

# THE CONFEDERATE DEAD

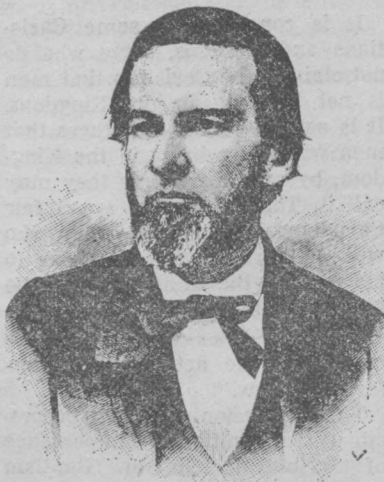
Address at Cave Hill Cemetery,  
Louisville, May 22, 1886.

By JOHN A. BROADUS  
(In Mansions Above)

It is a long time since the war—part of a thousand years. And many changes have come. We hear much as to the wonders of our age, but to me the greatest of them all is the rapid restoration of good feeling in this country. You young people cannot imagine how we felt twenty-five years ago. And I am heartily glad you cannot. But today we meet beside the graves of our heroic dead without one thought or feeling of bitterness toward those who sleep yonder. As Pitt and Fox, after their lifetime of conflict, sleep in peace together in Westminster Abbey, so here the Confederate dead on the slope and the Union dead on the summit of the same hill, the men

who twenty years ago were engaged in the vastest and most terrible civil conflict that ever occurred on earth. Thank God that now all is peace! It is due partly to the mobile character of our people; partly to the ample resources of our great country, giving to all employment and hope, and partly, notwithstanding all our imperfection and shortcoming, to the influence of Christianity. The great religion of peace has healed the wounds and softened the asperities of the great Civil War.

It is useless now to raise the question who was right. Perhaps in some respects each side would now acknowledge that the other was nearest right; perhaps in some respects both sides were wrong. Whenever the "impartial historian" arises — he has not arisen yet; certainly he has not



JOHN A. BROADUS

published anything in the *Century Magazine* or in the *Person Recollections* of any statesman or sol-

dier — and if he should speak out now, he would probably offend both sides, or else would be neglected as tame and dull — but when he arises he may possibly hold that one side was nearest right according to document and argument, and the other according to the slowly changing condition of our national affairs. Of one thing I feel certain, neither side can claim any monopoly of good intentions, of patriotic aims, nor even of wisdom.

The side that triumphs is not always thereby proven to have been superior in wisdom. We are concerned in one of those mighty movements in human affairs which transcend all the penetration and judgment of the greatest individual minds. We ordinary people can today see meanings in that struggle which the greatest statesmen

did not perceive when it began. And, of course, the end is not yet; it will be better understood hereafter. But this much is plain — the war had to come. The necessity for it was written in the whole history of the republic and of the colonies — yea, in the history of England for centuries past. It was written in the configuration and climate, the soil and productions of different parts of our continent. It was written on the flag of the first ship that brought African slaves to the English Colonies of North America. It had to come. The splendid eloquence and noble patriotism of the world-famous statesman of Kentucky, aided by others of like mind, delayed it for a time. The madness of some men doubtless hastened it; but with human nature as it is, the war had

(Continued on page 5, column 3)

## SAVING FAITH

By WILLIAM CATHCART  
(1826-1908)

The majority of unconverted men in our country admit the divinity of Christ, and all the Scriptural facts in His earthly history, and some of them claim a considerable measure of orthodoxy, even according to recognized standards of sound religious belief. But these persons have not saving faith. It required from a penitent that he should instruct his soul to Jesus for the removal of its iniquities.



WILLIAM CATHCART

In John 2:24, it is written, "But Jesus did not commit himself to them." The word translated "did commit" is *epistuen*, "did believe," as it commonly means. But it is properly rendered in the quotation; John uses it in the sense of committing or intrusting himself. Saving faith is that act of a burdened soul by which it intrusts itself to Jesus that He might forgive and save it. Saving faith rests upon these foundations. A man believes that God is inflexibly holy, that He hates sin, and that nothing can keep Him from inflicting just but weighty punishment upon it; his conviction of Jehovah's holiness leads him to believe that it is a fearful thing to fall into the hands of the living God. He believes that he is guilty before the eternal Judge, that his thoughts have been evil, his affections alienated, and his words and works sinful; and that he is hopelessly lost unless Jesus exercises His mercy towards

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## A GOOD EPITAPH

On the tombstone of the Dr. Morrison, the renowned Chinese missionary, is the following characteristic epitaph: "I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise, and, (through the grace of God, though unworthy), I shall reign."

By OSCAR B. MINK  
Crestline, Ohio

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of

## CREMATION

the Jews is to bury" (John 19:40). The custom of the Jewish people in the days of Christ was to bury their dead. This fact is plainly asserted in our text. Burial of the dead was not the common practice of the pagan countries around Palestine. The Greeks and the Romans practiced cremation. The Egyptians were embalmers, but the Jews buried their dead in earthen graves or tombs. Reformed Rabbis have departed from traditional Judaism and no longer refuse to officiate at cremation cere-



OSCAR B. MINK

monies, but the Jews of old considered cremation to be an insult to God and a disgrace to mankind. Therefore, it was rigidly banned by them. The orthodox Jew of today still considers cremation to be a manifestation of disrespect for the crowning work of God's creation, man. True Christianity all down through the centuries has followed the ancient Jewish custom of burying their dead. Jesus spoke of His burial in the earth ere He was crucified (Mt. 12:40), and it was

(Continued on page 6, column 2)

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## A MEMORIAL DAY ADDRESS

By MARTIN E. HOLMES  
Sunbury, Ohio

Mr. Chairman, Fellow Legionnaires, Service Organizations, ladies and gentlemen, friends and neighbors, I thank you for allowing me the privilege of giving this Memorial Day address.

As we are gathered here today to pay tribute to our war dead, a strange solemnity invades our soul and I think that it would be in keeping with this solemn occasion to re-think our attitude toward this patriotic holiday.

Just what does Memorial Day mean to you and to me? Where and why did Memorial Day originate? Memorial Day is a patriotic holiday. It is a day set aside to honor the members of the United States' Armed Forces who have given their lives in the service of their country. Originally, Memorial Day was set aside to honor the men who died in the War between the States. Its observance now includes those who have died in the Spanish-American War, World War I, World War II, the



MARTIN E. HOLMES

Korean Conflict, and the Vietnam War.

Just for a few moments go with me, in your minds, back through the hallways of time to the first Memorial Day. There at Gettysburg, on the spot hallowed by the

blood of the men who gave their lives in sacrifice for a cause that they believed in, we find President Lincoln giving the first Memorial Day address. I would like to lift one phrase from that historic address he gave and use it for a basis for this address today.

I believe that there was, in the heart of President Lincoln, that first Memorial Day, a haunting fear as he made the following statement: "We take increased devotion to the cause for which they gave the last full measure of devotion — that we highly resolve that these dead shall not have died in vain."

I believe there was fear in President Lincoln's heart that day, because I feel fear in my heart and sense it in the emotions of others today as we review this phrase of that Gettysburg Address, and wonder if these, our war dead, have died in vain.

We have fought wars to end all wars and yet, we live in a world that is living in constant fear of war. Yet God's Word tells us that

(Continued on page 7, column 3)

# The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE BAPTISM OF JESUS CHRIST

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mark 1:9).

One of the most profound events in the life of our Saviour was His baptism in the Jordan River. This probably occurred in the lower Jordan, near the spot where the waters divided from Joshua on Israel's entrance into Canaan. It is mentioned in all of the Gospels (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34). Most Pedobaptist commentators pass quickly

over this vital episode to escape theological embarrassment. But this portion of the Scripture, like the entire Bible, is profitable for doctrine and instruction in righteousness.

What clusters of memories are in this traditional spot of our Lord's baptism. To the east, at the edge of the Jordan Valley, was Mount Nebo, where Moses was given a glimpse of the land of Canaan. Somewhere between the Jordan and Mount Nebo, Elijah had been carried to Heaven in a

chariot of fire.

Five miles to the west was the city of Jericho, whose walls had fallen at the sound of Joshua's trumpet. Just above Jericho was the brook of Cherith, where the raven fed Elijah. On top of this mountain ridge was Bethel, where Abraham built an altar to God and Jacob saw the heavenly ladder of angels.

Southward on the same mountain ridge lay Jerusalem, the city of Melchizedek and David. Direct-

(Continued on page 2, column 1)

## THE LORD'S BODY

By JIMMY DAVIS  
Fulton, Mississippi

"For our comely parts have no need: but God (emphasis on GOD) hath tempered (mixed, blended) the body together, having given more abundant honor to that part which lacked: that there should be no schism (division) IN THE BODY: but that the members should have the same care one for another. And whether ONE member suffer, ALL the members suffer with it; or ONE member be honored, ALL the members rejoice with it. Now are ye the body of Christ, and members in particular" (I Cor. 12:24-27).

No one whom God adds to a New Testament Church shall ever have any reason to either be filled with pride or shame because of the gifts bestowed on him by the Holy Spirit. One who goes around

(Continued on page 8, column 3)



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## Baptism of . . . Christ

(Continued from page one)  
ly southward lay the Dead Sea  
and the ruins of Sodom and Go-  
morrah.

### CHRIST COMES FOR BAPTISM

For thirty years Jesus had been  
secluded in Nazareth of Galilee  
calmly awaiting the ripe day of  
His public work. Eagerly He  
watched the shade on the sun dial  
to indicate that His hour had come  
for release from that holy restraint  
which held back His consuming  
zeal. When the time appointed by  
the Father for Him to enter His  
prophetic office was come, He

journeyed near the foot of Tabor  
across the plains of Esdraelon to  
the lower Jordan. His 60-mile  
journey to the site of John bap-  
tizing took Him by many springs,  
pools, baths, and streams.

Christ purposely came to the  
vicinity of Jordan where John was  
baptizing great numbers to be  
baptized by an administrator who  
had Heaven's authority. Almost  
anyone could have dipped our  
Lord in a stream or pool while  
en route to Bethabara, but He  
would not permit such.

Matthew relates: "Then cometh  
Jesus from Galilee to Jordan unto  
John, to be baptized of him" (Matt.  
3:13). The expression, "Then com-  
eth Jesus," implies that the act  
was voluntary on His part. He  
had come for that purpose and  
no other. The Saviour made a long  
journey for one living in those  
days when travel was poor. The  
lesson to us in all of this is that  
we must not shrink from pain and  
toil in order to receive God's ordi-  
nance of baptism.

