

# Our Christian Heritage... 1776-1976

Many young and older Americans are ignorant of the role that Christianity played in the lives of the great men of our beloved country. I thought some of the young people as well as the older ones might like a few facts about what some of the leaders of the past have said about God and the Bible. This is being done in the following articles to honor our Bicentennial.

On November 2, 1620, a small ship, the Mayflower, anchored off the coast of North America near what is now Provincetown, Massachusetts. Before anybody went ashore, the Pilgrim leaders persuaded nearly all those present to sign an agreement since known as the Mayflower Compact. It was the first plan for self-government ever put in force in America.

This document contained many references to God and His grace. Following is the text of the compact:

"In ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread (venerable) soveraigne Lord King James, by ye Grace of God, of Great Britaine, France & Ireland & King, Defender of ye Faith, etc. Haveing undertaken for ye Glorie of God, and advancemente of ye Christian Faith and Honour of our King and countrie, a Voyage to plant ye first Colonie in ye Northern parts of Virginia, Doe by these presents solemnly and mutually in ye Presence of God, and one of another, covenant & combine ourselves together into a Civill body Politick; for our better ordering & preservation & Furtherance of ye end aforesaid; and

by Vertue hereof to enacte, constitute, and frame such just and equall Lawes, ordinances, Acts, Constitutions & Offices, from time to time, as shall be thought most meete & convenient for ye General Good of ye Colonie, unto which we promise all due submission and obedience."

Our earliest American history is intertwined with a fervent religious faith. A century and a half before the Bill of Rights was framed, the early colonists declared their devout faith and steadfast purpose. The Constitution of the New England Confederation proclaimed these solemn and joyful words to the world: "Whereas, we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel

in purity and peace" (1643).

The little colony of Rhode Island became the first political state in the history of the world to guarantee absolute religious freedom to all faiths, in 1644.

Before the Liberty Bell was hung in Independence Hall, in Philadelphia, in the year 1752, our Christian patriots directed that this inspired Scripture from Leviticus 25:10 be inscribed thereon: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

The brave Christian patriots who signed the Declaration of Independence included in it these immortal words: "With a firm reliance on the protection of Divine Providence, we mutually pledge our lives, our fortunes, and our sacred honor."

At the Constitutional Convention

Benjamin Franklin rose to utter these words: "... God governs the affairs of men; and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?" Those men knelt in prayer, and the result was the Bill of Rights, the Magna Charta of our freedoms.

Faith in God and the Bible is interwoven into the very warp and woof of our nation's history. We pledge allegiance to Old Glory with the expression: "... one nation, under God ...". Our coins say: "In God We Trust." We sing: "Our fathers' God! To Thee ... Author of liberty ... To Thee we sing ... Long may our land be bright ... With freedom's holy light ... Protect us by Thy might ... Great God, our King!"

(Continued on page 3, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

**Baptist Is Our Middle Name**

*Paid Circulation In All States And In Many Foreign Countries*

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

Vol. 44, No. 26 ASHLAND, KENTUCKY, JULY 3, 1976 WHOLE NUMBER 2077

### LELAND'S ADDRESS TO REPUBLICAN COMM. JULY 4, 1824

John Leland was born on May 14, 1754, in Grafton, Massachusetts. He was saved and began to preach in 1774. He labored in his home state and in the state of Virginia more than any Baptist preacher of his day for the doctrine of soul liberty. Leland was the bearer of the "mammoth cheese" sent by the people of Cheshire to President Jefferson in Washington. "Mr. Jefferson," remarks Elder J. T. Smith, "treated him with much deference, among other things taking him into the Senate chamber."

In politics he was a Democrat of the Jeffersonian school, a hater of all oppression, whether civil or ecclesiastical. His warmest sympathies went out to his Baptist brethren in their efforts to secure a complete divorce of the church from the state. Everywhere he pleaded with all the energy of his soul for civil and religious liberty, and he had the satisfaction of seeing it at last come out of the conflict victorious over all foes.

He was the most remarkable Baptist preacher in America in his day. I doubt if his equal will ever be seen again. Elder Leland fell asleep in Jesus on January 14, 1841.

**GENTLEMEN:** Today we have assembled to celebrate the day of our political birth. After traveling in birth for a short space, enduring the spasms of Lexington, Bunker's Hill, etc., this day forty-eight years, three million of people were born in a day—born,

**Love Of The Holy Spirit**

By BILL JACKSON  
Bristol, Virginia

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy" (James 4:5).

When saved by redeeming grace, through the redemptive work of Christ, we become inheritors of the Holy Spirit forever. We belong to Him only. Hence, the declaration of this text reveals the deep yearning which the Holy Spirit feels for our undivided and unwavering devotion. In the context James had been speaking of the evils which attracted the devotion of God's people from Him. He traces them to greediness for the pleasures of this world and all the evils thereof. He then turns suddenly to rebuke their gross love for this world, when they should have been possessed with the inestimable treasure of God's love.

The Christian belongs to God, and any devotion to the world is unfaithfulness. There is not room in this relation for two loves. To love the world in any degree is a breach of our love to Christ. The

(Continued on page 6, column 1)

somewhat like Ezekiel's infant, exposed in the field, without the pity of any — but proof against danger, with a "Death or Victory" in their hearts, as well as on their caps, they rushed upon the foe, and studied nothing but to conquer.



JOHN LELAND

The little band of three million doubled, by birth and emigration, in twenty-four years, became six million, and again, in forty-eight years, they have become twelve million. Although our strength is now like that of a giant or unicorn, let him that standeth take heed lest he fall.

Ye who are old, and have known what wonders have been brought in behalf of these states, it is presumed, will, with wonder and gratitude, reflect on the events

that took place between the battle of Lexington, and the surrender of Cornwallis, at Yorktown. During the seven years contest between the claims of monarchs, and the rights of man, the United States sustained many disasters, great destruction of property, and much loss of blood, but in the final event, they gained the prize for which they fought. Had they failed in their enterprise, instead of assembling this day with delight, in the midst of a country abounding with unrivaled prosperity, we should have been doomed to the degradation of devoted Ireland, to lift up our eyes in torment, and see our haughty oppressors afar off, rioting in the fruits of our labor.

Experience has taught the world, that it requires as great wisdom and valor to make a victory prosperous, as it does to gain it. The want of efficacy in the confederation, left the states in a languid condition: to remedy which evil, (Continued on page 6, column 3)

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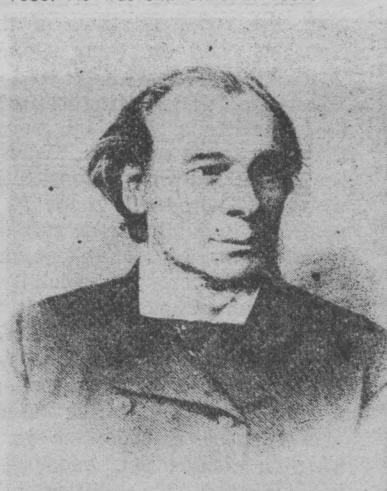
Thomas Armitage was born in Yorkshire, England, in 1819. He descended from the old and honored family of the Armitages of that section of Yorkshire, one of whom, Sir John Armitage, of Barnsley, was created a baronet by Charles I in 1640. He lost his father a few years since, and his mother when five years old.

He preached his first sermon at the age of sixteen. The Spirit blessed the truth to the conversion of three persons.

In 1838 he moved to New York in America. He filled many important appointments in the M.E. Church in New York. From the first he expressed doubts about Methodist doctrine, especially falling from grace and sinless perfection. Neither could he accept their view of the ordinances.

In 1839 he witnessed a baptism in Brooklyn by Elder S. Ilsley which almost made him a Baptist. Finally, Dr. Welsh baptized him into the fellowship of the Pearl Street Baptist Church of Albany. Later he was ordained to the gospel ministry and became pastor of the Norfolk Street Baptist Church in New York in 1848. After the building burned it was named the Fifth Avenue Baptist Church.

Elder Armitage was made a Doctor of Divinity by Georgetown College, Ky., in 1853. He was still alive in 1887.



By THOMAS ARMITAGE  
(In Mansions Above)

The tobacco crop in Virginia was light in 1755 and again in 1758, and the price ran up. Debts had been paid in that staple, but the Assembly decreed that they might now be paid in money at the rate of two pence for a pound of tobacco. The salaries of sixty-five parish ministers were payable in tobacco, and at this rate they were heavy losers. Through Sherlock, Bishop of London, they induced the Council there to pronounce this law void and com-

menced suits to recover the difference between two-pence per pound and the value of the tobacco. As a lawyer, Patrick Henry took sides against the parsons. In the case of Maury, who was to be paid in 16,000 pounds of tobacco, he raised the issue that the King in Council would not annul the law of Virginia. This was his plea in part:

"Except you are disposed yourselves to rivet the chains of bondage on your own necks, do not let slip the opportunity now offered of making such an example of the Rev. plaintiff, as shall hereafter be a warning to himself and his brothers not to have the temerity to dispute the validity of laws authenticated by the only sanction which can give force to laws for the government of this colony, the authority of its own legal representatives, with its council and governor."

When the jury fixed the damages at one penny, the Bishop of London said that the "rights of the clergy and the authority of the king must stand or fall together," and so a joint constitutional and ecclesiastical question met the new question of an episcopate at the first step. This question brought the Presbyterians and Baptists to common ground, with slight exceptions. The Presbyterians had not been true to the principle of full religious liberty in the Old World more than the Congregationalists (Continued on page 2, column 2)

## INSTANT DEATH

It is by the grace of God that ungodly men are preserved from instant death. The sharp axe of justice would soon fell the barren tree if the interceding voice of Jesus did not cry, "Spare him yet a little." Many sinners, when converted to God, have gratefully acknowledged that it was of the Lord's mercy that they were not consumed. John Bunyan had three memorable escapes before his conversion, and mentions them in his "Grace Abounding" as illustrious instances of long-suffering mercy. Occasionally such deliverances are made the means of affecting the heart with tender emotions of love to God, and grief for having offended Him. Should it not be so? Ought we not to account that the long-suffering of God is salvation (II Peter 3:15)?

An officer during a battle was struck by a nearly spent ball near his waistcoat pocket, but he remained uninjured, for a piece of silver stopped the progress of the deadly missile. The coin was marked at the words dei gratia (by the grace of God). This providential (Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Harvey Springer

## "I SALUTE THE FLAG"

The American Flag is more than just a piece of bunting attached to a flagstaff. It is the emblem and sign of government. It represents the authority and the ideals upon which our Nation was founded.

The Republic of the United States is not an ordinary government. It is a system born of idealism and spirituality. Like a golden thread, reverence for God runs all through our history.

Dr. George Northrup once said: "God Almighty writes a legible

hand."

Indeed, the walls of this Republic are covered with providential writings. It is this fact, that has put character into our statesmen, courage into our soldiers, justice into our government, conscience into our people. It is this fact that in the short span of a century and a half, has done so much to make the United States a leader among the nations of the world, causing the American Flag to command the respect of peoples of all climes.

In his book on the history of the American Flag, Colonel James Moss explains the meaning of the stripes and stars:

"The thirteen red and white stripes recall to us the history of that long, bitter, eight-year struggle in which the Thirteen Colonies fought and stood side by side for freedom, during the years of struggle, suffering and sacrifice that marked the birth of our Nation."

"They recall the battle of Lex-

(Continued on page 4, column 3)



In the sight of men, a man may be down and out; but no man is ever down so low that God cannot help him out.

