

NEW SERIES ON . . .

# FORTUNE TELLING FOLLY

By R. ARTHUR WAUGH  
Midland, Texas

(PART II)

JEANNE DIXON "PEEPS"

Perhaps the most famed of the Clairvoyants, psychics, soothsayers, fortune-tellers, necromancers, mediums, or astrologers, other than Maurice Woodruff, is Jeanne Dixon. Long ago, however, she proved herself to be a false prophet, even as did Maurice Woodruff.

We have her supposed "prophecies" that World War III would



R. ARTHUR WAUGH

begin in 1958, Red China would be admitted to the United Nations in 1958, the Vietnam War would end in 1966. Perhaps the drama of the falseness of Jeanne Dixon's prophecies may be seen best in her prediction one day that Jacqueline Kennedy would not get married, only to discover the following day that Jacqueline Kennedy was in fact marrying Aristotle Onassis. With the perpetration of such falsehoods on the public, Jeanne Dixon proved beyond any question that she was simply a "peeping" wizard and an enemy of God and truth!

Although utterly false in every detail of the listed facts, Jeanne

## CONTROVERSIAL HYMNS

By The Editor

In recent articles the editor has made reference to the sacrilegious hymn in an Armed Forces Book of Worship. A United Methodist minister who is director of chaplain services of the Veterans Administration has ordered the number removed from 15,000 new hymnals. The hymn, "It was on a Friday Morning," was first published in 1974.

The blasphemous hymn was first printed in 1968 in "New Hymns for a New Day," published by the Youth Departments of the World Council of Churches and the World Council of Christian Education. Below is the entire text of this hymn.

"It was on a Friday morning that they took me from the cell, and I saw they had a carpenter to crucify as well. You can blame it on to Pilate, you can blame it on the Jews. You can blame it on to Adam. You can blame it on to Eve. You can blame it on the apple, but that I can't believe. It was God that made the devil, and the woman and the man. And there wouldn't be an apple if it wasn't in the plan. Now Barabbas was a killer, and they let Barabbas go. But you are being crucified for nothing here below. But God is up in Heaven and He doesn't do a thing. With million angels watching, and they never move a wing. To h . . . with Jehovah, to the carpenter I said:

(Continued on page 8, column 2)

Dixon, as William Miller of the end-of-the-world fame in the 19th century, was not to be daunted! Mrs. Dixon took the minds of her followers away from her failures with some rather distant prophecies.

First, though, let us note that Jeanne Dixon prophesied the end of the Vietnam War in 1966. It did not happen, so Maurice Woodruff comes along as "McCall's own Clairvoyant" and prophesies the end of the Vietnam War in 1970. It does not happen, so in his predictions for THE NATIONAL ENQUIRER for 1971, he skips this subject and moves on to others. (Continued on page 5, column 3)

# TONGUES THROUGH THE CENTURIES

By R. L. ECKSTEIN  
Liverpool, New York

At this moment of time in the history of Christendom we see a world engulfed in a wave of enthusiasm for and an interest in the Spiritual Gifts mentioned by the Apostle Paul in I Corinthians, Chapter 12.

Today, the vehicle upon which this passion travels is known as the Charismatic Renewal. Contemporary society considers it religiously dignified to use Greek names or words and "charisma" is the Greek word meaning "gift or favor freely bestowed." Thus, the Charismatic Renewal has a name that appeals to the flesh, and it lends pomposity to the many who seek

some religious experience as a "proof" of their relationship with God. The so-called proof offered in the charismatic movement to those that "seek a sign" manifests itself at times in seemingly supernatural healings, the giving of prophecy and, almost always, by a phenomenon of ecstatic speech known in charismatic circles as speaking in tongues.

We must seriously consider and examine this movement that claims over 8,000,000 followers in America today.

Historically, frenzied religious speech can be traced to 100 B. C. from Byblos on the coast of Syro-Palestine. Plato the Greek philosopher who lived in 429-347 B. C. wrote of those in his midst who

engaged in religious, ecstatic speech and at the same time suffered temporary loss of control of their mental faculties. Many mysterious religions which include the Osiris Cults in Egypt, the Mithra Cult in Persia and the Orphic Cults of Macedonia and Greece whose beliefs centered in the concept of spirit possession, experienced speaking in tongues. Devotees of the Syrian goddess Juno at Heiropolis in Syria in A.D. 120-198 also experienced the tongues phenomenon.

It is vitally important for every Christian to realize that speaking in tongues was a recorded historical fact among non-Christian religions both before and since the New Testament Canon of Scripture has been completed.

Those of us who believe with every fiber and breath of our being, that the Bible is the inspired, infallible and inerrant Word of God — God's very breath recorded on paper for us — must believe that men spoke in tongues. The Bible clearly teaches that speaking in tongues was a gift of the Holy Spirit, and that this gift existed in the early church founded by our Lord Jesus Christ.