It is no insignificant fact that  
my Saviour walked sixty miles to  
be baptized by a Baptist preacher.  
John "was a man sent from God"  
(John 1:6) with a baptism "from  
Heaven" (Matt. 21:25). John was  
called a Baptist because he was  
the first to introduce Christian  
baptism to the world. When Christ  
was baptized, John was the only  
man on earth with Divine au-  
thority to administer the rite of  
baptism.

### JOHN'S REFUSAL

"But John forbade him, saying,  
I have need to be baptized of thee,  
and comest thou to me?" (Matt.  
3:14). John's objection reminds us  
of Peter's refusal to let Christ  
wash his feet (John 13:6, 8).

Why did John, filled with the  
Holy Spirit from his mother's  
womb, feel unworthy to baptize  
this man? Why did he seek to  
hinder this man from baptism?  
Had John not already baptized  
countless others before this? What  
did He see in this New-Comer  
who presented Himself for bap-  
tism?

The original seems to suggest  
that John flatly forbade Him, and  
kept Him out of the water with  
both hands earnestly, not out of  
disobedience, but reverence. The  
Baptist, though the greatest born  
among women, saw in the New-  
Comer the glorious Messiah of  
Whom Moses and the prophets  
wrote. Captivated by the dignity  
of the Candidate, he was filled  
with a sense of his own inferiority.  
To baptize the Lord of glory was  
an honor too great for a mere  
man who felt he was unworthy  
to untie even the shoes of the Re-  
deemer.

This Baptist preacher beheld the  
Promise of all promises, the Anti-  
type of all types, the Expected of  
all ages standing before him in  
flesh and blood. He was startled  
at the thought of inducting God  
manifest in the flesh, into the new  
faith by the new ordinance. John's  
baptism was administered to the  
penitent, the Galilean was guilt-  
less. The Baptist felt his own need  
to be baptized in the Holy Spirit  
by this Sinless One. He asked  
himself, "What! shall the Master  
come for baptism to the servant  
— the Sinless Saviour to a sinner?  
The rough and rugged forerunner  
was no need to be shaken of the  
wind, but he was shaken by the  
awesome thought of this.

### CHRIST OVERRULED

"And Jesus answering said unto  
him, Suffer it to be so now: for  
thus it becometh us to fulfill all  
righteousness. Then he suffered  
him" (Matt. 3:15).

Christ accepted John's humility,  
but not his refusal, for He knew  
that a humble man is never a  
heretic. It was fit and proper for  
John to administer the solemn rite  
by which Christ would be set apart  
to His great work. Our Lord re-  
quested baptism, not of right, but  
on sufferance. The Saviour hum-  
bled Himself to receive a sinner's  
baptism as well as to die a sinner's  
death. His baptism was the chan-  
nel through which the Divine at-  
testation could best be given to  
His Messianic dignity. The hour  
of His public ministry had fully

# DEMOCRACY In The LORD'S THEOCRACY

R. ARTHUR WAUGH  
Midland, Texas

It is conceded by some Chris-  
tians and, perhaps, some who do  
not claim to be Christian that man  
is not bringing in the Kingdom.  
It is assumed by some others that  
men will never bring in the King-  
dom, by whatever name they may  
call it. There doubtless are a few  
Christians in the latter group who  
will go further, nevertheless, to  
insist that the Kingdom will be  
brought in by Jesus.

come and the act must be per-  
formed "now."

The expression, "Thus it becom-  
eth us," magnifies the importance  
of Scriptural baptism. Baptism  
was one of the righteous acts which  
the Saviour came to fulfill. By a  
personal act the Lord confirmed  
the Divine origin of John's bap-  
tism. The example recommends  
the gospel ordinance to all who  
would follow in His steps. Jesus,  
as a man, was under obligation  
to do whatever was incumbent on  
all good men. To have refused  
baptism would have made Him  
guilty of rejecting the counsel of  
God (Luke 7:30). He received the  
baptism of a servant that His  
servants might not shun the bap-  
tism of the Lord.

Did Christ by the single act  
of water baptism "fulfill all right-  
eousness"? If He did, then He  
could have immediately ascended  
to Heaven with our redemption  
completed. Perhaps He meant that  
those who are baptized are ob-  
ligated to do works of righteous-  
ness. Paul speaks of baptized per-  
sons who "should walk in newness  
of life" (Rom. 6:4). The meaning  
must go beyond this I think.

We learn from Romans 6:3-5  
that baptism is a picture of the  
death, burial, and resurrection of  
Christ. It would seem that by bap-  
tism our Lord would picture His  
approaching death, burial, and  
resurrection by which He actually  
fulfilled all righteousness for His  
people. The Messiah did fulfill all  
righteousness, actually in His sav-  
ing work, symbolically in His  
baptism.

This is corroborated by Christ  
speaking at times of His death  
as a baptism. He declared in Luke

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on old doctrines, we have little desire  
for "new life."

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12:50 these words: "But I have a  
baptism to be baptized with; and  
how am I straitened till it be ac-  
complished!"

Paul stressed how baptism pic-  
tures Christ's death in Galatians  
3:1: "O foolish Galatians, who  
hath bewitched you, that ye should  
not obey the truth, before whose  
eyes Jesus Christ hath been evi-  
dently set forth, crucified among  
you?" Observe that Christ had  
been seen with the eyes, not heard  
with the ears. This must be a  
reference to when the Galatians  
were baptized (Gal. 3:27).

**JESUS WAS IMMERSUED  
IN WATER**

Pedobaptist artists have drawn  
pictures of John sprinkling Jesus  
(Continued on page 3, column 1)

### KINGDOM PROPHECY

If we can accept the Bible as  
the Word of God, inerrant, infall-  
ible, and verbally inspired, and if  
we can understand it, at least, in  
part, we can find many evidences  
of the latter conclusion or the last  
point. In one place, we learn from  
the words of one of God's choice  
servants that Enoch, in the early  
era of human history, both fore-  
saw the establishment of the King-  
dom, and he saw the Lord accom-  
plishing it. His words are quite  
distinct and so emphasized that  
even a fool should not err in them.  
We read, "And Enoch also, the  
seventh from Adam, prophesied of



R. ARTHUR WAUGH

these, saying, Behold the Lord  
cometh with ten thousand of His  
saints, to execute judgment upon  
all, and to convict all that are un-  
godly among them of all their un-  
godly deeds which they have un-  
godly committed, and of all their  
hard speeches which ungodly sin-  
ners have spoken against Him."

The servant of the Lord who  
provided the last testimony of  
those chosen specifically by the  
Lord during His incarnation has  
given us, in that testimony, a tre-  
mendously moving word of the  
coming Kingdom. The Apostle  
specifies in part that the Lord  
who will bring in the Kingdom has  
a great voice, that His judgments  
are true and righteous, and that  
He rightly receives honor and  
praise both from angels and His  
servants who have already made  
their journey to Heaven by the  
door of death.

This Apostle testifies further,  
and that most dramatically, that  
the Lord Himself will set up His  
Kingdom. Elsewhere in the Word  
of God it is noted that men may  
mock the possibility of the Lord's  
return and of His Kingdom being  
literally established on the earth.  
In fact, more than 1900 years ago  
another prophesied, in concert  
with those who had gone before,  
"That ye may be mindful of the  
words which were spoken before  
by the holy prophets, and of the  
commandments of us the apostles  
of the Lord and Saviour: knowing  
this first, that there shall come in  
the last days scoffers, walking af-  
ter their own lusts, and saying,  
Where is the promise of his com-  
ing? for since the fathers fell  
asleep, all things continue as they  
were from the beginning of the  
creation." This one stresses that  
the problem of these mockers is  
that "they are willingly ignorant."

The words of the Apostle with  
the dramatic presentation, too, are  
unmistakable. They give us con-  
siderable detail of the wonder, the  
might, and the effectiveness of the  
Lord's return to establish His  
Kingdom. These words should be  
understandable to any literate per-  
son and particularly meaningful  
to any literate, believing person.  
"And I saw heaven opened and,  
behold, a white horse; and he that  
sat upon him was called Faithful  
and True, and in righteousness he  
doth judge and make war. His eyes  
were like a flame of fire, and on  
his head were many crowns; and  
he had a name written, that no  
man knew, but he himself. And  
he was clothed with a vesture  
dipped in blood; and his name is

called the Word of God. And the  
armies that were in heaven follow-  
ed him upon white horses, clothed  
in fine linen, white and clean. And  
out of his mouth goeth a sharp  
sword, that with it he should smite  
the nations, and he shall rule them  
with a rod of iron; and he tread-  
eth the winepress of the fierceness  
and wrath of Almighty God. And  
he hath on his vesture and on his  
thigh a name written, KING OF  
KINGS, AND LORD OF LORDS."

Most effectively the prophets  
and the apostles spell out the do-  
main of the Lord Jesus Christ as  
the mighty One who "comes with  
ten thousands of His saints" in a  
very uniform manner. The latter  
one whom we have quoted, of  
course, has shown us the return-  
ing Lord Jesus Christ as "KING  
OF KINGS AND LORD OF LORDS." Such information should  
enable us to realize that Jesus will  
be the Ruler of the rulers in the  
midst of the ruled right here on  
the earth.

Some may have developed some  
fanciful theological theories about  
the Kingdom being on a world  
made new or in a universe re-  
created. Such an eventuality will  
take place beyond time, and liter-  
ally. For a time, and in time pre-  
ceding that glorious eternal day,  
however, the Lord Jesus Christ  
will rule and reign as KING OF  
KINGS on the earth, the very  
earth on which we live today.

This Kingdom Age is to be a glo-  
riously realistic experience for  
the people of earth who are yet on  
the earth, and an even more glo-  
rious experience for the people of  
God who return with the Lord to  
the earth. We see in one place that  
"To be absent from the body is  
to be present with the Lord." In  
truth, we can know that these  
last mentioned will be with the  
Lord as the "ten thousands of  
His saints," and as "the armies  
... upon white horses, clothed in  
fine linen, white and clean." In  
this view of the future, we have a  
real scene of real though glorified  
people, who will be in real circum-  
stances and facing real opportuni-  
ties.

### KINGDOM WORSHIP

These facts are made clear to  
us in some other testimonies of  
the Lord's servants who "spoke as  
they were moved by the Holy  
Spirit." These prophecies of the  
Kingdom were, of course, a glo-  
rious word, and, even in this late  
hour of human history, they are  
yet a glorious prophetic Word. If  
we can believe the Word of God,  
we can know that they are pro-  
phetic words of a day which is yet  
ahead for the peoples of earth.  
(Continued on page 4, column 3)

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Edited by  
CALVIN D. LINTON



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## Baptism of . . . Christ

(Continued from Page Two)

with a gourd of water, either on the bank of Jordan, or down in the river. Those guilty of such terrible misrepresentation of Biblical truth must be possessed with an anti-Christian spirit. The simplicity of the historical account in the Gospels repudiates such thinking.