## The Baptist Examiner The Constitution . . .

The Baptist Paper for the  
Baptist People

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## Instant Death

(Continued from Page One)  
circumstance deeply impressed his  
mind, and led him to read a tract  
which a godly sister had given  
him when leaving home. God blessed  
the reading of the tract, and he  
became, through the rich grace of  
God, a believer in the Lord Jesus.  
Reader, are you unsaved? Have  
you experienced any noteworthy  
deliverances? Then adore and ad-  
mire the free grace of God. May  
it lead you to repentance. Are you  
enquiring for the way of life? Re-  
member the words dei gratia, and  
never forget that by grace we are  
saved. Grace always presupposes  
unworthiness in its object.

The province of grace ceases  
where merit begins: what a cheer-  
ing word is this to those of you  
who have no worth, no merit, no  
goodness whatever! Crimes are  
forgiven, and follies are cured by  
our Redeemer as our common  
term gratis: Wickliffe's prayer  
was, "Lord, save me gratis." No  
works can purchase or procure  
salvation, but the heavenly Father  
giveth freely, and upbraideth not.

Grace comes to us through faith  
in Jesus. Whosoever believeth on  
Him is not condemned. O, sinner,  
may God give thee grace to look  
to Jesus and live. Look now, for  
today is the accepted time! C.H.S.

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THE BAPTIST EXAMINER  
JULY 3, 1976  
PAGE TWO

(Continued from page one)

had been in the New, and thou-  
sands of them had found a home  
in Virginia as early as 1738, under  
the promise of protection from that  
colony. They came to have a  
touch of fellow-feeling with their  
suffering Baptist brethren, hence  
they were able to say in their  
Hanover Memorial, of 1777: "In  
this enlightened age, and in a land  
where all of every denomination  
are united in the most strenuous  
efforts to be free, we hope and  
expect that our representatives  
will cheerfully concur in removing  
every species of religious as well  
as civil bondage. Certain it is,  
that every argument for civil lib-  
erty gains additional strength  
when applied to liberty in the con-  
cerns of religion." "Honor to whom  
honor," the Bible demands.

While this contest was in prog-  
ress, however, another, quite as  
warm and vastly more important,  
was waged in regard to the Con-  
stitution of the United States, and  
chiefly through the same agencies.  
This great civil document was  
adopted by the Constitutional Con-  
vention and submitted for ratifica-  
tion to the several states, Sept. 17,  
1787, nine states being needed to  
ratify the same. Immediately it  
met with strong opposition from  
all the states, some for one reason  
and some for another.

Its only provision on the subject  
of religion was found in Article  
VI, thus: "No religious test shall  
ever be required, as a qualifica-  
tion to any office or public trust  
under the United States." Great  
dissatisfaction prevailed with  
many of its provisions, and there  
was serious danger of its rejec-  
tion for a time. Dissatisfaction  
with this provision lodged with  
the Baptists in all the states, but  
Virginia became their great bat-  
tlefield. On the 7th of March,  
1788, the representatives of their  
churches met in their General  
Committee in Goochland, and the  
Minutes of the meeting say: The  
first Religious Political subject  
that was taken up was: "Whether  
the new Federal Constitution,  
which had now lately made its ap-  
pearance in public, made sufficient  
provision for the secure enjoyment  
of religious liberty; on which it was  
agreed unanimously that it did  
not." Many of the political and  
social leaders of Virginia were  
opposed to the Constitution, and  
amongst them Patrick Henry,  
who resisted its adoption in the  
Virginia Convention, because, as  
he phrased his difficulty, it  
"squinted toward monarchy," and  
gave no guarantee of religious  
liberty.

Here a pleasant incident may  
be noticed, in which John Leland  
figures very honorably. James  
Madison led the Virginia party  
which favored ratification, but was  
in Philadelphia during the election  
of delegates to the State Con-  
vention, engaged with John Jay and  
Alexander Hamilton in preparing  
that memorable series of political  
papers, written in defense of the  
constitution, and known as the  
"Federalist." When he returned  
to Virginia, he found that Leland  
had been nominated in Orange,  
his own county, by the party op-  
posed to ratification, against him-  
self, as the delegate in favor of  
that measure.

Governor George N. Briggs, of  
Massachusetts, says, that Leland  
told him that Madison called on  
him and carefully explained the  
purpose of the Constitution with  
his arguments in its support. The  
opposing candidates soon met at  
a political meeting, in the presence  
of most of the voters, when Mad-  
ison mounted a hoghead of tobac-  
co, and for two hours addressed  
his fellow citizens in a calm, can-  
did and statesmanlike manner,  
presenting his side of the case and  
meeting all the arguments of his  
opponents. Though he was not  
eloquent, the people listened with  
profound respect, and said Leland:  
"When he left the hoghead, and  
my friends called for me, I took  
it, and went in for Mr. Madison,"

"A noble Christian patriot," re-  
marks Governor Briggs; "that  
single act, with the motives which  
prompted it and the consequences  
which followed it, entitled him to  
the respect of mankind."

Leland's advocacy of Madison's  
claim to a seat in the Convention  
led directly to the adoption of the  
Constitution by Virginia, for at the  
time of his election it was con-  
firmed by only eight states. Hence,  
the ninth was absolutely neces-  
sary, and at the moment every  
thing appeared to turn on the ac-  
tion of Virginia. New Hampshire,  
however, approved the instrument  
on the 21st of June, but five days  
before Virginia, and New York  
followed one month later, namely,  
on July 26th, 1788.

Up to this time, none of the other  
states had proposed the full ex-  
pression of religious liberty in the  
organic law of the United States;  
this honor was reserved for Vir-  
ginia. But the struggle was a hard  
one, and Madison, who at first in-  
sisted on its ratification precisely  
as it was, was obliged to save it  
by shifting his position. Henry  
submitted a number of amend-  
ments, demanding that they be  
engrafted into the instrument be-  
fore it received Virginia's sanc-  
tion. Amongst these was a Bill  
of Rights, of which the following  
was the 20th section, namely:

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By MILBURN COCKRELL

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

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"The religion, or the duty which  
we owe to our Creator, and the  
manner of discharging it, can be  
directed only by reason and con-  
viction, not by force or violence;  
and therefore all men have an  
equal, natural, and inalienable  
right to the free exercise of religion  
according to the dictates of con-  
science, and that no particular  
sect or society ought to be favored  
or established by law in prefer-  
ence to others."

At last Mr. Madison conceded  
the need of amendments, but urged  
the danger of disunion and the  
jeopardy of losing the Constitution,  
and recommended that the Con-  
vention ratify it then, which it pro-  
ceeded to do; but in connection  
with that act it also recommended  
the amendments and directed its  
representatives in Congress to urge  
their embodiment in the Consti-  
tution. On the 26th of June, 1788,  
Virginia ratified the great charter,  
but by the narrow majority of  
eight votes out of 168.

From that moment a most excit-  
ing controversy arose in other  
states on the subject of so altering  
the Federal Constitution as to  
make it the fundamental law, pro-  
viding for religious liberty and  
equality as the right of all the in-  
habitants of the land. The Bap-  
tists of the whole country aroused  
themselves and opened a simul-  
taneous movement in that direc-  
tion. Those of Virginia sent Leland  
to their brethren of New York,  
Rhode Island, Massachusetts and  
other states to solicit their co-  
operation, which was granted with  
but few exceptions. There seems  
to have been a direct union of  
effort between the Baptists and  
the Virginia statesmen on this sub-  
ject, although the Virginia lead-

ers were divided on other sub-  
jects.

Patrick Henry became the leader  
in the next state Legislature and  
induced that body to memorialize  
Congress to amend the new Con-  
stitution. But fearing that after  
all Mr. Madison might not heartily  
sustain that measure, he defeated  
Madison's election to the United  
States Senate, and secured the re-  
turn of Richard Henry Lee and  
William Grayson, who were  
pledged to sustain the amend-  
ments. Madison was then elected  
to the lower House of Congress  
from his own district, under the  
pledge that he would sustain them  
there.

At this stage the Baptists con-  
sulted with Madison as to what  
they had better do under the cir-  
cumstances, and he recommended  
them to address General Washing-  
ton, the new President of the Re-  
public, on the question. This sug-  
gestion they followed. They drew  
up a formal and well-digested  
presentation of the case, drafted,  
it is said, by Elder Leland, and  
sent it to General Washington by  
a special delegation. This paper is  
too long to transcribe here, but a  
synopsis may be given. It was en-  
titled an "Address of the Commit-  
tee of the United Baptist Churches  
of Virginia, Assembled in the City  
of Richmond, 8th August, 1789, to  
the President of the United States  
of America." After a full review  
of the terrible conflicts and sacri-  
fices of the Revolution, and the  
acknowledgment of debt on the  
part of the country to his great  
skill and leadership, they say:

"The want of efficiency in the  
confederation, the redundancy of  
laws, and their partial adminis-  
tration in the states, called aloud  
for a new arrangement of our  
systems. The wisdom of the states  
for that purpose was collected in  
a grand convention, over which  
you, sir, had the honor to preside.  
A national government in all its  
parts was recommended as the  
only preservation of the Union,  
which plan of government is now  
in actual operation. When the Con-  
stitution first made its appearance  
in Virginia, we, as a society,  
feared that the liberty of consci-  
ence, dearer to us than property  
or life, was not sufficiently  
secured. Perhaps our jealousies  
were heightened by the usage we  
received in Virginia, under the  
regal government, when mobs,  
fines, bonds and prisons were our  
frequent repast. Convinced, on  
the one hand, that without an  
effective national government the  
states would fall into disunion and  
all the subsequent evils; and, on  
the other hand, fearing that we  
should be accessory to some re-  
ligious oppression, should any one  
society in the Union predominate  
over the rest; yet, amidst all these  
inquietudes of mind, our consola-  
tion arose from this consideration  
—the plan must be good, for it has  
the signature of a tried, trusty  
friend, and if religious liberty is  
rather insecure in the Constitution,  
the Administration will certainly  
prevent all oppression, for a Wash-  
ington will preside." . . . Should  
the horrid evils that have been  
so pestiferous in Asia and Europe,  
faction, ambition, war, perfidy,  
fraud and persecution for con-  
science's sake, ever approach the  
borders of our happy nation, may  
the name and administration of our  
beloved President, like the radiant  
source of day, scatter all those  
dark clouds from the American  
hemisphere."

After gracefully expressing their  
gratitude for his "great and un-  
paralleled services," and confiding  
him in prayer to the "Divine Be-  
ing," the paper is signed: "By  
order of the Committee, Samuel  
Harris, Chairman, and Reuben  
Ford, Clerk."

General Washington's reply was  
addressed "To the General Com-  
mittee, representing the United  
Baptist Churches in Virginia." Af-  
ter thanking them for their con-  
gratulations, and expressing his  
own gratitude to "Divine Provi-  
dence" for blessing his public ser-  
vices, he proceeds to write thus:

"If I could have entertained  
the slightest apprehension that the  
Constitution framed by the Con-  
vention where I had the honor to  
preside might possibly endanger  
the religious rights of any eccle-  
siastical society, certainly I would  
never have placed my signature  
to it and if I could now conceive  
that the general government might  
ever be so administered as to  
render the liberty of conscience  
insecure, I beg you will be per-  
suaded that no one would be more  
zealous than myself to establish  
effectual barriers against the hor-  
rors of spiritual tyranny and every  
species of religious persecution.  
For, you doubtless remember, I  
have often expressed my senti-  
ments that any man, conducting  
himself as a good citizen and be-  
ing accountable to God alone for  
his religious opinions, ought to be  
protected in worshipping the Deity  
according to the dictates of his own  
conscience. While I recollect with  
satisfaction that the religious so-  
ciety of which you are members  
have been throughout America  
uniformly and almost unanim-  
ously the firm friends to civil liberty,  
and the persevering promoters of  
our glorious revolution, I cannot  
hesitate to believe that they will  
be the faithful supporters of a free  
yet efficient general government.  
Under this pleasing expectation  
I rejoice to assure them that they  
may rely upon my best wishes and  
endeavors to advance their pros-  
perity.

