

The Biography Of The Great Elder John Miller

EDWARD L. BAILEY

It will be unnecessary to present more than a brief outline of the active life and abundant labors of the venerable subject of this sketch. To do more would necessarily embrace a history of the Baptist cause in northeastern Pennsylvania, so intimately interwoven were his life and labors with its origin and progress. He was one of the first to erect the Baptist standard in this region, and among the foremost to rally to its support, and defense. In the Abington Baptist Association he was the moving spirit and acknowl-



ELDER JOHN MILLER

edged leader for nearly half a century. It was organized in his house, and received the impress of his mind; in subsequent years it was fostered by his anxious care and guided by his prudent counsels.

John Miller, born February 3, 1775, in Voluntown, now Sterling, Windham County, Connecticut, was one of six children—five sons and a daughter. His parents were not a wealthy, but were worthy citizens. His father a Universalist, and his mother a Baptist. His paternal grandfather was a Presbyterian clergyman and preached the Gospel for nearly half a century.

Little is known to the writer of his early life; of his opportunities or associations; of his favorite pursuits of future promise. On the farm with his father, he was early inured to honorable toil, and trained to agricultural pursuits. Thus early habits of useful employment, were formed and fostered, and his physical faculties and powers developed and disciplined, laying a broad basis and firm foundation for a hardy constitution and honorable character. The education he received was comparatively limited; a knowledge of the branches usually taught in common schools was its utmost extent. His moral and religious culture was not forgotten or neglected. He enjoyed the watchful care and judicious counsels of a pious and prayerful mother, when they were most necessary to shield him from

THE JOB AND THE PAY

A certain missionary was said to be more familiar with things Chinese than any other man at that time. Because of this a great oil company sought to obtain his services. It sent a representative to offer him a salary of \$10,000 a year. When he refused, the representative went up to \$20,000 and then to \$25,000; then he invited him to set his own salary. In reply this missionary said, "The salary, you offered first is large enough; I am making only \$1200.00 a year. It is not your salary that is too small; it is your job. I have a bigger job than you can possibly offer."—From a Reader's Notebook.

the evil of wicked examples and erroneous doctrines, and to instill into his tender mind correct principles of morality and religion. Her maternal care and counsels were not without their salutary influence; the seeds of correct principles, thus early sown, germinated and sprung up in subsequent years, and yielded an abundant harvest.

He continued to live with his parents at Voluntown, Connecticut, until he was fourteen years of age, when they moved some four miles distant to Plainfield, in the same state. While at this place, in the summer of 1793, in his 18th year he was brought under special religious influence, and awakened to a sense of his lost condition. An extensive revival was enjoyed in the vicinity, and a large number of persons hopefully converted. John Miller was among the number. Awakened under the pointed (Continued on page 7, column 3)

WHO SHOULD SING?

YOU SAY: "Singing is not for me."

THE BIBLE SAYS: "Let all the people praise . . ." (Psa. 67:3).

YOU SAY: "I can't carry a tune in a basket."

THE BIBLE SAYS: "Make a joyful noise unto the Lord" (Psa. 100:1).

YOU SAY: "I'll sing if it's something I know."

THE BIBLE SAYS: "Sing unto the Lord a new song" (Psa. 98:1).

YOU SAY: "I can't read music, so I just leave all that to the choir."

THE BIBLE SAYS: "Study to show thyself approved unto God, a workman that needeth not to be ashamed" (II Tim. 2:15).

YOU SAY: "God overlooked me when He passed out musical talent; therefore, He doesn't expect me to sing."

THE BIBLE SAYS: "Let everything that hath breath praise the Lord. Praise ye the Lord" (Psa. 150:6).

—From Sawdust Trail

Our Lord Emphasizes That Life Is The Important Thing

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature?" (Matt. 6:26, 27).

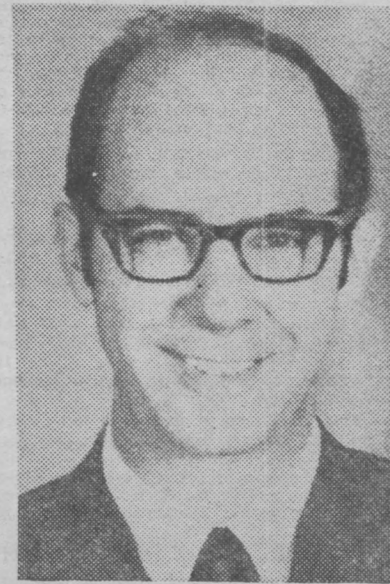
Our Lord, in verse twenty-five, advised us to take no thought (anxious thought) for our life. We, however, are very slow to hear and heed, so our Lord continues to cite solid examples as to why we should not worry about tomorrow. His first example is that of the fowls. They don't worry about tomorrow; yet they live every one of their allotted days. They don't sow or reap and yet they are fed.

We have also been allotted a prescribed number of years, months, weeks, days and seconds to live upon the earth. I assure you, on the basis of God's Word, that there is no way for us to

change that which our God has prescribed for us.

Our Lord emphasizes that our life is the important thing, rather than food, clothing or water. The very fact that we are alive is all the proof we need from God regarding the fact that He will continue our lives until they have run their course.

Do we need further assurance from God relative to the fact that He will continue our lives until we have lived our allotted days? There is proof and that proof is to be found by our observation of the fowls of the air. We will do



ELDER WILLARD WILLIS

well to sit at their feet and allow them to teach us how well our Father cares for them. Let us sit at their feet and hear them sing even though they don't have any grain planted or any in the barn. Let us hold one of them in our hand and observe its beautiful feathers even though they have no money or any other means to purchase apparel.

It may be thought that fowls have every reason to sing praises to the Almighty, and, of course, they do have every reason, but how many more reasons have we. We have a multitude of reasons concerning why we should trust Him and sing His praises continually. We, however, are the very ones who are prone to doubt His goodness. He died for us and yet we are less jubilant, in many cases, than are the fowls.

The fowls, when they are hungry, do not go to the market, nor to a place where they have laid aside extra food. They, in fact, expect God to supply all their need. They expect Him to lay up for them. They expect God to open His hand and feed them.

"The eyes of all wait upon Thee, and Thou givest them their meat in due season" (Psa. 145:15).

"He giveth to the beast his food, and to the young ravens which cry" (Psa. 147:9).

The fowls, then, are as they were in the beginning, that is, looking (Continued on page 8, column 1)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2065

Overthrow The Theory Of Evolution

Let's do what we can to overthrow the teaching of evolution in our Nation's educational institutions! Concerned Americans are working hard to do this in 1976. I would urge our readers to write letters to the President, Congress, your State Department of Education, and the Department of Health, Education and Welfare in Washington, D.C., requesting that the teaching of the false evolution theory be eliminated in our public schools as being extremely nebulous and inexact.

It is desired that millions of letters will reach the President asking that he appoint a Congressional Committee to investigate the false evolution theory taught in our schools, calling upon Christian scientists to witness against it, its credulousness, discrediting it, causing it to crumble, and replacing it with Creationism, the great fact of creation by God as recorded in the Holy Bible.

The mythification of the theory of evolution will change the moral fabric of our society. Evolution is the Achilles Heel of Communist ideology. All Communists have to be atheists. All atheists must be-

lieve in evolution because the only other explanation for all that lives is Creationism, and you cannot believe in a Creator and be an atheist.

Teenagers in public schools need to know that it requires more faith to believe in evolution than it does to believe in God. They need to know that this false theory is in violation of all scientific laws and that it has not one piece of hard evidence in the entire world to support it. The theory rests on faith in the demonstrably impossible. Evolution is a fiction, not a fact.

Too long we have sat idly by while a few liberals have kicked the Bible out of the public schools

and replaced it with evolution. The teaching of evolution has caused many of our young people to believe man is a meaningless accident in a purposeless world.

All school pupils are not as crazy as some people think. Interest in religion is zooming in U.S. public high schools. Over a seven-year period in Pennsylvania, the number of students registered in academic religion courses went from 700 to 12,000. Why is it that Christian parents cannot wake up and do something, especially when our young people seek to rediscover their religious heritage?

The tax-exempt Fair Education Foundation is working to put a book in the hands of school pupils which presents scientific and logical evidence against the theory of evolution. The book, THE TRUTH: GOD OR EVOLUTION?, is 100 per cent non-sectarian. For information about this movement write: Fair Education Foundation, Inc., R. E. 1, Box 113, Clermont, Florida 32711.

Our book store has a good supply of books which expose the godless theory of evolution. Write us for a free catalogue.

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1:00 - 1:30 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

GOD WAS MANIFESTED IN THE FLESH

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

The word "incarnation" comes from the Latin, which means literally "enfleshment" or "the assumption of human flesh." The Scriptures expressly teach that God became incarnate in the Person of Jesus Christ. This is the basis of the Christian religion. This truth is universally confessed by the Christian church.

That the eternal Son of God

should become man is an amazing and wonderful affair. It is a great mystery to mankind who cannot account for it by natural reason. But it is most surely believed by all who receive the revelation of God's Word. Without belief in this fundamental article of faith, you cannot be a Christian. John wrote: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I John 4:2-3).

THE PRE-INCARNATE CHRIST
God revealed Himself in human-

ity. The Apostle Paul in the text said: "God was manifested in the flesh." This expression presupposes the pre-existence and divinity of Christ. The One who became flesh was still the same God He had always been. The higher nature of the eternal Son did not cease when He assumed human flesh.

The New Testament abounds with many phrases which implies Christ's pre-existence. The Gospel of John contains most of these statements. "John bare witness of him, and cried, saying, This was he of whom I spake, He that (Continued on page 2, column 3)

THE CAMELS ARE COMING

To quote from Brother John Wright Follette's writing, "The Camels Are Coming": "In Genesis 24:63 we are told, Isaac at eventide was walking through the field in meditation when he lifted up his eyes and beheld the camels coming. The day is already far spent, the shadows of the evening are upon us, and the nations are wrapped in clouds of confusion. Our Beloved, too, is waiting. Long has He watched the movements on the old earth's stage and now in meditation while the twilight curtains fall, he looks for the returning camel train bringing His Bride. Outlined against the sunset of this dispensation may there be a caravan to please His expectant gaze." —Herald of Hope.

