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THE "WHY" OF THE COVENANT OF GRACE

By BENJAMIN KEACH
(1640 - 1704)

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54:10).

We have the spring or rise of this promise, or the grand motive that moved God to enter into this Covenant of Peace, or to make this promise; viz. His love and mercy, saith the Lord, that hath mercy on thee. This shows, that the Covenant of Peace was founded for poor creatures who were in misery, or in a deplorable condition, man before his fall needed not God's mercy, he was the object of God's love and favor, but

not of His mercy; for mercy extended to any person, denotes he was in a forlorn and miserable condition before; and at that time when bowels of pity and compassion were moved towards him.

We have here also the stability of the promise, the mountains that stand so fast shall, or may sooner depart, and the hills be removed, than this Covenant of Peace can be broken or be removed; nay, and He that saith this, is the Lord, the faithful, and true God, that cannot lie; but to make it yet more firm, He hath sworn to His promise; for "as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee" (Isa. 54:9); that is, not to forsake her utterly.



BENJAMIN KEACH

So much shall suffice as to the parts, and explanation of the words of our text.

I shall only raise, and prosecute one point of doctrine from hence, viz.:

That there is a Covenant of Peace made or agreed upon, and it stands firm in behalf of all God's elect.

In the speaking unto this proposition, I shall take this method following:

1. Lay down eight explanatory propositions by way of premise.
2. I shall endeavor to open the main or chief transactions about the bringing in, and establishing of this Covenant of Peace.
3. I shall open the nature of this Covenant of Peace.
4. I shall show you what is contained, granted or given in this Covenant.
5. Show the nature of the Peace comprehended in this Covenant.

6. Apply it.

I. That God foresaw from eternity, that man would fall from that happy and blessed state in which he was created; and that a fearful breach would arise between Himself and mankind. Thereby,

Had it not been thus, there would have been no room, no need, no occasion for God to enter into a Covenant of Peace with His own blessed Son, in behalf of mankind without a war foreseen, there could I say, be no occasion of a Covenant of Peace and reconciliation.

II. Proposition, that this Covenant of Peace was entered into between the Father and the Son before the world began. Hence the Apostle's faith, (alluding to this Covenant) "God hath saved us, (Continued on page 3, column 1)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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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 2148

THE ROLL OF THE CULTS IN AMERICA

By OSCAR B. MINK
Crestline, Ohio

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1-2).

Since man's apostasy in Eden, theological error has steadily gained momentum, and now experiences unparalleled acceleration whereby the corruptive "commandments of men" have been supplanted by the damnable "doctrines of devils." In the last decade there has been a revival of witchcraft (exorcism, as practiced by the Catholic church is a form of witchcraft). Soothsaying and sorcery have reached new heights of popularity. The veracity of this statement is seen by the wide acceptance accorded Jeannie Dixon. Necromancy, divi-

nation and astrology are all experiencing phenomenal success. There are more people in the



OSCAR B. MINK

world today who say, "I thank my lucky stars," than ever before.

To augment his religious forces in the world, and to further confuse the already spiritually blinded minds of fallen man, Satan has prayed upon the element of curiosity inherent in depraved na-

ture, causing man to delve into studies of the workings of supernatural forces. The result of this intensified research by lost man into the occult has brought about the ultimate evil; the worship of the Devil. Hundreds of new cults have originated as a result of these studies of the occult, and the tide has not yet crested.

SATAN IS ALIVE AND WELL ON THE PLANET EARTH

The most popular and widely read book on the subject in our contemporary period is entitled, *Satan is Alive and Well on the Planet Earth* by Hal Lindsey. By this date there are probably a (Continued on page 7, column 4)

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WFTO — Fulton, Miss.
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MONKEY BUSINESS

In North Africa, the natives have a very easy way to capture monkeys. A gourd, with a hole just sufficiently large so that a monkey can thrust his hand into it, is filled with nuts and fastened firmly to a branch of a tree at sunset. During the night, a monkey will discover the scent of food, and its source, and will put his hand into the gourd and grasp a handful of nuts. But the hole is too small for the monkey to withdraw his clenched fist, and he has not sense enough to let go of his bounty so that he may escape. Thus, he pulls and pulls without success, and when morning comes he is quickly and easily taken.

Multitudes of human beings — in no way related to the monkey, by the way — have little more sense than he. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" the Saviour asked (Mark 8:36).—Selected.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE PRINCE OF SEVENTY WEEKS

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27).

Having accounted for Sixty-nine of the Seventy Weeks, the angel proceeds to take notice of the remaining Seventieth Week. In the final seven years some important events are to happen to the na-

tion of Israel. As has been the case throughout the Seventy Weeks, this space of time concerns events which involve the Jews in Jerusalem.

The interpretation of verse 27 of Daniel 9 is a very controversial one. The a-millennialists and pre-millennialists are poles apart on what the meaning of this verse really is. A-millennialists spiritualize the Seventy Weeks and have no specific chronology in order to escape theological difficulties. At least one a-millennialist, Philip Mauro, would make

the Sixty-nine Weeks literal and one-half of the last week, but he has no fulfillment of the climax. In the main it may be said that the a-millennial view does not provide for a literal fulfillment of the prophecy. Pre-millennialists believe in a literal fulfillment which requires a future seven years, separated by a gap between the last two weeks.

"AND HE"

The key to the whole passage is to determine for certain who the "he" is in this verse, for the (Continued on page 2, column 1)

flattery — lying is lying, and is sin, regardless of the intent. But encouragement is commendable. Josiah, the king of Judah, "kept the passover unto the Lord in Jerusalem . . . And he set the priests in their charges, and ENCOURAGED THEM to the service of the house of the Lord, and said unto the Levites that taught all Israel . . . serve now the LORD your God, and His people Israel" (II Chron. 35:1-3).

Independence is the Biblical order as it regards church organization and polity, but it is disastrous when it becomes the rule of fellowship among brethren. We dare not cut ourselves off from fellowship among brethren, nor should we cut off our brother without legitimate reason: "Two are better than one; because they have a reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that (Continued on page 6, column 1)

Comments On Sovereign Grace

ALVAH HOVEY
(1820-1887?)

"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).

The inability to come to Christ, which is here affirmed of every man, left to himself, is intrinsically moral, and may be identified with unwillingness or disinclination. The sinner cannot because he will not. The very strength and freedom of his will are his weakness, because they keep him away from Christ. Hence, the Father's drawing is a condition of his willingness to come.

It is better, then, to understand the Father's drawing in the most comprehensive sense, as embracing the influence of Divine providence, religious truth, and the Holy Spirit, working on the heart; but especially and pre-eminently, the influence of the Holy Spirit; for, doubtless, the attractive power of all these precedes and conditions the exercise of true faith.

It is sometimes wise to preach the doctrine of the actual depend- (Continued on page 8, column 1)

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Prince Of Seventy . . .

(Continued from Page One)

"he" is the principle actor. Many
a-millennialists claim that the
"he" refers to "Messiah the
Prince" in verse 25. On the other
hand, pre-millennialists hold it is
the coming Roman Prince in
verse 26.

Concerning the pronoun "he"
Robert D. Culver says, "If the
pronoun 'he' were present in the
Hebrew a case might possibly be
made for the introduction of an
entirely new personality into the
story at this point. However,
there is no pronoun — only the
third masculine singular form of
the verb indicates that an ante-
cedent is to be sought, and that
of necessity in the preceding con-
text. There is only one ante-
cedent admissible, according to
the accepted rule that the last
preceding noun which agrees in
gender and number and agrees
with the sense is the antecedent.
This is unquestionably the 'nag-
hidh habo,' 'the coming prince'
of verse 26" (DANIEL IN THE
LATTER DAYS, Fleming H. Rev-
ell Company, Copyright MCMLIV,
p. 151).

In further confirmation of what
Bro. Culver has said, I would
point out some other things.
First, the context reveals that the
Messiah has been crucified and
Jerusalem destroyed. Therefore,
this person must be someone to
come on the scene after these
events. Second, the "he" in Dan-
iel 9:27 cannot be the Lord Jesus
Christ because the Saviour never
did the things this person is said
to do. Third, at least two a-mil-
lennialists, Carl Keil and Her-
bert Leupold, concede the "he"
is Antichrist.

"SHALL CONFIRM THE COVENANT WITH MANY"

A-millennialists make this the
new covenant mentioned by
Christ in Matthew 26:28. They
claim this verse shows how Christ
caused the Covenant of Grace to
prevail. I affirm as strongly as
they do that Jesus Christ by His
active and passive obedience to

the law of God did fulfill at Cal-
vary His part of this covenant.
But I do not believe this is the
covenant mentioned in our text.

I concede that the passage
would better read from the He-
brews as they point out: "And he
shall cause to prevail a covenant."
But I am unable to see how this
helps my a-millennial friends.
First, it removes "the" and re-
places it with "a" which makes
it a less probable reference to
the Covenant of Grace. Second,
it seems to go against the whole
scheme of covenant theology. It
seems to me they are saying the
Covenant of Grace did not prevail
until the death of Christ. But the
covenant was made in eternity
past and prevailed in the salva-
tion of the Old Testament saints
for 4,000 years before the death
of Christ. If the covenant did not
prevail during Old Testament
times, then it is not the everlast-
ing covenant of which the Bible
speaks (Heb. 13:20).

The makers of the covenant in
Daniel 9:27 is the coming prince
of verse 26: "The people of the
prince that shall come shall de-
stroy the city and the sanctuary."
The prince in verse 26 is not
called "Messiah the Prince"
which was the title of Christ in
verse 25, but he is called "the
prince that shall come." The
prince of verse 26 comes after
the Messiah the Prince has been
crucified.

The destroyers of Jerusalem
are called his people. History
records that Jerusalem was de-
stroyed by the Roman people in
A.D. 70. Hence, it follows that
the coming prince cannot be a
Jew, for the Jews did not de-
stroy the city of Jerusalem. The
maker of this covenant is the
Roman Prince to arise in the last
stage of the Roman Empire be-
fore the coming of Christ to the
earth. In no sense can the pagan
Roman soldiers who razed Jeru-
salem be said to be Christ's
people.