"I am, gentlemen, your most  
obedient servant,

GEORGE WASHINGTON

A month after this correspon-  
dence James Madison with the ap-  
proval of Washington, brought se-  
veral Constitutional amendments  
before the House of Representa-  
tives, and among them moved the  
adoption of this: "Article I. Con-  
gress shall make no law respect-  
ing an establishment of religion,  
or prohibiting the free exercise  
thereof, or abridging the freedom  
of speech or of the press, or the  
right of the people peaceably to  
assemble and to petition the Gov-  
ernment for a redress of griev-  
ances."

The chief difference between the  
old Article VI and this amend-  
ment lay in the fact that in the  
first instance Congress was left  
at liberty to impose religious tests  
in other cases than those of  
office or public trust under

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United States," whereas this  
amendment removed the power  
to make any "law respecting an  
establishment of religion, or pro-  
hibiting the free exercise thereof."

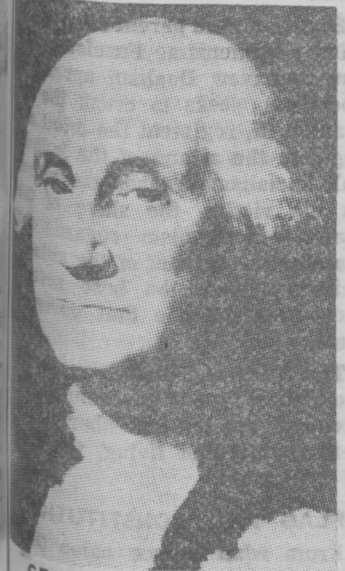
This proposition met with great  
opposition in Congress, but was  
passed that body September 25th,  
1789, and was submitted to the  
several states for ratification.  
Eleven of the thirteen states ap-  
proved it between November 20th,  
and December 15th, 1791. New  
York was the first of these to  
seey voting on the first of these  
dates and Virginia on the last, and  
all the rest between those persons  
excepting Connecticut and Mass-  
achusetts. Thus, the condemnation  
spurned and hated old Baptist doc-  
trine of soul-liberty, for which  
blood had been shed for centuries,  
was not only engrafted into the  
organic law of the United States,  
but for the first time in the forma-  
tion of a great nation it was made  
its chief cornerstone. For the first  
time on that subject the ques-  
tion of old truth asserted its right  
to immortality as expressed in  
Scripture: "The stone which the  
builders rejected is become the  
headstone of the corner."

(HISTORY OF THE BAPTIST  
BY Thomas Armitage, pp. 808-809,  
1887 Edition.)



## Our Christian . . .

(Continued from page one)  
George Washington (1732-1799) was the First President of the United States (1789-1797). He was in war, first in peace, and in the hearts of his country-

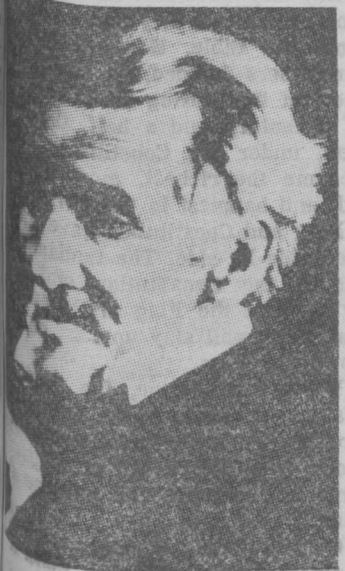


GEORGE WASHINGTON

Washington was baptized after the war by Elder John Gano, pastor of the First Baptist Church of New York City, who had served as chaplain through the war. The baptism took place quietly and simply in the Hudson River with only two witnesses present.

This great father of our country wrote: "It is impossible to govern the world without God and the Bible" (See *Halley's Bible Handbook*, p. 18).

In a letter written during his presidency and quoted by an early biographer, Jared Sparks, Washington said: "There was never a people who had more reason to acknowledge a Divine interposition in their affairs than those of the United States; and I should be bound to believe that they have forgotten that agency or that they failed to consider the omnipotence of that God who is alone able to direct them" (See *Presidential Biographies*, by John Sutherland Bonney, pp. 21-22).



ANDREW JACKSON

Andrew Jackson (1767-1845) was the Seventh President of our republic (1829-1837). He was a member of the Presbyterian Church.

On Sunday, May 24, 1845, he participated in the Communion in the presence of his family. After this deep-moving ceremony, he said: "Death has no terror for me . . . those are my sufferings compared with those of the blessed Saviour?" After he added: "I am in the hands of a merciful God . . . My lamp of life is nearly out and the last summer has come. I am ready to depart when called."

A friend commented: "His Bible was always near him; if he is in a chair it is on a table by his side. He often reads it."

He died without a struggle with weeping friends and family around his bed. His final whispered words were: "Do not cry. Be comforted, children and we will all meet in Heaven." (See *Ibid*, pp. 59-60).

One time during his life he said in the Bible: "That book, sir, is the rock on which our republic stands" (See *Halley's Bible Handbook*, p. 19).

## IS "THAT" IN THE BIBLE?



Question:

"WHO CUT HIS HAIR ONCE A YEAR?"

Answer: Absalom, Second Samuel 14:26. "And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight." (Six pounds and four ounces).



WILLIAM MCKINLEY

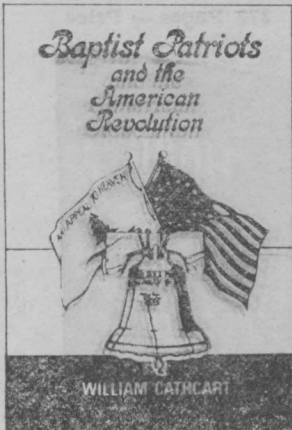
William McKinley (1843-1901) was the Twenty-fifth President of the United States (1897-1901). He was religious from his childhood and became a member of the Methodist Church.

In his first inaugural he kissed the open Bible at the passage: "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great" (II Chron. 1:10).

On September 5, he sounded the notes of high statesmanship and prophetic solemnity: "God and man have linked the nations together . . . The period of exclusiveness is past . . . No nation can be indifferent to any other." He concluded with these words: "Let us ever remember . . . that our real eminence lies in victories of peace, not those of war . . . Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our

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neighbors, and like blessings to all people and powers on earth."

After he was shot on September 6, laying on the operating table, his lips uttered the words: "Thy kingdom come, thy will be done." Eight days later he said: "It is useless, gentlemen. I think we ought to pray." His wife was sent for. In a few minutes he said, "Good-bye, good-bye, all . . . It is God's way. His will, not ours, be done."

His lips moved once more and the worn face became radiant as he whispered the words of his best-loved hymn: "Nearer, my God, to Thee . . . Nearer to Thee . . . E'en though it be a cross" . . . and then silence (*Ibid*, pp. 161-163).

\* \* \*

Lieut.-General Thomas Stonewall Jackson (1824-1863) was a very religious man who belonged to the Presbyterian Church. He even taught a colored Sunday school during his life. He held tenaciously to the doctrines of grace without apology.

A friend once asked General Jackson what was his understanding of the Bible command to "Pray without ceasing." He answered, "If you will allow it and not think I am setting myself up as a model for others. I have so fixed the habit in my own mind that I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the Water of Life. Then when we take our meals, there is grace. Whenever I drop a letter in the post office I send a petition along with it for God's blessing upon its mission and the person to whom it is sent. When I go to my classroom and await the arrangement of the cadets in their places, that is my time to intercede with God for them. And so in every act of the day I have



STONEWALL JACKSON

made the practice habitual" (See *Treasury of Gospel Gems* by T. W. Engstrom, Vol. VI, p. 161).

When Jackson was wounded at Chancellorsville, he displayed the traits of a true Christian gentleman.

He told his chaplain, Mr. Lacy: "You see me severely wounded, but not depressed; not unhappy. I believe that it has been done according to God's holy will, and I acquiesce entirely in it. You may think it strange; but you never saw me more perfectly contented than I am today; for I am sure that my heavenly Father designs this affliction for my good. I am perfectly satisfied, that either in this life, or in that which is to come, I shall discover that what is now regarded as a calamity, is a blessing . . . And if it appears a great calamity (as it surely will be a great inconvenience, to be deprived of my arm), it will result in a great blessing. I can wait, until God, in His own time, shall make known to me the object He has in thus afflicting me. But why should I not rather rejoice in it as a blessing, and not look on it as a calamity at all? If it were in my power to replace my arm, I would not dare to do it, unless I (Continued on page 5, column 2)

## 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"

SCRIPTURAL ARGUMENTS FOR THE UNIVERSAL VISIBLE CHURCH CONSIDERED

Reformed Baptist Ecclesiology again is seen to be built upon supposed theory and a great deal of Biblical inference. The Bible says that Christ loved the church and gave Himself for it. The difference comes in determining what church He means. We are told that it does not mean church. But, in this place, stands for the same thing as the family of God. Some even say that it means the same thing as the kingdom of God. The question is not WHAT DOES THE BIBLE SAY, BUT WHAT DOES CHURCH MEAN IN THESE CASES?

The universal, invisible church justifies itself from some 8 or 9 Scriptures in which church is supposed to have a different meaning than in the other 109 or so clear usages. Why are we to give it a different meaning? We are told that the context demands such an understanding. This simply means, we must give it a new meaning from our interpretation. Is the word used in Ephesians 5 a symbolic term? Is it in symbolic language? Why then, deal with it as if it were?

Reformed Baptists and all universal, invisible church Baptists are walking in the egotistical dreams of a self-appointed interpreter of the Bible who built everything he believed AROUND HIS PRACTICE! It is a fact that Martin Luther MURDERED BAPTISTS. It is a fact that he and Zwingli are the fathers of the PROTESTANT NOTION OF THE UNIVERSAL, INVISIBLE CHURCH! Why should I let such a man who hated and murdered Baptists as the Reformed leaders did in the 1500's tell me how to interpret the Bible? I will not!

Brethren, the time is come for Baptists to think for themselves and be freed from the yoke of semi-Roman Catholics, who, like their mother church, murdered Baptists!

It is a fact that the Waldenses did not believe that there was a universal, invisible church which cut across all denominational lines. They held to the ideal usage of church also, but considered the CHURCH TO BE WITHIN THEIR FAITH AND ORDER AND THOSE OF THAT LIKE FAITH AND ORDER AND ALL OTHERS THEY CONSIDERED OF ANTICHRIST AND IN THE WHORE OF BABYLON! The same is true of the other various groups of the Pure in the Dark Ages who are usually styled as the witnesses for the truth. Brethren, I will not surrender my church doctrine to the Reformed Roman Catholics who hated and murdered the Baptists who lived then.

It is a fact that the Baptists of the 1500's did not believe in a universal, invisible church which cut across all denominational lines. Had they believed this and so practiced it they would not have been as badly persecuted by the Reformers.

It is a fact that the Baptists of England and Wales in the 1600's did not believe in a universal, invisible church which cut across all denominational lines. They believed in the ideal sense of ekklesia, that is, the elect of all ages assembling in one body in heaven. John Bunyan did not so believe and was the first great so-called Reformed Baptist. He was not accepted by the Baptists of his day. This is also a clear historic fact.