John's baptism of Jesus was a burial in the great river of Palestine, the Jordan. Candid minds can scarcely doubt what this action was, when they weigh the meaning of the Greek word, "baptizo." All standard Greek lexicons give the primary meaning of this word as "to immerse, immerge, submerge, to dip, to plunge, to imbathe, etc." It never means to sprinkle or to pour in any New Testament text. Thus we can be absolutely sure of its meaning. Prior to publication of up-to-date books on the geography of Palestine, some Pedobaptists took the position that the Jordan River was not deep enough to permit immersion. Modern scholarship has long ago exposed the absurdity of such reasoning.

The lack of sufficient water in Jordan to immerse is refuted by statements in the Bible about the river. There was a suitable supply of water in Jordan for Naaman to dip himself seven times in the days of Elisha the prophet (II Kings 5:13-15), and Joshua 3:12-17 mentions a flood of the Jordan. When King David went to cross Jordan he was compelled to use a ferryboat (II Sam. 19:17-18).

### COMING UP OUT OF THE WATER

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3:16). Mark says "coming up out of the water" (Mark 1:10). Luke tells us Christ came up from the water "praying" (Luke 3:21).

Why did Christ come up immediately out of the water? Others had stayed in the water and confessed their sins after baptism (Matt. 3:6). But Jesus Christ having no sins to confess went up immediately from the water of the Jordan to enter upon His work with the utmost cheerfulness and resolution.

As He came up out of the waters, the Heavens opened unto Him to attest approval of His immersion. This was an actual miraculous splitting of the Heavens. The expression means that Christ was permitted to see far into the Heavens beyond what natural vision would allow (Acts 1:9-10). This indicates the Heavens stood ready to receive Him upon completion of His work. By fulfilling all righteousness, the Saviour would open Heaven to His people.

Luke relates: "And the Holy Spirit descended in a bodily shape like a dove upon him" (Luke 3:22). This means no less than the blessed Spirit, assuming the corporeal form of a dove, descended and rested upon His sacred head. All the bystanders must have seen the Spirit appearing in the bodily shape of a dove, for this was the public inauguration of the Messiah.

We can be certain this event was witnessed by John the Baptist with great delight. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1:32-34).

The Spirit appeared in the bodily form of a dove, not an eagle. He came as a dove to signify that Christ was harmless and inoffensive (Song of Solomon 4:9; Matt. 10:16; Gen. 7:11; Ps. 68:13). The dove mourns much, which sets forth Christ as a man of sorrow.

## IS "THAT" IN THE BIBLE?



Question:

**"WHAT WOMAN KIDNAPPED A YEAR-OLD BOY AND HID HIM FOR SIX YEARS?"**

Answer: Jehosheba, II Kings 11:1-21.

"And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land."

The priest Jehoiada instigated a rebellion and put the boy on the throne, and (verse 21) "Seven years old was Jehoash when he began to reign."

The dove was the only fowl offered in sacrifice (Lev. 1:14), even so Christ by the eternal Spirit offered Himself to God.

We are not to suppose that there was any change wrought in the moral character of Jesus by the act of baptism, but only that He was publicly set apart and approved by God in His office. In Acts 10:38 Luke writes about "how God anointed Jesus of Nazareth with the Holy Ghost and with power." He was given the Spirit without measure (John 3:34) to fulfill Old Testament prophecy about the Messiah (Isa. 11:1-2; 61:1).

### THE VOICE FROM HEAVEN

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

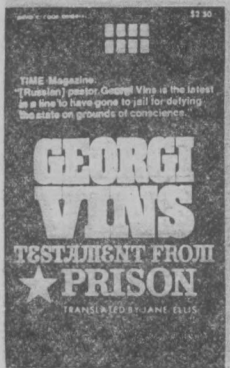
The Holy Spirit manifested Himself in the form of a dove, while God the Father spoke in a voice from Heaven. This voice may have been heard by all who were present.

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ent on the banks of the Jordan, or it may not have been heard at all by them. Since this was Christ's public inauguration as the Messiah, I would assume that all heard this voice.

The Father calls Christ "my beloved Son," denoting the nearness of His relation and the Father's absolute complacency in Him forever. Jesus Christ is the Son of God by an eternal generation and a supernatural conception.

The Son from eternity had been the Father's delight (Prov. 8:30). Prior to the incarnation the Father called Him "my Elect in whom my soul delights" (Isa. 42:1). At His baptism the Father simply reaffirmed this fact, for the Father loved the Son from all eternity (John 10:17; 3:35; Eph. 1:6; Col. 1:13). The Father was at all times pleased with the Son's work, as the Son always did what pleased the Father (John 8:29).

The doctrine of the Trinity is evident to all honest readers of the sacred text. God the Father spoke from Heaven. The Holy Spirit appeared in the bodily shape of a dove. Christ stood on the banks of Jordan in flesh and blood. Those who fail to see the Trinity at the baptism of Jesus Christ have been blinded by the god of this world system.

### WHY WAS CHRIST BAPTIZED

First, Christ was baptized especially to enter upon His prophetic office. John the Baptist was a prophet (Matt. 11:9). Jesus Christ was anointed by the Spirit of the Lord "to preach good tidings unto the meek" (Isa. 61:1; Luke 4:17-24). The Old Testament prophets were anointed (I Kings 19:16) to foreshadow the anointing of the great Prophet of which Moses wrote (Deut. 18:15; Acts 3:22; 7:37; John 1:21).

Second, He was baptized to be made like His brethren in all things (Heb. 2:17). Thus it behooves all believers to follow their Lord in Bible baptism. As He did not begin His life of service to the Lord until His immersion, even so we cannot serve Him in the manner we should until we are buried with Him in baptism. In New Testament times when a man became a disciple of Christ he was baptized (John 4:1-2; Mark 16:16).

Third, our Saviour was baptized to declare He was the Son of God, not in order to become the Son of God. Likewise, all who would follow in His steps must be a son or daughter of God before baptism. Those who are baptized in order to become a son of God are not following the example of Jesus Christ. They are following the teachings of the Mother of Harlots.

Fourth, the Lord was immersed to show the proper mode of baptism. Any so-called baptism that does not require a going down into the water and a coming up out of the water is not Christian baptism. Those who have been sprinkled or poured have not been baptized according to mode and in the manner of Jesus Christ; therefore, their baptism is invalid.

Fifth, the Master was dipped by a qualified administrator to show the need of the proper authority in Bible baptism. As Jesus Christ went to a Baptist preacher for Scriptural baptism, even so those desiring the ordinance should do even as much today, if they want to please Him. Judging by the example of Christ, a person should be willing to walk 60 miles to secure such baptism.

Sixth, Jesus Christ was immersed to give sanction to the baptism of John as a Divine ordinance. The Saviour put honor upon water baptism administered by a Baptist preacher when He went to John. Baptists are the only denomination in the world that say John's baptism was Christian baptism. John's baptism was the only baptism Christ ever had. If Jesus Christ were on earth today, He could only obtain membership in a Baptist church, as Baptists alone (Continued on page 4, column 3)

**THE BAPTIST EXAMINER**

MAY 29, 1976

PAGE THREE

# A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

## THE UNIVERSAL, VISIBLE CONCEPT OF EKKLESIA

Many of our historic Baptists believed in the UNIVERSAL, VISIBLE CONCEPT OF EKKLESIA. They believed that all true BAPTIST CHURCHES MADE UP ONE LARGE REAL VISIBLE BAPTIST BODY OF CHURCH. This is the old opinion of most of the English Baptists. This concept came into being following the English Reformation. It was held by some American Baptists. It did not include the Protestants and Catholics. It was limited to the organized and orderly Baptist Churches. Some Baptists believed in this concept before the English Reformation following the Lutheran and Calvinistic Reformations. It is not what T. claims or what Reformed Baptists want and practice. Their concept is wrong and their practice is compromise. They are not Baptists and should NEVER BE RECOGNIZED AS SUCH UNTIL THEY GET REFORMED ROME OUT OF THEIR SYSTEMS!

Under your section of Foreign Baptists, you quote from Robert Smith, of the 16th century as favoring your view, see page 163. This is another of the many errors and misrepresentations. I will place the entire matter before the reader and show that Robert Smith was dealing with the VISIBLE ORDERLY CHURCH.

"On the spiritual character of Christ's Church, Smith's views were also expressed, notwithstanding he was fully conscious of the danger to which the avowal would expose him. 'I believe,' said he, in reply to his wily examiner, 'that there is one Catholic church or faithful congregation, which, as the apostle saith, is built upon the prophets and apostles, Christ being the head corner-stone; which in all her words and works maintaineth the Word, and bringeth the same for her authority, and without doth nothing nor ought to do; of which I am afraid I am by grace a member.' Equally distinct and manly is the following: 'I told you whereon the true church is built, and I affirm that in England to be the true congregation of God, and also in *omnem terram*; as it is written, 'Their sound is gone forth into all lands;' and this is the afflicted and persecuted church which ye cease not to imprison, slay, and kill. And in Corinth was not all the congregations of God, but a number of those holy and elect people of God? For neither Paul nor Peter were present at Corinth when they wrote, and yet were they of the church of God, as many thousands more which also communicate in that Holy Spirit.'"—Evans *History of the Early English Baptists*, Vol. I, p. 105.

Your usage of both Benjamin Keach and John Gill are two more misrepresentations. Keach believed in the UNIVERSAL, VISIBLE CHURCH while JOHN GILL BELIEVED IN THE IDEAL CONCEPT OF THE CHURCH! There is no justification at all for such misrepresentations. All you, or any other reader has to do, is check the writings of these men who have been quoted.

I will show certain cases and illustrate that you cannot be trusted even in English Baptist testimony. Then I will show that some American Baptists have also held to this UNIVERSAL, VISIBLE CONCEPT OF THE BAPTIST CHURCH.

Henry D'Anvers, of the 1600's and a great Landmark Baptist, joined with Jessey, Kiffin, Paul, and Denne along with other men of God who opposed the novel and ungodly ecclesiology of that otherwise great Baptist, John Bunyan. D'Anvers and Bunyan stood toe to toe as representatives of two opposite systems. D'Anvers represented the Baptists who up to that point had been one, mostly, in regard to ecclesiology. Bunyan stood alone in his age, but his universal, invisible churchism and Holy Spirit baptism concepts were taken and popularized by Robert Hall, Jr. and from him to the English Baptists and that low-churchism is what produced the downfall of the English Baptists according to Ladd and W. H. H. Marsh, see Marsh's *The New Testament Church*, page 408, 1898.

