinite period in eternity the Lord will interpose some remedial method by which the lost may be redeemed and purified and fitted for the peace and holiness of Heaven. They urge that His wisdom and goodness can provide such measures and make them effective. I do not deny that such consummation is possible. I dare not limit the wisdom or mercy of God. But this we may say: there is no revelation of such purpose in the Holy Scriptures, nor in the normal operation of the laws that govern mind; and these are given us for our instruction and guidance. We cannot find anywhere else grounds for faith or direction. And these Scriptures speak of the decisions and sentences of the judgment as final, and of the state of both the accepted and the rejected

as fixed.

It will be safest for us, my friends, to believe and act as if God's Word were true. There is a way of relieving all doubts and of winning our souls' peace and safety. No one doubts that if there is a Heaven it may be gained; that if there is a Hell it may be escaped, by repentance for sin and by such faith in Christ's atonement as shall purify our souls and lead to a holy life. That, by every theory, is a sure way to Heaven. And by a thousand motives, outside any dread of Hell, we are urged to submission, faith and obedience to God. We exhort you to seek this state of heart, because it is right and pure and blessed. The surest preparation for a holy Heaven is regeneration and sanctification of the spirit. Whatever may be the doom of others, "the pure in heart shall see God."

(BAPTIST DOCTRINES, pp. 533-546, 1881 edition).

What's Happening

(Continued from page seven)
estimated at \$800. He said the church also has been sprayed with red paint. "Although there's no way we can prove it at this point, there's reason to believe this well could be traced to persons opposed to my activities with the gay rights issue," the pastor said.

LOUISVILLE, Ky. (EP) — The sponsor of Kentucky's new law requiring display of the Ten Commandments in public school classrooms says she is concerned that the law isn't being implemented. State Rep. Claudia Riner, (D-Louisville), complains that while the intent of her bill was simple, she's afraid it may be "choked to death in red tape."

The law, which took effect in mid-June, says the Kentucky Superintendent of Public Instruction is required to see that copies of the Ten Commandments are displayed on classroom walls — provided that sufficient funds are received in voluntary public contributions to cover the cost of the project. At last count, the state reported only \$11 had been received for the project. Officials of the Kentucky Department of Education said there is little they can do until more money arrives.

But Rep. Riner, wife of a Baptist clergyman, says state officials rejected her offer to help raise donations and oversee production of the copies. She estimates the Ten Commandments project would require \$17,000 to cover the 31,000 copies needed.

AMSTERDAM (EP) — A court in Frankfurt, Germany, has ruled that the famous Anne Frank diary is authentic and not a "high-grade falsification" as claimed by a Nazi sympathizer, according to reports received here by the Anne Frank Foundation.

The ruling came in a suit brought by Otto Frank, father of Anne Frank, against Heinz Roth, who has written and published pamphlets which deny that six million Jews were murdered by the Nazis and call Anne Frank's diary a "fake."

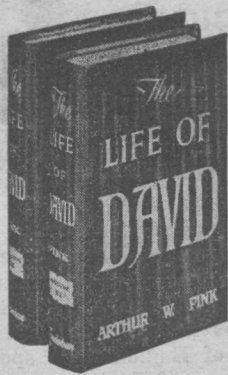
The Frankfurt court ruled that Mr. Roth's allegations were untrue, and warned that any further such statements will lead to a fine or a six month jail sentence. He was also ordered to pay the costs of the legal proceedings.

NORTHFIELD, Minn. (EP) — Persons who have been pronounced clinically dead and then revived minutes or hours later almost always regret having been brought back to life, a researcher into psychic phenomena said here.

Such persons often remember leaving their body, going through a dark tunnel towards a light, talking with a deceased loved one, and feeling complete joy and peace, Boyce Batey reported.

Upon reviving, he said, they often ask, "Why did you bring me

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back? Why?" While they were clinically-dead, blind persons claimed they saw; the deaf said they heard, and the cripples said they walked.

Mr. Batey reports recent studies which found that about half of the revived, clinically-dead persons interviewed recall talking with another dead person and going through a dark tunnel. A few see "a beam of white light," which those who are Christian believe is Christ. The other half can't recall anything.

So far, the studies have found no correlation between a person's religious beliefs and having after-life experiences, Mr. Batey said. There is little difference in after-life experiences reported regardless of whether clinical death was brought on by attempted suicide, accident, illness or other causes, he added.

Mr. Batey, a computer programming consultant for Aetna Life & Casualty Union in Hartford, Conn., has studied psychic occurrences for 20 years as a hobby.

TRENTON, N. J. (EP) — The New Jersey Supreme Court has upheld, 5-2, the constitutionality of renting public school buildings to churches and synagogues during weekends and after school hours.

"We hold that religious groups who fully reimburse school boards for related out-of-pocket expenses may use school facilities on a temporary basis for religious services as well as educational classes," the court said.

ERWIN, N. C. (AP) — When Floyd S. Turlington, pastor of Porter's Chapel Church here, marched before his church on a Sunday morning dressed as the devil in an experiment in reverse psychol-

ogy, the results were not exactly what he expected. In fact, he almost landed in jail. There is a North Carolina law (aimed at the Ku Klux Klan and similar organizations) which makes it unlawful for persons over 16 to wear masks in public.

People who passed the small church saw a red-suited creature with a forked tail marching up and down the church prior to its scheduled services, carrying a pitchfork in his hand and a sign in the other urging people not to attend services.

Most passersby regarded the matter as a joke. Others did not and some were frightened, leading to calls that brought Harnett County sheriff's deputies to the scene. When the devil was unmasked, they found a Christian underneath.

One deputy said, "People were frightened to death. Little kids were crying and even some grown-ups I saw didn't look any too comfortable. As for me, I thought it was pretty odd."

Halliman Reports

(Continued from page five)

stay on the plane and try to sleep, which I did. Coming from San Francisco, the plane was no more than three-fourths filled, but here in Honolulu, I think every available seat was taken. Soon, I heard the big jet engines come to power and felt the plane moving out to the runway where we would soon be taxiing for takeoff.

Finally, we were in takeoff position and the captain announced that we were ready for takeoff. The plane began to roll down the runway and as the engines were opened to full throttle, the lights along the runway became almost a solid streak, we were traveling so fast, when suddenly, it seemed that the big plane almost surged upward into the air and it seemed that we were ascending almost straight up into the air. We heard a big noise underneath the carriage which meant that the landing gear had folded up and locked into place.

Soon it was announced that the flight to Sydney would be just over 10 hours and that we would be arriving about 9 a.m. Sydney time. So off through the night we wandered with some 20 thousand miles separating us from our next landing, a quarter of the distance around the globe. I tried to sleep during the long dark hours, but by now it was time for me to be up and around according to my internal time piece, so other than dosing for a few minutes at a time, any attempt to sleep was useless. One full meal and a light meal was served during the flight. Just a little over 17 hours from the time I stepped on this plane in San Francisco, I was on the ground once again, this time in Sydney, Australia. I had been out of my seat one time during that 17 plus hours. In the next article, we will spend one day in Sydney and then travel on to the Mission Station.

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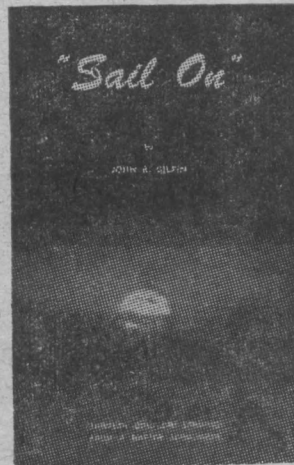
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