The Baptists of the Philadelphia Association didn't believe in a church that cut across all denominational lines. They, too, held to the ideal concept of the church. Remember that Brother T. said this was not the Universal, Invisible Church, but only the same thing that B. H. Carroll held. He is right.

It is a fact that the Philadelphia Association didn't practice pulpit affiliation. It is a fact that they didn't receive alien immersion! I know that low-church people have produced seemingly two cases. But upon an examination of the records the cases become the ENGLISH GENERAL BAPTISTS, not the supposed English Episcopal Church, and a German Baptist or Tunkard Baptist Church.

The fact is, that when George Whitfield came into New England preaching, the PHILADELPHIA BAPTISTS AND OTHER NEW ENGLAND BAPTISTS STOOD ALOFT FROM HIM! Observe the following historical facts:

"The Great Awakening, in Connecticut as elsewhere, aided the Baptist movement. Those who were converted in the powerful revivals that occurred at different points at that time, found that the churches of the Standing Order had little sympathy with evangelistic work.

\* \* \*

THE GENERAL ASSOCIATION OF CONNECTICUT, IN 1745, PUT ON RECORD THE DECLARATION THAT "If Mr. Whitfield should make his progress through this government, it WOULD BY NO MEANS BE ADVISABLE FOR ANY OF OUR MINISTERS TO ADMIT HIM INTO THEIR PULPITS, OR FOR ANY OF OUR PEOPLE TO (Continued on Page Five)

THE BAPTIST EXAMINER

JULY 3, 1976

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

*"Is a woman to wear a hat when she prays even at home in the light of I Corinthians 11:5?"*

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The questioner must be referring to I Corinthians 11:5, instead of verse 4, for the fourth verse refers to a man. Verse 5 says, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head, for that is even all one as if she were shaven." I believe that reference here is not to a woman praying inside her home. I believe that reference is to a woman praying in the presence of others. In this instance, it would be a woman praying in the presence of other women, for it says, "prayeth or prophesieth" and certainly, she would not be prophesying to her lone self. Certainly, it would not be a mixed assembly of men and women, for I Corinthians 14:34 says, "Let your women keep silence in the churches." Read the surrounding Scripture, and you will find that reference is to her speaking in a mixed congregation of men and women.

Women's praying would be greatly handicapped if they had to have a hat on every time they pray at home. No doubt they often offer silent prayer while going about the house at their daily tasks. When the impulse comes to pray for something while they are washing dishes, it would be a hindrance if they had to run to the clothes closet and put on a hat before they prayed.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



This question reminds me of the doctor's patient who has so many things wrong with him that one thing cannot be treated without doing harm to another. It is my conception that these verses apply only in the assembly. I do not believe that if a man is working in his garden and sees how well everything looks and how promising it all seems to be, that if he wants to thank God for it, all, and to ask His further blessings upon it, he must stop work and take off his hat before he does it. And if his wife is in the house getting lunch ready for her family and she has the desire to thank her Lord for the food He has provided for her loved ones, and to ask His blessings upon the food and upon the ones who shall eat it, must she go for her hat before doing it? If she does go for her hat, she may find when she returns that the beans have boiled over on the stove, the roast has burned, and other things have taken place that would make the lunch hardly worth being thankful for. Could it be that we can be so literal in our interpretations that it really becomes ridiculous?

However, when we apply these verses only to the assembly we find ourselves having to deal with

the subject of women speaking in the church which I Corinthians 14:34 and I Timothy 2:11 strongly forbid. The woman praying in the church poses no problem to me. When a brother is called upon to lead us in prayer it means just that. All of us, men and women, should be praying along with him, not audibly, but mentally. If we are not going to pray along with this brother, then he should be asked to pray while the rest of us plan what we want to do tomorrow.

When it comes to the woman prophesying, if it does not mean that she is to put on her covering before she goes out to tell other women what Christ has done, I simply do not know what it does mean. To prophesy in our day means to tell forth what Christ has done. None of us can foretell anything unless it has already been foretold in the Book.

PAUL  
TIBER

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



Yes, a woman should wear a head covering whenever she is assembled to worship or when she is praying, regardless of whether she is praying at home or in the assembly.

It is very disappointing when one hears of pastors who openly oppose those who are obeying this Biblical injunction. Women who cover their heads are NOT attempting to be "holier than thou" — they are simply attempting to be obedient to His Word — I commend them!

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



It is a little difficult to answer this question definitely. We know that a woman is to wear a head covering in church because I Corinthians 11:1-16 makes that perfectly clear. The rest of Chapter 11 bears out the fact that he is talking about the church. He makes it clear that he is discussing the Lord's Supper in the church, which makes it clear that the covering is to be considered in this manner. Verse 16 also shows this to be true. "But if any man seem to be contentious, we have no such custom, neither the churches of God" (I was amused one time when a man told me that this verse said that if there was going to be a fuss over it that we were not to do it. I can't conceive of God telling us in 15 verses to do something and then saying that it isn't necessary if someone is going to fuss over it). He means, of course, that if there is any contention about it, there is no other custom but to wear a covering.

Verse 5 would cause me to wonder if it isn't saying that if a woman prays outside the church as well she should wear a covering. "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." A woman cannot speak in the

church, but she can speak to others about the Lord outside the church assembly. I would advise a woman that she put on a covering when she starts to pray at home or wherever she may be. If she is going to talk to someone about the Lord she should do so as well.

## "I Salute The Flag"

(Continued from page one)

ington, where was fired the first shot of the war for American independence; the dark days at Valley Forge; the fierce fighting at Saratoga that marked the turning point of the Revolution; and the final triumph at Yorktown. These stripes will never be changed. Side by side they will remain for all time, a lasting emblem by which we commemorate and honor the heroic founders of our Nation.

"Each star in the Flag is an emblem to record a great event in the history of the Country. Each tells the story of a great and sovereign State which has entered our Union. The first thirteen stars, representing the thirteen original States, stood for the work of our Revolutionary forefathers. The other stars stand for the work of those who have followed in their footsteps. Each added star has its story to tell of struggle and toil, of danger and hardship, of suffering and privation, to win a State from the wilderness, and present it to the Union.

"Our Revolutionary forefathers were proud of the history which they recorded on their Flag. It was a glorious banner to leave to their Country."

### PRIVILEGES I ENJOY

If the American Flag could utter words, I surmise it would say something like this: "I symbolize the soul of America, typifying her ideals and aspirations, her institutions and traditions."

Under this Flag . . . the mail I receive comes to me uncensored and unopened; I have moved and changed my address whenever and wherever I pleased, without registering with the police or the government; I have the privilege of criticizing the policies of any political party with all the vigor I deem necessary, and have no fear of being thrown into prison, exiled to Siberia, or sent to a labor camp; I enjoy the right of casting a secret ballot, in helping determine who shall rule over me.

Under this Flag, I can hear the tolling of church bells which call to my mind, that I may worship God according to the dictates of conscience. My thought wanders over the world to the remotest bounds of the earth — North, East, South, West . . . and I cannot think of any nation so blessed, so happy, so prosperous, and free as America.

I salute the Flag!  
I salute the Flag because of its cost. No orator, though he have the tongue of Demosthenes or the eloquence of Gladstone, will be able to describe the cost, in blood and tears, of this emblem designed by Betsy Ross in 1776.

No painter, even though he possesses the skill of Michelangelo, can hope to produce on canvas, the colors engraved upon the heart of this good woman to represent the holy ideals of our founding Fathers.

No sculptor, regardless of the magic of his chisel, will ever express the spirit of true Americanism in a stone.

No writer, no matter how great, can hope to put it down on parchment. The spirit of the Flag is an elusive thing that must be felt in the bosom of free men . . . and only the Christian patriot can imprison this holy emotion in the

human soul. I appreciate my Flag.

I salute the Flag because of the type of people who oppose it. Just as it stands for the things I love, it also stands against the things that I dislike. And I am going to be frank to say that there are certain kinds of people in this world with whom I have no desire to associate.

I salute the Flag because of the ambitions, the selfishness, the ruthlessness, the inhumanity of the crowd on the other side. I have no language to express my contempt for those who hope to pull down this Flag, and substitute a system of government in which the liberties which it symbolizes, would be destroyed.

When I think of the thousands of churches burned, the millions of copies of the Bible destroyed, under the tyranny of bloody Bolshevism in other parts of the world; when I think of the lives of multitudes of Christians snuffed out; when I think of concentration camps, and Siberia; when I think of the Atheism, Internationalism, Communism, Fascism, Nazism, Socialism, and Modernism that have infiltrated our own churches and our country . . . I salute the Flag, dedicate my life anew, resolve to stand against these things I know to be wrong, and thank God that I am a Christian and an American.

I salute the Flag because of its symbolism.

### COLOR MEANINGS

The red represents the blood of sacrificial bravery and courage that must characterize America in every crisis — the courage that caused our Fathers to bleed and die, that we might have freedom of worship, freedom of speech, the right of property, and the right to vote.

The white represents a form of purity that can only come to the human heart through the truth of God's Word implanted by faith, and under this Flag every man is innocent in the sight of the law until he is proven guilty. We assume that every man means to do right, unless his behavior indicates otherwise. Other systems, where Bible truth does not prevail, assumes a man is guilty until he proves himself innocent. Our Constitution began by promising to every man the right to life, freedom, liberty and the pursuit of happiness.

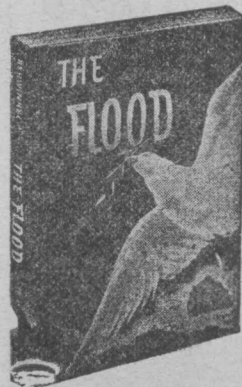
The blue represents loyalty and faithfulness that would lay down its life for the Christian ideals, to which this Nation is dedicated. The blue speaks of the sky. America is the only spot on earth, where it may be said "the sky is the limit," as far as human liberty is concerned. We not only say it, but we mean it.

In America if a man can make

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The Stars and Stripes symbolize the highest type of government, the greatest amount of liberty, the best standard of living, the apex of civilization.

### FLAG AND CONSTITUTION

From what source came these ideals, these advantages, these liberties?

The Flag did not produce them. Something produced the Flag. The Nation did not produce them. Something produced the Nation. There was a source, there was an origin; there was a beginning somewhere. Where was that beginning?

I think I know. The beginning was the Bible — the Word of God. Our forefathers may have been rough, uncultured and uneducated, but they believed the Bible and loved God. The Bible was their textbook. They followed its precepts and carved a civilization out of a wilderness. This Old Book meant so much to them, that they came to this wild, untamed wilderness, primarily for the purpose of establishing a place where they could worship God as they found Him revealed in the Scriptures.

They taught the Word to their children. They read it in their schools. They heard it preached in their churches. And when they formulated plans for a great government, they wove into its warp and woof, the ideals they had absorbed from the Bible. How wisely our forefathers builded, is shown by the fact that during the brief span of a century and a half, the Nation, under the Constitution, has become the richest, most powerful, and happiest in the world.

Flag and Constitution have traveled side by side. The fundamentals of the Constitution and the symbols of the Flag are coessential. They will stay up . . . or go down, together.

William Gladstone, the English statesman, said: "The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man."

Constitutional democracy protects Christianity. Today there is a world-wide conspiracy to destroy the Cause of the Lord Jesus Christ. The seeds of destruction have even been planted in many of our churches.

Some twenty-two years ago there was released upon Christian civilization, an anti-Christ program with its international base in Russia, and ramifications reaching into every part of the earth. The present wave of hate for good people and good things, originates with red Communism. Our own beloved America has not been spared the effects of this scourge.