The Prophet Daniel had already
mentioned this future emperor of
the Roman Empire in chapter 7
of his book. In this chapter he
saw the vision of the four beasts
(Dan. 7:1-7) which represented
four political empires to arise
out of the earth (Dan. 7:17). The
last of the four empires is Rome.
The last beast (Rome) had ten
horns and a little horn (Dan.
7:7). Daniel was told these ten
horns were the "ten kings that
shall arise: and another after
them" (Dan. 7:24). The Little
Horn is a future strong man who
will rule over ten kingdoms in the
land area of the old Roman Em-
pire. The rule of the Little Horn
is terminated by the kingdom of
Christ (Dan. 7:26-27).

The Little Horn's rule will be
characterized by severe persecu-
tion of the saints: "And he shall
speak great words against the
Most High, and shall wear out the
saints of the Most High, and think
to change times and laws: and
they shall be given into his hand
until a time and times and the
dividing of time" (Dan. 7:25). The
similarity between this verse and
Daniel 9:27 is not accidental.

The Roman Prince severely per-
secutes the Jews and seeks to
change times and laws which
govern them as a people. This is
to continue "until a time and
times, and the dividing of times"
—three and a half years. This is
exactly the length of time the
desolator is said to work in Dan-
iel 9:27. Hence the "he" in Dan-
iel 9:27 is the Little Horn of Dan-
iel 7. He is the "king of fierce
countenance" in Daniel 8 and the
Wilful King in chapter 11. The
covenant maker in Daniel 9:27 is
Paul's "man of sin" (II Thess.
2:3) and John's future Antichrist
(I John 2:18; Rev. 13:1-8).

The coming Roman Prince
makes this covenant with Daniel's
people as the context would indi-
cate. It is not made with all Jews
which live at that time, but with
"many." This covenant is made
with the apostate Jews. The King

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of fierce countenance "by peace
shall destroy many" — the many
unbelieving Jews with whom the
covenant is confirmed (Dan. 8:25).
There are many saved Jews who
will not be a party to this cov-
enant (Dan. 12:3,10; Rev. 7:1-8).

What is the purpose of this cov-
enant? Judging from the context,
it must have something to do
with the reactivation of the Mo-
saic sacrificial system in a re-
built temple in Jerusalem. I say
this because the Coming Prince
causes a cessation of these after
the first half of the Seventieth
Week. Daniel speaks of this time
in chapter 12:11. Christ speaks
of a temple in Jerusalem before
His second coming (Matt. 24:15-
27). John and Paul speak of this
temple (Rev. 11:1-2; II Thess.
2:4). Since the coming Prince
stops the sacrifice and oblation,
the covenant must have permitted
these to be in operation before
this action is taken.

We know from the prophecies
of the Bible the Jews will be
gathered back to their own land
(Isa. 43:5-7; Jer. 16:14-15). In
May of 1948 Israel became a na-
tion. Today the Jews are back in
Jerusalem. The repossession of
their homeland has awakened a
strong desire to revive their sac-
rificial forms of worship. Already
the priesthood and the showbread
is being baked. Recently, there
has been made known a plan to
turn the Wailing Wall into a syn-
agogue which will rival St. Peter's
in Rome. Hence, we can see the
elementary stages of the revival

of the Mosaic system are in sight
in our generation.

These future plans of restored
Israel face a very serious prob-
lem. On the very spot on which
their old temple stood, there
stands a Mohammedan mosque, a
sacred place in the world to mil-
lions of Moslem people. The U. S.
wants peace in the Middle East,
and they would oppose the de-
struction of the mosque for a new
Jewish temple for fear of war
with the Arabs and Russia. Bible
prophecy indicates a strong man
will arise in the Revived Roman
Empire and enter into a covenant
with many of the Jews which will
permit the re-establishment of
the Old Testament form of wor-
ship. This is the Coming Prince
of Daniel 9:26-27.

If such a person should arise
soon and offer Israel such a
treaty, they would immediately
accept it. It is their acceptance
of such a treaty which marks the
beginning of the Seventieth Week
of Daniel. But when they agree
to the terms of the treaty offered
them by the Coming Prince, they
will have made "a covenant with
death" and an agreement with
Hell (Isa. 28:15). After three and
a half years they will discover it
is a refuge of lies (Isa. 28:15). By
the mouth of Isaiah the prophet
the Lord has said to Israel: "And
your covenant with death shall
be disannulled, and your agree-
ment with hell shall not stand;
when the overflowing scourge
shall pass through, then ye shall
be trodden down by it" (Isa. 28:
18).

"FOR ONE WEEK"

Antichrist makes a one-week
covenant with the apostate Jews.
This is seven years of 360 days to
a year, or the Seventieth Week
of Daniel. The limitation of this
covenant destroys the attempt of
the a-millennialists to make this
the Covenant of Grace. In no
sense can a seven year covenant
be made into an everlasting cov-
enant. Such action is gross spiri-
tualizing. It indicates a position
adopted only because of extreme
exegetical necessity and by those
who are "slow of heart to believe
all that the prophets have spoken"
(Luke 24:25).

A-millennialists cannot estab-
lish from the Scriptures any-
thing which remotely resembles
a seven year covenant which
Christ made with Israel while on
the earth. The New Covenant in
Matthew 26:28 was made with the
church, not Israel. Daniel's cov-
enant concerns the Jews in Jeru-
salem. The Seventy Weeks are
determined on the Jews in Jeru-
salem. It was the Jews in Jeru-
salem who crucified Christ with
the help of the Romans. It was
the Jews in Jerusalem who suf-
fered in the Roman invasion of
A.D. 70, and it is the Jews in
Jerusalem with whom the Coming
Prince makes the seven year cov-
enant.

Men are a party to the cov-
enant in Daniel 9:27, for it is
made with "many" of Daniel's
people. The covenant of Grace
was not made with man, but it
was made among the Trinity in
eternity past. No elect man was

a party of this great covenant
since all were unborn at that
time. The elect were the con-
cern of the covenant, but the
Covenant was made by the Trinity
with Christ as the covenant Head
of the elect. Any covenant which
makes man a covenanting party
is not the Covenant of Grace.

"AND IN THE MIDST OF THE
WEEK HE SHALL CAUSE THE
SACRIFICE AND THE OBLA-
TION TO CEASE"

By "sacrifice and oblation" I
understand the bloody and non-
bloody sacrifices being offered in
a rebuilt temple in Jerusalem. By
the "midst of the week" I believe
he means after three and a half
years. The coming Roman Prince
causes the Mosaic institutions to
cease in the middle of the Seven-
tieth Week. The three and half
years are very significant. This
is the precise duration of Anti-
christ power (Rev. 13:5). It is
the duration of Israel's being
miraculously fed (Rev. 12:6) and
her protection from the face of the
Serpent (Rev. 12:14). It is the
duration of the dountreading of
(Continued on page 5, column 4)

BRIEF NOTES

Bro. Leroy Pack was ordained
to the gospel ministry Oct. 22,
1977, by the Grace Baptist Church
of Winston-Salem, N. C., and Pas-
tor Joe Wilson. Elder Pack is
now pastoring the Sovereign
Grace Baptist Church at 9208
Falls of The Neuse Road, Ral-
eigh, N. C.

The church meets each Lord's
day morning at 10:00 a.m. for
Bible study, 11:00 a.m. for the
worship service, 7:00 p.m. for the
evening worship service, and 7:30
p.m. Wednesday for the mid-
week service. The phone num-
ber of the parsonage is 782-5634
and the church 876-3699. The
church and pastor invite those
living in their area to attend
their services.

Missionary Dempsey Hender-
son, who labors in Brazil, has ex-
perienced convulsions which fr-
actured three vertebrae in his back.
He is in the hospital undergoing
tests to ascertain what has caused
this problem. Please remember
him in your prayers.

I am not sure of Bro. Hender-
son's address in the hospital.
Therefore, I would recommend
that you send all communications
to him to his sponsoring church,
the Julian Baptist Church, Rt. 1
Highways 117-272, Gracey, Ky.,
42232. Elder Garner Smith is the
pastor.

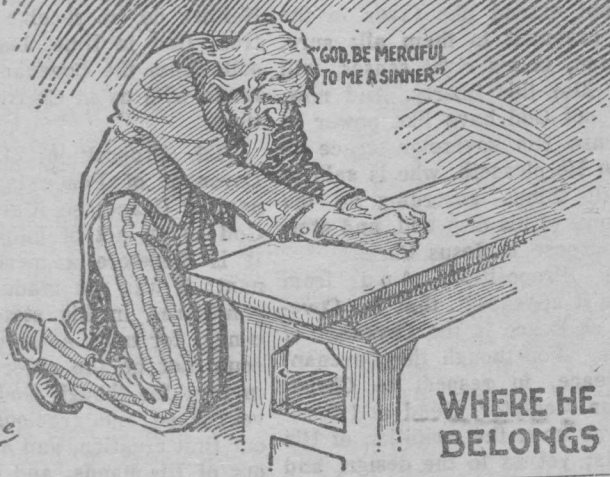
The Bryan Station Baptist
Church, Lexington, Ky., has a
mission in Swainsboro, Georgia.
Bro. Paul Jackson is the mission-
ary pastor. His address is P.O.
Box 1126, Vidalia, Ga., 30474. The
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ers who live in this area.

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"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE." PROV. 14:34.



WHERE HE BELONGS

IS "THAT" IN THE BIBLE?



Question:

"IN WHOSE BAND DID JAAZIEL PLAY?"

Answer: David's, First Chronicles 15:16-18: "And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy. So the Levites appointed Heman . . . and Jaaziel, and . . ."