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LETTER TO THE EDITOR

**AN OPEN LETTER TO THE
ELDERS AND CHURCHES OF
LIKE PRECIOUS FAITH, COM-
MONLY CALLED SOVEREIGN
GRACE, INDEPENDENT, MIS-
SIONARY BAPTIST CHURCHES:**

Beloved Brethren in Christ, elect
elders in His Church.
Greetings in the love of our Lord
and Saviour Jesus Christ, and in
whose blessed appearing our hope
is enlivened.

I neither purpose in this letter
to set forth any new ecclesiastical
theology, nor to deny the doctrinal
beliefs held by many of the breth-
ren concerning the perpetuation of
church authority. I simply desire
to share your wisdom in the mat-
ter, which poses a most perplex-
ing question to me, especially since
I would not desire to be consid-
ered a heretic or unscriptural in
practice by those whose knowledge
of the Word of God I so highly re-
spect. Any reply given in the same
spirit of love that this letter is
written in would be most welcome,
be it by personal letter, telephone,
publication in TBE or some other
means, and may be forwarded to:
Elder Bill Smith, Rt. 3, Box 358,
Prattville, Ala. 36067, Telephone,
(205) 365-5438. The only source
document preferable in reply is
the King James Bible, since opin-
ion, historical fact, experience, etc.
would not necessarily bear the
stamp of divine perfection.

Let me set forth, then, the fol-
lowing question. What Scriptural
necessity do we find that requires
the perpetuation of church auth-
ority only by the direct transference
of that authority from one
church, by consent of her mem-
bership, to another?

Let me make some clarifications.
First, I do not question the need
for continuity of the lineage of
Scriptural baptism in perpetuating
the church. Second, I fully accept
the idea that Scriptural baptism is
only effected when the proper
mode or method (immersion),
proper candidate (a born-again be-
liever), proper motive (symbolic,
not regenerational), and proper au-
thority (New Testament church)

are incorporated into the ordi-
nance. Third, my question presup-
poses that only those churches
which can rightly claim succession
in lineage to the church organized
by Christ during His earthly min-
istry may authoritatively adminis-
ter this ordinance of baptism, thus
contributing to the further suc-
cession of church authority. Last of
all, I believe these churches to be
those we find contending for the
faith today which was once deliv-
ered to the Apostles, commonly
bearing the name Baptist, and ad-
hering to those specific practices
employed by Independent Mission-
ary Baptist churches. I do not,
however, concede that all "Bap-
tist" churches rightly contend for
those beloved doctrines and are
not, therefore, worthy of the name
they bear.

I shall amplify the question fur-
ther by the contribution of an an-
tithesis. Is the church authority
perpetuated when several individ-
uals, properly baptized, join by
common consent to act as a local
assembly of God's elect? Or, as the
original questions poses, is it nec-
essary to obtain "approval" from
a body, or bodies, already in ex-
istence.

It would appear from the rend-
ering of our Lord's comments by
Matthew 18:15-20 that the church
is clearly a local assembly of
God's elect, and by Luke's writ-
ing in Acts 2:37-47 that they are
only properly identified by bap-
tism. But in verse 20 of the former
reference, I am led to conclude
that born-again, baptized believ-
ers compose a local church when
they are in agreement and are
gathered together to promote the
gospel in the name of Christ. Also,
it becomes obvious that the local
church may consider in her mem-
bership, those who are physically
absent, if, by consenting spirit,
they are gathered with and accept-
ed by the body. I say "in . . .
spirit" based on Paul's remarks
in I Cor. 5:3. We see also that
Chris has promised to be always
with His church with all power,
even unto the end of the world
(Matt. 28:18-20). Logically then,
it would seem that the "two
or three" of Matt. 18:20 can
only refer to the church, since
Jesus will be in the midst of them.
If then, the authenticity and au-
thority of a church is identifiable
by the gathering together of two
or three born-again, properly bap-
tized believers, covenanted together
for the purpose of fulfilling the
commands of our Lord, why must
it be further verified by first unit-
ing with another assembly for the
purpose of obtaining authority?

Please do not confuse the ques-
tion to say that unsaved or un-
baptized individuals could properly
execute church authority. My com-
ments pertain only to those who
are saved, properly baptized, mem-
bers of local churches, somewhere,
who desire, for reasons they de-
termine to be logical and practical,
to unite in fellowship and claim
the promise of Christ to be among
them as an authoritative church.
This would properly entail trans-
fer of membership, either by letter
or statement of faith, for the pur-
pose of verifying baptismal per-
petuity. Obviously, it must be
concluded that the church would
have come into existence when the
covenant was entered into, and the
individuals involved would have
become charter members by
agreed consent of the assembly.

In summation then, it appears to
me that perpetuated church au-
thority is contingent upon the mu-
tual agreement by born-again,
properly baptized individuals, to
gather together as a local as-
sembly, to carry out the commis-
sion delivered to the church
through the Apostles.

I sincerely hope that my open-
ing comments will be carefully
weighed by those brethren wish-
ing to reply, that they may un-
derstand the genuine concern I
have to learn the greater truths
of God's blessed word, and that
any further enlightenment on the
subject will reflect the Scriptures
as the source of authority.

Too many church members have been starched and ironed without being washed.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"MANIFOLD"

"Yet thou in thy manifold mer-
cies forsookest them not in the
wilderness: the pillar of the cloud
departed not from them by day,
to lead them in the way; neither
the pillar of fire by night, to show
them light, and the way wherein
they should go"—Neb. 9:19.

You will notice in this text that
Nehemiah is referring to the
manifold mercies of God. This
word "manifold" has a two-fold
meaning. Generally speaking, the
word "manifold" means "varie-
gated," and as a second meaning,
it means "big" or "gigantic." It
is thus that it is used in this text.

We are rather used to things
of a gigantic nature today. For
example, we talk of the debt of
the United States. Now this is a
big debt. I was reading in the
World Almanac just recently that
our national debt at the begin-
ning of 1969 was \$347,578,406,426.

God . . . Manifested

(Continued from page one)
cometh after me is preferred be-
fore me: for he was before me"
(John 1:15).

Jesus Christ claimed to have
descended out of Heaven. He told
Nicodemus: "And no man hath
ascended up to heaven, but he that
came down from heaven, even the
Son of man which is in heaven"

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

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There is no subject as controversial
among Baptists today as the rapture
question. In my book I have examined
the rise of the post-trib doctrine. The
Margaret MacDonald theory is explod-
ed. Then I have given one hundred
reasons why I believe in the pre-trib
rapture. Those interested in the proph-
etic Word will want to read this book.

TBE has been pre-millennial and
pre-tribulationist since its beginning.
While we constantly seek more light
on old doctrines, we have little desire
for "new lite."

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(John 3:13). In John 6:51 our
Lord said: "I am the living bread
which came down from heaven."

Concerning the Father the Saviour
declared: "But I know him: for
I am from him, and he hath sent
me" (John 7:29). At another time
He informed the Jews: "Ye are
from beneath; I am from above"
(John 8:23). Some time later, He
said: "I proceeded forth and came
from God; neither came I of my-
self, but he sent me" (John 8:42).

It was none other than the
eternal Son who came down from
Heaven and became "God with
us." The higher nature of Christ
existed from eternity. He took
on a human nature some two
thousand years ago in Bethlehem
of Judah. Jesus Christ was "the
Lord from heaven" and "the last
Adam" (I Cor. 15:45-47).

THE WORD WAS MADE FLESH

The Gospel of John begins with
these words: "In the beginning
was the Word, and the Word was
with God, and the Word was God"
(John 1:1). Then John tells us:

Now that staggers us. I hardly
know what a thousand dollars is
like. I don't know what a mil-
lion is like at all. When you talk
of a debt of \$347 billion, I say
it staggers us when we think
about it. Truly, this is a day of
large figures, and that is exceed-
ingly large. That is a manifold
debt.

Everything today is more or
less of a manifold nature. You
take the speed records being set
by the cars. Sometime ago I read
that someone drove a car out in
the Utah flats approximately 600
miles an hour. It seems impos-
sible. It staggers us. Such a
speed record as that is manifold;
it is beyond us.

Then I think about some of
those giant airplanes that are be-
ing prepared on the drawing
board. I was reading recently
about plans for the future

so far as the airplanes are con-
cerned. I thought, what a con-
trast between the time when
World War I came to an end and
today! Now they have them on
the drawing board in the plan-
ning stage that will be used to
air in one single thrust. Now that
just doesn't seem possible. That
is manifold. That is beyond us.
It staggers us when we stop
to think about it.

I might go on and mention
many other things of like nature.
But if our national debt is of
manifold nature, if the speed re-
ords that are being set today are
manifold, and if the giant air-
planes that are being planned for
the future stagger us—if they are
beyond us—if they are as man-
ifold as I have said, then it might
be well for us to look into the
(Continued on page 3, column 1)

"And the Word was made flesh,
and dwelt among us, (and we be-
held his glory, the glory as of
the only begotten of Father,) full
of grace and truth" (John 1:14).

The eternal Logos who made
all things was made flesh. This
statement is unsurpassed by any
in the sacred record. The lan-
guage does not assert the divine
Word was converted into flesh.
Rather, it declares that He be-
came One of Whom true humanity
could be affirmed.

The word "flesh" is emphatic.
It means the divine Logos took on
a true human nature consisting
of soul and body. The word
"flesh" has this meaning often
in the Scripture (Rom. 3:20; I
Cor. 1:29; I Pet. 1:24). The Word
became personally conscious of
all that is strictly human. The
eternal Son, though God, subjected
Himself to the miseries and cala-
mities of a human nature. He put
Himself in the place and condi-
tion of other men. He who dwelt
among the angels came to dwell
among corrupt and depraved hu-
man beings.