It is imperative also, that we understand from these same Scriptures that the tongues spoken of in the New Testament had a specific purpose for the time. The Biblical gift of tongues were known languages as contrasted with pre-church and post-canon tongues which are often unintelligible, incoherent babblings and gibberish accompanied on occasion with near hysteria, physical convulsions, exhaustion and loss of control of both mental and physical faculties.

There is positive scriptural evidence for speaking in tongues in the New Testament. References to speaking in tongues is found in Mark 16:17; Acts 2:4; 10:46; 19:6; I Cor. 12:10, 28, 30; 13:1, 8; 14:2-39.

There is only one reference to tongues in the Gospels, and this text has been the object of some serious, and possibly legitimate (Continued on page 3, column 1)

## RESPONSIBILITY OF THE NON-ELECT

By ELDER BILL MAYES  
Thonotosassa, Florida

Since the atonement was made only for the elect, then we must conclude that there is absolutely NOTHING in the atonement for the non-elect, NOT EVEN responsibility.

The atonement was not made to make men responsible, but rather to allow God to remain just and



BILL MAYES

the justifier of the UNGODLY, which He does for the elect on the merits of His free grace provided for the elect in the atonement (Romans 3:25-26).

Responsibility to God came upon ALL men through the Divine and perfect law of God as given to (Continued on page 8, 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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## THE BIBLE BAPTIST

JOHN LELAND  
(1754-1841)

(PART ONE)

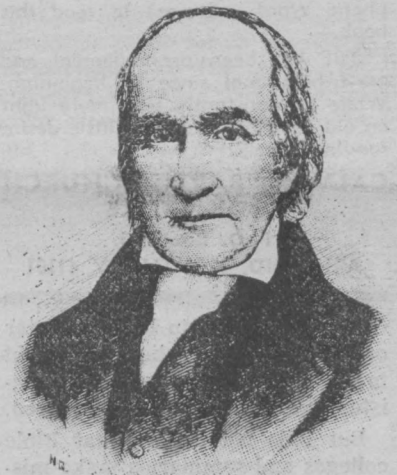
Truth needs no apology, and error deserves none. Prefatory lies have often stoned for ignorance and ill-will in the Eastern and European worlds; but let the sons of America be free. It is more essential to learn how to believe, than to learn what to believe.

The doctrine and spirit of the following remarks, are left for the reader to judge of for himself. Truth is the least danger of being lost, when free.

Christian writers generally agree to reproach the Jews, for treating the Rabbies with as much respect as they did the prophets; giving as great credit to their traditions as they did to the sacred volume. But many Christian writers are guilty of the same absurdity. It is not more insignificant for Jews to quote the Talmud or the Targum, to prove a Mosaic rite, than it is for Christians to depend on Tertullian, Cyprian, Origen, and other fathers of the church, for a gospel ordinance. In the following remarks, no attempts will be made to mend our translation of the Bible, and equal credit will not be given to any other writings.

The word "baptism," is not to be found in the Old Testament, and if it were a thousand times, would be no precept for a New Testament sacrament. Nor is there but one place in the New Testament, where the word refers to a transaction recorded in the Old Testament: "And were all baptized unto Moses in the cloud and in

the sea" (I Cor. 10:2), referring to Exodus 14:19. When Israel passed through the sea, the waters were a wall to them on the right hand and on the left (see verse 22). The



JOHN LELAND

cloud returned and stood behind them, covering them over in an arched form (I Cor. 10:1). Now as the waters were a wall to them on the right and left, and the cloud over them, they were covered or

buried in the cloud or in the sea; which is what Paul, in the above quoted text, calls baptism.

Some have feigned that the cloud at this time sprinkled down a shower of rain upon the Israelites, and a very vain fancy it is, for it is certain they all passed over dry-shod, which they could not have done had there been a shower of rain (Ex. 14:21,29). Others have quoted this passage to prove household baptism, but it would be more natural to apply it to national baptism; for all the nation of Israel, and a mixed multitude besides, were there baptized to Moses: but if this is a proof of household or national baptism, in gospel times, it must be an equal proof for the baptism of quadruples. It is certain that their flocks and herds, even very much cattle went with them, not a hoof was left behind, and were all baptized (Ex. 10:26-12:38). If this wondrous miracle is a precedent for New Testament baptism, it requires us all to have our cattle baptized as well as our children.

The New Testament is introduced with the history of a famous Baptist preacher and his order of baptizing. John, the forerunner of Jesus, is called a Baptist fifteen times in the Four Evangelists. Is it ignorance or ill will, that so often reproaches the Baptists with novelty? Is it not certain that the first preacher spoken of in the New Testament was a Baptist? Why should they be called a new sect, when they can name their founders antecedent to the found-

(Continued on page 6, column 3)

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## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## A GOD-CALLED PREACHER

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. 5:4).