Jaaziel's instrument was (see verse 20, margin) the psalter, a primitive form of the modern zither.

called a hater of God, they are "haters of God and despiteful" (Rom. 1:30); "Their soul, saith the Lord, abhorred me, and my soul loathed them" (Zech. 11:8). Moreover, they are said to be contempters of God, they even dare God to His face, and harden their hearts against Him, "Wherefore doth the wicked contemn God? he saith in his heart, Thou wilt not require it" (Ps. 10:13). They fear Him not, they atheistically deny His providence, nay, His very being; or wish at least there was no God. And all this is the fruit and effect of man's rebellion or of his first sin.

II. As this in part sets out the nature of this fearful breach by reason of sin on man's part; so also hereby God is become an enemy to man; and hence David saith, "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Ps. 34:16).

Some conceive by the face of God here, is meant His anger, because anger discovers itself in the face; others think by the face of God in this place, is meant all His attributes, His justice, wisdom, power, holiness, etc., are set against them.

2. God is said to abhor the ungodly, "The wicked boasteth of his hearts desire, and blesseth the covetous whom the Lord abhorreth" (Ps. 10:3). This is an amazing text, and enough to terrify all greedy worldlings, or covetous persons, and such that commend and bless them. True, all sinners are abhorred upon the account of sin, yet none more hated and abhorred than the covetous

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person is, covetousness is idolatry.

3. It is said, that God "is angry with the wicked every day. If he turn not he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors" (Ps. 7:11-13). Ah! Who is able to encounter with such an enemy, or to stand before His indignation?

4. He hath laid all mankind, as considered in the first Adam, under the curse of the Law, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10); yea, the elect themselves by nature are children of wrath as well as others. All the world is become guilty before God; such is the nature of the breach through man's sin and disobedience in breaking the law of the first covenant.

5. The wrath of God abides upon all them that believe not: brethren, the sentence is past upon all the whole race of mankind, in the first Adam, even the sentence of everlasting death. They are all condemned already, though the sentence is not presently executed.

IV. Proposition: That the breach between God and man, was occasioned by the violation of the first covenant which God entered into with Adam, as the common or public head and representative of all mankind; which covenant of works; I say, God gave a law, or entered into a covenant of works with the first Adam and his seed, and in that covenant He gave Himself to be our God, even upon the strict and severe condition of perfect obedience, personally to be performed by man himself, with that Divine threatening of death and wrath if he broke the covenant, "In that day thou eatest thereof thou shalt surely die" (Gen. 2:17). Yet some may doubt (as one observes) whether this was a covenant of works, because here is only a threatening of death upon his disobedience to this one positive law.

Man in his first creation was under a natural obligation to universal compliance to the will of God, and such was the rectitude of his nature, it imports an exact conformity to the Divine will, there being an inscription of the Divine law upon Adam's heart, which partly still remains, or "is written in the hearts of the very Gentiles" (Rom. 2:14-15), (though much blurred) which is that light which is in all, or that which we call the light of nature.

Though evident it is that God afterwards more clearly and formally repeated this law of works to the people of Israel, it being written into two tablets of stone, though not given in that ministration of it for life, as before it was to Adam; yet as so given, it is by Paul frequently called the Old Covenant, and the covenant of works, which required perfect obedience of all that were under it, to their justification at God's bar, and so made sin appear exceeding sinful, and tended to aggravate man's guilt and misery upon his conscience, though the design of God hereby was to discover unto man how unable he was in his fallen state to fulfill the righteousness of God, that so that law, together with the types and sacrifices, might be a schoolmaster to lead us to Christ.

Now in that ministration of the first covenant given to Israel when they came out of Egypt, there seemed to be a mutual contract and stipulation between God and them, God enjoined perfect, universal and continual obedience of them, and they promised and covenanted formally so to do.

2. Brethren! Pray consider, the first covenant required perfect righteousness of man as the condition of his justification, and that not enjoined by the Holy God as a simple act of His sovereignty

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(as some conclude) but as it resulted from His holiness, and the rectitude of His nature; it being inconsistent with the justice, holiness or purity of God's nature, to justify any man who is not perfectly righteous, or wholly without sin, even in thought, word and actions.

3. That Adam before the fall had power to answer this Covenant of perfect righteousness, and which he was obliged to do; yet had no surety to engage to God for him.

4. Moreover, he breaking this Covenant (as you have already heard) he was utterly undone, and all his offspring in him, and his credit being lost for ever with God, the Lord will not treat with him any more, nor enter into any terms of peace without a surety, and that too upon the foundation of a better covenant, or not at all.

V. Proposition: That there was none in Heaven nor earth, I mean neither men nor angels, that could make up that breach which sin hath made between God and man. And as no man nor angel could do it, so no repentance, no tears, though tears of blood, no reformation, nor any sacrifice, no not a thousand rams, nor ten thousand rivers of oil, nor a fruit of the body. I say, none of these could atone for the sin of the soul, or make our peace with God. It is not enough for a man to say, he will sin no more, for he hath sinned, and stands obliged to God to pay ten thousand talents, and yet hath not one farthing to repay; neither will God forgive one rebel or any debtor the least mite, as a simple act of mercy, but doth require a full satisfaction for the whole debt. Moreover, man is both a debtor and a criminal.

VI. Proposition: That God per-severeth Himself not as an unreconcilable enemy, for though He be first, yet He is gracious; mercy and goodness are a like glorious attributes, or properties of His nature, as justice, holiness, etc. Yet the display of His favor, love, mercy and goodness, ought to be considered with respect had to His absolute sovereignty. He was, my brethren, no more obliged to magnify His mercy in a surety and saviour to mankind, than He was to the fallen angels; He had not been unjust if all Adam's posterity had been cast into Hell, and not one soul saved; as He is not unjust in throwing all the fallen angels into Hell forever, without affording one of them any relief, redemption, or hope of recovery; neither is He obliged to save the whole lump of mankind, either in a way of justice or mercy, because He is pleased to save a remnant of them.

God was at the liberty of His will whether He would make this world or not; it was, I mean, the only act of His sovereignty; its actual existence in time, was according to His absolute decree and purpose from everlasting; and according to His absolute sovereignty He governs and disposes of all things, and may do what He will with His own: "It is thou, O king, that are grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth" (Dan. 4:22). "And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: (Continued on page 4, column 3)

THE BAPTIST EXAMINER

NOVEMBER 26, 1977

PAGE THREE

The "Why" Of Grace

(Continued from page one)

and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given in Christ Jesus before the world began" (II Tim. 1:9). Moreover, our Lord Jesus saith, that "he was set up from everlasting, from the beginning, or ever the earth was" (Prov. 8:23). That is ordained, substituted and anointed to be the great representative and covenanting Head in behalf of all the elect of God.

III. Proposition, that the breach which God foresaw would arise, would be very great, or a most amazing or fearful breach between Himself and lost mankind, and that it was so might abundantly be demonstrated.

It was a breach occasioned by sin, God did not first fall out with us, or proclaim war against mankind; but we first broke that league and covenant of our creation with God; man rebelled against his Creator, casting off His obedience and allegiance, and subjected himself to sin and the Devil, "Lo this only have I found, that God hath made man upright, but they have sought out many inventions" (Eccl. 7:29). Though all the wickedness that is in man's heart, that deceit, hypocrisy, and streams of filthiness that is there, Solomon, the wisest of men could not find out: Yet this he had discovered, viz. the fountain of it, namely original sin; or what it was that first caused that breach and war which is between God and all unconverted men, or all ungod-

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ly ones in the world. And now, that it is a fearful breach appeareth,

1. In that man ran away from God, and hid himself, "And the Lord God called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself" (Gen. 3:9-10). That God Who was before the object of his love and delight, was now become terrible unto him because of his horrid sin and guilt which lay upon him.

2. It was an unreasonable act of obedience, and most horrid rebellion, considering what God had done for man, and how great, noble and honourable God had made him; he formed man in His own image, and made him capable of enjoying sweet fellowship and communion with his Creator; He made him Lord and governor of all things on earth, and gave him a lovely, beautiful spouse to be a fit help meet for him; He gave him power to stand in that happy estate, though He left him in a possibility of falling to prove his fidelity and obedience to his Maker. But man cast horrid contempt upon God by his unbelief. He disbelieved the true and faithful God, and believed the Devil, that Father of Lies, and so gave more glory to Satan, than to his blessed and most rightful Sovereign.

3. The dismal nature of this breach further appears on man's part, by considering of that vile and abominable enmity which is in the hearts of all mankind (who abide in that old nature) against God as the effects of that first sin, "The carnal mind is enmity against God . . . neither in deed can be" (Rom. 8:7); he doth not say, it is an enemy, but in the abstract, it is enmity; an enemy (as one observes) may be reconciled, but enmity can never be reconciled: Man by this sin came to be alienated in the highest degree from God, "having the understanding darkened, being alienated from the life of God" (Eph. 4:18). And in another place, says the same Apostle, "And you that were alienated and enemies in your minds by wicked works, yet now hath he reconciled" (Col. 1:21).

4. This still further appears, in that all men naturally resist God and His good Spirit, they fight against God, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye" (Acts 7:51). Nay, they are called haters of God, the haters of God (saith David) should have submitted themselves. "Ye have both hated me and my Father" (John 15:24), saith our blessed Lord. What can render sin more evil, or man more vile than to be

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Were Adam and Eve saved after the fall?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



One likes to answer questions, but sometimes there are Bible questions asked without any definite, unmistakable answer. Then all one can say and tell the truth is "I think so," or "I don't think so." In some cases, there are such indications that one can come to feel that they pretty well know the answer. In this case, I know of no definite unequivocal statement after the fall to the effect that Adam and Eve were saved. My own personal belief is that Adam and Eve were saved after the fall. One indication is found in Genesis 4:1. We read there concerning Eve, "She received and bear Cain, and said, I have gotten a man from the Lord." The literal translation is this, "I have gotten a man, even Jehovah." God had talked to Adam and Eve and to Satan, as well. He foretold deadly enmity between Satan and the seed of the woman. He foretells how the seed of the woman (Christ) should bruise the head of Satan. Eve was no doubt acquainted with the coming of the Messiah, and when Cain was born, she thought that the promised Divine being had come, and she said, "I have gotten a man . . . even Jehovah." This shows that Eve believed the promise of God, and she looked for the one who was later called the Messiah.