D'Anver's work *A Treatise of Baptism*, should be reprinted. It was published in London in 1674. Now, I will quote from a work in which there can be no doubt as to the correctness of the issues and the statement so far as liberals are concerned. I will quote from Bunyan's works showing what the BAPTISTS BELIEVED AND WHAT HE DID NOT BELIEVE AND WHY HE AND THEY WERE IN OPPOSITION WITH EACH OTHER ON ECCLESIOLOGY AND COMMUNION. Bunyan admitted the unbaptized into his church claiming that the Holy Spirit baptism placed them into the universal, invisible church. This view was opposed by the Baptists of his day. Here are some of Bunyan's charges against the Baptists:

"So then by 'universal, orderly, visible church,' this (Continued on Page Five)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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"When the church is considering a member for exclusion, should they give this as much concern as the removal of a member from the natural body?"

E. G. COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



Most certainly no one is going to agree to have an arm or a leg, not even a finger amputated until every effort has been made to save that arm, leg or finger. But all too often a member of one of our Lord's churches will be excluded from the church without any effort at all whatever being made to restore fellowship. Not too long ago, I knew of a man being excluded from the church. And the first thing he heard about it was that he had been excluded. He did not even know there was any charge against him. Such ought not to be. And those who do such a thing need not expect the Lord's blessings upon it.

Just as the amputation of a member of the natural body is the means of last resort, so exclusion of a member of a church should take place only when every Scriptural effort has been made to bring about restored fellowship. Our Lord never intended for exclusion to be a means of first resort.

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



I would say: "Yes, I rather think that when a church is preparing to expel a person from their membership, they should be as deeply concerned about it as they are when they lose a member by death." In very many cases, such is not the case, because very often when people are excluded, it's because there is a church wrangle going on.

Unfortunately, we have very little discipline in most churches today, and that is one reason why many churches lack the blessing of God. In I Cor. 5:12-13, we have these words, "For what have I to do to judge them also that are without. Do not ye judge them that are within? But them that are without God judges. Therefore, PUT AWAY FROM AMONG YOURSELVES THAT WICKED PERSON."

There is a vast difference between expelling a man or woman angrily, and turning them out after patient and loving effort to get them to mend their ways. I think just here of a man who was married to a very fine Christian woman. They were both members of the church where I was pastor. He drank until some of us felt that he was a detriment to the church. The deacons planned to recommend that the church expel him. One of the deacons, an old and Godly man, said to the deacons, "I want to go and talk to that man and see if we can't turn him from his evil ways." They agreed to wait until he had done this. A month later, he told us that he hadn't gotten anywhere in dealing with the alcoholic, so the matter was brought before the church and

the church excluded him. The man felt that he had been kindly dealt with, and he knew that he thoroughly deserved expulsion. That he didn't hold it against the church was indicated by the fact that he continued to attend the church services. What had happened caused that man to think and consider, and he quit his whiskey drinking. He died in his car one morning as he went to work, and I conducted his funeral. I learned that the night before ere he went to bed he opened up his Bible and read it. This was a regular custom of his. I learned that a few days before, he had talked to another man of my acquaintance and urged that he turn to the Lord, and that he avoid such mistakes as he had made. I truly believe that our expulsion of this man, accompanied by kindness and concerned Christian dealing caused the man to turn to Christ.

PAUL TIBER

PASTOR,  
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Kirkland, Ohio



Yes, yes — absolutely!

The outstanding Scripture on this subject, is found in I Corinthians 12:12-27. A careful reading will reveal that the weaker, sicker, uncomely members are to receive the greater attention from the other members. If, after great and loving attention has been given to a weaker (problem) member, it is evident that there is no other eminent remedy, then the church must endure the agony of exclusion.

Too many churches are "trigger happy" about exclusion. Proper care is to be given before such a serious course is pursued.

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South Shore, Ky.



Certainly the church should be much concerned over this matter. Some churches never exercise discipline while others exclude people for very minor reasons. Both are wrong. It is a very serious matter but one that must be considered whenever necessary.

If a member has offended another member and will not repent even when asked by the offended brother and two or three witnesses, then the church must intervene. If the offender does not hear the church, he is to be excluded. (See Matt. 18:15-18).

If a member teaches doctrines contrary to the Bible and ones for which the church stands, he should be excluded. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness . . . from such withdraw thyself" (I Tim. 6:3-5). (See also Rom. 16:17).

If a member conducts himself in an immoral way or in a way that brings dishonor to God and His church he should be excluded. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after

the tradition which he received of us" (II Thess. 3:6). (See also verse 14 and I Cor. 5:1-7).

Sometimes it is necessary that a church act swiftly, other times after visitation and attempts are made with the person in question.

## Baptism of . . . Christ

(Continued from page three) recognize the validity of John's baptism. This is one of the reasons I am a Baptist preacher and a member of the Baptist church. I would never want to belong to any religious society which would not receive Jesus Christ on John's baptism.

Are you satisfied with your baptism? Was it administered after the mode and manner of Jesus Christ in Jordan? If not, then your baptism is null and void. You may be pleased with your alien baptism, but God is not pleased.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38).

## Democracy In . . .

(Continued from page two) No rational man need stumble for God's Word is clear, precise, and quite simply given, "And it shall come to pass that everyone that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoever will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, with which the Lord will smite the nations that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

There are many references in the Word of God to identify some of the other characteristics of the Kingdom which the Lord will establish upon the earth. We can know that there will be real, fleshly people on earth, in addition to the glorified ones who shall return with the Lord to "reign with him a thousand years." We may note that there will be a revival of worship which is centered in Jerusalem.

Some may suppose they are practicing "Jewish worship" or a "worship" like that in which the faithful Jews once indulged, but they are obviously out of communication with God and out of touch with His Word. These, today, are attempting to practice their "Jewish Worship" in their lands around the world. God makes it very clear that Jewish Worship was in Jerusalem, and He specifies for us in His Word that the revived worship in the Kingdom will likewise be centered in Jerusalem.

None is so worshipping today! None can so worship today!

The Jews who are in Palestine may have a form of religion, and some may even be worshipping in Jerusalem, but their worship is without their Messiah and without their temple. Tragically, they have no Saviour!

Those who would suppose they are Gentiles who are practicing Jewish Worship and perhaps even partaking in the Feasts have never comprehended that the Feasts can only be kept in Jerusalem and in

connection with the Temple. Therefore, when these suppose they are keeping "The Feasts" in America or England or Australia or Europe or Africa or Asia, or in the islands of the sea, it is obvious they suffer under a Satanic delusion.

Further, while we may have jets and rockets in our world today, we could not make the journey to Jerusalem properly because the Jews are not providing "excursions" that the people of earth might go to Jerusalem to worship. In the day when the Temple is built, and the people of earth go to Jerusalem to worship, the Jews will provide a world-wide travel service beyond anything known of men today.

Again, for some, the concepts as well as the words which provide them to us may seem fanciful. Yet, if we can believe the Word of God, the message of God for that wondrous day is very clear, "Yea, many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

## KINGDOM SINFULNESS

We can know, too, that this reign of the Lord and His servants who will return with Him for a 1000 years will not be a time of sinlessness on the earth. It is true that Satan shall have been bound in the bottomless pit, for God says, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, who is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

The unregenerated hearts of the first Adam's sons who are yet alive upon the earth during that 1000 years will be corrupt! Be-

cause of this sinfulness in the hearts of men, God tells us, as we have seen, that some will be punished with drought, and if they persist in their sinfulness they will be punished with plagues. He further indicates that this punishment shall apply to "all nations that come not up to keep the Feast of the Tabernacles." Elsewhere the Lord tells us that His rule will be "with a rod of iron."

Unregenerate men, and perhaps some regenerated men, today, who reject the Word of God or who refuse to believe the Word of God, confuse themselves so completely that they do not comprehend the problem which they themselves create. Though God makes it clear that there will be punishment of men for their sins even in the Kingdom, and He has effectively declared, "He that spareth his rod hateth his son; but he that loveth him chasteneth him early," and "Chasten thy son while there is hope, and let not thy soul spare for his crying," men suppose they are worldly-wise and can declare that men should spare the rod today. Unbelieving men violate God's design in the midst of men, and the issue is an ever-increasing crime rate among the youth of the land.

Men spare the rod and rebellion among the youth of the land multiplies beyond the capability of men even to analyze or cope. They spend their billions to "protect" children from punishment, and then they spend their billions to study the causes of the crime which they themselves have generated by their unbelief and by their violation of God's command. Then they spend added billions to incarcerate those not punished. These put on a show of intellectuality and profess "themselves to be wise," when they have "become FOOLS" beyond those of any generation and comprehend not that they themselves are the source of the problem they are trying to solve.

Jesus, as "THE KING OF KINGS AND LORD OF LORDS," will not spare the rod. Rather, He specified most definitely that He will rule "with a rod of iron," and punish "all nations that come not up to keep the feast of tabernacles."

There is, of course, much, much more. Only the surface of these great truths has been penetrated, and in some instances, perhaps hardly penetrated.

## KINGDOM DEMOCRACY

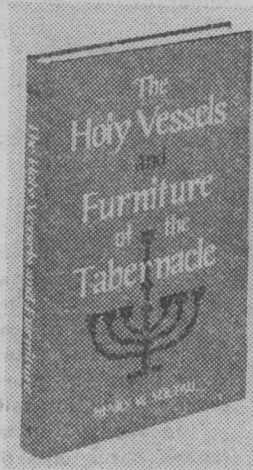
One glorious truth seldom even touched by our relatively superficial involvement with the Word of God is that in the very midst of the Lord's Kingdom, His Theocracy, there will be Democracy. The Lord will rule as KING OF KINGS AND LORD OF LORDS! He will punish those who refuse to worship as required! He will rule "with a rod of iron!" Upon "the bells of the horses" there will be "Holiness unto the Lord," and "every pot in Jerusalem shall be holiness unto the Lord of hosts." Nevertheless, there will be Democracy in the Lord's Theocracy. This word, too, is clearly given. This word that there will be Democracy in the Lord's Theocracy is another that anyone who believes the Word of God should be able to understand. See Isaiah 44:5.

The present inroads of godless ideologies, and the evident scandals which have shaken our nation to its foundation may cause some to wonder whether Democracy has any future. The corruption which seems to plague our land in this very hour may cause some to question whether there are any intrinsic values in Democracy, or whether the democratic principle can be of any lasting benefit for men. More and more, of course, we are seeing an undermining of the democratic principle in the councils of society, government and business. The same movement may be noted in religious and secular circles as ecumenism, unionization and federalization become more and more prominent among men.