The word "dwelt" means "tab-
ernacled" or "pitched his tent."
This is a clear allusion to the tab-
ernacle where the Shechinah
dwells over the mercy seat. The
body of Christ was God's final
and true Temple (John 2:21).
Jesus Christ in His human nature
is the true Shechinah. We see
"the glory of God in the face of
Jesus Christ" (II Cor. 4:6). This
is why John says: "We beheld his
glory."

In Genesis 9:27 God promised
to dwell in the tents of Shem.
Other Old Testament Scriptures
mentioned God's coming to dwell
among Israel (Lev. 26:11; Ps.
68:18; 132:13-14; Ezek. 37:27; Zech.
2:10). These prophecies had a
limited fulfillment at Christ's first
advent, but they await an ultimate
fulfillment at His return to reign
as the Son of man over Israel.

THE SEED OF DAVID

In Romans 1:3 it is written
"Concerning his Son Jesus Christ
our Lord, which was made of the
seed of David according to the
flesh." The Second Person of the
Godhead was born of the virgin
Mary who was of the royal family
of King David. Genesis 3:15 dis-
closed that the Messiah would be
"the seed of the woman." Later
it was revealed the Redeemer
would spring from Abraham,
Judah, and finally King David.
Matthew 1:1 informs us: "The

book of the generation of Jesus
Christ, the son of David, the son
of Abraham."

THE LIKENESS OF SINFUL FLESH

Romans 8:3 speaks of the incar-
nation in this fashion: "For what
the law could not do, in that
was weak through the flesh, God
sending his own Son in the like-
ness of sinful flesh, and for sin
condemned sin in the flesh."

The Father sent Jesus Christ
not in sinful flesh, but in the like-
ness of sinful flesh. He assumed
our nature without any taint of
sin or corruption (Heb. 4:15; 7:26).
He had a nature like that of sin-
ful man, but He did not have
sinful nature. In putting on
flesh He made it His own;
making it His own, He made
it sinless.

It is marvelous indeed that God
should condescend to become flesh.
But it is the wonder of the ages
that He who was holy should
appear in the likeness of sinful
flesh. Christ was not made
the likeness of man before he
entered the world. Instead, He
was in the likeness of fallen flesh
and subject to all sinless infirm-
ities of the flesh.

MADE OF A WOMAN

Paul wrote to the Galatians
(Continued on page 6, column 1)

BRIEF NOTES

To those interested in old books
on Baptist history, I am happy
to announce the book, "A History
of Anti-Pedobaptism — From the
Rise of Pedobaptism to 1609," by
Albert H. Newman is back in print.
It has been reprinted from the
1897 edition in only 75 copies. You
can purchase it from Puritan Book
Shop, P.O. 486, Paris, Ark., 72453.
The price is \$15.00. Do not order
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The West Baptist Bible Church
of Oakdale, Louisiana, and Pastor
Cecil L. Laurence will have
Bible Conference April 23-24. Var-
ious speakers are on the program.
The pastor and church invites you
to attend this fellowship meeting.

The Faith Baptist Church of Se-
ramento, Ky., has called Elder Don
Pruitt as their pastor. Elder Pru-
itt has accepted the call and will
move on the field in April.

"Manifold"

(Continued from Page Two)

Bible and see what the Word of God says about things of a manifold nature. If we do so, I think we will find that God says that there are a lot of things that are manifold.

I

OUR TRANSGRESSIONS ARE MANIFOLD.

Knowing yourself, and realizing how bad you are, and realizing your own depravity, then surely you are not surprised in knowing that your transgressions are manifold. We read:

"For I know your MANIFOLD TRANSGRESSIONS and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right"—Amos 5:12.

Yes, our transgressions are of a manifold nature. Lots of people don't like to admit that they are sinners. They hesitate to admit that they are guilty of sin, yet the Word of God over and over again tells what great sinners we are. Listen:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy: There is NONE THAT DOETH GOOD, no, not one"—Psa. 14:2,3.

"For ALL HAVE SINNED and come short of the glory of God"—Rom. 3:23.

"But the Scripture hath concluded ALL UNDER SIN"—Gal. 3:22.

In the light of these verses of Scripture and as you look at your own experiences, you would never doubt that you are guilty of manifold transgressions.

Have you ever stopped to think of how many kinds of sins there are listed in the Bible? If you will study the Word of God, you will find that all sins can be divided into four classes. There are sins of commission, sins of omission, sins of ignorance, and sins of presumption. We are either guilty of sins of omission or commission. That means we omit to do things we ought to, or we do things we ought not to do. Or there are sins of ignorance. That means we sin sometimes when we are ignorant of it. We don't realize that we are doing it, but in the eyes of God it is still a sin. The Bible says that there are sins of presumption. That means that sometimes we go ahead and do that which we know is wrong, and we presume

on the grace of God. I say then, there are four classes of sins. All the sins of your life can be divided up as either a sin of omission, or a sin of commission, or a sin of ignorance, or a sin of presumption.

I wonder how many times you have sinned today. I wonder how many times you sin every day. It would be an almost impossible thing to count the sins you and I stand guilty of.

I thought about it sometime ago in this respect. Isn't it amazing how fast newspapers collect around your house? Most of us just get an evening paper, and after reading it, the majority of people don't have any use for the paper, and it accumulates, and soon you have a stack of them. But suppose you got a morning and an evening paper. They would accumulate twice as fast. Suppose it were true that you had a newspaper delivered to your house every hour of every day. That would mean that you would get 24 papers every day, and for 365 days you would have a huge stack of them, in just a little while. I say to you, if you got a newspaper every hour of every day, you wouldn't have nearly as big a stack of papers at the end of the year as you have sins in the sight of God, because the Bible says that you and I are guilty of manifold transgressions.

II

MANIFOLD MERCIES.

Since we are guilty of manifold transgressions, God has given us manifold mercies. Listen:

"Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven: and according to thy MANIFOLD MERCIES thou gavest them saviours, who saved them out of the hand of their enemies"—Neh. 9:27.

I am glad for this truth that the God that looks down upon us who are guilty every day of manifold transgressions, that that same God acts on the same basis of manifold mercies in our behalf.

Let's think of some of the mercies that you have enjoyed today. You awakened this morning, but first of all, you slept last night. Did you ever stop to think that sleep comes from God, as one of God's mercies? Listen:

"He giveth his beloved sleep"—Psa. 127:2.

If God didn't give you sleep, you would never be able to close your eyes in sleep, for sleep itself

IS "THAT" IN THE BIBLE?



Question:

WHY DID GOD THREATEN TO FEED MEAT TO THE ISRAELITES UNTIL IT CAME OUT THEIR NOSTRILS?

Answer: Because they had tired of manna and had wept for meat. Numbers 11:18-20.

"... for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; But even a whole month, until it come out at your nostrils, and it be loathsome unto you: . . ."

is one of God's mercies.

Then as you were awakened, the first thing you might say is the realization that God today allowed you to take a breath of fresh air and that it was a new day so far as your service was concerned. The food that you have had today; the health that you have enjoyed; the fact that you have been in the services of the Lord's house; the fact that God has given you mercies — traveling mercy and journeying grace as you came to the services, and that you are here to feast on the Word of God, as I try to bring it unto you—all of this is to tell you one thing: God is dealing with us with manifold mercies.

I can't begin to tell you how manifold are the mercies of God. It staggers me when I think about how God's mercies are so great. They are beyond my comprehension. I can't thank Him enough for the blessings that we have from day to day and for the mercies that He has shown us day by day. Truly, when we think about His mercies, we realize that they are manifold.

III

MANIFOLD GRACE.

God's Word tells us that He is dealing with us with manifold grace every day. We read:

"As every man hath received the gift, even so minister the same one to another, as good stewards of the MANIFOLD GRACE OF GOD"—I Pet. 4:10.

What does the word "grace" mean? Most preachers say that the word "grace" means "unmerited favor," and that is a good definition, but I have my own definition that I like better. I say that "grace" means "something for nothing." God gives us something, and asks nothing in exchange from us. In fact, you have nothing to give. So "grace" means "something for nothing," and the Word of God tells us that He is dealing with us on the basis of the manifold grace of God. God's grace, I say, is manifold.

The Word of God says that we are saved by grace. Listen:

"For BY GRACE are ye saved through faith; and that not of yourselves: it is the gift of God"—Eph. 2:8.

The Word of God also tells us that we stand by grace:

"By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the TRUE GRACE OF GOD WHEREIN YE STAND"—I Peter 5:12.

If we are saved by grace and are to stand by grace, then we ought to grow in grace. Listen: (Continued on page 5, column 1)

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"

Who is right, Brother T. or Dr. Dana? Remember now, Dr. Dana did not hold to Landmarkism.

Dr. H. G. Weston, of old, president of Cozier Theological Seminary, stated:

"An investigation of its classical usage, shows that Ecclesia—a Greek Ecclesia—is an ASSEMBLY OF FREE PERSONS, CALLED OUT BY LEGITIMATE AUTHORITY FROM A LARGER MASS OF PEOPLE; SUMMONED FOR THE TRANSACTION OF PUBLIC BUSINESS; EQUAL IN MEMBERSHIP, PRIVILEGES, AND RIGHTS; SOVEREIGN AND SUPREME IN ITS OWN DOMAIN."—*The Constitution and Polity of the New Testament Church*, Phil. 1895; p. 14.

Dr. Weston, to support his definition cites the following authorities:

Herren's comments from *Research on Ancient Greece*, The Grecian States, with few exceptions, were cities with their districts, and their constitutions therefore the constitutions of cities; the Greeks designate the idea of state and city by the same word. Great as the variety in the constitutions may have been, they were all coincided in one grand point, they were all free institutions; i.e. they allowed of no rulers whom the people as a body, or certain classes of the people, could not call to account; he who usurped such authority was in the language of the Greeks a tyrant. In this the idea is contained that the state shall govern itself, and not be governed by an individual, and of course a very different idea of the state was taken from the modern European notion. —*Ibid.*, pp. 15, 16.

Kennedy, in his *Demosthenes*, stated:

The will of the sovereign people was expressed in the ecclesia. Here were brought before them all matters, which, as the supreme power of the state, they had or order or dispose of. Indeed, there was no question which could not ultimately be dealt with by the assembled people, if they chose to exert their plenary authority. —*Weston citing Kennedy*, pp. 349, 350.