### AT GRIPS WITH THE ENEMY

We are today facing our greatest crisis. This conflict is not being fought on battlefields in mud and trenches, with bursting bombs, poison gas and shrapnel, by use of aircraft, tanks and submarines. The battlefield is the schoolroom, the university, the college, the high school, the pulpit, the newsstand, the silver screen, the radio and the press. However, these pernicious agencies, now working along mental lines can and will, take on bloody physical form in this part

(Continued on page 5, column 2)



You sin if you eat a piece of pie when you know you don't need it.

## ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

### "A LITTLE WALK WITH GOD"

"And Enoch walked with God:  
and he was not; for God took him"  
(Gen. 5:24).

There are only two persons recorded in the Scriptures as having walked with God. Enoch is one of them (Noah is the other). What kind of person must Enoch be to walk with God? Enoch's walk requires reconciliation. How can two walk together except they be agreed? (Amos 3:3). They must be in agreement, sympathy, and harmony. Sin separates from God. Yes, to walk with God demands a new-birth experience.

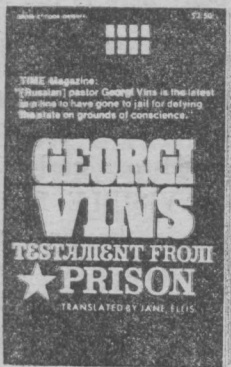
Enoch's walk with God also necessitates moral fitness. God does not walk out of the way of holiness. He wouldn't walk through Israel's camp until everything that defiles was put away. "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (1 John 1:6). To walk with God means ceasing from our own way, abandoning the world's way, and following the Divine Way. Such was the man Enoch. What a splendid walk! It was not a run, a leap, or a spurt. But a steady walk that lasted 300 years.

What kind of a man was Enoch? The New Testament tells us he was a man of faith (Heb. 11:5). For without faith it is impossible to please Him. Sometimes we are prone to think it was easier "back then" to have faith than it is now. Not so. The history of the people of that time reads just about like our daily newspaper. Enoch was a fiery evangelist. He preached "hell fire and damnation." And he loved the second coming of Jesus. In fact, Jude tells us this was one of the things he preached. One would think from the point of time he lived, that Enoch would have preached about the first coming of his Saviour. Perhaps he did,

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but that is not what he is remembered for in the Scriptures.

What kind of man was Enoch? He was a married man with many children. He proves that the married state and having children are not inconsistent with a spiritual life as the Roman Catholics would try and teach.

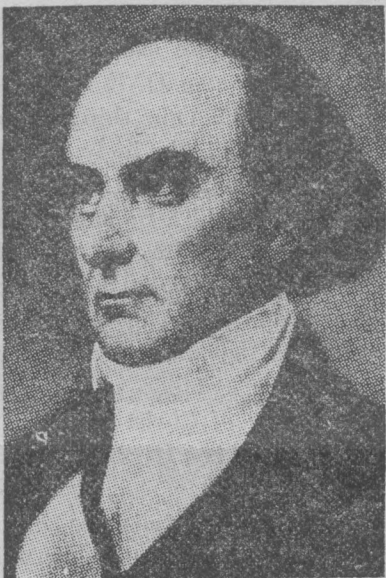
Yes, Enoch walked with God—and he walked . . . and he walked . . . and he was was not, for God took him.

### Our Christian . . .

(Continued from page three)  
could know it was the will of my heavenly Father" (See **Life of Gen. (Stonewall) Jackson** by R. L. Dabney, p. 707).

When asked by his wife as he was departing this life if Christ was with him, he answered with a distinct "Yes." His wife asked him whether it was his will that she and his daughter should reside with her father, Dr. Morrison. He answered: "Yes, you have a kind and good father; but no one is so kind and good as your heavenly Father" (Ibid, p. 722).

His last words were a reference to Revelation 22. As he was crossing the River of Death to the Celestial City, he said audibly: "Let us pass over the river, and rest under the shade of the trees" (Ibid, p. 723).



DANIEL WEBSTER

Daniel Webster (1782-1852) was the best known statesman and orator in American history. He once said: "If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of the Scriptures. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity" (See **Halley's Bible Handbook**, p. 18).



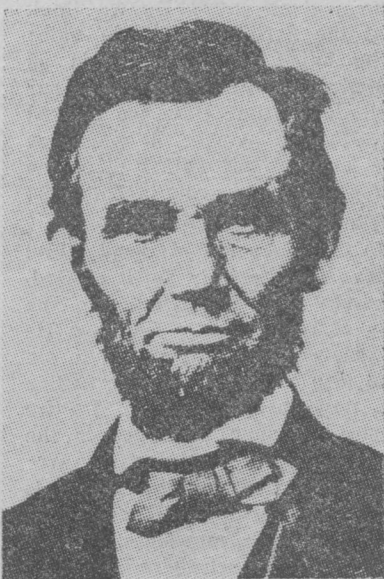
ULYSSES S. GRANT

Ulysses S. Grant (1822-1885) was the Eighteenth President (1869-1877). He often attended the services of the Methodist Church, but he never formally joined this church.

On one occasion when he was president, Grant was asked by the editor of the **Sunday School Times**

to send a presidential message to this paper. He wrote: "Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts and practice them in your lives. To the influence of this book we are all indebted."

General Grant wrote a letter to Dr. Douglas on July 2, in which he said: "If it is within God's providence that I should go now, I am ready to obey His call without a murmur" (See Ibid, p. 126).



ABRAHAM LINCOLN

Abraham Lincoln (1809-1865) was the Sixteenth President (1861-1865) of this land of the free and home of the brave. No president ever had the detailed knowledge of the Bible that Lincoln had. It was woven into his speeches and state papers. He would often quote a part of Matthew 12:25.

To a delegation from the Baltimore Presbyterian Synod he said: "I have often wished that I was a more devout man than I am. Nevertheless, amid the greatest difficulties of my administration, when I could not see any other resort, I would place my whole reliance on God" (See **Presidential Profiles** by John Sutherland Bonnell, p. 112).

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### "I Salute The Flag"

(Continued from page 4)  
of the world, as in Europe, unless checked by the power of the Gospel.

The weapons of the enemy, are the Atheistic, Materialistic, Modernistic, Communistic philosophies of the CHRIST-HATERS who will pull down the pillars of American civilization, if permitted to run their course. With ridicule and vicious propaganda, this Trojan Horse gang of international destroyers, pay lip service to our institutions and sing "God Bless America," but their hearts are full of poison toward everything near and dear to the heart of the Christian.

They hope to pull down Old Glory, and supplant it with another flag of anarchistic design — a rag that would destroy freedom, liberty, patriotism and the church. I salute the red, white and blue . . . and please God, the time will never come, when the white and blue will be removed, thus leaving us only the red of revolution and chaos!

Christianity and anti-Christianity are now at close grips. I have taken my stand. My course will remain unaltered. Other Christians, by the millions, feel the same way. With Christ as our Commander, and Lord of our Salvation, there shall be no retreat, no defeat.

—The Defender Magazine, 1940

### THE BAPTIST EXAMINER

JULY 3, 1976

PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

ATTEND UPON HIS PREACHING AND ADMINISTRATIONS." Henry S. Burrage, *A History of the Baptists in New England*, (Philadelphia: The American Baptist Publication Society, 1894) page 63.

I could add more on this but I will only say that in 1791, the great Abraham Booth wrote to the Philadelphia Association and tried to get them to change their stand and ACCEPT ALIEN BAPTISM! They, of course, would not. Booth, though an English Particular Baptist then, had been a General Baptist. As is true in most cases from history, those Calvinistic Baptists who opposed the strict Baptist concepts have mostly had General or Arminian Baptist background!

The question now is . . . WHY SHOULD I ABANDON THE ECCLESIOLOGY OF MY FOREFATHERS AND READ EPHESIANS 5 WITH THE ECCLESIOLOGY OF THOSE WHO MURDERED MY FOREFATHERS? If it was a matter of fact it would be a different story. It is not. It is simply a matter of INTERPRETATION!

There are many reasons why Reformed Baptists make the Pauline Church in Ephesians 5 and I Corinthians 12 the universal, invisible church. But not one of these reasons are facts. They are all inferences and subject to error. I ask only from you an open mind and a prayerful consideration of the following. I will ask you to underline each clear fact that I have given. And in the end of this section, you weigh the facts against the inferences.

First, let us consider the BIBLICAL DOCTRINE OF THE ONE BODY!

Here I will develop 15 main thoughts. Can body be used here to mean that we should affiliate with those who are in clear and definite violation of the commandments and prohibitions governing the visible order and service prescribed in the New Testament?

Observe the following usages of the term SOMA or body.

I Corinthians 10:16: THE COMMUNION OF THE BODY OF CHRIST;

10:17: BEING MANY ARE ONE BREAD AND ONE BODY;

11:24: TAKE EAT . . . THIS IS MY BODY;

11:29: NOT DISCERNING THE LORD'S BODY;

12:12: FOR AS THE BODY IS ONE AND HATH MANY . . . THE MEMBERS OF THAT ONE BODY, BEING MANY ARE ONE BODY; SO ALSO IS CHRIST;

12:13: WE WERE ALL BAPTIZED INTO ONE BODY;

12:14: FOR THE BODY IS NOT ONE MEMBER, BUT MANY;

12:20: MANY MEMBERS, YET BUT ONE BODY;

12:24: BUT GOD HATH TEMPERED THE BODY TOGETHER;

12:25: SHOULD BE NO SCHISM IN THE BODY;

12:27: NOW YE ARE THE BODY OF CHRIST.

Point of notice . . . I have not given you ALL the instances in which BODY OR SOMA appears, but I have given to you some of the instances that the Reformed people use and some they don't dare to use. Now, watch! You judge if the following are facts or inferences:

1) The visible, organized church at Corinth is called ONE BREAD AND ONE BODY (10:16,17).

2) The church becomes ONE BODY BECAUSE OF THE COMMUNION OF THE ONE LOAF. Check this in the Greek (1 Cor. 10:17). Reformed Baptists infer that we are one body because of a so-called Holy Spirit baptism. Didn't Paul say it was due to THE ONE COMMUNION LOAF?

3) Isn't the church made one by the ORDERLY, ORGANIZED, VISIBLE COMMUNION FROM THE ONE LOAF OF THE COMMUNION? Is this an universal, invisible communion of the universal loaf of the universal, invisible body?

4) Is it true or false that the idea of the universal, invisible church or body is in open violation of the teaching of Paul about the one communion, the one loaf and the one body which the reformed concept violates and oversteps?

5) Is it true or false that we only eat of Christ's body in a figurative way? Is the loaf or body of Christ in communion local and visible? But, still, isn't this also the figurative usage of the loaf and body of Christ in communion? If the loaf is the figurative body of Christ, and is called CHRIST'S BODY HERE BY PAUL, then why is it that the word cannot be used elsewhere in a FIGURATIVE WAY TO MEAN A LOCAL AND VISIBLE OBJECT? Paul so used it here in a clear and open manner. Produce it in such an open and clear manner where it is something more than a local and visible object even in a figurative sense.

6) The body is one and hath many members, but no matter

(Continued on Page Six)



## Love Of Holy Spirit

(Continued from page one)

word which springs from the lips of James is "Adulteresses," when he thinks of a Christian loving the world. His indignant outcry is, "Know ye not that the love of the world is enmity with God? Whosoever, therefore, has it in his mind to be a lover of this world is thereby constituted an enemy of God." We cannot serve two masters, for to one master all our vows are given and all our love is due.