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Let me say first of all that I don't like to be asked if anyone is saved. I can only answer for myself. I know that I am saved. As far as anybody else is concerned the only thing that I can do is observe. By their actions I can say that they give the appearance of saved persons. If a person makes a profession I rejoice with them and announce that they were saved, but it is an announcement based on their profession.

As for individuals in the Bible, I must let the Bible speak for me. After Adam and Eve were cast out of the garden there were some things that indicate that they were saved. When Cain was born Eve said, ". . . I have gotten a man from the Lord" (Gen. 4:1). They taught their children to offer sacrifices to the Lord (see verse 3) and when Seth was born Eve said again: "For God hath appointed me another seed instead of Abel, whom Cain slew" (Vs. 25).

We know that the symbol of blood being shed and covering placed by God is shown clearly in Genesis 3:21: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." The animal had to die

and God clothed them. Isaiah tells us of this: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath clothed me with the robe of righteousness . . ." (Isa. 61:10).

As a result of the above mentioned Scripture, I think they were saved. I fully expect to see and know them when I get to Heaven.

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There is very little Biblical revelation on this subject — there is but a hint that Adam and Eve probably were saved after the fall.

Notice that upon the birth of Cain, Eve acknowledged that God had given her a son (Gen. 4:1). Also, notice that two other sons, Abel and Seth, were Godly men — highly unlikely, I think if the parents had not instructed them in their need for redemption.

One might answer then, that if the parents pointed their children to Christ, they too were saved.

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We have no record of God ever talking directly to Abel. However, in Hebrews 11:4 we are told that, "By faith Abel offered unto God a more excellent sacrifice than Cain." And in Romans 10:17 we learn that faith comes through hearing the Word of God. So how did Abel hear the Word of God unless his father proclaimed it to him? And most certainly Adam had to be a saved man before he could pass that Word on to his sons. We learn in I Corinthians 2:14 that God's Word is foolishness to a lost person, and that he cannot understand it. So there was no way for Adam to explain something to his sons that he did not understand himself. There is just no way for a lost man to understand God's Word until the Holy Spirit gives it meaning.

I am unable to see how Abel could offer unto God the right kind of offering unless Adam had told him what kind of offering He required. And Adam had to be a saved man before he could understand what kind of offering God required. Had he been a lost man the right kind of offering would have been as foolish to him as it was to Cain. In Genesis 3:21 we see God clothing Adam and Eve

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with proper clothing. Their fig leaf aprons were a type of works for salvation. And had God not saved them He would have just let them wear those old aprons all the way. But since they were some of His lost sheep, God replaced those old aprons which were a type of works for salvation with the proper clothing. And Adam and Eve had absolutely nothing to do with that clothing. It was by grace. So I am looking forward to some fellowship with our first parents in the coming day.

The "Why" Of Grace

(Continued from page three)

whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down" (Dan. 5:19). "And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" (Ex. 4:11). "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Rom. 9:17-18).

He called Abraham, and revealed Himself to him, and let the most of mankind in his days remain ignorant of Him as to salvation by Jesus Christ. He also entered into a covenant with the seed of Abraham, and gave them His laws and ordinances. He did not do so to any other nation. And in gospel times he called a few poor and illiterate fishermen, and such like persons, and let the Pharisees and learned Rabbis remain under the power of sin and Satan; and all this as the act of His own absolute sovereignty, and good pleasure of His will, as our Lord sheweth, "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25-26).

So now, at this day, He sends the gospel into one nation, and not into another; and then also in such nations where the gospel is preached, it is but here and there clearly opened. Nay, and many who come under the powerful ministrations of the gospel, have it only come unto them in word, "To the one we are the saviour of death unto death; and to the other the saviour of life unto life. And who is sufficient for these things?" (II Cor. 2:16).

Now from whence is all this? but merely from the sovereignty of God, or good pleasure of His will, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16).

God's special love and election is not from any man's willing, or running; it riseth not from natural powers improved, nor from his desires, good deeds, or good inclinations, or from the foresight of his faith and obedience; but from and of God's mere mercy, sovereign grace and favor. The truth is, to deny God to have the power of His own free act in dispensing His own sovereign bounty, is to eclipse His glory, and to render Him to have less sovereign power than that which He hath given, and alloweth to mankind.

May not a man show his favor and goodness in redeeming a few

captives, out of a multitude who, wilfully brought themselves into bondage, but he must redeem them all, or be unjust? Or cannot a man give a bountiful gift to one or two poor men in a parish, but he must bestow like bounty to all the poor in the said parish? Or can't a king contrive and enter into a covenant of peace for a few rebels that have (with a multitude of others) taken up arms against him, but he must be charged with injustice because he did not extend like favor in the said covenant to them all; sure, no man, in his right senses, will deny him this liberty. And now, shall not God have like power to dispense His sovereign grace to whom He pleaseth, who is said to do all things according to the pleasure of his own will, and eternal purpose in Jesus Christ?

VII. Proposition. And from hence it appeareth, that the Covenant of Peace is the Covenant of Grace. For though the Covenant of Peace, in respect to Christ, as our Mediator, Head and Surety, was upon the condition of His merits; yet as to the design, and purpose of it, in respect of us, it was only an act of pure grace; hence said to be "according to the good pleasure of his will" (Eph. 1:5). And "to the praise of the glory of his grace" (Eph. 1:6).

1. It was the free grace of God the Father to vouchsafe us a Substitute, a Saviour, a Mediator of this peace, and to choose, ordain and appoint His own Son to be the Person, and to accept Him in our stead. Oh! What favor is this? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

2. And it was the free grace of God the Son to engage Himself to the Father, to enter into this Covenant to make our peace; the glory of both Persons equally shine forth to the amazement of all in Heaven and earth, "and the counsel of peace shall be between them both" (Zech. 6:13).

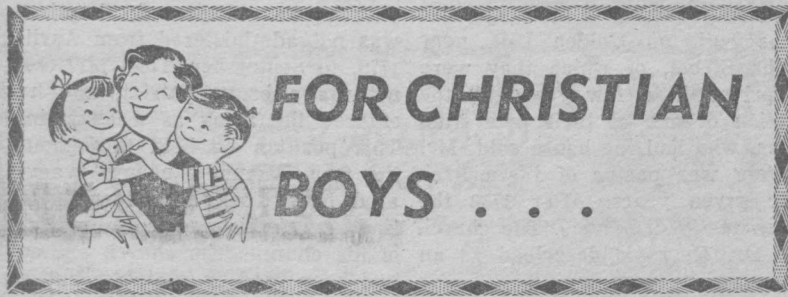
3. Nay, my brethren, the free and rich grace of God in this covenant is to be adored, even as to the main and ultimate end and design thereof, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). The whole contrivance, foundation and rise of this Covenant of Peace, is of love and grace; Neither do we receive any grace from God in time, but as it results from the Covenant of Peace made with us in Christ before all time.

VIII. Proposition: And as the Covenant of Peace is the Covenant of Grace; so it results from God as an act of infinite mercy. It is therefore a merciful Covenant; it was not made with man considered in his state of innocence; for man, as so considered, could not be the object of God's mercy; for though God appeared very good and gracious to us in our first creation, and as we came out of His hands, and that many ways. Yet such was our happy state, that we stood then in no need of mercy; for where mercy is showed, it is to such that are in misery; but before man fell he knew no misery, pain or sorrow; but when God first cast His eyes upon us, and entered into this Covenant of Peace with His own Son for us, He saw us lie in our blood, and fallen under His Divine wrath and anger; and this indeed the very name of the Covenant of Peace does import: There was no need of peace had there not been a war, or a fearful breach between God and us; and that this Covenant results from God's great mercy, read again my text, "Saith the Lord that hath mercy on thee."

God foresaw us cast out like a wretched infant, "And as for thy nativity, in the days thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee;" (Continued on page 5, column 3)

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"THE YOUTH'S CATECHISM"

By BENJAMIN KEACH

(PART TWO)

Father: If you have any other argument, I would have you add it; not that I dislike this.

Son: Sir, the doctrines and matters of fact in the Scriptures are not only avouched by its own voluntaries, but many most considerable parts of it have been acknowledged by its enemies. The creation of the world is intimated by David in his *Metamor.* Lib. 1. The extraordinary long lives of the patriarchs in the first ages of the world, by Manetho the Egyptian, Borosus the Chaldean, and others. The flood is mentioned by the famed Borosus, Josephus, Lib. 1 and Cap. 4. The star that appeared at the birth of our Saviour, is taken notice of Pliny, Lib. 2. Cap. 5.

Father: I know you have many other instances to give in proof of this, but proceed to another argument.

Son: If the Scriptures are not the Word of God, then God has left us no certain rule of faith and practice.

Father: What do you say to revelation?

Son: There may be twenty persons who may all walk in different ways of worship, and yet pretend they make revelation their rule. How shall I know which of these is the true way?

Father: You said it right: He that says revelation is his rule, must do more to prove what he professes to be true, than any imposter can pretend unto; that is to say, raise the dead, and open the eyes of the blind, etc.

Son: Then Father, if you please to hear me, it is clear and evident, these miracles are no where to be found, if the Scripture be not our rule, or of Divine authority God has left us no certain rule at all; And that Infinite Wisdom should deal thus with mankind, is absurd and unreasonable to conceive. But I have one argument more. If the Scripture be not the invention of men, then it must be from God alone; If of men, they must either be good men or bad; for nothing could be more opposite to goodness, no, to common honesty, than to assume the name of God, and falsely feign miracles, and cheat people of their souls. Again, bad men could not be the devisers of so Holy a Book: Can any man think that wicked deceivers would so highly advance the glory of God? Would they abuse themselves, and brand and stigmatize their own practices. Could such an admirable, undeniable Spirit of holiness and righteousness proceed from the invention of wicked men? Would they have laid such a design against the flesh and all worldly happiness! Now if we can't gather grapes off thorns, nor figs off thistles, then we may be sure no ill men had any hand in contriving, writing, and promoting this good and Holy Bible.