Weston again states:

The inhabitants of a city and the members of the ecclesia were not the same. Membership was founded sometimes on birth, sometimes on property, sometimes on residence, but the rights of citizenship were always defined and guarded with great exactness, and the regulations regarding citizenship were very strict. The ecclesia, though under different regulations in different places, was an essential institution in Greek polity, and probably existed in every city.—Page 15.

Now, in what way did Dr. Carroll and other Landmark Baptists differ from these Greek authorities? I must confess, I cannot see any difference!

Dr. John L. Dagg, of whom Brother T. has spoken very lovingly and warmly, stated:

The word ekklesia, as used by classic Greek authors, signified an assembly. It was used to denote the assembly of the citizens in the democratic towns of Greece, met to decide on matters appertaining to the State. —*A Treatise on Church Order*, Charleston, S. C., Southern Baptist Publication Soc. 1858, p. 75.

The writers which have been given so far have NOT BEEN LANDMARK BAPTISTS! Now, I will give more NON-LANDMARK BAPTIST TESTIMONY—

Dr. John B. Anderson, Hamilton Theological Seminary, stated:

Ecclesia (ek kalo — call out) is used in classical Greek of the assembly of citizens, called out of their homes by the crier (cf. Num. X for similar Jewish custom). It was not used of a select body of men called out from among other men. (Hort, *Ecclesia* page 5). *Notes on Ecclesiology*, n.d.; n.p. near 1880.

Dr. A. C. Dayton defined ecclesia in the following manner:

The Greek 'ekklēsia' consisted of certain individuals, who, when assembled and organized, constituted an official body for the transaction of such business as might come before them. It was not merely an assembly, but an official assembly, consisting of persons specifically qualified, and who had each his specific rights and duties as a member of the ekklesia.—*Theodosia Ernest*, pp. 71, 72.

Dr. Jesse B. Thomas, in his *The Church and the Kingdom*, stated:

Every city, accordingly, became an independent state. Aristotle, in his last work, made an analysis of 158 differing constitutions of such independent municipalities; for they were so jealous of their separate self-government that no one of them would accept the precedent set by another city, lest they should somehow jeopardize their liberty. They were as vigorously set upon individual independence as upon local self-government. They became, in the strictest sense, democratic-governments "of the people, for the people, by the people." Their courts as well

(Continued on Page Five)

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THE BAPTIST EXAMINER

APRIL 10, 1976

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

What makes the atonement of Christ effectual in the believer?

E. G. COOK

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As I understand this question it simply means, how is a person saved. This makes it a very important question indeed. It would seem that everybody would be intensely interested in such an important thing as our salvation. But the great masses of the people seem to be perfectly content just to figure out a way that suits their own thinking. There are many people who seem to think that all that is necessary to make the atonement effectual is baptism. According to them if you have been baptized it is effectual, but if you have not been baptized it is not.

Many others claim that the lost person must repent, have faith, and believe in Christ in order for the atonement to be effectual. But they hold this to be something the lost person can, and must do for himself. However, there are still a few people in the world who hold that repentance, faith and belief in Christ are essential to salvation. But they still contend that a spiritually dead, totally depraved sinner is helpless and hopeless within himself.

It is so true that there must be repentance before a person is ready to enjoy heavenly bliss. But it seems that even the great majority of preachers in the world today know absolutely nothing about what repentance really is. In Romans 8:7 we read: "The carnal mind is enmity against God." By that is meant that the lost person's mind is an enemy to God. And that is the only kind of mind that a lost person can have. If he could change his carnal mind he would no longer be a lost person. But since he is utterly unable to do anything about his carnal mind, it is absolutely essential that God take over if he is to ever have a mind that is not an enemy to Him.

The word "repentance" comes from METANONEO which means another mind. So before a lost person can enjoy being in the company of the Lord he must in some way come to have another mind. He must have one that is not an enemy to God. So in Acts 11:18 we are told that God granted repentance to the Gentiles. This word "granted" comes from DIDOMI which simply means to give. So God gave repentance to the Gentiles. And it goes without saying that God would not have given them repentance if they could have obtained it by their own efforts.

It is also true that a person must have faith before he is ready to enjoy being with the Lord for ever. But we are told plainly in Eph. 2:8 that faith is a gift of God. And again we say that God would not give us faith if we could in some way generate that faith ourselves. Then it is also true that a lost person must come to believe in Christ before he can have peace with Him. And to listen to about 90 per cent of the preachers in our day believing in Christ is so easy to do that just anybody

can do it. But in Philippians 1:29 we find that believing is also a gift of God. In Acts 18:27 we learn that we believe through grace. And grace is something that we have no part in at all whatever. In Ephesians 2:1, 5 we learn that the lost person is dead in sins. And a dead person is completely helpless to do anything in the realm in which he is dead.

So in order for the atonement of Christ to become effectual in the believer God must first quicken the lost person, that is, He must make him alive spiritually. Then He must give that person another mind. That is, He must give him one that is not an enemy to God. And then He must give him faith and belief in Him.

Since God is the only One who can do all this, there are those who teach that the Word is not essential to salvation. But our Lord said in Mt. 28:19, "Go ye therefore and teach all nations." This word "teach" comes from MATHETEUEO which means to disciple, or to make disciples. In this verse it is in the active voice which means that the disciples were to make disciples as well as to baptize them and to teach them.

Christ did not say He would make the disciples and they were to follow behind Him and baptize and teach them. This does not mean that we do the saving by any means. But in II Thessalonians we learn that salvation comes by means of the sanctification of the Spirit and belief of the truth. This means that we are to give the lost the truth. Paul says in I Corinthians 4:15, "In Christ Jesus I have begotten you through the gospel." And in I Peter 1:23 says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God." Yes, there are those who teach that the Word is not essential to salvation. But since our Lord, Peter and Paul were not of that persuasion, I am not either.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The atonement of Christ is typified in the Old Testament by offerings. An illustration of this is found in Lev. 16:6, which reads like this, "And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself and for his house." The term signifies a covering. The sins of the people of Israel were covered typically by the blood offerings. These offerings did not remove sin in reality. Sin was merely covered in anticipation of the sacrificial death of Christ. When Christ came and was crucified, He was an offering for sin that did not merely cover sin but took it away completely. Personally, I do not believe that atonement was made for everybody, but rather for the elect of God. God elected His own in eternity. (Paul in Eph. 2 makes this clear). He knew all about the sin that would mar the human race, and He planned to redeem a certain number. The means whereby He planned to do this involved the coming and death of His Son. So, the atonement of Christ was made effectual back in eternity, but it involved the reception of

Christ and His atonement here in time. Summing up, then, I would say that the atonement of Christ involved God's foreordination in eternity, coupled with man's acceptance by faith of this work done for him before the foundation of the world.

Many hold that Christ died for everybody. Millions of people don't want this atonement, and they die in their sins. They will pay for their sins in Hell, but if Christ atoned for the sins of all men, then these Christ rejectors, when they pay for their sins in Hell, will be paying for something that has already been paid for by Christ. That is, IF Christ has already settled for the sins of all men. This could mean nothing else than that Christ paid for sins and that men will have to pay for their sins also. This could only mean one thing — payment twice for the same sins.

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This is a question that I enjoy to answer. So many of the questions are controversial in nature, or difficult to answer because we cannot know for sure.

The Scripture is very clear in the fact that we cannot save ourselves. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

Paul tells us that the gospel has power from God to save. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek" (Rom. 1:16). God has chosen to use the preaching of the gospel to save. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). We are told clearly that we are born again by the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever . . . And this is the word which by the gospel is preached to you" (I Pet. 1:23-25).

Many find this hard to understand due to the fact that we are dead in sins. How can the dead hear? Christ told us of that in John 5:25: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." The atonement is preached to a dead sinner. He may hear the message many times with his physical ear and never believe in Christ as his Saviour, but one day he hears and believes. Why? How? By the grace of God. "For by grace are ye saved through faith; AND THAT NOT OF YOURSELVES: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9). This is done by the quickening power of the Holy Spirit Who makes us alive and thus we believe. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath chosen you to salvation THROUGH SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH; whereunto he called you by our gospel, to the obtaining of the glory of our Lord

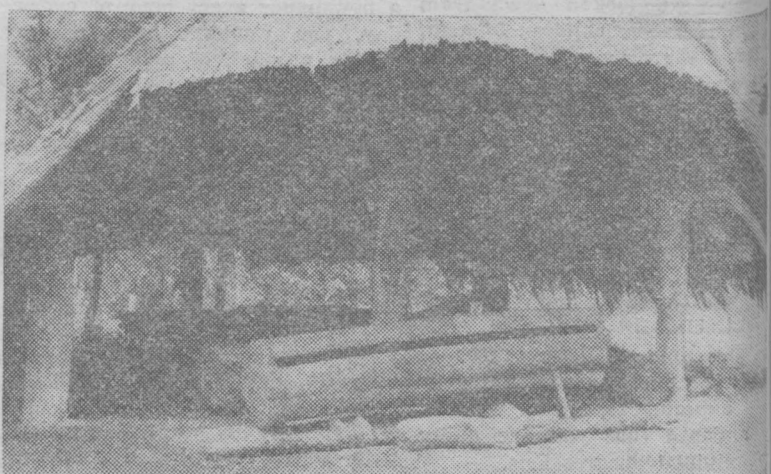
New Guinea Photo Story

Dear friends:

Greeting to you again this week as we share with you a few more pictures of our mission work. Last week we started a series of pictures that we made while on Bougainville in August last year. There will be two more weeks after this that pictures of our work on Bougainville will appear. Last week the pictures were of the preachers and their families. This week and those to follow will be of various scenes



This is the picture of the house I lived in while in the Siwai area of Bougainville. The house is constructed entirely of local materials. The sides and the top are made from the leaves of the palm trees you see in back of the building. A banana tree stands just at the left hand corner towards the back. The house had four small rooms in it and was quite adequate and comfortable for me.