If one listens well, he may hear. (Continued on page 5, column 2)

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## "PLEASE DON'T BEND, STAPLE OR MUTILATE"

At the risk of repeating myself, I must sound this cry again, "Please don't bend, staple or mutilate me — a woman." Please don't bend me into a carbon copy of a man. I desire to be feminine but often this is so difficult. The new styles are so mannish. The pant-suits complete with vests and fly in front. The new wedge hair cut and the clod-hopper shoes. Somehow if I don't dress like a man, sit like a man, talk like a man, I don't seem to fit in. Please don't bend me into this mold. Help me to remember "The woman is the GLORY of the man" (I Cor. 11:7).

Please don't bend, staple or mutilate me. Don't staple cliches on me. Don't staple me with names like "unhappy mother, unfulfilled wife, unrewarding homemaker." I am not an unhappy mother. My children are not a burden to me. The world would make us feel guilty to show a little love and kindness toward our children. I am not an unfulfilled wife. Why are we made to feel a little "retarded" because we are content to be loved by one man, as if backstreet love affairs were fulfilling? Humbug. It is rewarding to be a homemaker. It takes great skill, love and patience. One must be an accountant, social worker, a nurse, a dietitian, a teacher, and much more. "She (the wife and mother) looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:27,28).

Please don't bend, staple or mutilate me. Don't mutilate me via mastectomy, tubal ligation, hysterectomy, the pill or abortion. We recognize sometimes a mastectomy or hysterectomy are health-wise necessary. They must be done. No question about it. But I am talking about the nearly 40 per cent that the American Medical Association says are done and are not necessary. It would almost seem as if Satan is bent on making our bodies like unto man's body.

Please don't bend, staple or mutilate me. But rather encourage me to enjoy being a woman. To be feminine, to honor and reverence

my husband, to love with tenderness my children, to work joyfully in my home. "Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

## Democracy In . . .

(Continued from page 4)

even in America, that cry which the Israelites once made: that is, there is a cry for a "king" and for "king makers." Because of what some call injustices, inequities, and political chicanery, one often hears, "If this is democracy, give me something else."

Nevertheless, if we can rationally review the history of our nation, if we can analyze her beginnings, growth, affluence, and accomplishments to the benefit of mankind, we should be able to realize that of all nations which have ever existed, and of all nations which now exist, ours certainly was and is one of the best! The genius of our Democracy set in the context of our Republic has made us a people whom God has used to the benefit of every people who have lived during the time that our nation has existed.

The breakdown in some areas of our government appears to impress some that democracy is therefore deficient or defunct. Such should be recognized by some others as an invalid conclusion based

Lord; and surname himself by the name of Israel."

Although men of all nations of earth will be expected to participate in the Feast of Tabernacles in Jerusalem, they shall be permitted the principle of democracy even in their religion. And, in the process, the Lord will honor the Patriarchs of old. In that Day when Jesus has become KING OF KINGS AND LORD OF LORDS, that prophecy given thousands of years ago will be fulfilled, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

And it is through the principle of Democracy that the Lord will effect the conclusion of these prophecies given so many, many years ago. The promises made to Abraham and Isaac are cumulative in the promised blessings to Jacob. And in that glorious day of the Kingdom Age, the people will be permitted to call themselves by the name of Jacob who was named Israel. Thus, through this Democracy in the Lord's Theocracy, the peoples of earth will be able to relate those prophecies given early in the history of men with their ultimate fulfillment in the Kingdom Age, in which our Lord will be "KING OF KINGS AND LORD OF LORDS."

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upon a false analysis. The truth is, the breakdowns in our society, the scandals in our government, and the fearfulness among most of the religious and secular who seek security in union are the issues of the actions of men who have violated the democratic principles which have provided them their opportunities.

Thus, when we speak of "Democracy in the Lord's Theocracy," our reference is not to twisted, self-centered rebellious ideologies which some today incorrectly call democracy. Rather, our reference is to that principle of democracy as it has been applied for the good of men in the nations of earth, and "under God!" Further, we may believe that it is something comparable to this principle of democracy, as we have seen it applied for good, though raised to its height of perfection, that our Lord indicates will exist in the Kingdom.

## KINGDOM ESTABLISHED

Prophetically, God tells us, "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, like willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall write on his hand, unto the Lord; and surname himself by the name of Israel." Initially, we note that the Lord is speaking to that day when, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom like the rose." In this, the Lord is emphasizing something of the natural wonders which men shall know in the Kingdom Age.

Another wonder shall take place that those of us who have had the privilege and joy of experiencing our American Democracy should be able to appreciate. Those who will be blessed in the Kingdom Age, as the people who will populate the nations of earth, will be permitted minds of their own! God explains, as we have seen, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall write on his hand, unto the

## Confederate Dead . .

(Continued from page one)

to come sooner or later. And we can see now that there were two great questions which imperatively required to be settled.

A certain point as to the character of the Federal Government our fathers failed to define, apparently because they could not agree. That point the war has practically settled forever. A certain great social institution, grown into portentous and tremendous proportions, had fallen under the ban of the civilized world, and, sooner or later, somehow or other, it must cease to be. I verily believe that it is worth all our dreadful financial losses, all the sufferings of the long and frightful conflict, yea, and the blood of our precious dead, to have those two questions flung behind us forever.

Well, then, did our buried heroes die in vain? Their side of the conflict was the side appointed to fail, but it does not follow that they died in vain.

The great struggle has preserved the self-respect of the Southern people. At a time when we believed that our rights were sorely endangered we could not have tamely yielded merely to avoid suffering and loss, and continued to respect ourselves. 'Tis better to have loved and lost, than never to have loved at all. And it is better to have been brave and beaten than never to have been brave at all, at a time when every instinct and sentiment and principle of manhood clamored its demand that men should stand for what they honestly believed to be truth and right. The graves of our fallen soldiers make it possible that this generation and the coming generations of the Southern people should feel no shame in consequence of their defeat.

The war has established mutual respect, and opened the way for mutual good will between the long hostile sections of our great country. The Northern and Southern people underestimated each other's manhood; despised each other. But they feel so no longer, especially those of them who actually met in the imminent and deadly breach. There is kinder feeling on both sides now than would have been possible had our difficulties been settled in any other way.

And this has enabled the defeated combatants to yield a cordial (Continued on page 8, column 2)

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

brother must mean those of the saints that only have been, or are baptized as we; this is clear, because baptism, saith he, maketh a believer a member of this church: his meaning then is, that they alone are the Baptists, and that every one that is baptized, is by that made a member of the universal, orderly, visible church of Baptists, and that the whole number of the rest of saints are utterly excluded.

But now if other men should do as this man, how many universal churches should we have? An universal, orderly, visible church of Independents; an universal, orderly, visible church of Presbyterians, and the like."

Bunyan charged this concept to the Baptists of his day along with other differences which I will now list. You can check these out from Volume One of Bunyan's Works published by the National Foundation for Christian Education in 1968 or else from Bunyan's own *Defence of Open Communion*, and *Water Baptism No Bar to Communion*, and *Peaceable Principles and True*. I will now summarize them in systematic order as charges made against the Baptists of Bunyan's days.

- 1) They believed that baptism placed one in the marriage state with Christ, or it was the sign of that marriage state and answered to the same thing as the marriage ceremony of a husband and wife, see page 471.
- 2) They believed that sinners put on Christ by water baptism and that placed them into the church. Pages 471, 467.
- 3) They did not mix with other denominations nor with open-communion Baptists, page 466.
- 4) They held that the communion or fellowship of all others was unlawful, page 465.
- 5) They held that other denominations were joined to idols and that they ought to be left alone or avoided, page 465.
- 6) They held that all others were not in the church and were therefore of the world, page 465.
- 7) They held that I Corinthians 12:13 was water baptism and the body was the visible church, page 461.
- 8) They held that the BIBLE WAS ONLY WRITTEN TO ORDERLY, VISIBLE, BAPTIZED CHURCHES, OR BAPTISTS, page 441.
- 9) They held that water baptism was the ONE BAPTISM OF EPHESIANS, page 442.
- 10) They held that the local church was the mystical body of Christ.

Brethren, if a Baptist today said that baptism by water placed one into the local church, that it was the engaging sign of the Bride of Christ, that only his type of church was of God, that the Bible was written only to his kind of Church, and that they did not associate with others who were not in true churches and unbaptized . . . what kind of Baptist would he be . . . A LANDMARK BAPTIST OR A REFORMED BAPTIST? The answer is obvious!

Now I will refer to some American Baptists who held to the same position and presented it in an ample manner.

Dr. J. Newton Brown, author of the New Hampshire Confession of Faith and many other works, stated from *The Baptist Memorial*, Vol. V, October 1846, pps. 289,290.:

## REASONS FOR A NEW HISTORY OF THE CHURCH

By Rev. J. N. Brown, of Virginia

"In a former article (on the Life and Times of Menno) we have ventured to express our deep conviction that the History of the Christian Church must be re-written. Some reasons were then briefly suggested for avowing this conviction, connected with the history of Menno; but the point is one of such consequence that it deserves to be treated more at large. We hope to be able to show that this is a matter in which all denominations of Christians are interested; but none more than Baptists.

We shall first assume a position which none will dispute — That we ought to have — if possible — a faithful History of the Church of Christ.

This proposition is one, which while it need not fear any formal contradiction, may yet require in order to its full effect, a clear explanation and some enforcement. What then do we mean when we speak of a faithful History of the Church of Christ? Briefly, we mean that Christ has had for eighteen hundred years past, a visible Church on earth — made up of the entire body of particular churches formed under the general constitution of the New Testament, of faithful men, acknowledging Him alone as their Head, and preserving the doctrine, worship and discipline which He has commanded: — that this Church has had all this time a succession of vicissitudes and characters so peculiar as to furnish materials for the most valuable record; — and that the complete and authentic collection of these facts — in all their real connections and relations from age to age — so as to present a true picture of the visible body of Christ,

(Continued on Page Six)

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PAGE FIVE



## Saving Faith

(Continued from Page One)

hovah give up His most dear and only Son to be put to death instead of poor, guilty, perishing sinners. And he is fully assured that God has infinite pleasure in receiving and in forgiving penitent souls. He believes in the Saviour's merits; His obedience in life, and His fierce pangs in death. In the Saviour's blood he sees the only cure for his guilt, and a purifying element that will cleanse away all his sins. He also frequently seizes some encouraging promise, to which he tenaciously clings, such as "Him that cometh to me I will in no wise cast out." And as he fully believes in God's holiness and love, in Christ's blood and promise, and in his own guiltiness; he ventures to trust his condemned soul to the Crucified, and the moment he commits it to the meritorious and loving Redeemer by faith he is forgiven. These are the bases of saving faith.