### AN APPEAL TO SCRIPTURE

"Do you think that the scripture saith in vain," is his words of how God loved His people from the days of old. God's love for His erring people is declared throughout the Old Testament. He is said to yearn for us even unto jealous envy. The Scriptures did not say in vain, because on the pages of the Old Testament God's ardent love is observed in His longing to recover them to Himself.

But the language of James has an intensity which rises above all Old Testament precedent. Not only does the verb he uses express the idea of eager longing as strongly as it is possible to express it, but is further enhanced by an adverbial addition which goes beyond all usage. It is the same word as that of Psalm 42:1 where David declared, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." James employs the same word to denote God's love toward His erring people. As the hart (deer) panteth after the water brooks, so also, says James, does God pant after His people whose minds wander from Him. There is no language in use among men which is strong enough to portray it. Strain the capacity of words to the utmost and still they fall short of expressing the jealous envy with which God loves His people, the yearning desire which possesses Him to turn them back to their love for Him.

### ANOTHER PECULIARITY OF THE TEXT

When the Scriptures make use of the figure of marriage to reveal God's love to His people, it is commonly His people as a body they have in mind. In the Old Testament it is the house of Israel whom the Lord chose to be His wife; in the New Testament it is the church which is to be His bride, the Lamb's wife.

In our present passage the reference is directed to the individual and not to the church as a body. It is the individual who is warned that he is guilty of spiritual adultery when he permits the least shade of love of this world to enter his heart. O, you who are worldly, the Spirit that dwelleth in us lusteth to envy. He envies the world our love — the love due Him — but withdrawn from Him and squandered upon the world. He panteth for you and longingly waits for your return from whoring in the world.

### A THIRD PECULIARITY OF THE TEXT

Primarily, James makes known to us the precious fact that the Holy Spirit loves us.

Surely all the saved believe that God is love and that they are loved by Him, but as the Godhead is one and cannot be divided, so each person of the Godhead must be the love that God is. The Father is no more love than the Son, and the Son is no more love than the Spirit.

But the point of the text is, that the Holy Spirit loves us. Are we aware of the love which "lusteth" after us? Do we constantly remember that the Holy Spirit loves us? Do we comfort ourselves with this great fact? The joy which sweeps over our souls when we think of the Father's love for us. Notice these words, "Behold what

manner of love the Father hath bestowed upon us, that we should be called the children of God" (I John 3:1). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sin" (I John 4:10). "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Oh, beloved when we think of Christ's love for us our hearts altogether become overpowered. Cast your soul upon these words: "Greater love hath no man than this, that a man lay down His life for His friends" (John 15:13). "Who shall separate us from the love of Christ?" (Rom. 8:35). "The love of Christ which passeth knowledge" (Eph. 3:19). "And having loved His own, He loved them unto the end" (John 13:1). Oh, what heavenly manna on which my poor soul reclines! We dare never let them escape us! Oh, does it not too often pass over our minds, as if it were an empty saying that the Holy Spirit loves us? The yearning, jealous love of the Holy Spirit for our souls!

### A FOURTH PECULIARITY OF THE TEXT

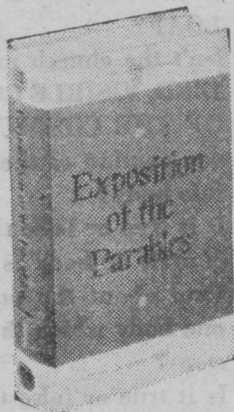
Let us not fail to gather the full gracious meaning of the word "dwell" here. It is the word to denote permanent habitation. God has caused the Spirit of love not to visit our hearts merely, but to abide there; not to tarry there for a season, but to establish His permanent dwelling there. He is enthroned as King. He dwells as the Author of our salvation as well as teacher and Comforter. He has begun the work of salvation, He also will complete it.

How deeply He is touched when we go astray. How He yearns for our return to His love. He goes with us through temptation, grief, sorrows, sickness and pain. When we fall He in no way accuseth us before the Father, but rather He longingly desires to lift us up in renewed strength. When we grieve Him, though He be hurt ten times over, yet will not forsake us, for He knows if He does we shall never return to God.

Blessed be God! He yearning longeth for us. He will never allow the world and all its evils to win over our love for Him. He is in our hearts to stay, to win, to love, to woo, and lust us even to envy. When sickness comes He will not suffer us to go it alone. He who inhibits our breast shall rise with healing in His wing to make us whole. When the Devil causes us to sin, the Holy Spirit shall never relinquish us up to him, but rather He retraces our step which led us astray and having found us, He delivers the Devil a blow which

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shall not soon be forgotten. His love burns for us! He will never suffer our foot to be moved. It is into such hands that we have fallen. He will never let anything come between us. He envieth us to anything.

Could there be given us a higher incentive to faithfulness to God than is contained in that relationship of the Spirit's love to us. Are our hearts so hard that it would shun Him who loves us by seeking the pleasures of this world when the Spirit yearning after us even unto jealous envy? Do we think that the Scripture says in vain: "The Spirit that dwelleth in us lusteth to envy?" How then is our attitude to Him? Have we grieved Him by our love for the world, or our love for self, rather to solace ourselves in the arms of Him who loves us, even to jealous envy?

In Galatians 4:30 we read, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Oh, how He is grieved when we return to sin and love of the world from which we have been delivered. Do we desire to know what graces the Spirit works in us? Here they are: "But the fruit of the Spirit is love, joy, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23). The question is not, how much of the Spirit do you have, but rather, how much of you does the Spirit possess? Oh, blessed Spirit of the living God, come dwell in our hearts forever and hold o'er our being absolute sway! Purge every sin, cleanse away every worldly pleasure until all the graces of thine may be manifested in our lives.

May the indwelling of the Holy Spirit be in all of you both now and forever, because "He lusteth to envy" that we be entire, wanting nothing.



## Leland's Address

(Continued from page one)

the sages of the states assembled in convention, and framed a Constitution of government, which, being submitted to, and ratified by the people, became the supreme law of the land. Under this government the states have existed and flourished thirty-five years. The first enemies of the government have become friendly to it, and its friends, who feared it could not stand the shock of war, are now confirmed in its energy. Under this government, the annual revenue has risen from three million of dollars, to more than seven times three million.

Notwithstanding the acknowledgment of our independence by Great Britain, in the treaty of 1783, yet that government sought to make the United States subservient to her interest, by art and commercial depredation, without a formal declaration of war. Outrage, followed by insult, continued until our pacific government declared war. This war continued thirty months, attended with many disasters, and great feats of valor, both by sea and land. Our navy fought itself into immortal honor, and our land forces at the west, and at the south, proved themselves Americans. Never, since the age of miracles ceased, was a victory more splendid than that of New Orleans. The commander, among the savage tribes and British forces, has immortalized his name as Washington the second. While history endures, the eighth of January will be noticed as the day on which the British thousands fell before the Americans, at New Orleans, with the loss of but seven men.

When war was declared, 1812, Congress stated their complaints in their manifesto; and, notwithstanding, none of those complaints were acknowledged or remedied in the treaty of Ghent, yet the contest had every effect of the most prosperous war. The physical strength, and the republican gov-

## A Review of Baptist Ecclesiology

(Continued From Page Five)

their differences they are still of that body. THEY ARE ONE IN ORGANIZATION, NATURE AND PURPOSE, BUT DIFFERENT IN OPERATION AND FUNCTION. This is true of the human body which Paul used to teach church truths. IS IT TRUE OF THE DIFFERENT CHRISTIAN DENOMINATIONS? Will you answer this honestly?

- 7) According to Paul, the members of the BODY still make up one body. These are all visible and local organized members and therefore make up a local and visible organized body.
- 8) If the figure of the human body is a true picture of the Church as Paul was teaching, then which church is pictured? Is the human body an invisible, unorganized body which covers all the nations and seeks to meet in some mystical way under its head or is the human body fitly joined together and growing up orderly in solid connections with each part connected to each other part with visible order and operation? THE LIFE OF THE HUMAN BODY IS INVISIBLE BUT THE BODY IS NOT! Now, are you honest or not? Which church is pictured by the local human body . . . the unorganized, universal, invisible body or the local, visible organized body?
- 9) Paul said there was to be no schism in the body (I Cor. 12:25). The so-called universal, invisible church is not here involved because SCHISM IS A VISIBLE SIN WHICH OCCURS IN VISIBLE ORGANIZED BODIES!
- 10) Paul called the local organized church at Corinth A BODY OF CHRIST! (I Cor. 12:27). Was it or was it not? If it was and if the universal, invisible church is also, there are two different types of bodies. But the Bible says ONE BODY — THAT IS, ONE TYPE OF BODY! One thing is certain, if the local, organized church is the body of Christ, then the universal, invisible church is not. If the universal, invisible church is, then Paul told a lie and should not have left the impression that the church at Corinth was THE BODY OF CHRIST OR A BODY OF CHRIST!
- 11) Do members of the local church make up two churches? Do they have two baptisms . . . two faiths or one? Are they members of the local, organized church which is a body of Christ and then the universal, invisible church which is THE BODY OF CHRIST? What body fits this pattern?
- 12) Moreover, is it possible for universal, invisible church members to make the universal, invisible body of Christ guilty of heresy and immorality? Are these sins limited to the local, organized body of Christ? Reformed concepts place the spirit of man, NOT THE BODY OF MAN INTO THE INVISIBLE BODY OR CHURCH OF CHRIST. Local church Baptists place both the spiritual and physical man into the local church.
- 13) If the bodies of each BELIEVER IS ALSO THE MEMBER OF CHRIST . . . AND THE ENTIRE MAN IS A MEMBER OF CHRIST AND BY FORNICATION CAN MAKE THE BODY OF CHRIST GUILTY OF SUCH A SIN . . . Isn't it true that the body here is the local and visible body?
- 14) WHERE IN THE BIBLE IS IT SAID THAT ONLY OUR SPIRITS ARE MEMBERS OF CHRIST? See I Corinthians 6:15.
- 15) How can the body of Christ be joined to a harlot if it is ONLY A UNIVERSAL AND INVISIBLE BODY? The spiritual man does not sin, that is, the inner man. I John 3:9. The spiritual man, that which is now quickened, is never joined to a harlot. But, it is POSSIBLE TO MAKE THE MEMBERS OF CHRIST'S BODY ALSO THE MEMBERS OF A HARLOT? Tell us how this is done, Reformed Baptists, and keep in line with Paul!

Outside of Ephesians 5 and I Corinthians 12 and 13, there are only limited references to the Body and Church in this suspect manner. I cannot go into all the instances, but I will select a few and show that if the local, organized church is here meant, it follows in all others as well. If not, we should have been notified.

In Ephesians 1:22,23 the church is under Christ in all things and is the fullness of Christ in all things to the church which is His body, the fullness of Him.

Is this true of each Christian? How can it be said of Christians who are not baptized that He is their church head? Was He the husband head of Luther and Calvin when they murdered Baptists? Why should they call Him their head when they do not those things which He has commanded? Why should they call Him Lord and yet not obey Him? Did Christ command infant baptism? Did He command sprinkling or dipping of believers? Did Christ command His followers to murder those

(Continued on page eight)



# THE SALVATION PROMISED TO THEM THAT BELIEVE

By SAMUEL STENNETT  
(1729 - 1795)

Here a scene the most delightful and transporting opens to our view, a scene, the contemplation of which in the present life fills the Christian with admiration and wonder, but will overwhelm him with ecstasy and joy in the world to come. But we can only glance at it in this discourse. General, however, and imperfect as our account of it must be, it will serve to shew the indispensable necessity of faith, and of consequence the importance of giving earnest heed to the things we hear, lest at any time we should let them slip.