Nearly all books of systematic theology scarcely mention the importance of the call to the ministry. The idea is played down in religious circles. Many denominations do not require a Divine Call in those who are ordained as ministers of the gospel. Religious fanatics are bold to make fun of a man who claims God called him to preach.

Is the call to the ministry a human tradition of a bygone age? Or does the Bible teach that God still calls those who preach the gospel? What sayeth the Scripture? How readest thou?

GOD CALLED PROPHETS

During the Old Testament Dispensation God called men to lead Israel and to deliver Heaven's message to the people. God called Moses to lead and teach the nation of Israel. Jehovah called Samuel to be a prophet. I Samuel 3: 4

declares, "That the Lord called Samuel." The ready reply of the young man was: "Speak, Lord; for thy servant heareth" (I Sam. 3: 9-10).

In the 6th chapter of Isaiah the prophet retraces his conversion and call to the prophetic office. God took away his iniquity and purged his sin. The blessed Trinity spoke to him: "Whom shall I send, and who will go for us?" Isaiah answered: "Here am I, send (Continued on page 2, column 1)



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## God-Called Preacher

(Continued from page one)  
me" (Isa. 6:7-8). Then the Lord  
said to him: "Go, and tell this peo-  
ple."

Jeremiah the prophet was Di-  
vinely called to be a prophet. "Be-  
fore I formed thee in the belly I  
knew thee; and before thou camest  
forth out of the womb I sanctified  
thee, and I ordained thee a prophet  
unto the nations" (Jer. 1:5).

Jeremiah was designed by God  
in the counsel halls of eternity to  
be a prophet. The One who gave  
him his being also gave him his  
Divine commission. The commis-  
sion was given him in pursuance of  
the purpose of God which antedated  
the birth of the prophet. God  
determined from eternity past that  
Jeremiah should be set apart for  
the prophetic office. Paul said that  
God separated him from his moth-  
er's womb to be an apostle (Gal.  
1:15).

God laid His hand upon Ezekiel  
and made him a prophet. His book  
of prophecy begins with these  
words: "The word of the Lord  
came expressly unto Ezekiel the  
priest, the son of Buzi, in the land  
of the Chaldeans by the river Che-  
bar; and the hand of the Lord was  
there upon him . . . And he said  
unto me, Son of man, stand upon  
thy feet, and I will speak unto  
thee . . . I send thee to the chil-  
dren of Israel . . . And thou shalt  
speak my words unto them, wheth-  
er they will hear, or whether they  
will forbear . . ." (Ezek. 1:3; 2:1,  
3,7).

### A GOD-CALLED MISSIONARY

Another example of God calling  
a man to preach is seen in Jonah,  
the Old Testament missionary.  
God called Jonah to go and preach  
repentance to Nineveh, but he re-  
fused (Jonah 1:1-3). After he at-  
tended Sea High School and Fish  
College, he came forth from the  
whale's belly ready to preach to  
Nineveh.

It is written of him: "And the  
word of the Lord came unto Jonah  
the second time, saying, Arise, go  
unto Nineveh, that great city, and  
preach unto it the preaching that

I bid thee" (Jonah 3:1-2). Here we  
see not only a Divine call to preach,  
but we also see God giving this  
called man a Divine message. The  
God who called him to preach  
also gave him something to preach.  
"For he whom God hath sent  
speaketh the words of God" (John  
3:34).

**A FARMER PROPHET**  
Amos is another example of God  
calling a man to preach. "Then  
answered Amos, and said to Ama-  
ziah, I was no prophet, neither was  
I a prophet's son; but I was a  
herdsman, and a gatherer of syc-  
amore fruit: And the Lord took me  
as I followed the flock, and the  
Lord said unto me, Go, prophesy  
unto my people Israel" (Amos 7:  
14-15).

Here again I see where God called  
a country boy to preach His  
Word. Though not born or bred  
to the prophetic office, God made  
him a prophet by a Divine com-  
mission. His ability to prophesy  
came from God. In this he resem-  
bled the apostles of our Lord. They  
were ignorant and unlearned men  
who owed their knowledge to hav-  
ing "been with Jesus" (Acts 4:13).  
This was the case with the apos-  
tles and Amos that it might ap-  
pear to all that "the excellency of  
the power is of God, and not of  
man" (II Cor. 4:7).

I must digress long enough here  
to say that the call of Amos re-  
minds me of my own call to  
preach. I am not a preacher's son,  
but a farmer's son. Eighteen years  
ago God called this country boy to  
preach when he was sixteen years  
old. I told the Lord that He was  
making a big mistake in calling  
me to the ministry. The Lord told  
me that this call came from Heav-  
en, and that up there they did  
not make any mistakes. So I sur-  
rendered to preach on Saturday  
night, March 22, 1957, and preach-  
ed my first sermon the next day.  
Having received help of the Lord,  
I continue to this hour.