Father: You say well, my son, and besides, if it were devised by evil men, let such atheists show us who those wicked men were, and in what age in the world they lived who did compile it: But, have you any thing more to say?

Son: Only this I have in the last place to say: Were not the Scripture of Divine authority, certainly the Devil would never have been in such a rage against it, nor endeavour (as he has, and continually does) to hinder men from closing in with the truth therein contained.

Father: I see, Son, you have a

most sure Word of prophecy to build your faith upon in the belief of a Deity. Are there more Gods than one?

Son: There is but one eternal, holy, and true God (Deut. 6:4; Eph. 4:6; I Cor. 8:4).

Father: How many Persons are there in the Godhead?

Son: Three, the Father, Son, and Holy Ghost (Matt. 28:19; I John 5:7).

Father: What is God?

Son: God is a Spirit, of and from Himself, without beginning and without ending, wonderful, immense, and glorious also in His attributes.

Father: What are the attributes of God?

Son: His power, wisdom, mercy, justice, omniscience, faithfulness, holiness, etc. (Ex. 34:6; Psal. 147:5; Rom. 4:8).

Father: What do you call the work of creation?

Son: God's forming or making all things out of nothing in six days (Gen. 1; Heb. 11:3).

Father: What are God's works of providence?

Son: His most holy, wise, and powerful ordering, preserving, and governing all men, and all things in this world (Psal. 145:17; Isa. 28:29; Heb. 1:3; Matt. 10:29).

Father: What are the most glorious creatures that God has made?

Son: Angels and men.

Father: Why did God make this world?

Son: To manifest His own glory, greatness, power, and wisdom (Rev. 4:11).

Father: Why did God make

man?

Son: God made all things for Himself, but mankind more especially, to serve and worship his great Creator.

Father: Of what matter did God make man?

Son: Of the dust of the ground (Gen. 2:7).

Father: In whose image did God make man?

Son: In His own image, and after His own likeness (Gen. 1:27).

Father: In what respect do you believe God made man in His own image?

Son: In respect of holiness and righteousness, together with the power and dominion God gave him over all other creatures on earth (Gen. 1:28; Eph. 4:24).

Father: Did man abide in that state wherein he was created?

Son: No; he sinned against God, and fell from that estate.

Father: What is sin?

Son: Sin is the transgression of the Law (I John 3:4).

(To Be Continued)

The "Why" Of Grace

(Continued from page 4)

supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born" (Ezek. 16:4-5). This was the time of His love, and also of His pity and tender mercy: "And when I passed by thee, and saw thee polluted in thine own blood, verse 6; that is, when He was first concerned for us, in this Covenant of Peace, and entered into that holy compact with His own Son: "Behold, thy time was the time of love, and I spread my skirt over thee and covered thy nakedness; yea, and I swore unto thee, and entered into covenant with thee, said the Lord, and thou becamest mine."

This was the time of God's entering into covenant with His

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elect. It was with them in Christ, and what of this is actually accomplished on us in time, in our own persons, is but the execution of all that grace, pity and mercy manifested to us in Christ from eternity; He then showed His eternal purpose of compassion towards His chosen, and He then said in His blessed covenant to them "Live."

(THE DISPLAY OF GLORIOUS GRACE, pp. 8-22, 1698 edition).

Prince Of Seventy . . .

(Continued from Page Two)

Jerusalem by the Gentiles (Rev. 11:2). It is the exact time of the duration of the persecution by the Little Horn (Dan. 7:25).

There is a strong hint of the same period of time with a few days added in the duration of the abomination of desolation (Dan. 12:11). To this may be added the duration of the daily sacrifice and abomination of desolation (Dan. 8:13-14) and the duration from the setting up of the abomination to the hour of blessing (Dan. 12:11-12). It will take a better imagination than mine to assume that all of these things are accidental and without meaning.

A-millennialists apply these words to Christ destroying the Jewish sacrifices by His death. It is true that the death of Christ did cause the sacrifices to cease to be legitimate (Heb. 7:11; 8:13; 9:25-26), but He did not literally abolish them. They continued until A.D. 70. They ceased because the Roman soldiers destroyed the temple.

"AND FOR THE OVERSPREADING OF ABOMINATIONS HE SHALL MAKE IT DESOLATE, EVEN UNTIL THE CONSUMMATION"

The translation of these words are difficult as most Hebrew scholars freely admit. The marginal reading has it: "Upon the battlement shall be the idols of the desolator." The Septuagint gives it: "On the temple shall be the abomination of desolations." The Latin Vulgate renders it: "And there shall be in the temple the abomination of desolation." The Septuagint and Vulgate seem to harmonize well with Christ's quotation of Daniel 9:27 as given in the Gospel of Matthew: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Matt. 24:15).

This part of our verse reveals what causes the Mosaic system to cease in the tribulation temple. It is the erection of an idol in the holy place. This is the image of the Beast that the False Prophet causes men to worship under threat of death (Rev. 13:15; 20:4). The Apostle Paul says the man of sin shall sit "in the temple of God, showing himself that he is God" (II Thess. 2:4).

In the Bible an idol is called an abomination (I Kings 11:5-7). In most cases the word "abomination" means a false god in the Old Testament (Deut. 29:17; II Kings 23:13,24; Isa. 66:3; Jer. 4:1; 7:30; 13:27; 32:34; Ezek. 5:11; 7:20; 20:7-8,30; Hos. 9:10; Zech. 9:7). The Jews cannot worship Jehovah with an idol of Antichrist in their temple. Therefore, the worship will immediately cease and Israel will flee to the mountains (Matt. 24:16-24) and into the wilderness (Rev. 12:13-17). Antichrist will declare war on these Jews (Dan. 7:25; Rev. 13:5-7) and shall tread their holy city under foot (Rev. 11:1-2). This will be a time of universal anti-Semitism, the "time of Jacob's trouble" (Jer. 30:7) and a time of great trouble to Daniel's people (Dan. 12:1).

A-millennialists make these words point to the Roman army in the destruction of Jerusalem and to their banner being put on some part of the temple. According to Josephus, the Roman soldiers did bring their ensigns and

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set them against the eastern gate and offer sacrifices to them (Book VI, Chap. 6, Sec. 1). A-millennialists point out the fact that the siege lasted from spring of 67 A.D. to the autumn of A.D. 70.

I do not question that the events happened to which the a-millennialists refer, but I do not see how these events fulfilled Daniel 9:27. First, it is strange to me how the "he" in this verse is Christ until they reach the setting up of an idol in the temple, then, suddenly and without any reason except to escape theological difficulty, the actors are the Roman soldiers. They are forced to make this change to avoid having Christ set up an idol in the Jewish temple. It is also strange to this writer that they have no difficulty in going back to verse 26 to get these Romans, but are totally unable to see the "he" goes back to the Coming Prince in verse 26.

Second, the Jews did not cease to offer sacrifices because the Romans sacrificed to their idols over against the eastern gate. The Romans did not offer their sacrifices in the holy place as it was still in the hands of the Jews until it fell in A.D. 70. If the sacrifices ceased to be offered during the seige, it was because they lacked animals, not because the Romans were in the temple area. The temple was not desecrated for three and half years by the Romans. It was desecrated only after it was taken in A.D. 70.

"AND THAT DETERMINED SHALL BE POURED UPON THE DESOLATE."

This last phrase is differently understood by scholars. The last word is translated by Tregelles "the causer of desolation," meaning the Antichrist. The marginal rendering is "desolator." If this be the correct rendering, then the reference is clearly to Antichrist and his destruction (Dan. 7:11; 11:45; II Thess. 2:8). This interpretation seems to be confirmed by the preceding words "he shall make it desolate." Most pre-millennialists hold this is the meaning. This may very well be the meaning that Daniel had in mind.

However, if we are to retain "the desolate" as our version has it, then the meaning would be Jerusalem which has been reduced to desolations. The Septuagint renders it: "And at the end of the time an end shall be put to the desolation." The preceding verse in Daniel 9 mentions wars and desolations which are determined upon the city of Jerusalem to the end. In verse 27 "until the consummation" is better translated "until the full end." Thus verse 27 in its last part speaks of the termination of the desolation of Jerusalem. Its desolation will not end until the Seventy Weeks (Continued on page 6, column 1)

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Prince Of Seventy . . . History Of New York Baptists

(Continued from page five)
have run their course.

The "be poured" means "to overflow as rain water." What has God determined to pour upon Jerusalem? The answer is found in Zechariah 12:10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Then Zechariah goes on to tell of the conversion of Israel as a nation. Joel 2:28-3:21 has reference to this same time. In that day Jesus Christ will dwell in Jerusalem (Joel 3:17) and "Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion" (Joel 3:20-21). In connection with the outpouring of the Spirit upon Jerusalem and the peaceful reign of Christ there will be an end to the desolation of Jerusalem.

What shall be poured upon Jerusalem is what God has determined. Note verse 24 of Daniel 9 again: "Seventy weeks are DETERMINED upon thy people and UPON THE HOLY CITY, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." The Jews in Jerusalem will enjoy the sixfold covenant blessing at the end of the Seventy Weeks. Israel as a nation will never know these blessings until that time.

The Ministry Of . . .

(Continued from page one)
is alone when he falleth; for he hath not another to help him up" (Eccl. 4:9-10). You need your brother, and your brother needs you. The man who does not confess to his need of encouragement is either ignorant of his need or will not admit such a need for fear of being thought weak.