Now this salvation, whether we consider it in reference to the evils we escape, or the opposite good to which we become entitled, is most glorious indeed. It infinitely surpasses every thing we read of in history. What was the deliverance of the Israelites out of Egypt, their protection and support through the wilderness, and their conquest of Canaan, with the freedom, prosperity, and happiness they enjoyed there; what, I say, were these events, however splendid and miraculous, but imperfect shadows, faint preludes, of that great salvation wrought out for us by Jesus the Son of God! It is a salvation from moral, natural, and penal evil in their utmost extent; and that followed with the enjoyment of positive blessedness in its highest perfection.

## SALVATION FROM MORAL EVIL

The soul of man is the workmanship of God, and in its construction the skill and power of the great Architect is wonderfully displayed. But alas! this temple of the living God, once honoured with His presence, is now laid in ruins. Sin, with a long train of miseries, has entered the heart and taken possession of it. It has darkened the understanding, perverted the judgment, enslaved the will, and polluted the affections. It has dethroned reason, brought a load of guilt upon the conscience, created a thousand painful anxieties and fears in the breast, and spread universal anarchy through the soul.

Now from all these evils we are saved by our Lord Jesus Christ. He procures for us the free pardon of our sins, reinstates us upon equitable grounds in the saviour of our offended Sovereign, and sends down His good Spirit into our hearts, to renew our nature and make us meet for Heaven. His doctrine illuminates the benighted mind, restores peace to the troubled conscience, gives a new bent to the will, and directs the passions to their proper objects. What a blessed change is this! But the

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salvation thus begun arrives not to perfection in the present life. Light and darkness, faith and unbelief, hope and fear, joy and sorrow, are here blended. And hence, the errors, follies, and sins which the best of men are chargeable with, and which they so pungently lament at the feet of Divine mercy.

Death, however, the friend not the enemy of the believer, shall set the captive soul at liberty, and restore the immoral spirit to its primitive rectitude and purity. At that happy moment the Christian shall be freed from all remains of ignorance, imperfection, and sin. No evil thought, no vain imagination, no irregular desire shall ever any more afflict his heart, or disturb his devotion. His intellectual faculties shall become capable of the noblest exertions, and his affections be unalterably fixed to the Supreme God. The image of the blessed God shall be fully delineated on his soul, and in the contemplation and fruition of that great Being he shall be employed to all eternity. Thus the salvation, begun here in sadness and sorrow, shall be finally completed in everlasting happiness and glory.

## SALVATION FROM NATURAL EVIL

Many and great are the miseries of an outward kind to which human nature is liable in the present life. This is a fact not to be denied: proofs arise from every quarter. If we look into the histories of former times, we shall find the greater part of them employed in relating the calamities which have befallen nations and public bodies of men; the ravages of war, and the devastations occasioned by fire, tempest, earthquake, pestilence, and famine. If we go abroad into the world among the various orders of mankind, our attention will every now and then be arrested, and our sympathetic feelings excited, by scenes of distress too painful to be particularly described — families sinking into all the wretchedness of poverty — parents following their only children to the grave — widows pouring their unavailing tears over their helpless offspring — here a friend deprived of his reason and his liberty, and there another languishing on a bed of sickness and death. No wonder these, and many other calamities we are the witnesses of, cast a gloom over our countenances, and embitter our pleasantest enjoyments.

And then if we consider our own frame, the materials of which these tabernacles are composed, the disastrous accidents we are subject to, those harbingers of death, sickness and pain, which are continually advancing towards us, and death itself with the many distressing circumstances that often accompany it; when, I say, we consider these things, we can hardly avoid crying out in the language of the afflicted patriarch, "Man that is born of woman, is of few days and full of trouble" (Job 14:1).

Now from all these miseries, and sad effects of sin, the Lord Jesus Christ came into the world to save us. Not that good men are exempted from the common afflictions of life. Poverty, sickness, and death they are liable to as well as others. But none of these calamities befall them in the manner they do the wicked. From curses they are converted into blessings, and for Christ's sake they become salutary chastisements, instead of vindictive judgments. If their heavenly Father corrects them, it is that they may be partakers of His holiness; nor does He fail to provide them with all needful supports under their afflictions. And they are assured, that however death, the greatest of all natural evils, is not to be avoided; yet it shall do them no harm. Nor are we without many glorious instances of those who, through the faith of the gospel, have triumphed over the king of terrors while executing his

last commission upon them. With the apostle, in the most heroic strains, they have thus challenged the last enemy, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57).

But let us extend our views to the heavenly world, where the promise of salvation, as it relates to natural evils, shall receive its full accomplishments. When the Israelites entered the good land, they ceased from their labors, and enjoyed all that tranquillity and happiness they had so long expected. In like manner "There remaineth also a rest to the people of God" (Heb. 4:9).

When the journey of life is ended, there will be an end to all the pains, fatigues, and dangers of it. We shall no more endure any of those miseries we have been describing, or be the sad spectators of the sorrows and sufferings of others. In that happy world there is not one aching heart, not one weeping eye, not one complaining tongue. As the stones that composed the temple at Jerusalem, were hewn and prepared before they were brought thither; that the noise of a hammer might not be heard throughout the building: so the painful exercises of the present life, whereby good men are made meet for Heaven, having had their full effect; will for ever cease, and no sound will be heard there but the voice of joy and gladness. And on the morning of the resurrection, the body, roused from the slumbers of the grave, and fashioned like unto the glorious body of Christ, shall be reunited to the immortal spirit; and in that happy union enjoy uninterrupted health and vigour to all eternity. We have now only to add, in order to complete our account of this salvation, that it is,

## DELIVERANCE FROM PENAL EVIL

Indeed the evils just described may very properly be denominated penal, as they are the effects of sin, and expressions of the just displeasure of Heaven against them. But what I have here in view is, the punishment to be inflicted on the wicked in the world to come, and the joys prepared for the righteous among the blessed above. It is but a general account we can now give of these two states: a transient glance, however, at the one and the other will suffice to convince us, that the salvation promised to them that believe is infinitely great and glorious.

The Scriptures, in order to awaken the attention of mankind to their future and everlasting interests, have given us the most alarming description of the punishment prepared for the impenitent and ungodly. They assure us, that "the anger of the Lord, and his jealousy shall smoke against them" (Deut. 29:20); that "he will rain snares, fire and brimstone, and an horrible tempest upon them" (Psa. 11:5-6); that "they shall be destroyed for ever" (Psa. 37:38); that "they shall eat of the fruit of their own way, and be filled with their own devices" (Prov. 1:31); that "they shall awake to shame and everlasting contempt" (Dan. 12:3); that "not having brought forth good fruit, they shall be hewn down, and cast into the fire" (Matt. 3:10); that "they shall be cast into outer darkness, where is weeping and gnashing of teeth" (Matt. 8:12); and that "they shall go away into everlasting punishment" (Matt. 25:46).

These, and many other expressions of the like import, are meant to convey some idea to our minds of the extreme anguish of the damned: stript of all the comforts they here enjoyed and abused; shut up in the prison of Hell, with spirits of the same fierce and malevolent dispositions as themselves; abandoned to the reproaches of their own self-accusing con-

sciences; and oppressed with the most tremendous sense of the indignation of that great Being, whom they still continue to hate, but feel themselves utterly unable to resist. "Who knoweth the power of thine anger, O Lord? even according to thy fear, so is thy wrath" (Psa. 90:11). But from all these miseries, the deplorable effects of impenitence and unbelief, our great Emmanuel saves us. "There is now no condemnation to them that are in Christ Jesus" (Rom. 8:1); for "he hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). But more than this—

To the miseries we have been describing are to be opposed the joys and triumphs of Heaven. The Christian at death, freed from all moral pollution and restored to his primitive rectitude, as we have shewn under a former head, is admitted into the immediate presence of God and the glorious society of the blessed. There he is ever employed in contemplating the Divine excellencies in all their perfection, in beholding the adorable Jesus, his Saviour and Friend, in all His mediatorial glory, and in conversing with an innumerable company of angels and spirits of just men made perfect. And oh! what tongue can describe, what imagination conceive, the transporting joys he feels resulting from the most intimate union with the great fountain of all good, and the most perfect sense of His favour and love impressed on his heart? "In thy presence," says David, "is fulness of joy, at thy right hand are pleasures for evermore" (Psa. 16:11).

Such then is the salvation promised to them that believe. Oh! how should our hearts exult, while our ears are saluted with these blessed tidings! — guilt pardoned — innocence retrieved — the image of God restored — the powers of sin and death vanquished — soul and body made for ever happy and glorious — and all this effected at an expense that neither men nor angels can compute. But I forbear.

## Leland's Address

(Continued from Page Six)

ernment of the United States were tested, and Great Britain found that it was dangerous to meddle with edge tools. If that government should, however, grow haughty and insolent again, let them send their legions here, where they will find as ready a market for them as they have heretofore.

As the Colonies were settled principally from Great Britain, and governed by laws, either made there, or borrowed from them, it has been a task of no small magnitude to revise those laws. As the laws of Great Britain originated in the feudal system, or in an age still more barbarous, they were no ways congenial to the circumstances, interest and views of Americans. Some of the most sanguinary laws have been repealed, and a great reformation has been made in meeting out punishment proportionate to crimes. Much has been done, and much remains to be done. Laws and public opinion must correspond, or disaffection and fraud will follow.

The question which now occupies the enquiring public, is, "whether imprisonment for debt shall be abolished or continued." In ancient times, if a man died insolvent, the creditor sold the debtor's children to get his due. At a later date, if the debtor, while living, was sold with his wife and children, and all that he had it was to make payment. Later still, the debtor was cut into pound pieces, and distributed among his creditors.

Our laws are not so severe, but the question before the public is, whether a man, who is become insolvent, on giving up all that he possesses, on oath, shall be exonerated, and capable of holding his future earnings free from attachment. Much is said on both sides.

By the advocates for imprisonment it is contended, that it is impossible to make a law for the relief of honest, unfortunate sufferers, but what fraudulent villains will avail themselves of its provisions. That villains will perjure to cover their property — that the shame and pain of a prison will deter men from contracting incautious debts, or spur them up to discharge them, etc.

By those on the other side, it is pleaded, that the prison is no place for the debtor to make money; that the creditor, in seven cases out of ten, loses additional cost with his debt; that the debtor's family must be supported by the public, while his time and labor are lost; that in many cases men are reduced to poverty by sickness — by the elements of fire, wind, and water, or by the fraud or depredations of other, over which they have no control; that to cast such men into prison for their misfortune, with the worst of criminals, is morally wrong; that it is an axiom of truth, that the guilty, and the guilty only, should be punished; that if no humane law is to be made to relieve the miserable, because it can be abused by the knavish, then there is an end to all legislative interference to meliorate the state of man. That the unfortunate debtor may address the legislature in old-fashioned language: "To him that is afflicted, pity should be shown. Have pity upon me — have pity upon me, O ye my friends! for the hand of adversity has touched me."

In some of the states, imprisonment for debt is abolished. The subject has been before the Senate of the United States: what the final event will be, is not known.

Perhaps no devisable plan would answer so good purpose in this case, as to exclude all compulsive power to recover debts, from the civil code, and leave every man to stand or fall by his moral conduct. Should such a rule be adopted, it must be prospective alone, and not retrospective. The power of education is great; by it the Spartan youth lost all the soft vices of refined nations, and conceived themselves born for the public. Let it be known among us, that if a man fails in his word or contract, his character is gone forever, and he will consider his punctuality his life — his all. The Tinkers make no use of law to recover debts, yet they live in peace and safety.