In this picture is a "House Tambaran," or in other words a house where these long logs have been hollowed out which serve as drums. The men folk congregate at these houses, especially after a funeral, to make weird sounds with these drums and this is supposed to appease the spirits of the dead. Even though the Methodist and Catholics have been working on Bougainville for over 60 years, there is little outward change in the superstitious beliefs of most of the people. These houses are much better constructed than the houses they live in, at least, what there is of them. There would be as many as fifteen of these log drums in this house.



In this picture is Luke, and, unless you had served in the South Pacific during the war or had been to some of these islands since the war, you would not have any idea as to what his foot is resting on. This is a left-over from the last World War. It is a cast iron pot (probably the metal in it came from American scrap iron) that the Japanese used to cook food for their soldiers. Pots like this one and various other things left behind by the Japanese are scattered all over the island. Brother Uming has told me he can remember when the Japanese used pots like this to cook

(Continued at top of the following page)

Jesus Christ." The two work hand in hand, the Holy Spirit and the preached word. One does not work separate from the other.

PAUL TIBER

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The effectualness of the atonement has as its beginning the eternal decree of God in the placing of the saints name in the Lamb's Book of Life (Rev. 13:8;

17:8). The producer of the effectualness, however, is the Holy Spirit who works in the sinner thusly:

- Producing contrition over sin and therefore, repentance.
- Creating in the sinner a new person and revealing Jesus crucified as the only atonement, acceptable to God, for the sinner.
- Producing faith in that atonement which secures assurance that sins are forgiven.
- Placing, within the forgiven sinner, a desire for godliness.

This does not mean that there isn't a great deal more to be said on this important and glorious truth, but for now let it be sufficiently obvious that salvation is of the Lord!

Having his name on the church roll doesn't make a man a Christian any more than owning a piano makes him a musician.

human beings in after all their supplies and escape routes were cut off by the American Army. This is not meant to imply that the Japanese are cannibals by nature, but simply that after they had been cut off from all food supplies and had stripped the gardens and ate all the hogs and chickens, etc., of the native folk they, in desperation, began eating people. Perhaps you might do the same thing.



This picture was made at a village quite a long way from Nukui Village where I was staying. We had gone there one day to hold a preaching service. The man on the left seemed to be the head man of this village and attends services all the time. He gives quite liberally of his money and seems to be a very high type individual, but has never professed to know Christ as his Saviour. The old man on the right had been a Catholic since he was a young man. Not too long before I went to Bougainville in August, he was saved and Brother Uming baptized him into the church. He was a real blessing to me and had a real testimony for Christ. I would guess him to be about 70 years old. This winds up our photo story for this week. We hope to have more next week.

"Manifold"

(Continued from page three)

"Thou therefore, my son, be strong in the grace that is in Christ Jesus."—II Tim. 2:1.

When you consider the fact that the Bible says we are saved by grace and we stand in grace, and that we are to be strong in grace—in view of those facts, certainly we realize that the grace of God is a manifold grace.

Oh, how wonderful it is to know that God's grace is poured out upon us in a manifold manner! It is just impossible for us to imagine how great God's grace is to us.

IV

MANIFOLD TEMPTATIONS.

The Apostle Peter tells us about our manifold temptations, or our manifold trials. Listen:

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through MANIFOLD TEMPTATIONS."—I Pet. 1:6.

This doesn't mean temptations that come to us in our flesh, but rather the trials that come. We have manifold trials.

Don't you have some trials here within this world in your home? In the business that you operate? In whatever you do to make a living?

Turn to the experience of the Apostle Paul and hear him tell about the trials he had. We read:

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I

forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—II Cor. 11:23-27.

Beloved, I tell you, everyone who has manifold transgressions piling up against him every day, and who is saved by the manifold mercies, and who has experienced the manifold grace of God—everyone of us likewise has manifold trials and manifold temptations every day.

I am glad it is thus. We would be a mighty sorry crowd if God didn't give us manifold trials here within this world. We would be about the sorriest person in the world if we didn't have some trials and a few heartaches, some hardships and some problems to go through with here in this life. (Continued on page 6, column 1)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

ADAH AND ZILLAH

"And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah" (Gen. 4:19).

Seven generations have passed since Eve and this is the first time women are named since then. What an indictment that we are shown in such a pitiful situation. When Adah and Zillah agreed to be the wives of the same man, they degraded the dignity of womanhood, sinned against God's ordinances, and opened the door to much jealousy, heartache, and sorrow.

Adah bore Lamech two sons, Jabal and Jubal. Jabal set about to make a lot of money. He was a cattleman. While Jubal was the one to introduce music to the world. He is said to be the father of all those who handle the harp or organ. The results of Jubal's trade has probably touched every person who has ever lived—both for good and evil. Nations have marched to music as they have conquered other nations. Music has enhanced worship services. Terrible crimes have been committed to the beat of wild tempos. Little children have been quieted by the crooning of a lullaby.

Zillah also bore Lamech two children, a boy and a girl. The only thing we know about the girl is that her name indicates "loveliness." The son, Tubal-cain, was the founder of the ancient crafts of metalsmiths and iron-makers.

There is nothing to indicate any spirituality in this polygamist family. To the contrary, we hear Lamech boasting to his wives of killing a man. No doubt using some of the fruit of Tubal-cain's labors for his weapons. He is confident that if Cain was avenged sevenfold then he would be much more.

This is the last record we have of the race of Cain. What a sad commentary it is. All indications of luxury, pleasure, and bloodshed. No fear of God before their eyes. May it please our Lord that this portion of His Word be used as a warning in our lives.



A Review Of Baptist Ecclesiology

(Continued From Page Three)

as their legislative bodies were popular assemblies. Now, the summary form in which this prevailing temper found most unique expression was the ekklesia. IT WAS THE AUTHORIZED VOTERS OF THE LOCAL COMMUNITY MET TO TRANSACT BUSINESS OF COMMON CONCERN. It corresponded to the town-meeting of New England of later days. (Pages 210, 211).

In what way did Dr. Thomas differ from the older definitions of the classical meaning of ekklesia? We must confess . . . we are at a loss as to tell the difference between the classical meaning of the term as given by Landmark or non-Landmark writers.

Dr. A. C. Dayton defined ekklesia in the same manner as the others.

Brother T. has slandered the great name of that noble converted Presbyterian, A. C. Dayton. But, in what way did Dr. Dayton differ from the non-Landmark Baptist writers on the classical meaning of ekklesia.

CALLED OUT UNTO CHRIST

Universal church people make much of the idea that the N. T. church is an assembly of men called out of this world unto the throne of Jesus Christ. This is simply poetic and an expression of the mind. We are not of the world, but we are in the world! It is in this world that the church of the N. T. finds itself and functions. Jesus prayed that His disciples would not be taken out of this world. I then must confess I cannot understand why universal, invisible church people would try to have us assemble out of the world in some spiritual, mystical manner. The oneness of the people of God is in God's mind, plan and purpose now. This is what Paul, and other writers also, had reference unto in Ephesians 2 and other places. But that is only in God's plan and purpose. It is NOT SO IN OUR EXPERIENCE! WE ARE NOT OF THE WORLD, BUT ARE IN THE WORLD AND IT IS IN THIS WORLD THAT WE AS MEMBERS OF THE EARTHLY CHURCH MUST FUNCTION.

Furthermore, the concept of being called unto Jesus Christ in some great spiritual assembly that meets at His feet now, is unscriptural! This will occur at Christ's second coming. The idea is not found in the meaning of ekklesia.

Dr. F. J. A. Hort, stated:

There is no FOUNDATION FOR THE WIDELY SPREAD NOTION THAT EKKLESIA MEANS A PEOPLE OR A NUMBER OF INDIVIDUAL MEN CALLED OUT OF THE WORLD OF MANKIND.—*The Christian Ecclesia*, p. 5

Now, Brother T.—we are ready to consider Dr. B. H. Carroll's comments on the classical meaning of ekklesia. If this meaning is any different, then I have failed to notice it.

Dr. B. H. Carroll stated:

This historical reading concerning the business assemblies of the several petty but independent, self-governing Greek states, with their lawful conference, their free speech, their decision by vote, whether of Spartans, Thracians, Syracusans or Athenians, sounds much like the proceedings of particular and independent Baptist churches today.—*Ecclesia*, pp. 27-30, 1903.

Now, remember that the idea of a calling out of this world unto Christ is foreign to the very nature of ekklesia. Remember that Landmark Baptists and non-Landmark Baptists agreed on the classical meaning of ekklesia. Also remember that even the non-Landmark Baptist writers affirmed that ekklesia did not mean a so-called calling out of the world unto Jesus Christ.

Dr. Anderson said: "It was not used of a select body of men called out from other men . . ." The Reformed idea that the universal church is a group called out unto Jesus Christ and it meets around Him now in this world is without foundation. It is simply the egotistic hope of those who will not submit to the order and ways of Jesus Christ.

Trench, in his *Synonyms of the N.T.* stated: Ekklesia, as all know, was the lawful assembly in a Greek city of all those possessed of the rights of citizenship for the transaction of public affairs.—Page 1.

Liddell and Scott, in their classical *Greek Lexicon*, defined ekklesia: Called out or forth, summoned . . . selected to judge or arbitrate on a point . . . an assembly of the citizens summoned by the crier, the legislative assembly, opp. to a mere *synlogos*.

Schrevelius' *Greek Lexicon*, stated: An assembly, a regular assembly of the people according to their rank and tribe; (but *agoga* means a confused and promiscuous multitude . . .)

According to the classical Greek meaning and usage, ekklesia cannot be used to support the idea of an universal, invisible, unorganized assembly. That is, if the authorities themselves are right!

Some might say . . . but what about Hebrew Greek . . . it is no case for the Greek meaning of a word if used in Hebrew Greek. Hebrew Greek is bad Greek and the misuse of the Greek by the uninspired Hebrews is no value whatsoever in the definition of the word. It carries no more weight than

(Continued on Page Six)

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THE BAPTIST EXAMINER

APRIL 10, 1976

PAGE FIVE

"Manifold"

(Continued from page five)
The Bible says that we have manifold trials.