### CHRIST CALLS HIS MINISTERS

The New Testament gives us a  
Divine account of the Saviour call-  
ing the twelve apostles. Matthew  
tells us that He "called unto him  
twelve disciples" and told them:  
"Go, preach" (Matt. 10:1,7). These  
men were the first and the highest  
officials in the church. They did  
not appoint themselves to the apos-  
tolate; they were set in the church  
by the Founder. "And God hath set  
some in the church, first apostles  
" (I Cor. 12:28).

It was none other than Christ  
Himself who called and commis-  
sioned the seventy missionaries  
(Luke 10:1-14). The Scripture says:  
"The Lord appointed other sev-  
enty also, and sent them two and  
two before his face into every city  
and place, whither he himself  
would come." In the course of that  
conversation He told them: "I send  
you forth."

In the Acts of the Apostles the  
Holy Spirit called Barnabas and  
Saul to be missionaries. "As they  
ministered to the Lord, and fasted,  
the Holy Ghost said, Separate me  
Barnabas and Saul for the work  
whereunto I have called them"  
(Acts 13: 2). Notice the words:  
"I have called them." The Holy  
Spirit had selected them to be min-  
isters and assigned them to mis-  
sionary work.

Having knowledge of this, the  
church at Antioch ordained these  
men by fasting, prayer, and the  
laying on of hands. Then the

church "sent them away" (Acts  
13:3). Luke adds in verse 4: "So  
they, being sent forth by the Holy  
Spirit, departed unto Seleucia." I  
believe that it is the duty of such  
churches to send these men forth  
to do mission work.

In Acts we see not only the Holy  
Spirit calling missionaries, but  
also He is seen calling elders or  
bishops. Paul told the bishops or  
elders of the Ephesian church that  
the Holy Spirit had made them  
overseers or bishops of the flock  
(Acts 20:28). In apostolic times  
the office of pastor or bishop was  
not something one took unto him-  
self. The Holy Spirit chose, called,  
and commissioned one to this of-  
fice. A man desired the office of  
a bishop (I Tim. 3:1), because the  
Holy Spirit had called him to that  
important work.

Quite often today I hear of  
someone who is going to the semi-  
nary to make a preacher. I do not  
object to a man going to a sound  
Bible-believing school to be a bet-  
ter preacher. The Lord puts no  
premium on ignorance. The apos-  
tles and seventy missionaries spent  
three and a half years under the  
teaching of Christ. Paul was taught  
by Christ three years in Arabia  
(Gal. 1:17) before he went forth as  
a missionary to the Gentiles. When

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God calls a man to be a minister  
or missionary, I believe he ought  
to strive to be the most able min-  
ister or missionary that ever lived.

But I do not believe that Bible  
colleges and seminaries make mis-  
sionaries or ministers. They may  
make those whom God has called  
better qualified to do the work  
they have been called to perform.  
I would not recommend that any  
man called of God attend any col-  
lege or seminary where religious  
infidels teach lies out of Hell about  
Jesus Christ and the Bible. I feel  
that a young preacher would be  
better off to go a fishing than to  
most of the educational institutions  
of which I have knowledge. I know  
of only two schools I could recom-  
mend to young preachers.

The Divine call to the ministry  
is seen in Romans 10:14 by the  
question: "And how shall they  
preach, except they be sent?"  
Those who preach the gospel must  
be called and qualified for this  
work. It is God's prerogative to  
send ministers. He is the Lord of  
the harvest Who alone is qualified  
to "send forth labourers" (Matt.  
10:38). The Lord only can qualify  
a man for, and incline him to the  
work of the ministry. "If any man  
minister, let him do it as of the  
ability which God giveth" (I Pet.  
4:11).

### PAUL CALLED TO PREACH

That great missionary to the  
Gentiles related his call to the  
ministry to King Agrippa. Paul  
told the king that Christ had said  
to him on the Damascus road:  
"I have appeared unto thee for  
this purpose, to make thee a min-  
ister and a witness both of these  
things which thou hast seen, and  
of those things in the which I will  
appear unto thee: Delivering thee  
from the people, and from the  
Gentiles, unto whom now I send  
thee" (Acts 26:15-16).

Jesus Christ makes His own  
ministers. Paul derived his call to  
preach from the resurrected Sav-  
iour, not some evangelist, or some  
pastor, or some seminary or some  
missionary board. In writing to the  
churches he organized, he refer-  
red to himself as one "called to  
be an apostle, separated unto the  
gospel of God" (Rom. 1:1). He told  
the Corinthian church why he  
preached the gospel: "For neces-  
sity is laid upon me; yea, woe is  
unto me, if I preach not the gos-  
pel" (I Cor. 9:16).