I have somewhere had a hint that the Turks use no compulsion to recover debts, the truth of which I am not certain of; but their honesty is become proverbial. They circulate their pieces of gold in little bags, tied up and marked, which pass current without being opened and numbered, having no suspicion that any one has opened the bag and filched any of its contents.

Accuse a Turk of any trick, he replies, "What, do you think that I will lie and cheat like a Christian?"

Should this plan ever take effect, it would give immense relief to the gentlemen of the bar, who, instead of being obliged to travel through storms and tempests, purely to aid their injured clients in recovering their just debts, would sit peaceably by their firesides, enjoying all the sweets of domestic life.

It is possible, that in some future period, government will see the impolicy and usurpation of fixing the standard of usury, sanctioned by penalty. If it is legitimate to force one man, who is the lender, to take but a certain per cent, for the use of his money, the borrower should be equally compelled to make no more profit by it than the per cent which he gives. Government has just as good right to prescribe what a man shall

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## Leland's Address

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have for his labor — for his flocks — for his land, etc., as it has to dictate what price he shall receive for his money. How a usury law can be reconciled to the declaration, "that no law shall be made to impair the obligations of contracts," I cannot see.

In all free governments, men will contract as they please, and any law, made to control them in their bargains, is usurpative, for the right of free contract is never surrendered by individuals. Why should legislators lay a burden on the people, which they will not touch with a tip of one of their fingers? They borrow money at a per cent which is agreed to in the contract, sometimes at two, and sometimes at eight per cent, without any fixed standard; and where do they get the right to do so, unless the right is in the people, from whom they receive all their power? If the people have this right, let them enjoy it. In every instrument, or verbal agreement, let the per cent be agreed upon, as part of the bargain, and what evil could ensue?

By reading the declaration of rights, that "all judicial officers are the agents of the people, and at all times accountable to them," one would be ready to conclude that the organization of the judiciary needed some amendment; for, at present, the judges are at no time accountable to the people. The legislative arm of government has a small check on the judiciary, but the people have none. The people are not asked once in seven years, nor once in a century, who they will have to judge their causes.

To say that the people are not competent to select the best men, is a libel on all popular governments. If they have not wisdom enough to choose those who are best, they must be equally unfit to choose others to do the work for them. I am aware that I am now treading on very unpopular ground, for the independence of the judiciary is the order of the day, and toast of the country. Yes, the independence of the judges — high salaries, and the amalgamation of all parties and opinions, is the leghorn, crape, and plaid of the times, without a profession of which a man cannot appear in

style, but must be numbered among the vulgar clowns. Good Heavens! what a change!

In the old-fashioned times it was thought impracticable to weld cold iron and hot together, but those days are past. In this day of improvement and patent rights, the gordian-knot is cut; the philosopher's stone is found. Now, Whig and Tory — the convention that framed the United States Constitution, and the Hartford Convention — the rights of men and the claims of monarchs are all one!

This connection of discordant ingredients reminds me of the Frenchman's punch: he put water into it, to make it weak — rum to make it strong — sugar to make it sweet — and limes to make it sour. The mixture was very palatable to his taste, and the only misfortune was, it punched his senses out of his head.

If this remarkable amalgamation should gain its designed object, to flatter Congress to assume the payment of that debt, which was created in this state with party views, to run down the administration and supplant it, it would not be the greatest wonder that has happened in the world, since the year one, if the toes of the image, which are partly of iron and partly of clay, should break in pieces.

The subject crowds into my mind a circumstance which took place in Ireland. A Friar was admonishing a man and his wife for contention, and reminded them that they were one. "By St. Patrick," said Paddy, "if you were to come to our door at some times, you would think that we were twenty."

If these observations proceed from mean suspicion, let them be exploded by every one; for that base temper of mind, like a cow after the carrion, is always hunting after faults: It pleases not God, and is contrary to all men; it reprobates every man and every measure. It makes no allowance for the embarrassments that frequently assail the government, when out of two or more evils, the administration is compelled to choose one of them: and if it has some claim to merit, for its ingenuity in exposing the evils of monarchy, hierarchy, and rotten laws, and pulling down what is bad; yet it has no faculty in build-

ing up that which is good. But manly jealousy is a noble virtue, absolutely necessary for the preservation of liberty. Without this, aspiring men, who love themselves too well to love others enough, will climb the tree of pre-eminence, and when they have gained a lofty seat, kick the ladder down, that no others may rise. We live in a world where men, when out of office, talk like whigs, but in office, they act the tyrant.

Notwithstanding there are some defects yet existing in our institutions and laws, yet the lines are fallen to us in pleasant places: We have a goodly heritage. Compare the United States with most of the nations, and we enjoy a paradise. Yes, our extensive country, reaching from Yellow Stone to Passamaquoddy, and from the Atlantic to never — containing all the soils, climes, lakes and rivers necessary for life, we are a world within ourselves, and by attention to agriculture, manufactures and inland commerce, under the fostering hand of government, and smiles of Divine Providence, we need not go abroad for joy. And with a million of well-trained militia we have not much to fear, by land, while our navy guards us from unfriendly visitors.

It was, however, a maxim with Caesar, "That nothing was done, while anything remained undone." One thing, at least, remains undone in this commonwealth, viz., to place religion on its proper footing. Before the revolution, many of the colonies had religious establishments among them. Rhode Island, New York, New Jersey, and Pennsylvania had none. During the war, or since its close, all the old states have altered their constitutions, and revised their laws, to place religion where it ought to be, except Massachusetts. All the new states, that have been formed since the revolution, have left religion to stand on its own merit. How strange it is, that Massachusetts should boast of its singular wisdom and piety, for holding fast that, which the other states justly reproach it for.

I was in hopes, when the patent office was demolished at Washington, that no one society, in any town of Massachusetts, would get a patent with the exclusive right to all the new born — profane and strangers, within its limits. This, however, is the case. The convention that revised the constitution have confirmed the old firm of law and religion — church and state — hypocrisy and cruelty. It is true, that all religious societies may screen themselves from the lash of any other, if they will avail themselves of the weapon (corporate power) that does all the mischief; but no provision is made for individuals. Children, the irreligious and emigrants, are all claimed by one society. The language of it is this: "You shall join religious society or be whipped; and, when you join, you shall pay your quota of cents; for, no penny, no pater noster."

Instead of the second and third articles of our Declaration of Rights, if something like the following was inserted, it would be highly gratifying to one at least — I believe to thousands.

"The legislature have no right, and shall assume no power, to establish any religion — force any man to support any — give one religious sect any preference to another — prescribe any man for heresy — appoint any holy days for worship — compel any man to attend public worship, or cease from labor — give any legal reward for religious services, or require any religious test to qualify for office."

This proposed amendment may be viewed in the light of licentiousness, by some, and, as bordering on blasphemy, by others; the substance of it, however, is adopted in all the states, except

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who differed from them?

Is the husband always the head of the wife? No, but he should be and only as she yields obedience is the husband her head! Even so, is CHRIST THE HEAD OF THE BODY . . . THE CHURCH!

What is the fulness of the body of Christ? Is the fulness of Ephesians 1 the same as in Ephesians 4? Isn't the fullness of the body or church in Ephesians 4 developed by the ordained officers IN THE CHURCH AND THEIR PREACHING AND TEACHING THE FULL TRUTH OF JESUS CHRIST? If not, then why not?

How can Pedobaptists claim to have the fulness of Christ and how can Reformed Baptists join with them in their claim when they have not Christ's doctrines, but rather the doctrines and orders of Luther, Calvin, Knox, Zwingli and other Reformers? Christ's fulness is developed by the ministry teaching the truths of Jesus Christ according to His church (Ephesians 4).

The body of Christ in I Corinthians 10, 11, 12, and Ephesians 1 and 4 is one, but with different views and concepts. It is nonetheless still visible and organized.

In Ephesians 5:23 Paul said that Christ is the SAVIOUR OF THE BODY! Which body? The same body as in the previous Scriptures! We are members of His body, Ephesians 5:30. Is the local church not His body? If we are members of the local church and it is not His body . . . then is it the devil's body? Or is the local church our body and not anyone's body in the Godhead? Why isn't this the same body as in I Corinthians and made up of the same class of members who are capable of joining the members of Christ's body to a harlot? I think it is. Reformed Baptists think not. But prove by the Scriptures if you can that you can join the spiritual man to a harlot!

There is only ONE BODY (Ephesians 4:4,5). Reformed Baptists say ONE IN NUMBER, the universal, invisible body. Landmark Baptists say one in kind . . . the local and the visible. We have instances where more local and visible objects make up one and we even have instances in which three spiritual persons were one and now two spiritual persons and one material spiritual person make one. I am talking about the HOLY TRINITY! The elect are to be ONE AS THE HOLY TRINITY IS. THAT IS, NOT ONE IN NUMBER, BUT ONE IN KIND!

Paul and Apollos were ONE . . . the husband and wife are ONE . . . BUT IN THESE CASES THE ONENESS ALWAYS COMES DUE TO NATURE, ORGANIZATION, DESIGN AND PURPOSE NOT IN SOME MYSTICAL MANNER OR SOME INVISIBLE SOMETHING WHICH CUTS ACROSS ALL DIFFERENCES! In the Biblical examples . . . ONENESS IS BY UNITY!

Each local organized church Scripturally is a body of Christ. Yea, it is the BODY OF CHRIST IN THAT PLACE! Its members are members of Christ's body and they can join Christ's body with that of a harlot! This is impossible for the universal, invisible church since it is not made up of the physical, but only the spiritual part of the saved we are told!

How can this be? Well, remember, that when the Bible speaks of the local church, it speaks in what is called a CHARLTABLE MANNER! That is, the writer is dealing with the church as if it was what it really claimed to be. This is the Landmark Baptist position. Reformed Baptists say no! WHO CAN JUDGE RIGHTEOUS JUDGMENT?

(Continued Next Week)

Massachusetts, and enjoyed in the city of Boston, in distinction from other towns in the commonwealth.

Almost two centuries past Roger Williams was ejected from Salem, and banished from Massachusetts, for contending for the same doctrine — that rulers, in their official capacity, had nothing to do with religion. The contrary opinion prevailed in the colony — that legislatures had a divine right to prescribe religion for the people; and, that magistrates had the same right to judge of doctrines and their tendencies.

This claim occasioned the Baptists to be whipped, the Quakers to be hanged, and the witches to be gibbeted. Admit of the principle, that religious opinions are objects of civil government, or in any way under its control, and the broad stair is laid in the case that leads to the inquisition. Admit of the principle, and the rights of the people rest upon the good will of the legislature, and the benevolence of towns; whereas, they ought to rest upon a footing, out of the reach of the ill will of the legislature, and the malevolence of towns. Though the tree may be hewn down, yet the

just liberty of the people is not secure, while the stump is preserved with a band of iron and brass.

That the stain on our revolution — the reproach of this commonwealth, and perplexity of thousands, may be removed, it is ardently wished that the root of bitterness may be erased from our constitution, and that all laws which have preceded therefrom may be repealed.

I close, by observing that here is an arm seventy years old, which, as long as it can rise to Heaven in prayer, or wield a pen on earth, shall never be inactive, when the religious rights of men are in jeopardy. Was there a vital fibre in my heart, that did not plead for rational religious liberty, I would chase the felon from his den, and roast him in the flames. (The Complete Works of Elder John Leland, pp. 501-507.)

Our greatest trouble is, as I see it, that we have religion today without the Holy Ghost; Christianity without repentance, salvation without regeneration, politics without God; and Heaven without Hell — Oscar Lowery.

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