V

MANIFOLD REWARDS.

The Bible talks about some manifold rewards that are going to be ours after while. Listen:

"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake. Who shall not receive MANIFOLD MORE in this present time, and in the world to come life everlasting." — Luke 18:29, 30.

This tells us that the man who gives up home, father, mother, and all the comforts of this life to serve the Lord, who puts the Lord first, that individual will receive manifold blessings more in this present time.

I might say this, that this particular word that is translated "manifold" in this instance, is a different word than the word I have read to you, all the rest of the way through the Word of God. The word that is translated "manifold" here is the word that means "exceeding manifold, beyond our comprehension, beyond all imagination." If you give up father and mother and take your stand for Jesus Christ, if you give up friends, loved ones, and relatives and neighbors and take your stand for the Son of God, He says He will give you a hundredfold, manifold—more here in this life.

I have a feeling that God has kept His word to me in this respect. I'll be frank, I didn't want to preach. I know. God called me to preach when I was five years old. I can remember it as though it were yesterday. I was between five and six years of age, and I knew God called me to preach, but I didn't want to preach. I came down to the time when I was 16 or 17 years old, and I was more determined than ever that I wasn't going to preach. I heard about the people in the mountains of Kentucky that were rather on the rough side, and I said, "Well, I am out of high school. I am going to go to college. I am going to go up to the mountains of Kentucky to school, and I'll get so tough, and so mean that the Lord won't have anything to do with me. I'll make myself the kind of person that He wouldn't even want in His ministry." But you know, the Lord deals with a person in the mountains of Kentucky, the same as every place else.

He deals with a person regardless of where he is, and He has His way, and the result was that it wasn't long until God—the God that had been calling me ever since I was five years of age—that God laid His hand upon me, and there was no getting away from the service of the Lord. From that time on, I know what it is to have a hundred homes that I can go to and be welcome. I dare say that I know what it is to have more than a hundred, many hundreds of homes that I would be welcome in anytime. God says that if you leave your father and mother and wife and children for the kingdom of God's sake, you will receive manifold more in this life. I thank God for the manifold earthly rewards that belong to the child of God who faithfully serves Him.

VI

MANIFOLD WISDOM.

If it weren't for the manifold wisdom of God, nothing that I have said would have been made possible. We read:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the MANIFOLD WISDOM of God." — Eph. 3:10.

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Paul is saying that it is the church's business to go out into the world and do mission work, and as you do mission work, you teach the principalities and the powers in heavenly places. They are looking down upon you, and you are showing them the manifold wisdom of God. In other words, God's wisdom that is exhibited through His churches here in this world is a manifold wisdom.

Can you imagine how manifold is the wisdom of God? Can you imagine how great it is? Just think how God has planned the salvation of men. Just think, salvation isn't a hurried-up panacea. It isn't a hurried-up first aid. It isn't a hurried-up remedy that God put together after sin came in the human family. Rather, salvation was in the mind of God, and in the plan of God, before He ever put a rock down on which the earth should be sprinkled and before ever one sprig of grass had grown out of that ground, God had already chosen you and me unto salvation. Listen:

"According as he hath CHOSEN US in him BEFORE THE FOUNDATION of the world, that we should be holy and without blame before him in love." — Eph. 1:4.

Thank God, if you are saved, you are older than the world. You are older than creation. You are older than the hills. You are older than all there is about us. In the mind of God, you were chosen unto salvation before this world began.

Talk about the manifold wisdom of God. God's wisdom is so great that God just planned that He was going to have a church, and He is going to send that church out into the world. He is going to thrust His church into the world. God knew there were going to be all of these Protestant false organizations. God knew there were going to be all these Romanist churches. But God planned He was going to thrust His church out into the world with a gospel message whereby the angels, and the principalities, and the powers of Heaven above would learn, and would be taught through the church the manifold wisdom of God.

Every time we go out into the service of the Lord, every time we try to do anything as we try to serve Him, the angels of God, the principalities and the powers of Heaven above look down to realize how manifold is the wisdom of God Himself.

Have you realized how big, how manifold, how beyond comprehension are the things of God? Might it please God to reach down in this hour and help you to realize that there is a Saviour and His work is manifold; that God the Father planned it, and planned it in a manifold manner so that when we are saved, we are saved through the manifold mercies and the manifold grace of God which covers and blots out all of our manifold transgressions.

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God... Manifested

(Continued from page two)

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4).

The incarnation took place at "the time appointed of the Father" (Gal. 4:2). In the hour of supremest need, Christ became a man at the best possible moment. God does nothing prematurely. Seeing the end from the beginning, He waited until all was ripe for the execution of His purpose. Man's inability to save Himself by obedience to the law was completely manifested. The social, political, and moral words were fully prepared for His enfleshment.

Notice especially the expression, "sent forth his Son." The One borned of a woman was pre-existent with the Father. The Son came forth from the glory He had with the Father. The divine Son was derived from common stock.

THE FORM OF A SERVANT

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made

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in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

He who from all eternity was in the form of God put on the form of a servant. Though on an equality with God, He emptied Himself of the insignia of majesty. It was not possible for Him to empty Himself of His Divine nature and attributes. I understand that He laid aside the form of His divine glory. Jesus Christ was made in the likeness of men. He was not only human but also divine.

Jesus Christ was found in fashion as a man in manners, gestures, and dress. He was subject to the law (Gal. 4:4) and His parents (Luke 2:51). He probably toiled with Joseph as a carpenter (Ex. 21:5-6; Matt. 13:55). He led a life of humiliation and poverty which culminated with His death at Calvary.

MADE LIKE HIS BRETHREN

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same . . . he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren . . ." (Heb. 2:14-17).

In order to complete His covenant engagements to redeem those the Father chose to be His brethren, Christ became mortal. Because those to be His brethren were in the flesh, He became flesh and blood. Jesus Christ became our nearest of kin by the assumption of humanity in order to be our Redeemer.

A TRUE BODY

The Messiah was no phantom. The incarnation was not merely another Christophany like in Old Testament days. The Son literally took upon Him a true human body. Colossians 1:22 speaks of "the body of his flesh." Hebrews 10:10 mentions "the offering of the body of Jesus Christ." Peter wrote of Christ: "Who his own self bare our sins in his own body on the tree" (I Pet. 2:24).

Jesus Christ was born with this human body. This body grew in stature. The body of Christ was seen and handled by His disciples. His body was buffeted, scourged, bruised, wounded, and crucified. His body was buried and resur-

A Review of Baptist Ecclesiology

(Continued From Page Five)

that of Spanish translations of English.

The Greek of the Apocalypse is no ground for Reformed ecclesiology. Dr. James H. Moulton stated:

Even the Greek of the Apocalypse itself does not seem to owe any of its blunders to Hebrewism. The author's uncertainty of cases is obvious to the most casual reader. — Grammar, Vol. 1, pp. 8, 9.

Brother T. has suggested that these facts are wrong and would give us an example from Hebrew Greek and classical Greek to prove that EKKLESIA MEANS AN UNORGANIZED, UNIVERSAL AND INVISIBLE CHURCH.

He said: "There be three things that mine heart feareth; and for the fourth I was sore afraid; the slander of a city, THE GATHERING TOGETHER OF AN UNRULY MULTITUDE, and a false accusation; all these are worse than death." — p. 9.

Perhaps I am dull of learning, but I cannot see for the life of me in what way this would suggest the existence of an universal, invisible unorganized assembly. I suppose that the UNRULY MULTITUDE might seem to favor the Reformed Baptist position. But I simply ask . . . is the church of Reformed Baptist ecclesiology an UNRULY MULTITUDE? God is not the God of such a condition, but He is the God of order and peace! I understand the idea suggested that the usage of ekklesia in this case can favor the idea that the universal, invisible church can come from ekklesia. But, I do not see how this can be?

Brethren, say for the sake of argument . . . suppose that there was a universal, invisible church as the Reformed people claim . . . is it supported from this instance, then it would be an unruly universal, invisible church? Is this the claim of Reformed Baptist ecclesiology? Even if there was a universal, invisible church which would meet around the feet of Jesus, wouldn't it still be an organized and orderly body? This is why I cannot see that this unruly multitude can refer to any so-called universal, invisible church! Would the Holy Spirit form an unruly body? Would the Universal, Invisible Body of Christ be an UNRULY MULTITUDE? If I Corinthians 12 does refer to the Universal, Invisible Church as Reformed people indicate . . . isn't this a Biblical example or an orderly body rather than an unruly body?

(Continued Next Week)

rected.

A TRUE SOUL

The Lord of glory assumed a true human soul as well as a body. Christ asserted such of Himself: "My soul is exceeding sorrowful, even unto death" (Matt. 26:38). Without a human soul He could not have been tempted in all points as we are (Heb. 4:15).

A human soul was essential to His sufferings. The Redeemer must suffer in soul as well as in body to make atonement for the souls and bodies of His people. The Father made "his soul an offering for sin" and saw "The travail of his soul" (Isa. 53:10-11). The Son is said to have "poured out his soul unto death" (Isa. 53:12).

This human soul had a will which was in complete harmony with the divine will. "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). In Gethsemane Christ prayed: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42).

The human soul of Christ had affections. He is said to have loved the rich young ruler (Mark 10:21), John the apostle (John 13:23) and Lazarus (John 11:36). He is even said to have become angry (Mark 3:5) and to have experienced joy (Luke 10:21).

A TRUE SPIRIT

The Second Person of the Godhead assumed a human spirit. If He did not do this, He was not made like unto His brethren in all things. John 11:33 tells us: "He groaned in the spirit." On the cross He cried: "Father, into thy hands I commend my spirit" (Luke 23:46). It was the human spirit of Christ which grew in knowledge (Luke 2:52) and lacked knowledge in some areas (Mark 13:32).