Writing to young Timothy, he  
penned these words: "And I thank  
Christ Jesus our Lord, who hath  
enabled me, for that he counted  
me faithful, putting me into the  
ministry" (I Tim. 1:12). Paul was  
no professional preacher. Jesus  
Christ put him into the ministry.  
Ministers cannot make ministers,  
much less can a person make him-  
self a minister. Whom God calls  
He qualifies. Those whom Christ  
did not put into the ministry ought  
to get out of the ministry. Christ  
calls and qualifies those He counts  
faithful.

The churches do not need a ma-  
ma-called, or pastor-called, or Dev-  
il-called preacher. God knows that  
we already have too many of these.  
It is the work of a sovereign God  
to call and commission ministers  
and missionaries. These men are  
gifts of the ascended Christ to His  
churches. Ephesians 4:11 reveals  
how the ascended Lord "gave  
some, apostles; and some, prophe-  
ets; and some, evangelists; and  
some, pastors and teachers."

### HOW DOES GOD CALL?

Doubtless, some have been mis-  
taken about the call of God. Once  
I heard of a farmer who was plow-  
ing his corn field with his tractor  
who had an unusual experience.  
A jet airplane had spelled out Pep-  
si Cola in the sky. The wind soon  
blew away all the letters except  
the capital C and P. The farmer  
saw the big P and C in the clouds  
and believed it to be a sign from  
Heaven to mean he was commis-  
sioned to preach Christ. Needless  
to say, this man's gospel ministry  
ended in failure. Years later, he  
confessed the letters P and C must  
have really meant to plow corn.

What the call is and how it comes  
is not always easy to explain to  
one who has not experienced it.  
God's methods in calling preach-  
ers are as varied as the tempera-  
ments and dispositions of the in-  
dividuals with whom He deals. The  
call to preach does not come as an  
audible voice to everyone who en-  
ters the ministry. Some are stirred  
by an inescapable challenge as was  
Moses at Horeb. For others, there  
is the still small voice which came  
to Elijah at the same Mount Ho-  
reb. No one should feel himself  
called to preach the gospel who  
does not have the overwhelm-  
ing conviction that this is the work  
God has called him to do. Paul  
said: "If a man desire the office  
of a bishop, he desireth a good  
work" (I Tim. 3:1). Such a man  
desires the office because the Holy  
Spirit has called him to this work.

I have always told those who  
tell me they think they have been  
called to preach some strange  
words. I tell a person considering

entering the ministry, "If you can  
get out of preaching, then do it.  
If God won't let you get out of  
preaching, then you had better get  
to preaching at an early date." I  
do this because I know when God  
calls a man he can't get out of  
preaching. Jonah is proof of this.

### A MAN SENT FROM GOD

In John, chapter 1, verse 6 thru  
8, three characteristics are men-  
tioned concerning John the Bap-  
tist: "There was a man sent from  
God, whose name was John. The  
same came for a witness, to bear  
witness of the light, that all men  
through him might believe. He was  
not that Light, but sent to bear  
witness of that Light."

The first of these definite fea-  
tures is that John "was a man."  
He was not superman, but a mere  
man subject to like passions as  
other men. He was no other world-  
ly emissary from the throne room  
of God.

You will observe that John was  
a man, not a woman. God has  
never called a woman to the office  
of bishop or pastor. The qualifica-  
tions of a minister are given in  
I Timothy 3:1. The passage begins  
by saying: "If a man desireth the  
office of a bishop . . ." In the  
words following Paul says a  
minister is to be "the husband  
of one wife." Certainly, I can  
understand how a man who is  
called of God can have one wife,  
but I will never be convinced  
by all the radicals and rascals in  
theological schools that a woman  
can be the husband of one wife.  
She may well be the wife of one  
husband, but never the husband  
of one wife.

Since a minister is but a mere  
man, he possesses all the imper-  
fections and deficiencies that are  
characteristic of human beings.  
He may have a Divine call and  
possess wonderful spiritual quali-  
fications, but he is nevertheless a  
mere man, a human being like  
every one else.

Being a man, he is no angel; and  
is not an object of worship. "And  
as Peter was coming in, Cornelius  
met him, and fell down at his feet,  
and worshipped him. But Peter  
took him up, saying, Stand up; I  
myself also am a man" (Acts 10:  
25-26). Churchgoers must worship  
the Creator, not the creature.  
God's preachers are not to be put  
on a clerical pedestal.

Second, John the Baptist "was a  
man sent from God." Every true  
minister is a specially sent mes-  
senger from the very court of  
Heaven. The preacher in spite of  
his weakness is God-sent and holds  
a high office. This office must be  
respected. The Scripture says those  
"who labor in the word and doc-  
trine" are to "be counted worthy  
of double honor" (I Tim. 5:17).  
This esteem is due him in respect  
to his calling.