This ministry of encouragement is enforced in the words of Hebrews 10:24: "And let us consider one another to provoke unto love and to good works." This provoking unto love and good works is the sharpening or stimulating of the spirit of another. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. 27:17). Your brother or your sister is burdened with care — "down in the mouth" as we say — lagging in zeal — low in spirit. His work steadily decreases and threatens to come to a grinding halt. What shall we do?

ENCOURAGE HIM! Go to him — shoulder part of his load! Share the yoke with him! One spiritless member of the body can greatly impair the efficiency of the whole. The ideal is that the stronger members of the body strengthen the weaker members, so that there may be no inefficiency in the operation (I Cor. 12:12-26).

Paul was discouraged after writing the first epistle to the Corinthian church. He had written some sharp rebukes to the church for their practices. Though the church profited by the rebukes (as Paul discovered later), yet his heart was troubled because of the necessity to use sharpness with them. He loved them. We read where he says to them, "For I have said before, that ye are in our hearts to die and live with you" (II Cor. 7:3). But while he was waiting for the report of their reaction to his letter, he came to Troas to preach. The Lord opened the door of liberty to preach at Troas, but still Paul was anxious. He had hoped to meet Titus there, who was to "feel out" the attitude of the Co-

WILLIAM CATHCART
(1826-1908)

In the latter part of the seventeenth century, Eld. William Wickenden, of Rhode Island, a Baptist minister, visited the little town of New York to preach Christ. He labored for two years, meeting with discouragements and persecution. Without a license from the representatives of the British government, he was regarded as a law-breaker, and thrown into prison, where he lingered for months. For several years afterwards no Baptist minister made New York the scene of his labors. In 1712, Eld. Valentine Wightman, of Groton, Conn., came to New York for a short period; during his ministry about a dozen persons were baptized. After his removal Mr. Nicholas Evers preached to the struggling community which he left. The following petition of his is on record:

"To His excellency William Burnet, Esq., Captain-General and Governor-in-Chief of the Province of New York and New Jersey.

"The humble petition of Nicholas Evers, brewer, a Baptist teacher in the city of New York: "Sheweth unto your Excellency that on the first Tuesday of Feb., 1715, at a general quarter sessions of the peace, held at the city of New York, the hired house of your petitioner, situated in the broad street of this city, between the houses of John Mitchel Evers and Mr. John Spratt, was registered for an Anabaptist meeting-house within this city; that the petitioner has it certified under the hands of sixteen inhabitants, of good faith and credit, that he had been a public teacher to a

rinthians toward Paul. But Titus had not arrived at Troas, leading Paul to say, "I have no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia" (II Cor. 2:13).

After arriving in Macedonia and still not finding Titus there, Paul again mourned, "For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears" (II Cor. 7:5). But, God be praised! He doesn't leave His people cast down for long! He sent comfort to Paul. And, do you know how He did it? Right! — through another man! He comforted Paul through Paul's brethren and sisters at Corinth and through his friend Titus. "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more" (II Cor. 7:6-7).

How has your ministry been of provocation lately? Perhaps you have been zealous in provoking — but provoking unto malice and wrath and envy and anger. Do we have the Spirit of Jesus Christ? "For even Christ pleased not Himself." He did not live to glut His own happiness. But His example is given to provoke us to the ministry of encouragement. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification" (Rom. 15:1-3).

Be much in the ministry of encouragement! Fix your attention upon the needs of your brother or your sister! Stir up the one who lags! ENCOURAGE HIM to love and good works!

Don't forget to pray for your brother — but don't forget also to avail yourself as an instrument of the Lord's answer. God, who comforts those who are cast down, may lift them — by you!

Baptist congregation within this city for four years, and some of them for less; that he has it certified by the Hon. Rip Van Dam, Esq., one of his Majesty's council for the province of New York, to have hired a house in this city from him January, 1720, only to be a public house for the Baptists, which he still keeps; and as he has obtained from the Mayor and Recorder of this city an ample



WILLIAM CATHCART

certificate of his good behavior and innocent conversation, he therefore humbly prays:

"May it please your Excellency, "To grant and permit this petitioner to execute the ministerial function of a minister within this city to a Baptist congregation, and to give him protection therein, according to his Majesty's gracious indulgence extended towards the Protestants dissenting from the Established Church, he being willing to comply with all that is required by the Act of Toleration from dissenters of that persuasion in Great Britain, and being owned for a reverend brother by other Baptist teachers.

"As in duty bound the petitioner shall ever pray.

"Nichols Evers"

After this petition was granted the community to which Mr. Evers ministered enjoyed considerable prosperity, and in 1724 a church was formally organized,

and subsequently a meeting-house was built on Golden Hill, near John Street, of which they were deprived in a few years by the action of one of their own trustees, who had the house sold. Mr. Evers was pastor of the church for seven years. After 1732 the community disbanded. The church of Mr. Evers is described as an "Arminian" community.

In 1745, Jeremiah Dodge, a member of the Fishkill Baptist church, who lived in the city of New York, opened his house for the Baptist worship, instituted by his Master and precious to himself. Benjamin Miller, of New Jersey, was accustomed to preach in the house of Mr. Dodge. Some of the members of the Free-Will Church, whom the Lord had taught to renounce Arminianism, joined Mr. Dodge in sustaining the new movement. Joseph Meeks, who was baptized the first year that Mr. Dodge had preaching in his house, greatly contributed to the continued existence of this Baptist enterprise. John Pine, a licentiate of the Fishkill Church, preached for them for some time.

In 1747 the Scotch Plains church, New Jersey, was constituted, and in 1753 the thirteen New York Baptists united with the community at Scotch Plains, Benjamin Miller, the pastor of the church, needed more room for his New York hearers than a dwelling house could afford, and a rigging-loft was secured in Cart-and-Horse Street, now William Street, in which the future First Church of New York held its meetings for several years. They erected their first church edifice on Gold Street, which was opened in March, 1760.

On the 19th of June, 1762, 27 persons, who had received letters of dismission for the purpose from the Scotch Plains church, formed the First Regular Baptist church of New York City. The same day John Gano, of New Jersey, entered upon his duties as pastor of the church, and in two or three years the membership exceeded two hundred. The house had to be enlarged, and soon it was filled to overflowing. The eloquence and piety of Mr. Gano made him one of the most popular ministers in the colonies.

During the Revolution the

church was dispersed; baptism was not administered from April, 1776, to September, 1784. Mr. Gano was a brave patriot, and he entered the army as a chaplain. This position he held throughout the war. When the enemy evacuated New York he returned, to find only thirty-seven members of his church. The church edifice had been used as a stable, but it was soon renovated; and on the resumption of divine worship the Lord visited them again, and in two years the church numbered more than two hundred. Mr. Gano left it in 1788 for Kentucky, and he continued there until his death, in 1804.

In 1788, Eld. Benjamin Foster, of Rhode Island, became pastor of the church, who died of yellow fever in 1798, after exercising his ministry with much acceptance and success for nearly ten years. The Eld. William Collier, of Boston, accepted the pastorate in 1800, and in 1803 the church opened a new stone meeting house, 65 by 80 feet, which cost \$25,000. Mr. Collier resigned in 1804.

In the same year the Eld. William Parkinson succeeded Mr. Collier, and continued as pastor till 1840. In 1841, Eld. Cone took the oversight of the First church, and held that office till 1855. The Eld. A. Kingman Nott was elected his successor, and was drowned July 7, 1859, and the Eld. Anderson followed Mr. Nott. Elder John Peddie is the present pastor. This mother of churches has had an illustrious succession of shepherds, men of God and men of remarkable talents; and she has had, and has still, a membership worthy of her pastors.

In New York, and in its suburbs and surrounding cities, there are now more than one hundred churches, where a century ago our single Baptist church edifice was a stable for British calvary horses, and its male members were in the Revolutionary army or in the graves of patriots.

There were Baptists settled at Oyster Bay, Long Island, probably not many years after William Wickenden preached in New York City. They were found here in 1700, with William Rhodes, a licentiate, as their preacher, under whose ministrations converts were brought to Jesus, and among them Robert Feeks, who was ordained pastor in 1724. Fishkill had a Baptist church in 1745, of which Jeremiah Dedge was a member, who had removed to New York, and in that year opened his house for Baptist worship.

Northeast church was founded in 1751, by men who had been brought to Christ in the great revivals in the time of Whitefield; Simon Dakin was their first pastor. The First church of Dover was constituted in 1757, and the next year Eld. Samuel Waldo became their pastor, and held that position for thirty-five years. In 1759 the church at Stanford was organized. The Warwick church was formed in 1766, by Eld. James Benedict, and from a small membership it soon began to prosper, and early in its history it established several new churches. From these seed-scattering communities, and from Baptists coming from New England, our principles soon after this date, at the close of the Revolutionary war, began to spread with extraordinary rapidity, and this was especially true in the western part of the State.

The first Baptist meeting in Western New York was held at Butternuts, in 1773, within the present limits of Otsego County. In 1776 another meeting for worship was established by six baptized Indians, at Brotherton, now in the county of Oneida. These red brethren came from Connecticut and Long Island, N.Y. The community at Butternuts was scattered by the Revolutionary war, but four of the families composing it returned after the proc-

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

Does the U. S. practice religious discrimination? A community of 500 Mennonites who moved to Seminole, Texas, from Mexico, where they had been deprived of their land, has been ordered to leave America. This hard-working religious community invested \$2.6 million to establish a religious settlement in the tradition of their fathers, but the INS says "No."

On the other hand, thousands of Indochina refugees are expected to be allowed to enter the U. S. under a new Carter administration program. Many of these will bring a foreign pagan religion with them. Most of the refugees will be wards of the state for a period of time after they arrive in this country.

A significant historic event for Southern Baptists took place at the Perryville Baptist Church in Kentucky on Oct. 17, 1977. The Beech Fork Baptist Church was dismissed from the fellowship of the South District Association for ordaining a woman to the gospel ministry. It is probably the first Southern Baptist congregation excluded from a local association for this reason.