The owner of it is never entirely free from sinful tendencies. The young convert is apt to imagine that he ought to be wholly delivered from every sinful inclination. Satan encourages this impression, and tries to persuade him that he is not truly regenerated, or sin would cease to trouble him. The man has a new heart and hates sin; its power within him is broken; he loves Jesus, and he blames himself for not loving Him more; he prays earnestly and his prayers have been answered; but he is not infallible, he finds he can be tempted, and he has to watch and pray against the Evil One. Sometimes Satan tries to make him proud, angry, covetous, forgetful of God and ungrateful to Him; and he is full of grief over Satan's threatened or partial success. He finds constant need to watch his heart, and cling to Jesus for merits to justify, and grace to protect against his own weakness and Satan's wiles.

Nor is saving faith always free from doubts. It is the privilege of every Christian to have full assurance of faith, and many believers enjoy this treasure. But not a few are "weak in faith" who are certain to enter Heaven: "Him that is weak in faith receive ye, but not to doubtful disputations" (Rom. 14:1). Doubts are sometimes thrust into the soul by the Tempter, just as he inspires blasphemous or other wicked thoughts which the believer rejects, and for which he is not responsible. Sometimes they come from a constitutional tendency to look on the dark side of everything. Sometimes they spring from a feeble condition of health. And very often they seize a believer who has fallen into worldliness, or some other breach of saintly fidelity. The Christian should aim at the strongest faith, and the Spirit will give it when he seeks it. But men are not saved by the amount of their faith, if they have true sorrow for sin, and a true reliance upon a crucified Saviour; the life of a babe is just as real as that of a giant; and the faith of a believer whose trust in Jesus is only like that of a "babe in Christ" will save him.

It gives the believer great power with God. The mightiest instrument ever used by mortals is a vigorous faith in Jesus. It not only removes the guilt of many years and of shocking villainess from the distressed sinner and him complete justification before the pure and piercing eye of the Omniscient, but it brings down harvests of answers to prayers which bless the soul, the family, and the church.

It fitted Abraham to offer up Isaac in sacrifice to God, because it showed him his son in a figure restored from the dead. It gave courage to Moses, the timid fugitive who fled from Egypt to escape the weightiest penalty of its law, to confront and defy Pharaoh, his army, and his people. It en-

abled Shadrach, Meshach, and Abednego to be confident that God would protect them from the vengeance of Nebuchadnezzar, and armed with this sublime conviction, they looked with contempt upon the intense heat of the fiery furnace, while they informed the king himself not only that they would not worship his image, but they also said, "Our God, whom we serve, is able to deliver us from the burning fiery furnace, and deliver us out of thy hand, O king."

As the coupling of a railroad car links it to the locomotive and gives it all its power, so faith unites the soul to Jesus, and bestows upon it His almighty strength, His matchless wisdom, His all-prevalent intercession, the revelation of His great love, and His victory over all enemies. Truly faith can remove mountains, bring down rainstorms, divide oceans, and confer upon a terrified supplicant great deliverance, and the most glorious of titles — A Prevailer with God.

Faith, in common with every grace in the renewed man, is the gift of God. It can be greatly strengthened by cultivating an earnest love for Jesus, complete consecration of heart, active efforts to glorify the Saviour, and constant struggles in the soul to resist doubting tendencies; by assiduous attention to closet exercises, Bible reading, and sanctuary privileges; by the utmost resistance to sin in every form, and by the frequently repeated prayer, "Lord, increase our faith." (THE BAPTIST ENCYCLOPEDIA, vol. 1, pp. 388-389).

## Cremation

(Continued from page one)

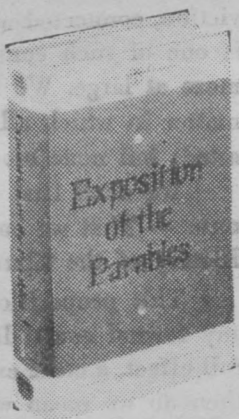
the tender hands of friends that took Him from the cross and placed His body in the garden tomb. The example of Jesus' burial is sufficient warrant in itself for the devout Christian. All arguments which seem to favor cremation lose their strength in the light of this example.

### THE WORLD'S GREATEST BURIAL SERVICE

Bible prophecy reveals that the practice of burying the dead will be fully restored to Judaism during the Millennial Reign of Christ. "And seven months shall the house of Israel be burying of them that they may cleanse the land" (Ezek. 39:12). This prophecy refers to the battle of Armageddon wherein thousands upon thousands will be slaughtered within the borders of Palestine. Surely, if cremation was acceptable to God, this would be the time to employ it. Yet, in spite of modern means of reducing solids to ashes in a matter of seconds,

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we are told that Israel shall spend seven months burying the dead casualties of that great war. Not so much as a single bone shall be left unburied (Ezek. 39:15).

### CREMATION, A REPROACH ON THE DOCTRINE OF THE RESURRECTION

Cremation is a mockery of the Bible doctrine of the resurrection of the body. The pagan persecutors of the early church, after viciously murdering the disciples of Christ, would on occasion burn the bodies of the martyrs and scatter their ashes in mockery of the Christian's claim to the resurrection.

Cremation, and the freezing of bodies are designed to keep the body out of the grave. But, no devisings of men can prevent the return of the body to the earth from whence it came (Gen. 2:7). Man's efforts to miss the grave by cremation or any other schemes of man are indisputable proof of his ignorance concerning God and the eternal future. The grave is not final. There is not a grave in all this earth that shall eternally destroy the body committed to it. "All that are in the graves . . . shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28-29).

### FREEZING BODIES AT DEATH

On January 12, 1967 Professor B. . . died of leukemia in his seventy-third year. His body was neither cremated, embalmed or buried. His body is still prostrate in a stainless steel container at a temperature two hundred degrees below zero. This was his expressed desire during the last minutes of his life. His reason: He believed that eventually man would be able to overcome death by scientific methods. Professor B. was so very wise, yet grossly foolish in the eyes of God. Could it be that he fits the class the Apostle Paul referred to when he said, "Professing themselves to be wise, they became fools?" (Rom. 1:22). Professor B.'s body may be mighty cool, but his soul is having a hot time in the flames of Hell.

The Old Testament and the New Testament are replete with references showing that physical death is the separation of the soul from the body. Elijah stretched himself over the dead body of the son of the widow of Zarephath, and he prayed, saying, "O Lord my God, I pray thee, let this child's soul come into him AGAIN. And the Lord heard the voice of Elijah; and the soul of the child came into him again and he revived" (I Kings 17:21-22). The Apostle Paul referred to death of the Christian as a departure from the body and presence with the Lord, "Having a desire to depart and to be with Christ" (Phil. 1:23). Paul in this text is referring to the redeemed soul taking leave of its earthly house and taking up residence in the presence of Christ.

No where in Scripture is there any hint of a time element between the soul's separation from the body and its arrival either in Hell or Heaven. Paul spoke of his soul's departure and arrival as one and the same action (Phil. 1:23). Thus it is, with the lost rich man of Luke 16, "The rich man also died and was buried and in hell he lift up his eyes being in torments . . ." (Lk. 16:22-23). Before the body of the rich man was ever placed in its grave, his soul was already suffering the woes of a burning Hell. Before any person's body is cremated or frozen, their soul has taken leave of its clay (flesh) house, and, it seems certain from Scripture that they share the destiny of the rich man which Christ speaks of in Luke 16.

There can be no physical death as long as the soul remains in the body, but when the "silver cord be loosed," that is, when death comes, the body shall return to the earth (burial) as it was, and the spirit shall return unto God who gave it (Eccl. 12:6-7; James 2:26). God has told us what to do with deceased bodies in the interim period, between death and (Continued on page 7, column 4)

## A Review of Baptist Ecclesiology

(Continued From Page Five)

in distinction from all other bodies of men, of whatever name, is necessary to a faithful History of the Church of Christ.

The term 'Church' is here used, it will be seen, not for the whole body of the elect, which is ever invisible on earth — nor for any particular body of Christian believers assembling together in one place, as in Jerusalem, or Antioch; but in a third sense equally Scriptural and important, for the aggregate of all such particular Churches. In this sense, the term is equivalent to the phrase 'the visible kingdom of Christ on earth.' It is true, that some have denied any such usage of the word in Scripture; but surely such persons can never have properly considered such passages as Matthew 16:18, and I Corinthians 12:28, where such a sense is perfectly clear and undeniable. Nor should any abuse that has been made of this Catholic (general) sense of the word Church be suffered to set aside this Scriptural proof of it, or prejudice our minds against its legitimate use. Indeed, if such a use were improper, how could we speak at all of a "History of the Church?" Whenever we use that phrase, we admit not only the fact of such usage, but we justify it as both Scriptural and necessary. The Roman Catholic Church, is indeed a very different thing from the Christian Catholic Church of the New Testament; but that is no reason why we should reject the idea Scripturally understood, of a Catholic Visible Church of Christ, when we find that idea so clearly set forth by the Head of the Church Himself, in Matt. 16:18; and that too in inseparable connection with most inestimable promises, which belong to precisely that body, and can apply to no other. To abandon this grand Scriptural idea to the Greek Church, the Church of Rome, or the Church of England, is treachery to the Church of Christ. It is treason against the throne and glory of our Redeemer.

A faithful History of the Church, then, as we understand it, rests upon this idea as its foundation. Jesus Christ has declared the existence of such a Church founded and built up by His own authority. He has given us the marks by which it is to be identified as His Church in distinction from all false claims and pretensions — in the character and profession of Peter as the first of its members — He has warned us of fearful struggles and dangers which it must encounter in the world, from enemies without and within, from the power and policy of hell — and lastly, He has promised that through His perpetual presence and protection, it shall survive every particular attack, corruption and apostasy, emerge from its terrible struggles, and flourish in holiness and peace to the end of the world. A true and faithful History of the Church will answer to this testimony of Jesus Christ. It will correspond to it in all these respects — to the marks — the warnings — and the promises. If it fail to do this, it stands at once convicted of unfaithfulness."

Dr. J. M. C. Breaker, in *The Christian Review*, stated: October, 1857, pps. 607,608:

"In these two examples, which are the only ones that occur in the Gospels, we have illustrations of the two, and the only two meanings which the word has throughout the New Testament, when used in its sacred sense. In every place where the word occurs, it means either a particular local congregation of professed Christians, or the whole body of the professed disciples of Christ — that is, the aggregate not of the churches, but of the membership of all the local churches. Men are added to the 'church universal' by becoming members of the 'local churches.' No man can be a member of the church universal, who is not a member of a regular, local gospel church — a church built upon the model of those established by Christ and His apostles, according to the specific terms of His commission to His apostles.—Matt. xxviii:19,20. The church universal is not an organized body, or a body so constituted as to form and exercise the functions of one ecclesiastical government. This suggests an important rule by which we may generally ascertain whether the word "church" — ecclesia — as it occurs in the New Testament, refers to a single congregation of Christians or to the general congregation, 'the church universal.'"