THE WHY OF THE INCARNATION

What was the moving cause which brought the divine Son from regions celestial to regions terres-

trial? It was the mercy and love of God for His people. "Through the tender mercy of our God; whereby the dayspring from on high hath visited us" (Luke 1:78). "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John 4:9). The kindness and love of God toward man appeared in the incarnate Word (Eph. 2:4-5; Titus 3:4-5).

Jesus Christ came into the world that He might behold the glory of God. At His birth the angel sang: "Glory to God in the highest" (Luke 2:14). John 1:14 indicates the incarnation was done that men might behold the glory of God. Christ's human birth declared God's glory in fulfilling His promises. It magnified the glory of God's power in the production of Christ's human nature. The entire ministry of Christ "manifested forth his glory" (John 2:11).

A third reason for Christ coming into the world was to condemn sin in the flesh. Romans 8:3 might be paraphrased in this manner: "God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh, which the law could not do, in that it was weak through the flesh."

The Lord from glory was made in the likeness of sinful flesh and was "put to death in the flesh" (I Peter 3:18) to condemn sin in His flesh. Since the death of Christ, the damning and dominating power of sin has been broken. Though sin lives to some degree in the bodies of the saints, by the atonement sin is a condemned criminal. Christ was made sin for us (II Cor. 5:21). Being so made, when He was condemned sin was condemned in His human nature.

Fourth, the fashioning of Christ as a man was necessary to His being made under the law (Gal. 4:4). As God He was the Lawgiver (Continued on page 8, column 5)

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

Mrs. Sarah Laymen Hallstrand, associate in ministry at First Baptist Church of Syracuse, and parish associate at Plymouth Congregational Church was ordained to the ministry in a special service Sunday, Feb. 29.

Mrs. Hallstrand served in Methodist churches before becoming affiliated with First Baptist Church in 1973. Participants in the ordination included representatives of American Baptist Churches of New York and leaders from the Methodist and Lutheran churches.

The ordination was approved by the committee on ministerial standing and ordination of the Iroquois Association of the American Baptist Church of New York State and by an ordination council composed of delegates from area Baptist churches. The council unanimously recommended her ordination.

Although the Editor was not present for this ordination, he is reasonably sure that none of the speakers used I Timothy 3:2 as a text.

Chairperson Evelyn Underwood of the history department at Mars Hill College in Mars Hill, N. C., was elected to chair the board of deacons at the Mars Hill Baptist Church. Evelyn is one of the few women ever to hold such a position in a Southern Baptist church.

I wonder when the pastor of the Mars Hill Baptist Church last preached from I Timothy 3:12.

Jacqueline Tabick has been ordained as Britain's first female rabbi. She comes from a fairly orthodox Jewish family which later adopted Reformed Judaism.

In Jerusalem archaeologists from the Hebrew University have uncovered definite proof of the destruction of the first Temple and the city itself by the Babylonian Army in 586 B.C.

An out-spoken Communist, Toufik Zayad, has been elected mayor of Nazareth. This is bound to have an effect upon Israel's 450,000 Arabs, whose radicalism is expected to escalate internal opposition to Israel.

While the late 60's showed a decline in church construction, the number of new buildings is picking up rapidly. In 1975 the total permits for religious buildings construction topped \$500 million, according to figures released by the U. S. Department of Commerce. This is an increase of 14 per cent from 1974.

There will probably be six to eight hundred new churches, 2,500 to 3,000 additions to existing church structures, and 3,500 to 4,500 renovations of older church structures in '76.

Geographically, the biggest building areas will be the South and Southeast. Most of this building will be done in suburban areas with growing population.

The denominational trends are expected to be as follows: Methodist work will be up to 7 per cent in '76 and will probably rise to 12 per cent in '77. Southern Baptist projects will go up to 10 per cent in '76 and may reach 35 per cent in '77. The Lutherans will be up 5 per cent in '76 and reach 10 per cent in '77. The United Presbyterians will be 10 per cent in '76 and 15 per cent in '77. Catholics will remain in moratorium in '76 and '77.

BOSTON (EP)—Women now constitute almost 50 per cent of the enrollment at some seminaries and divinity schools in the Boston area, and are said to be making their

presence felt strongly at those schools.

At Harvard Divinity School and Boston University's School of Theology, the number of women stands at a record 40 per cent and is rising, according to a Boston Globe report.

Women comprise nearly half the student body at Andover Newton Theological School, and about 30 per cent of the population at the Episcopal Divinity School, according to the report.

OAKLAND, Calif. (EP)—In an Oakland Court House jail here, former Information Minister and co-founder of the militant Black Panther movement, Eldridge Cleaver, received Jesus Christ as his personal Saviour.

Chaplain Glenn L. Morrison of Follow Up Ministries headquartered in Haywood, Calif., said Cleaver asked for a personal interview after being encouraged by a cell mate (and former enemy) during nine years at San Quentin to read the Bible daily.

News of Cleaver's conversion came from Pastor Shadrach Meshach Lockeridge who told some 600 Baptist ministers in Jackson, Miss., of the turnaround for the former radical. Mr. Lockeridge is pastor of Calvary Baptist Church in San Diego. A deacon in that church, a former Panther himself, learned of Cleaver's conversion first during a visit.

Joe T. Odle, editor of The Baptist Record in Jackson, Miss., relayed the information to EP News Service following the pastors' meeting where the local press did not pick up the story.

Cleaver's sister, Helen, a committed Christian believer, regularly attends Bible Study Fellowship sessions in Pasadena, Calif. His wife, Kathleen, and their two children, returned with Cleaver on November 18, 1975 following seven years abroad in Cuba, Algeria and France. He had jumped a \$50,000 bail in 1968 following a Panther-police shootout in Oakland.

The friend in whom Cleaver confided said the prisoner did not publicly announce his conversion for fear it would appear to a judge as an attempt to secure special treatment in his upcoming trial.

WASHINGTON, D. C. (EP) — The U. S. Supreme Court has re-

jected an appeal by a Tennessee congregation to allow its members to handle dangerous snakes and to drink poison as part of its religious ritual.

In a unanimous decision, the U. S. Supreme Court let stand the Tennessee Supreme Court ruling that "the state has the right to protect a person from himself and demand that he protect his own life."

The case began in 1973 after two members of the Holiness Church of God in Jesus Name, Carson Springs, Tenn., drank strychnine and died. Tennessee courts subsequently barred the practice of drinking poison and handling dangerous snakes.

WASHINGTON, D. C. (EP) — The birth rate in the U. S. dropped in 1975 for the fifth consecutive year, according to a report by the National Center for Health Statistics.

There were an estimated 3,149,000 live births in 1975, a drop of 1 per cent from the 3,159,958 births in 1974.

ATLANTA (EP) — Total receipts of the National Council of Churches for 1975 were \$32.2 million — an increase of \$8 million over the 1974 figure.

Marion deVelder, stated clerk of the Reformed Church in America and a member of the NCC's Finance and Administration Committee, told the organization's Governing Board here that 1975 was "one of the best years we've had financially."

He attributed this largely to what he called the "magnificent response of churches to world hunger," and reported that most of the funds went to Church World Service for programs in the areas of the world hunger and resettlement of Vietnamese refugees.

Dr. deVelder pointed out that in 1971 and 1972, contributions were under \$14 million. By 1973, that figure rose to \$14.3 million, and to \$22.6 million in 1974. Other income from sales, royalties, services, and investments was included in the total receipts figures for each year.

Elder John Miller

(Continued from page one) appeals of the Gospel and powerful influence of the Holy Spirit, he was led to see himself a ruined sinner, and to cast himself on the divine mercy. Peace was given and pardon granted. He was soon after baptized, on a profession of faith, by Eld. Nathaniel Cole, and became one of the constituent members of a Baptist church, organized in that place.

He lived at Plainfield until he was nineteen years of age, when his parents emigrated with their children to the State of New York, and settled at North Norwich, in the Chenango Valley. He also became one of the constituent members of a Baptist church, organized in that place. At the age of twenty-two, he was united in marriage with Miss Polly Hall, of his native place, February 18, 1797.

Soon after, with his youthful companion and limited means, he moved with his parents to Hardwick, Otsego County, New York. He united by letter with the Baptist church in that place. After remaining here a few years, he emigrated with his family to Pennsylvania, and arrived at Tunkhannock, now Abington, Luzerne County, on the fifth anniversary of his marriage, February 18th, 1802, and in the twenty-eighth year of his age, in the vigor and strength of his early manhood. Here he settled, and has since lived and labored until his decease, February 19, 1857, aged 82 years and 16 days.

His wife was the fifth female in the settlement. This region was

then an almost unbroken forest — the haunt of the wild beast and the hunting ground of the savage. A few families had preceded him in the settlement, and others subsequently followed. At various points in the surrounding wilderness, openings were soon made and settlements commenced; the ancient forest slowly retired before the sturdy stroke of the woodsman's axe, and the deer and the elk, the wolf and the panther, were startled from their lairs by its echo among the hills, and gradually driven from their lurking places by the advancing tide of an enterprising population. Waving fields of "golden grain" now rejoiced the heart and rewarded the toil of the hardy pioneer. A comfortable log-cabin sheltered his growing family and welcomed his weary steps; the log-barn with open doors and thatched roof, garnered his hay and grain and protected his flocks and herds from the whirling sleet and wintry storm. Mr. Miller, in common with others, participated in the trials and triumphs, the privations and privileges connected with the origin and progress of the Abington settlement.

But pleasant families and comfortable homes were not the only blessings to be desired or to be sought. The comforts of the body or culture of the mind will bear no comparison with the conversion of the soul or claims of God, in their real interest or vital importance. Moved, doubtless, by these or similar considerations, the attention of Mr. Miller was arrested and turned from secular pursuits to the sacred work of preaching the "glorious Gospel of the blessed God." In obedience to his own convictions of personal duty, without "consulting with flesh and blood," he entered at once upon the responsible work in June of 1802.

His first efforts were attended with cheering tokens of divine approbation and a large number of persons, considering the sparseness of the population, were hopefully converted. But thus far they had no organized church or ordained minister. This want was soon met and supplied. On the 18th of November, 1802, the Abington Baptist Church was recognized with fifteen constituent members, and Mr. Miller ordained as its pastor, with appropriate religious services by a council of ministers and members, called for that purpose.