If church members could learn  
to show respect to their pastor as  
a man sent from God, many  
church problems would be avoid-  
ed. Proper respect would check  
the trend of some having roast  
preacher for the Sunday dinner.  
Unjust criticism of the minister's  
manner and methods would be  
eliminated. Your pastor needs your  
(Continued on page 3, column 3)



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**L. M. HALDEMAN**

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## Tongues . . Centuries

(Continued from page one)  
textual criticism. There are three references to tongues in the book of Acts and in three chapters of only one of the twenty-one epistles. An examination of these passages will confirm the fact that speaking in tongues occurred in the Apostolic era.

In I Corinthians, Chapter 14, Verse 22, the Apostle Paul explained that tongues were given for a sign to the "unbeliever." The Bible teaches that the unbeliever must further be identified as the "unbelieving Jew." Paul discussed tongues in three chapters of I Corinthians with the end purpose of placing the proper value and emphasis on this gift, its sole purpose, and its passage from the church as revelation became complete. Paul was deeply concerned regarding this gift as the brethren at Corinth were abusing it. It is of distinct and significant value at this point to note also that tongues had become a matter of discussion only in the Corinthian church.

This is the only New Testament church where the Scriptures record that Paul had to deal with the additional problems of division, carnality, drunkenness at the Lord's Table, gross fornication, incest, abuses of the believer's body, subordination of women, wrong concepts of the Gospel ministry, lawsuits between believers, and the outright denial of the physical resurrection of the believer's body at the time of the rapture.

Some five years ago, while I was still a babe in Christ, I struck a bargain with a fellow. I agreed with him that if he would attend my Baptist church, I would in exchange attend his Pentecostal fellowship. I would never do that again! But in my foolish ignorance I believe a sovereign God allowed me a taste of what He has not obtained. As I think back upon that event, it would make our brethren at Corinth look like nice guys. It seemed the entire schedule of events that evening was to get me to sit in a black velvet chair over which appeared a sign which read "Holy Ghost Power Receiving Station." The rantings, the chantings, the stompings were removed from any peace of God. The women especially were dressed to be sensual as they twisted their bodies and shouted. I felt no warmth, no Godly presence, but coldness and fear. For three days afterwards I experienced severe headache. When my head cleared, I no longer had an interest in Charismatics.

A critical study of Paul's dealings with the church that spoke in tongues would certainly reveal the church wise in the wisdom of the world, not of the wisdom of

## IS "THAT" IN THE BIBLE?



Question:

**"WHO FED GOD BUTTER, MILK, AND VEAL?"**

Answer: Abraham, Genesis 18, especially verses 1, 2, 7, 8:

**"And the Lord appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground . . . And Abraham ran unto the herd, and fetch a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."**

This chapter has many resemblances to the story of Philemon and Baucis and the gods they entertained.

God. The Corinthians we would find were basically proud and insistent upon asserting their own personal autonomy, expressing their own individuality, rather than a humble submission to divine authority.

In I Corinthians 13:8 Paul instructs the Corinthian believers **"whether there be tongues, they shall cease."** Any person who will be open minded and allow the Holy Spirit to speak to his heart will see without further comment exactly what these words mean. Tongues will end! When? Paul does not leave us in the dark as to when this shall occur. In verses 9 and 10 he continues and tells them **"when that which is perfect is come, then that which is in part will be done away."** "In Part," referring to the temporary nature and scope of the supernatural gifts mentioned in verse 8. **"That which is perfect,"** refers to the Word of God in its completeness.

The Charismatics seize upon this word "perfect" and maintain it is a reference to the Lord Jesus Christ at His second coming. This is simply not true. The Greek word used TELEIOO in the neuter gender cannot mean a person. Further, the definition of the word TELEIOO can be translated accurately "become completely one." Paul is saying tongues will cease when the Word of God is complete, in one volume we now call the Bible. Tongues, scriptural tongues, have come to an end! God's Word is perfect. **"So then faith cometh by hearing, and hearing by the Word of God"** (Rom. 10:17).

Hearing the Word of God, not signs will bring belief. The Word of God, and only the Word of God used by the Holy Spirit to reprove, to convict of sin and to work repentance will translate a dead sinner from death and darkness to life and light. If an unbeliever will not call upon Christ as Lord, and trust Him as Saviour of his soul through hearing the Word of God, there is nothing that can be added; no signs, no miracles to be given to cause that unbeliever to believe Scriptural tongues ceased when the Apostle John penned the final "Amen" to the Revelation of our Lord Jesus Christ. Not one of the nine spectacular and special gifts of the Spirit remain today: **"And now abideth faith, hope, charity, these three; but the greatest of these is charity (love)"** (I Cor. 13:13).