The vote on dismissing the 158-year-old Beech Fork Baptist Church was 98 to 64. A small group of the association agreed with the decision of the church to ordain 25-year-old Suzanne Coyle. Another group did not approve the ordination but was not willing to make it a test of associational fellowship. A clear majority considered the ordination of a woman such a departure from Scripture and Baptist polity as not to be tolerated.

This action was taken after Mike Crain, pastor of Hyattsville Church, preached the annual sermon and used it to defend women preachers and to plead for messengers not to exclude the Beech Fork Church.

In another action the messengers put off accepting the withdrawal of another church from the association. The association was notified in July that Salt River Baptist, the oldest church in the association, had voted unanimously to withdraw from the association.

Salt River Pastor Edward L. Orberon said in his letter to the association that his church had been called an apostate church.

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He wrote, "We have been threatened by dismissal because we do not 're-baptize' for church membership."

When a motion to accept the withdrawal was made, a substitute motion was made to refer the matter to the credential committee of the association with instruction to seek reconciliation with the Salt River congregation. Thus the association tolerates the practice of alien baptism while they reject women preachers.

The Transcendental Meditation movement of Maharishi Mahesh Yogi has gained a measure of respectability and a host of government grants by scientifically documenting the effects of its technique. Now the movement seems to be trying to change its direction. Hardcore disciples of the Maharishi are speaking excitedly of supernatural powers, such as lifting one's body into the air, dematerializing yourself, and even flying through the air like Peter Pan.

The Maharishi attracted nearly a million people to classes on meditation over the past few years. There is no proof yet that so much as one of them has dematerialized or flown through the air.

With only two dissenting votes the board of directors of the Baptist General Convention of Oklahoma decided to ban sex change operations at the Baptist Medical Center, Oklahoma City.

The board also voted to authorize its committee on hospitals and retirement center to study the feasibility of the state convention divesting itself of ownership of its four hospitals.

A committee of 24 scholars is currently at work on a new edition of the Revised Standard Version of the Bible — attempting to eliminate some of the pro-masculine language therein.

In Romans 5:7, instead of the original phrase "For scarcely for a righteous man will one die," the committee is proposing "For someone who is righteous." By such work these religious infidels bring themselves under the judgment of God (Rev. 22:18-19).

These liberals maintain the original authors of the Bible did not conceive of women as being equals since they lived in a "masculine-oriented" and "male-dominated" society.

Bro. Erwin Deuchle of Yakima, Washington, has sent this mailgram to President Carter:

"You have taken care to let the American people know you are a born-again child of God and a Baptist. We are greatly disturbed by your compromising policies which strongly favor Roman Catholic interests in this country. As a Baptist you should realize that Rome has historically been the enemy of truth, freedom and human rights. Remember the Dark Ages. Rome has not changed."

"Parochial school aid (contrary to America's stand of the separation of Church and state), amnesty for illegal aliens and legalizing their status (the vast majority of whom will swell the Catholic voters roles). Tax exemptions for church owned business properties and real estate not only favor the religious bodies, but place an unfair burden on the rest of us who have to make up the lost revenues in addition to paying our own taxes. We shall soon be overwhelmed by the power of the Vatican if your administration continues in this direction."

"You would do well to read

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Revelation chapter 18. We are mailing you a copy of THE TRAIL OF BLOOD by J. M. Carroll, a great Southern Baptist, and also THE BAPTIST EXAMINER. We pray for you, Mr. President, that the Lord will open your heart and mind regarding this great threat of the internal enemy of our nation in general and the Lord's people in particular. We do realize the great pressures being put on you by not only Catholic lobbyists but senators and congressmen in high places."

NEWARK, N. J. (EP) — Government - sponsored classes in Transcendental Meditation (TM) at several New Jersey schools were ruled unconstitutional here by a federal court judge.

Judge Curtis H. Meanor of the U. S. District Court said that the program "violates the establishment of religion clause of the U. S. Constitution's First Amendment and its teaching must be enjoined."

RICHMOND, Va. (EP) — The executive secretary of the Committee on World Evangelization, an outgrowth of the 1974 International Congress on World Evangelization in Lausanne, Switzerland, said here that more than two-thirds of humanity has not heard the Christian Gospel.

Gottfried B. Osei-Mensah told Baptist leaders that pursuing the mission task is the job of all churches, working together.

LYNCHBURG, Va. (EP) — Following a bomb threat during an appearance of Anita Bryant at Thomas Road Baptist Church, Pastor Jerry Falwell told his audience the United States should return to the "McCarthy era where we register all Communists."

The well known minister added: "Not only should we register them, but we should stamp it on their foreheads and send them back to Russia."

The minister spoke also in defense of Miss Bryant's stand

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against homosexual rights in Dade County, Florida. She and her husband, he said, "do not stand against these sinners but rather the sin."

Roll Of The Cults

(Continued from page one)

million copies of this book in print. It has been lauded by Baptists and is considered by so-called fundamentalist Christianity to be a literary masterpiece. While it is not my purpose to offer a review of Mr. Lindsey's book, I do want to point out some statements made by him which manifest his ignorance as to the power and program of the supernatural forces of righteousness.

Mr. Lindsey says on page 47 in reference to Ezekiel 14, "When this passage was written in the original Hebrew, it was a song of sorrow. God was mourning over this creature Whom He had created and loved." The creature referred to in this text whom Mr. Lindsey says God loved, is Lucifer. If God loved Lucifer when this text was originally written, He yet loves him, and will, without ceasing, ever love him, seeing that God is immutable, and His attributes can suffer no change. The fact is: God never loved Lucifer. He was, from the beginning, a vessel of wrath fitted to destruction. Is it not strange that God would create Hell for His beloved Lucifer? (Mt. 25:41).

On page 48, Mr. Lindsey says, "When God created Lucifer He took a calculated risk." The God of the Bible, and the God that can know risk are two different Gods.

On page 54 Mr. Lindsey says, "God loves each person." If this be true, then Esau, Jacob's twin brother was not a person, for God says in two places in the Scripture that He hated Esau (Mal. 1:3, Rom. 9:13).

On page 58, the author says, "God did not want man to fall." Poor, helpless, feeble, failing God. To the contrary, the fall was an essential part of God's overall design for mankind. It came about by God withholding His restraining grace from Adam. Adam was not created in a state of moral equipoise, such a theory gives Adam a will which is independent of God. Neither angel, man nor demon ever knew or shall ever know that kind of independence. If God did not want man to fall as Mr. Lindsey contends, how was it then that Adam fell, seeing whatever God's soul desireth, even that He doeth? (Job 23:13).

On page 63 the author says, Christ bore on the cross, "righteous judgment against the sin of the whole universe." If Mr. Lindsey is correct in this statement, then Satan will be in Heaven, for there is no condemnation to them which Christ represented in His vicarious sufferings on the cross.

On page 248 Mr. Lindsey states, "Holy Spirit baptism is that ministry whereby a new believer is joined to the church." In this statement, Mr. Lindsey manifests that he has imbibed the double error of Scofield ecclesiology. That is, the Holy Spirit by regeneration baptizes the penitent into the universal invisible church. The two things wrong with this theory which constitutes its total error is: first, no where in the Scripture record was any person ever baptized by the Holy Spirit. Second, the universal invisible church theory is as alien to the Scriptures as night is to day.

From the foregoing quotes it is apparent to the Holy Spirit illumined mind that Mr. Lindsey is a propagator of error as relates to soteriology, ecclesiology and his eschatology leaves much to be desired. God to allow Satan any measure of independence, or freedom from the will of God, is to say God's purposes could be aborted, His prophecies uncertain and leaves the future of the earth undecided.

Satan is alive and well on the

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planet earth, but so is God alive and well on the planet earth, and the saint needs to be ever mindful that "Greater is He (Holy Spirit) that is in you, than he (Satan) that is in the world" (1 John 4:4).

CULT STATISTICS

The role of Satanic occult is to produce cults. The United States has been the birth place and breeding ground of all the major cults. By comparison with other religious denominations in the U.S. the cultist membership is small, but this fact alone is not sufficient ground for an apathetic attitude toward them. For while they are few in number, they are plentiful in zeal, and exert a wide and powerful influence over the whole country. Nearly every family in America has been grievously affected by one or another of the cults.

The following statistical information is taken from the 1974 Associated Press Almanac:

Major Cult Membership in the United States	
Christian Scientist	500,000
Mormons	287,000
Spiritualist	164,000
Jehovah Witnesses	1,336,000
Seventh Day Adventist	434,000
Total Major Cult Membership	2,721,000

So as not to overlook Unitarianism and other lesser cults which now exist, we will double the number of the total membership of the five major cults to give them fully the benefit of all doubt. This brings their total membership to just over five million. So as to accommodate any exaggerated figure they might bring forth, let us double their membership again, which makes them ten million strong. With the inflated membership of the cults as given above they are yet two million less than the Southern Baptist Convention membership. This information should not serve as a means of minimizing the importance of standing against these weird, and wicked workers of spiritual whoredoms. It might help if we remembered it was thirty million Communists which took

On Sovereign Grace

(Continued from page one)
ence of sinners on the grace of God to those who are still in sin, and especially, to those who are conceited and self-sufficient in spiritual things (See AN AMERICAN COMMENTARY ON THE NEW TESTAMENT, Vol. III, pp. 158-159).

The Scriptures forbid us to find the reasons for election in the moral action of man before the the new birth, and refer us merely to the sovereign will and mercy of God; that is, they teach the doctrine of personal election (cited by A. H. Strong in SYSTEMATIC THEOLOGY, p. 779).

"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

The main purpose of the Evangelist in this verse is to deny that regeneration owes its origin to man, and to affirm that it is effected by the power of God. Most interpreters suppose that the three negations are essentially one, in that they all deny the production of a spiritual life by natural generation, or, in other words, that a state of grace is ever inherited from one's parents or ancestors. But is not this fully expressed by the first negation? And do not the second and third deny that this state is ever originated by an act of human will or choice? This is certainly the most obvious meaning of the words.