Drs. Franklin Wilson and George B. Taylor, editors of *The Christian Review*, stated on page 608 in a footnote:

"While such is the view which the laws of language and the principles of interpretation, as we understand them, compel us to take — namely, that 'the church universal' is simply the aggregate of the membership of all the local churches at any one period, and that the term ecclesia, therefore, has essentially the same application, whether used in its enlarged or in its restricted sense, in the one case referring to a totality, and in the other to a part or parts of (Continued on page eight)



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

A Roman Catholic nun of Rochester, N.Y., has been charged with the murder of a 6½-pound boy to whom she gave birth, according to suburban Brighton police. The suspect is Maureen Murphy, 35, who resides at Our Lady of Lourdes parish convent in Brighton.

Authorities said the nun was taken to Genesee Hospital, suffering from loss of blood. Following an examination, a doctor told other nuns the suspect had just had a baby.

Brighton police chief, Eugene Shaw, said the baby was found dead in a plastic wicker basket behind a bookshelf in a corner of the woman's room. A coroner ruled that infant had died of asphyxiation, with an article of clothing stuffed in his mouth.

Dr. John F. Edland, the county medical examiner, said the body was that of a full-term fetus that "in my opinion met the two criteria for life. It was born alive and breathed air before it was asphyxiated."

Sister Murphy, principal of a "Montessori" nursery school in nearby Pittsford, is listed in satisfactory condition at the hospital where she is receiving medical and psychiatric care.

PHILADELPHIA (EP) — During the last decade, infant baptisms in the Lutheran Church in America (LCA) declined more than the U.S. birth rate, and Sunday school enrollments declined more than infant baptisms.

Based on the latest available statistics from its 6,088 congregations, the LCA reports Sunday school enrollments down 34.88 per cent, and the baptisms down 27.43 per cent from 1965 through 1974. U.S. Census Bureau data shows that the birth rate declined by about 22 per cent during the same period.

PHILADELPHIA (EP) — A national executive of the Boy Scouts of America has reaffirmed the organization's stand "that every member subscribe to a belief in God."

MAPUTO, Mozambique (EP) — Efforts of the U.S. Government to gain the release of three American missionaries imprisoned without charges here continue to be re-evaluated.

The trio is among an estimated 10 missionaries and church workers jailed last summer shortly after a militantly Socialist Party took over the government when Mozambique gained independence after 500 years of colonial Portuguese rule.

The anti-religion campaign gained further momentum recently when about 35,000 members of the Jehovah's Witness sect were forced into "re-education" camps in central Mozambique. Many of these interned had fled persecution in neighboring Malawi.

The three U.S. missionaries in prison are Armand Doll and Hugh Fiberg of the Church of the Nazarene, and Don Milam of the Assemblies of God Church.

LONDON (EP) — A former telephone engineer who describes himself as a self-employed linguist and a card-carrying Communist announced at a press conference that he intends to campaign for Pope Paul VI.

Tom Clitherow, 46, said he had been a devout Catholic for 24 years and an evangelizing Communist for five. He said he was backed by an international group called "Christians for Socialism" and added that he not only wanted to be the next Pope but the first politically "red" Pope, and married that.

When Pope Paul dies or steps down, Mr. Clitherow said, he will instantly lobby the College of Cardinals by letter. If elected, he

will excommunicate "sex exploiters, property speculators and builders of multinational companies."

While communism may not establish a paradise on earth, he said, "we need a Pope who can reconcile the spiritual call of Jesus Christ with the economic and social truths brought to the fore by Karl Marx."

JERUSALEM (EP) — "The Passover Plot" is a film that is distasteful to all Christians and includes an offensive script with things "our Lord Jesus never said," the congregation of The Lutheran Redeemer Church in Jerusalem has written to the producer.

The film portrays an angry revolutionary with a keen sense of politics who stages his own execution to win martyrdom. He talks in street slang and dazzles the populace with artful gimmicks that are taken for "miracles."

"This is not a film about Jesus Christ... but about Yeshua, a Jew fighting the Roman occupation," insists Wolf Schmidt, the producer.

The film is to be released in the U.S. on July 4.

The press and the people of America continue to debate about the estate of the late billionaire Howard Hughes. Some say his estate is worth \$1.5 billion to \$2.5 billion. Everywhere people are arguing about how much did he leave.

I can tell you to the penny how much he left when he died. He left it all, for a shroud has no pockets. "For we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7).

Following World War II the emperor of Japan made an official disclaimer of his divinity. He was the first in 2,000-year history to break the god-myth that the emperor is a direct descendant of the sun-goddess to whom the Japanese history books and legends accredit the founding of Japan itself.

In a recent newspaper survey, 3,000 Japanese of a wide range and

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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.

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various backgrounds were questioned. The survey revealed that five million of the 112 million persons of Japan still believe the emperor is "a sort of deity or a god."

GRANNIS, Ark. (EP) — The two dozen people awaiting the second coming of Christ in the isolation of a house here have been ordered by the Farmers Home Administration to leave the house.

"I can't imagine that we'll voluntarily leave," said Elizabeth Bard. "I don't know what we'll do. We're taking things on a day-to-day basis."

Participants on Sept. 29 took their children out of school, quit their jobs and stopped paying bills. In January they signed deeds to four homes back to the FHA. Three of the homes were vacant because their owners were in the vigil, the fourth was Gene Nace's house, their headquarters.

Republican Congressman John H. Buchanan, a Southern Baptist minister from Alabama, and twenty-four co-sponsors have introduced a resolution asking Congress to go on record calling for the release of Ukrainian Baptist leader Georgi Vins from a Soviet prison.

The suicide rate among 15-to-24-year-olds in America has increased by 250 per cent in twenty years. Could it be that these young people are so disgusted with our society that they prefer death to life? If such is the case, then America has a sick, sick society that is an abomination in the sight of God.

Shocking reports continue to come across the Editor's desk of large numbers being executed since the Communist takeover of Cambodia. Thousands of Cambodian Christians are being murdered by the Reds.

When the Communists take over a country, they always murder former government employees, former soldiers, educated persons, and all believers in God.

What is the Revolutionary Student Brigade? It is a national Communist student organization, the student group of the Revolutionary Communist Party, U.S.A. Its purpose is to bring down capitalism and replace it with socialism.

The purpose of R. S. B. is stated in one of their publications: "We aim to build a national Communist youth organization." It is said to have members on 50 campuses across America.

They plan a demonstration against our American way of life on July 1-4, 1976, in Philadelphia.

## Memorial Address...

(Continued from page one) as long as this world stands, in its present state, there will be wars and rumors of wars.

Is all of our fear and doubt of whether or not these, our war dead, have died in vain right in view of known truths? If we believe God's Word to be true, we know these have not died in vain. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (Tit. 3:1). "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" (I Pet. 3:13-14).

Now who is a liar, man or God? I can only refer you to what God has said over and above what man may say, concerning these, our war dead. If we can believe God has written what He means and means what He has written, then these our war dead, we honor today, died as they were living in obedience to the Word of God and their government that God commanded that we all obey.

I also know these have not died in vain because of the three great freedoms we enjoy today — the freedom of religion, the freedom of the press, and the freedom of speech.

Back about 1683 in the Massachusetts Bay Colony, Obediah Holmes was tied to a public whipping post, stripped to the waist, and publicly whipped until blood filled his shoes. What was his great crime? He refused to obey a directive of the State Church. Was his suffering in vain? No! Congress declared from December 15, 1791, in the First Amendment to the Constitution, that all citizens should enjoy religious freedom. As long as men are willing to suffer and even die, if necessary, for these great freedoms, none will have died in vain.

If the day ever comes when we strike our colors and allow the representatives of a godless atheistic ideology to stalk to the platform of our churches and silence the voice in the pulpit, telling us that men are no longer free to worship God or not worship Him according to the dictates of their own choice, or freely preach and teach what we believe to be true about God's Word; or allow the representatives of a godless atheistic ideology to stalk into the editor's office of our Sunbury News and silence the pen of Bill Whitney and the voice of a free press, telling us that a man is no longer free to print his opinion on any given subject; or allow the representatives of a godless atheistic ideology to stalk up on this platform and still the voice of this, your Memorial Day speaker, telling us that man is no longer free to express openly and publicly his convictions concerning this hallowed day, then I say to you today, that our honored war dead have indeed died in vain, and we are no longer worthy of being called citizens of the home of the free and the land of the brave.

It is unthinkable that this should ever happen, but if it does, then will be brought to pass the saying in Psalm 9:17: "The wicked shall be turned into hell, and all the nations that forget God."

Ladies and gentlemen, I thank you.

## Cremation

(Continued from Page Six) resurrection. It is His prerogative to dispose of souls as He pleases, for He says, "All souls are mine" (Ezek. 18:4). Those bodies now lying in stainless steel containers at a temperature two hundred degrees below zero will one day get thawed out, and discover themselves standing before the white throne judgment of God (Rev. 20:11-15). They will be caused to realize they did not miss one due retribute by not being buried in the earth. Those bodies reduced to ashes by cremation will one day be reclaimed by God from the dust of the earth or from their miniature caskets and discover themselves face to face with their Creator.

Cremation poses no problem for the resurrection decree of God. Remember, it was from dust that God first took man (Gen. 2:7). "There shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15). Regardless of the disposition of the body at death, it will be resurrected to face God. Cremation and freezing of bodies manifests unbelief in God. The Scripture declares, "The unbelieving shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). And Christ speaking of the terrible end of unbelievers said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him (GOD) which is able to destroy both soul and body in hell" (Mt. 10:28). One will search in vain to find in Scripture where any worshipper of the true God ever requested that his body be cremated after death.

## TWO EXCEPTIONS TO THE RULE OF BURIAL

There are two exceptions to the rule of burying the dead mentioned

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in Scripture. God not only approved of cremation, but commanded it.

God commanded that cremation be made a mode of punishment for the person who "transgressed the covenant of the Lord" (Josh. 7:15; Amos 2:1).

The other exception where God approves of cremation is in the case where the customary burial would be hazardous to the living. Amos 6:9-10 gives an awful picture where an entire household had died from a plague and one uncle and his servant being the only survivors left to burn the bodies. But, in our day of immunization and sterilization, it would be a rare exception not to be able to bury in the earth due to endangering the health of the living. The cremationist is certainly welcome to whatever comfort he gets from these two exceptions.