The first three centuries of the early church finds only two individuals who are recorded as having experiences in tongues. Montanus (126-180 A.D.) and Tertullian (160-220 A.D.) who joined in the Montanist movement. Montanus believed in continuous direct revelation of the Holy Spirit. He did not recognize that the revelation of Christ was the end of written or inspired revelation. Montanus was a puffed-up, eccentric, egotistical character who viewed himself as the paraclete or advocate through whom the Holy Spirit spoke to the church as He, the Holy Spirit, had spoken through Paul and other Apostles. The churches reacted to these extravaganzas by condemnation of the movement. In the Council held at Constantinople in 381 they declared that the Montanists should be looked upon as pagans.

From 300 A.D. until the early 1900's, tongues were evidenced from time to time both in the Christian churches and the Roman Catholic Church. Through this span of centuries the phenomenon of tongues appeared in false sects (Continued on page 4, column 3)

## God-Called Preacher

(Continued from Page Two)  
understanding, consideration, and prayerful support — not your destructive criticism.

Third, John the Baptist was to bear witness of the Light, Jesus Christ. The man God calls is to be **"determined not to know any thing among you, save Jesus Christ, and him crucified"** (I Cor. 2:2). The early preachers declared: **"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake"** (II Cor. 4:5).

The Scripture teaches that a minister is to **"labor in the Word and doctrine"** (I Tim. 5:17). He must give himself **"continually to prayer, and to the ministry of the word"** (Acts 6:4). He must **"give attendance to reading, to exhortation, to doctrine"** and to never neglect his ministerial gift (I Tim. 4:13-14). God expects him to **"Meditate upon these things"** and **"give himself wholly to them"** (I Tim. 4:15). The religious world has added ten thousand other jobs to this, but they are the inventions of fallible men, who err not knowing the Scripture.

Those who are privileged to sit under the ministry of a God-called preacher are to regard his messages as being sent from the throne of God. The Apostle Paul told the church at Thessalonica: **"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe"** (II Thess. 2:13).

Two immutable laws are stated on the Bible. First, a God-called preacher will deliver Heaven's message: **"For he whom God hath sent speaketh the words of God"** (John 3:34). God's man may confess: **"My doctrine is not mine, but his that sent me"** (John 7:16). Second, it is equally true that the children of God will hear the Spirit as He speaks through the preacher: **"He that is of God heareth God's words"** (John 8:47). The sheep will hear the Great Shepherd as He speaks through the under-shepherd (John 10:27).

### A MESSAGE TO SINNERS

A man of God goes forth, not to call the righteous, but sinners to repentance. As an ambassador for Christ he goes about preaching the Word of reconciliation and beseeching men to be **"reconciled to God"** (II Cor. 5:19-20). As a servant of the most high God he shows unto men **"the way of salvation"** (Acts 16:17). He preaches the gospel by which they may believe and be saved from their sins.

As an ambassador for Christ, I call upon you to repent **"and believe the gospel"** (Mark 1:15).

## POWER OF THE GOSPEL

By J. C. PHILPOT

Preached at Providence Chapel, Oakham  
On Lord's Day afternoon, October 29, 1854

**"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance"** (I Thess. 1:15).

Election! what a word is that! How distastefully for the most part it falls upon the ears of men! Why is this, but because it so exalts the sovereignty of God, and so loudly declares the fallen, helpless condition of man? But the Apostle speaks the word out plainly enough. He did not keep this doctrine according to godliness back.

In the verse preceding our text we meet with these words: **"Knowing, brethren beloved, your election of God."** It is evident from these words that the Apostle knew that those to whom he was writing were amongst the elect of God. But how came he by this knowledge? When he was caught up into the third Heaven, did the angel bring to him the golden book, and, turning over the leaves, did he show him in the Lamb's Book of Life the names of those Thessalonians to whom he wrote this epistle? No; nor did he wish to see it; his soul was too much taken up with viewing the beauties of the Lamb to want to glance into the Book of Life to see whose names were inscribed therein. He did not know it from that source.

He tells us from what source he did know it. He knew it, first, from seeing their work of faith, their labour of love, and patience of hope in the Lord Jesus Christ in the sight of God and his Father; and, secondly, because his **"gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance."** It is in the same way, my friends, that we must come to know our election. It is not by hearing the doctrines in the mere letter, nor by chattering about them with fluent tongue; but by having those blessed communications of the Spirit of God whereby **"the gospel comes not in word only, but also in power, and in the Holy Ghost, and in much assurance"** unto us. In opening up this subject, I shall, from the words before us, attempt, with God's blessing, to show three things.

First, what is the meaning of the words "our gospel."

Secondly, what it is for the gospel "to come in word only."

Thirdly, what it is for the gospel "to come not only in word, but also in power, and in the Holy Ghost and in much assurance." And if the gospel has so come into your heart, you may thus know your election of God.

### OUR GOSPEL

By the word "our" the Apostle seems to embrace not only his fellow apostles, all of whom preached the same gospel, but all his fellow believers. In those days there were not two gospels. The apostles who were sent forth all preached the same gospel. But the word "our" includes not only his fellow apostles, preachers and teachers of God's Word, but the converts to whom he preached, and, amongst them, these believing Thessalonians; for that gospel became his and theirs when it was received into their hearts by the application of the Holy Spirit.