He continued the esteemed pastor of this church until 1853 — upwards of half a century. During that time his labors were arduous and abundant. Few have lived and labored so long on the same field with an equal degree of efficiency and success. Doubtless many imperfections have mingled with his efforts and often marred their fruits, but God has been pleased to employ him in His service, and graciously own and greatly bless the labors of His servant.

Mr. Miller diligently cultivated an extensive field. It formerly embraced the northern part of Luzerne, and portions of Wyoming and Susquehanna counties, commencing at the summit of the Moosic mountain on the northeast, and extending down its southwestern slope, over the Abington hills and beyond the waters of the Susquehanna. His preaching stations were scattered over this extensive field; they were quite numerous and often many miles distant from the place of his residence. He was accustomed to preach frequently at Benton and Blakely, Clifford and Carbondale, Eaton, and Exeter, Newton and Northmoreland, Pittston and Providence, Greenfield and Tunkhannock, and at various other points within and beyond the limits of this extensive field. East and West Abington, however, were his principal stations—centers of effort and influence. Here his appointments were more frequent and the fruits

Eld. Fred T. Halliman Missionary To New Guinea



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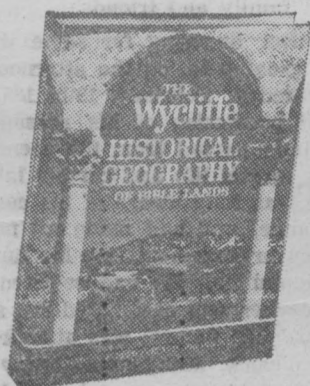
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of his labors most apparent.

The old church at Abington Center has enjoyed an unusual degree of numerical prosperity under his protracted ministry. At an early period a numerous membership was gathered into his church, and gradually augmented, with occasional reverses, until he resigned the pastoral charge in 1853. His ministerial labors, however, were not devoted exclusively to the spiritual interests of this church or the immediate vicinity, but during the earlier portion of his ministry, he was accustomed to travel on foot or ride on horseback from three to thirty miles through the wilderness, following meandering paths or guided by marked trees, to preach the Gospel and plant churches in distant and destitute settlements. These long and lonely journeys were not only attended with many hardships from the length and roughness of the way, but often by much danger from the wolf, panther, and other beasts of prey that still infested many portions of this wild region and prowled over its craggy heights or skulked through its dark valleys and dismal swamps. But not shunning hardships or shrinking from dangers, the man of God pursued his solitary way to seek the lost and save the ruined. The sacrifice was accepted, souls were converted and saints comforted through his efforts and instrumentality.

Marked results have followed his ministerial labors both at home and abroad. He sowed "precious seed" and gathered a bountiful harvest. He stated to the writer a few months previous to his decease, that the church, while under his pastoral care, had enjoyed fourteen general revivals and received large and frequent accessions. He had baptized on a profession of faith, not far from two thousand converts, attended about one thousand eight hundred funerals and solemnized the nuptials of nine hundred and fourteen persons or four hundred and fifty-seven couples. During that time six whole churches and parts of six (Continued on page 8, column 4)

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Our Lord . . . Life

(Continued from Page One)

to God and depending completely upon Him who made them. We may add that they are also content with that which God has given them. Man, on the other hand, is constantly demonstrating that he is a fallen creature. This is true of man even though he is endowed with the ability to reason and has the use of means—means which the fowls do not have. It would appear, therefore, that man would be the one who would always be content and never given to doubt the God who made him. We find, however, that the very reverse is true. It is man who rebels against God's laws and even works his fingers to the bone and ruins his health in an effort to store up beyond that which he needs. Man also, in many cases, is very selfish and will not allow the poor to have even one crumb which falls from his table (see Luke 16:19-21).

The birds sing through the summer time when there is plenty, and when the first frost falls upon the ground and the leaves begin to fall, the birds continue their

singing. Their songs declare that they are not frustrated and filled with doubt, for they know that the God who made them is greater than the problems which winter brings. They believe that which is stated in Romans 8:31: "What shall we say to these things? If God be for us, who can be against us?"

May we, when we are prone to worry and doubt, consider the birds. May we take one of them into our hand and consider how healthy it is. May we observe its beautiful coat of feathers. We, in so doing, will allow the bird to teach us as we sit at its feet. God, in fact, admonishes the sluggard to learn from the ants and He admonishes the doubter to learn from the birds.

It is very obvious to the right thinking person that our God will take better care of His children than He does His birds. "Are ye not much better than they?" (Matt. 6:26).

Even we take better care of our children than we do our animals. God in like manner deals in a very special way with His children—children who have been pur-

chased with the precious blood of His dear Son. He, in fact, works all things for our good and will not withhold any good thing from them that love Him.

"And we know that ALL things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

"Which of you, by taking thought, can add one cubit unto his stature" (Matt. 6:27).

Our Lord, in this Scripture, gives us a third reason for our not becoming overly concerned for the things of this world. The strongest, wisest or richest individual cannot add one cubit unto his stature. This is because our height has been determined by the Almighty. We see, then, that we did not bring ourselves into existence or determine our own height. God has taken care of these matters for us. May we learn from these facts that He will also resolve the other problems which His children are confronted with. God, in fact, has not only determined our existence and height, but He has also set the bounds of our habitation. He has also determined whether we are to be rich or poor and He has determined our afflictions.

"The Lord maketh poor, and maketh rich: He bringeth low and lifteth up" (I Sam. 2:7).

"No man should be moved by these afflictions: for yourselves know that ye were appointed thereunto" (I Thess. 3:3).

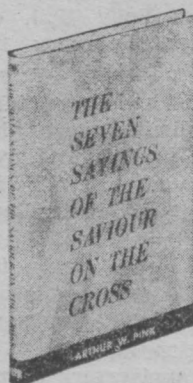
"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep" (Psa. 127:1, 2).

There are many who are not enjoying a full measure of our Lord's blessings. This is because they are not hearing and heeding the Lord's Word. Let it be remembered that Romans 8:28 declares that all things work together for good to them that love Him. Those who do not hear and heed the Word are not expressing a full measure of love. They, therefore, will not receive a full measure of blessings.

"Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and ye that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts: Consider your ways. Go up to the mountain, and bring woods, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." (Hag. 1:6-9).

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Elder John Miller

(Continued from page seven)

others had colonized and become independent bodies at various points in the surrounding country. Seven ministers of the Gospel had also been raised up in the church, most of whom are now settled as pastors of Baptist churches at different and some at distant places.

But Mr. Miller did not shrink from the responsibilities of other relations than those of pastor and preacher. Social duties and domestic cares claimed and received a reasonable share of his time and attention. He did not consider secular pursuits entirely inconsistent with his sacred calling. He was accustomed to mingle with the people in their daily business and worldly avocations. He married their children and buried their dead, and sympathized with them in their pleasures and privations. He could wield the axe or swing the scythe, and follow the plough, or gather the harvest. He could earn his bread and support his family by the toil of his own hands and the sweat of his own brow. This was not uncommon with the pioneer minister of this wild region. This custom, originating in necessity, has frequently been continued from choice, much to the injury of the cause, prosperity of the church and usefulness of the ministry.

Mr. Miller was not wholly shielded from domestic trials and afflictions. Death crossed the threshold and entered his dwelling. The wife of his early choice and mother of his eight children, died November 22, 1822, in her forty-eighth year, leaving his heart sad and his home desolate. She had shared with him the hardships of a new settlement and the cares of a numerous family. Five of their eight children, three sons and two daughters, have deceased; two sons and one daughter are still living. He was united in marriage, April 13, 1823, with Miss Elizabeth Griffin, who now in her sixty-sixth year, survives him with her only son, to mourn his loss and journey alone.

Mr. Miller continued to attend to his business and preach the Gospel until within the past two months. He attended a funeral and preached his last sermon, January 1st, 1857, and thus solemnly closed an active and efficient ministry of upwards of fifty-four years. Since that time until his decease he has been confined to his sick room and confined to sit in his chair as the only mode of enduring severe pains and securing needful repose. He was not idle during these weary weeks, but he occupied his thoughts in recalling the scenes of his eventful life and employed his pen in committing them to paper, at the request and for the gratification of his family and friends.

After lingering for some weeks in great pain, on the afternoon of Thursday, February 19th, 1857, in full possession of his reason, he calmly passed from the scenes of his mortal life and earthly labors. He was fully aware of his coming change, and had made all necessary arrangements for his funeral solemnities. He had selected the preacher and designated the services. His funeral was attended at 11 o'clock, a.m., on Saturday following his decease, by a large circle of mourning relatives and sympathizing friends.

The writer of this notice, preached a sermon from Acts 1:8, and presented a sketch of his life and labors. His was the record of human life—born, married, died—these follow each other in quick succession and waft us onward to the shores of that world where these waves of human weal, want

and woe may never reach, never rage. Mr. Miller has passed over these waves and attained the shores of that world. Yes, his active life has ceased and his abundant labors have closed. His warning voice is hushed in the silence of death; his manly form is mouldering in the gloom of the grave, and his ransomed spirit is reclining on the bosom of Infinite Love.

(HISTORY OF THE ABINGTON BAPTIST ASSOCIATION, From 1807 to 1857, pp. 298-306.)

God . . . Manifested

(Continued from Page Six)

and above the law. By the Father's appointment and His own free will, He obligated Himself to keep all the ceremonial and moral laws perfectly as the Representative of the chosen people. He exhausted the full penalty of the law, and thus redeemed His people from the bondage of the law.

Fifth, Christ must come in human form to die for the sins of His people. God could not die, but Jesus Christ could die. "He was crucified through weakness." I Peter 3:18 teaches He was "put to death in the flesh."

To make peace between God and man Jesus Christ must shed His blood. "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God by one body by the cross, having slain the enmity thereby" (Eph. 2:13-16).

Peace has been made between God and man by the blood of Christ. Through faith in that blood the sinner is justified from all his sins, for God justifies the believer (Rom. 3:24-26).

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