Thus faith in Christ is not transmitted from parents to children in the elements of physical life ("bloods" for blood). Nor is this faith originated by an act of will springing from a nature ruled by flesh and sense. Nor yet is it a product of man's will, although the will of man signifies all that is highest and noblest in merely human power. The origin of the new life of faith is divine; it is implanted in the soul by God.

At all events, the last clause distinctly affirms that believers have a life which owes its origin to God — that the new birth is effected by God, and that all believers in the name of Christ have experienced it (AN AMERICAN COMMENTARY, Vol. III, p. 65).
Editor's Note: Elder Alvah Hovey served as a tutor of Hebrew, Professor of Church History, Theology, and Christian Ethics, and President of Newton Baptist Theological Institution. He was a great Northern Baptist professor, writer, and preacher.

Roll Of The Cults

(Continued from page seven)
half of the world away from eight hundred million professing Christians.

SATANIC STRATAGEM

Satan is the culprit behind the cult and he is the one who has given rise to the world's interest in the occult. But a question has arisen in my mind: Why is it that all of a sudden there is unbounded interest by mainline Christendom in the occult powers?

The presses of fundamentalist Christianity are running night and day producing books and pamphlets by the hundreds of thousands in an effort to counter the advances of the cults. I believe this newly created interest in the cult and occult is a satanic stratagem. Satan is the ultimate strategist in the war against God. He is generating interest in the cult and occult, and using it as a diversion to draw God's people away from the main front of battle. While this maneuver of Satan is having a great measure of success, there is yet a people who **"are not ignorant of his devices,"** and who know what the Scriptures teach concerning the consummation of this age. They know that the cult and occult movements do not have a principle part to play in the closing out of this age. They know

that all the cults in one form or another deny the deity of Jesus Christ, and they invoke the Word of God (II John 7-11) in keeping their doors closed to the cults. Holy Spirit enlightened people will not be deceived by this Satanic stratagem and concentrate all of their spiritual energies on this mock front and neither will they become apathetic toward the cult, but will keep their spiritual weapons deployed according to the strength of the enemy, in its place.

THE ECUMENICAL MOVEMENT

The gigantic and main religious thrust Satan is going to use in his effort to overthrow God at the close of this age is the One World Church, or Ecumenical Movement. The One World Church in its ultimate state will be comprised of Roman Catholicism and Protestantism, including the nominal and mediocre Baptists. Ten years ago there was some strong opposition against the Ecumenical Movement, but it seems now that the fronts have been shifted and the resistance once used against the advances of the Ecumenical Movement are all rallied in an effort to stem the tide of the cultist flood.

Let us note a few facts about the Ecumenical Movement in the U.S.:

1. There are twelve million members in the S.B.C. and the S.B.C. has one foot already on the ecumenical band wagon.
2. The United Methodist Church, with its ten million members, is a strong pillar in the ecumenical movement.
3. Combine the other Protestant bodies in the U.S. and you will arrive at a figure above 75,000,000 who either directly favor, or indirectly favor the ecumenical movement.
4. Add to these figures the 50,000,000 Catholics in the U.S. and you will get the sum of 125,000,000 professing Christians who are already incurably addicted on the wine of ecumenism.

What is true regarding the Ecumenical Movement in the U.S. is true of the whole western world. It is these great masses in so-called Christendom brought together in a one-world church that Satan uses in bringing to power the false prophet, and the personal Anti-Christ (Rev. 13 and 17). I hope NO one after reading this paper will conclude that the cults are not a serious threat against N.T. churches, for to do so would be equally destructive as seeing them as the primary danger.

Baptists believe in a personal Devil, not as one in whom they may place their trust and confidence, but as one who is the arch rival of righteousness. They know that the Devil is more than an evil influence. They know that he is a mighty spirit, the father of lies, and they know that the cults are off-springs of the Devil, and are borne along by this most evil of all spirits. Baptists, being exercised by the admonition to **"try the spirits"** have weighed the cults on Scriptural scales and found them fatally wanting.

The heresies of the cults are infinitely obnoxious to the spirit regenerated by God, and the heresies of ecumenism are equally absurd when viewed in the proper light. We could detail the pernicious beliefs of the cults, but will not subject the readers to a belabouring of the obvious. Instead, we will share with you a satirical rhyme which goes a long way in rebuke of this diabolical system:

"The Seventh Day Adventist with their Ellen G. White, Claim to bring to fore what the Holy Spirit forgot to write. Upon the Lord's second coming they make a play, And cling to Sinai with its Sabbath day."

The Jehovah Witnesses so-called, The Bible doctrine of Hell have outlawed. They say, bodily resurrection of Christ could not be, They laugh at, and ridicule the doctrine of the Trinity. The Mormons with their celebrated Joe Smith, Are propagating a colossal and fatal myth. They deny both the Trinity, and Christ's deity, But approve of, and encourage polygamy. The Christian Scientists, so-called, Say, by the mind we stand or fall. For the judgment of God they are not ready, They are duped by the philosophies of Mary Baker Glover Patterson Eddy."

While the Devil uses the cults to deceive thousands of people, and cause the would-be defenders of the true faith to spend themselves opposing cultist advances, the Ecumenical Movement goes merrily on its way. The Ecumenical Movement is too wise to adopt the blatant heresies of the cults, but they are the perpetrators of the ancient heresies which are just as effective in damning souls as cultist doctrine.

The least degree of affinity with the Ecumenical Movement calls for an irreparable compromise on the part of the regenerate person. Every solicitous overture extended by ecumenism toward the Lord's true churches should not only be refused, but rigidly repulsed, so as **"not to be condemned with the world,"** the Ecumenical Movement.

New York Baptists

(Continued from page six)
lamation of peace, and the next year revived their meetings for public worship, and in August, 1793, they were recognized as a regular Baptist church.

In 1789, Eld. William Furman settled in Springfield, Otsego Co., and at once began the preaching of the gospel, which was soon made powerful to the conversion of souls, and a church was formed, consisting of 30 members, in 1789; the church in Franklin, Delaware Co., was constituted in 1792; in 1794 the Kortright church, Delaware County, and the First, Second, and Third Burlington churches, Otsego County, were organized. And the word of God had free course, and was glorified in the conversion of throngs and in the formation of great numbers of churches.

On September 2, 1795, under the leadership of Eld. William Furman, the ministers and messengers of thirteen churches met at Springfield and formed the Otsego Association. The sessions were full of joy, hope, and the love of Christ. In 1800 this body contained 37 churches, with 1,718 members, nearly two-fifths of all the Baptist church members in the State of New York. The advantages conferred by the Otsego Association led to the formation, in 1801, of the Cayuga Association, and similar needs and benefits resulted in the organization of others, and such an era of almost unbounded prosperity blessed the denomination in Western New York that in 1846 there were thirty Associations in that field.

Among the instrumentalities greatly favored of God in spreading the gospel in Western New York was the "Lake Missionary Society," founded in Pompey, Onondaga Co., in the house of Eld. Jonathan Baker, Aug. 27, 1807. This body, at its meeting in German in 1808, assumed the name of the "Hamilton Missionary Society." It employed men of great zeal and ability to preach Christ, and its success was very great. It was nobly assisted by

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the "Hamilton Female Society" and other women's organizations existing for the same purpose; the first contribution from this source came on February 19, 1812. The Massachusetts Baptist Missionary Society sent laborers into this field. The "New York Missionary Society" performed some mission service among the Tuscarora Indians. In November 21, 1821, at Mentz, Cavuga Co., the "Baptist Domestic Missionary Convention of the State of New York" was founded, and for an account of its growth, changes, and great usefulness.

An educated ministry for our rapidly-increasing churches was long felt to be an absolute necessity. To meet this pressing demand, on Sept. 24, 1817, the "Baptist Education Society of the State of New York" was formed. The first applicant for its patronage was Dr. Wade, subsequently of Burmah. Dr. Kincaid, a member of the same class, and a laborer in the same heathen field, was among the earliest to receive its advantages. For two years the students were taught by private instructors, and at academies, until the spring of 1820, when the Hamilton "Literary and Theological Institution" was founded, which finally became Madison University, Hamilton Theological Seminary, and Colgate Academy. The institutions at Hamilton have done more for New York, New England, and Middle and Western States, and Burmah than any human pen will ever record. Rochester University, with its brilliant history, came from Hamilton.

For the Baptist newspapers of New York, see articles on THE EXAMINER AND CHRONICLE, The Baptist Weekly, and The Watch-Tower.

The "New York Association" is the best-known body of that character in the State. In the minutes of the Philadelphia Baptist Association for 1790 we find the following: "The request of the churches at Stamford, Warwick, First and Second of New York, King Street and Staten Island, for permission to join other Associations if it should be found more convenient, is granted." The Association was formed Oct. 19, 1791. The Eld. Elkanah Holmes was chosen moderator, and the Eld. Dr. Foster, pastor of the First church, clerk. Dr. Foster preached the first sermon before the Association from the text, **"Many shall run to and fro, and knowledge shall be increased."** The meeting was held in the First church of New York.

On May 2, 1805, the Fayette Street, better known as the Oliver Street church, was received into the Association; the messengers representing it on that occasion were John Williams, pastor, and John Withington, Jacob Smith, John Cauldwell, and Francis Wayland. The New York Association has been remarkably active and useful in extending the Redeemer's kingdom throughout the State, and its members have ever shown a spirit of enlightened liberality in their contributions to spread the gospel all over this, and many other lands.

There are now 44 Associations in the State of New York, 877 churches, 801 ordained ministers, 114,094 church members, and 878 Sunday schools, with 13,161 officers and teachers, and 91,217 scholars. In New York the Baptist denomination is but of yesterday, and yet its numbers, intelligence, resources, piety, and influence exhibit a miracle of prosperity.

(BAPTIST ENCYCLOPEDIA, Vol. II, pp. 846-848, Edition 1881).

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