## CREMATION, A SMACK AT BIBLE BAPTISM

Cremation is a smack at the ordinances of baptism. Baptism proclaims the death, BURIAL, and resurrection of Christ and testifies to the faith which the subject of baptism has in the risen Christ. And this faith includes not only belief in Christ's resurrection, but anticipates his own personal resurrection from the grave. Though the believer dies and is buried, yet shall he live (John 11:25), and his baptism is a means of attesting to this great truth. Paul says to the Corinthian church, "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). When a person is Biblically baptized, he is publicly saying that because of Christ's resurrection the grave has only temporary jurisdiction over my body (I Cor. 15:55). Cremation is a denial of the resurrection of the body and is a demeaning of that blessed ordinance of baptism which so vividly declares the resurrection of Christ, and all the redeemed. Cremation is the nasty fruit of unbelief, yet all unbelievers shall be resurrected, and their souls reunited with their bodies. But what profit is there in having a cursed soul reunited with a condemned body? They shall be consigned to the everlasting burnings. (Continued on page 8, column 2)

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# TRUE BIBLE BAPTISM A CHURCH ORDINANCE

N. D. RENFROE

Elder N. D. Renfroe was born in Macon Co., Ala., Oct. 7, 1833. He united with the Baptist Church and was baptized by Elder J. R. Hand in 1848. Renfroe was educated in the Cedar Bluff Academy and in Union University, Tenn., where he spent four years in the university under J. W. Eaton and took theological courses under J. M. Pendleton. In 1859 he was ordained pastor of the church in Jacksonville, Ala., where he manifested superior tact as a young preacher.

Elder Renfroe entered the Confederate service at the opening of the war. He was killed, in command of his company, in the battle of Fredericksburg, Va., Dec. 13, 1862. He was one of the purest and most spotless soldiers in the Confederate Army. Elder Samuel Henderson edited a tract of sixteen pages on his life, entitled "The Model Confederate Soldier," which was published in thousands by the Virginia Tract Society, and circulated among the soldiers. Elder Renfroe was buried in Talladega, Ala., where his elder brother, Elder J. J. D. Renfroe, was pastor.

The article to follow was written by him in the Dec. 8, 1859, issue of the LANDMARK BANNER AND CHEROKEE BAPTIST, Rome, Ga.

The commission to baptize is either limited or it is not. If it is not limited, then the infidel may baptize and his act is as valid as that administered by a regular authorized minister; but the infidel has no such right, therefore the commission is limited. Or, state it thus: Either A is, or is not B; if A is B, C is D; C is not D; therefore A is not B. If the commission is limited, it is either limited to the members of the visible church, or it extends to persons outside of a visible church, whom she may authorize to baptize; but the commission given by Christ, extends only to the disciples — "Go ye" is the commission — "Go ye," YE members of a visible church. Therefore, none but members of the visible church are commissioned or authorized by Christ to baptize.

Again. Either baptism is the initiatory rite into the visible church, or it is not; but the Scriptures and all denominations agree in placing it as the initiatory rite. If it is the initiatory rite, then all who have not been initiated, according to the rite given by Christ, are not members of the visible church. Pedobaptists have not been initiated, (not having been immersed) — Campbellites have not, (not having been initiated by a legal officer). Therefore, Pedobaptists and Campbellites are not

members of a visible church.

Again. When a commission is given a certain person or persons, the things embraced in the commission are visible or legal only when done by the person or persons so commissioned. The commission to baptize was given only to the members of the visible church. Therefore, baptism is valid only when administered by them.

Again. Either the commission or authority to preach is limited or it is not; but the commission given by Christ is limited to the members of a visible church. "Go ye," is also the commission to preach — "Go ye," YE members of a visible church. Therefore, Pedobaptists and Campbellites, not being members of a church, have no legal commission to preach.

Again. We are commanded by Scripture to withdraw ourselves from everyone that walks disorderly. To preach and act out false doctrine is to walk disorderly. Pedobaptists and Campbellites preach and act out false doctrines. Therefore, we are commanded by the Scriptures to withdraw ourselves from them. So I conclude that some things are logical whether true or not.

## Cremation

(Continued from page seven) but not one particle of their bodies shall ever be consumed.

### CREMATION AND APOSTASY

Cremation is becoming more commonplace with the advancement of apostasy. More funeral homes are installing crematoriums, and, if the demand for cremation continues to increase at the present rate, it will soon be the norm.

This apostate practice of cremation appeals to reasoning and logic for its support, saying, "It is economically feasible," or, "it is less trouble to perform," or, "we are running out of space to bury the dead," etc.

I will readily agree that funeral prices are too high and that it does not take much effort to put a body in a furnace and salvage the ashes,

but, I have a few reservations about the argument which contends we are running out of ground space for the burying of the dead. This may be a good sales gimmick for the grave lot salesman, but it has no veracity in it. In face of the sublimest reason and logic, the Divine injunction is to take precedence, and the Word of God says, "... bury the dead" (Lk. 9:60).

## The Lord's Body

(Continued from page one)

whining, "I have no talent for anything in God's service," is as sinful as the self-braggart.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:3-5).

## Confederate Dead . .

(Continued from page five)

and faithful devotion to the National Government, such as could not have existed if things had taken any other course. I make bold to say, however, an occasional unwise utterance may misrepresent us, that many of the most sincere and earnestly faithful supporters of this great Union today are among the men who once did their level best to break the Union in twain.

No, the dead have not lived or died in vain, if the survivors know aught of right thought and right feeling. They are a power among

### HE KNOWS

He knows, He loves, He cares— Nothing this thought can dim; Only the best He gives to those Who leave the choice with Him.

us today. "A living dog," the wise man hath said, "is better than a dead lion." Yes, but even a living lion is nothing in comparison with a dead man. In proportion as he lived and died with a true manhood, his memory is cherished and proves a blessing to those who survived and those who come after. There are fathers buried here whose children do not remember to have seen them; yet the glorified memory of the father, as often depicted by the widowed mother, has become to those children the very glass in which to dress themselves, the model of all that is noblest in human character and life.

I was thinking not long ago concerning that greatest of all the poems ever written in memory of the dead, in which Tennyson has so well depicted the mental struggles and responded to the religious longings of our troubled age. Did it ever occur to you that two wonderfully-gifted young men went to the production of that great poem — one who died to be its subject, the other who lived to compose it? He who died must have been a man of extraordinary powers and promise, in order to make so profound an impression, and turn all the poet's deepest thought and feeling for so long a time into pathetic memories of him. And if our noble young men have died in vain, it must be our fault.

Let us teach ourselves and our children to draw inspiration from these graves. As on this bright evening the little ones scatter flowers on the mounds, let us all resolve afresh to live worthy of the men who are buried here.

"Thus, though oft depressed and lonely,  
All my fears are laid aside,  
If I but remember only  
Such as these have lived and died."

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## A Review of Baptist Ecclesiology

(Continued from page six)

that totality — we would not be understood as holding, that there are no true believers out of the church. On the contrary, believing, as we do, that faith and conversion must precede membership in the church, it is a legitimate inference from our view, that persons may be truly converted and yet never become members of the church. As there may be and are false believers and unconverted persons in the church, so there may be and are multitudes of converted persons who are not in the church. The church as the body of Christ, is an external, visible organization, and the condition or medium of admission must, in the nature of things, be in part external also. The leading design of baptism was to serve as a part of this condition. "We are all baptized into one body." — I Cor. xii:13. The person who was casting out devils in Christ's name, and whom the disciples had forbidden, because he followed not with them, was doubtless a true believer, though from some cause he had not entered the fold of Christ. When our Lord prays that those who should hereafter believe in Him might be one, as He and the Father are one, He teaches that men may and do become believers without being ecclesiastically united with each other.

When Paul speaks of 'the church of God which he hath purchased with his own blood,' he alludes to the local congregation at Ephesus — Acts xx:17,18. It is not to be inferred from this, that no other congregations or believers were thus 'purchased.' And so when the same apostle, Eph. v:25, says that 'Christ loved the church and gave himself for it,' he does not exclude Christians of other ages from being the objects of Christ's love and redemption. These and similar passages only assert the special regard of the Father and Son for the church. In other places they are represented as loving and providing for the salvation of all men, and especially of all believers. — I Tim. iv:10. To be a true believer, therefore, will ensure one's salvation; and yet this does not prove that one can be saved as well out of the church as in it, or that the term church — ecclesia — is applicable to believers simply, or to any but the members of the local congregations of any given age."

In conclusion to this section, I notice in passing one more misrepresentation, and by this show your utter disregard for accuracy and your inability of arriving in the truth. You simply cannot be trusted in these matters. I now talk about your statement about Dr. J. P. Boyce fighting Landmarkism:

"Most of the great Baptist leaders who held important positions in the churches and educational institutions were unswayed by the innovations of Graves, Strong and Weston in the North, and Boyce, Broadus, and Jeter in the South, who represented the mainstream of Baptist thought, refused to depart from the traditional Baptist position on the church as outlined in the great confessions of faith." — Page 172.

In this statement you have implied many errors and slanders. First, Strong was not a representative BAPTIST DURING THE TIMES OF J. R. GRAVES! Furthermore, Strong was a Whittierite, and didn't even believe in VERBAL INSPIRATION OF THE BIBLE! Second, H. G. Weston agreed with T. T. Eaton and others who were Landmark in their definitions and philosophies of the Bible. See *My Church* by J. B. Moody, page 72.

Broadus was a Landmark Baptist! J. B. Jeter was not. He came from General Baptist beginnings and this was low churchism. He was not a Landmark Baptist.

But the greatest slandered of this section is Dr. J. P. Boyce. You have implied that he was not a LANDMARK BAPTIST! This is not true. You have gone back again to your old method of deception by misrepresenting the truth.

Here are the reasons why the facts show that Boyce was a Landmark Baptist! FIRST, HE SHOULD KNOW IF HE WAS OR NOT! Surely he should know more than John T. about what he believed. Here is a statement you should have known about by J. P. Boyce:

"While still the president of the Southern Baptist Theological Seminary, Louisville, Dr. Boyce, declared on the floor, publicly, of the Mississippi Baptist State Convention, when meeting at Jackson, Miss., in 1876, that HE WAS A LANDMARK BAPTIST!"

Dr. Boyce left behind several unpublished manuscripts. One which the Landmark Baptist Historical Society, plans to print this coming year, it was named: *THE LOCAL, VISIBLE EKKLESIA*, by Dr. Boyce.

Boyce said that he was a Landmark Baptist, I suppose that he, of all men, should have known, Reformed Baptists notwithstanding!

I remain yours in THE OLD LANDMARKS! — R. E. Pound II.

(Continued Next Week)

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