But what does the word "gospel" signify? "Gospel" is a good old Anglo-Saxon word of that pure Anglo-Saxon which forms the bulk of our noble language, and means, literally, "good news," good tidings. But if it be good news, it must be good news of something and to somebody. There must be some good tidings brought, and there must be some person to whom it is communicated. This was the good news or glad tidings which the angel of the Lord brought to the shepherds who were keeping watch over their flocks by night, when he said unto them, **"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord"** (Luke 2:10,11). And with this was joined the heavenly anthem, when the angelic choir sang **"Glory to God in the highest, and on earth peace, good will toward men"** (Luke 2:14).

In order, then, that the gospel should be glad tidings, there must be a message from God to man — God being the sender and man the hearer; God the giver and man the happy receiver. But this gospel can only be worthy of the name when it proclaims grace, mercy, pardon, deliverance, and salvation, as free gifts of God's unmerited favour. Otherwise, it would be a gospel adapted to our wants, to us poor sinners, to us law breakers, to us criminals, to us transgressors, to us arraigned at the bar of justice, to us condemned to die by the unswerving demands of God's holiness. Our gospel will only then be a pure gospel, it will then breathe the very atmosphere of Heaven, it will then flow in streams of living water as flowing out of the throne of God and the Lamb. Then it is not only pure of any taint of human merit and creature attainments, but flows clear as crystal, as John saw in vision in the book of Revelation.

It is therefore not only pure but clear, brightly and beautifully transparent. Not being muddled with any admixture of the creature, the image of God is to be seen in it as it flows onward in streams of crystal transparency. Every perfection of Deity is revealed and reflected by the crystal streams of the gospel.

Again; it must be free. To suit our case, it must flow without let or hindrance out of the bosom of God into the hearts of His children, so that it may not be obstructed in its course, but come as freely and fully into their hearts as Ezekiel in vision saw the river flow from out of the temple into the desert, and thence into the Dead Sea, healing its salt waters.

This gospel, then, thus pure, clear, and free, is glad tidings as proclaiming pardon through the blood of Jesus Christ, and justification by His obedience to God's holy law. It therefore magnifies the law and makes it honourable; brings glory to God and salvation to the soul. It is a pure revelation of sovereign mercy, love, and grace, whereby each Person in the Divine Trinity is exalted and magnified. Now nothing short of this, nothing less than this is our gospel, the gospel preached by the apostles and received by the New Testament believers.

If you love a pure, a clear, a free gospel, the gospel of the grace of God, you love it because it is so fully suitable to your wants, so thoroughly adapted to your fallen state, because it not only speaks of pardon, but brings pardon; not only proclaims mercy, but brings mercy; not only points out a way of salvation, but brings salvation with its soft silvery notes to your heart as a sinner. It thus becomes the power of God unto salvation unto every one that believeth.

But this gospel comes to some **"in word only."** It never reaches their conscience, touches their heart, or has any saving effect upon their souls. It is in itself a good gospel, a pure, a clear, a free gospel; but as regards many of those to whose outward ears it comes, it produces no effect, it bears no fruit. The seed may be good in itself, excellent of its kind, but if cast upon the pavement there it may lie till trodden under foot of man, or picked up by the birds of the air. There is no fault in the gospel, as there is no fault in

(Continued on Page Five)

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PAGE THREE



# The Baptist Examiner Forum

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"What does I Corinthians 1:10 mean with reference to 'the angels?'"

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



I believe that it is telling us very clearly that the angels are present in our worship services. Remember the angels are constantly present here in this world. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Gen. 28:12).

Remember when Peter was in jail an angel came and released him. We are also told that God has sent guardian angels to watch over His people. "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:13,14).

The angels cannot understand why we who are servants of God are disobedient to Him. You women should not only wear your covering because God said so and because of your subjection to men, but also because of the angels who are present.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Let us note the reading of the passage under consideration. "For this cause ought the woman to have power on her head because of the angels" (I Cor. 11:10). Previous to this, the thing that has been discussed is the headship of man over the woman (see verse 3). I have examined a number of translations of this passage, and have found them in agreement on the translation. For instance, the New International Version translates like this: "For this reason and because of the angels, the woman ought to have the sign of authority on her head."

Verse 9 says (English Version): "On account of the angels a woman should have a covering over her head to show that she is under her husband's authority." It is made plain in the Scriptures that angelic beings are present when we worship God. They know whether or not the worship is carried on according to the Scriptures. They know whether or not God's Word is respected and His orders obeyed. If angels are not present in our worship services, I don't think that any one can figure out what this passage means.

It is worthy of note that the term "power" used in verse 10 is often translated "authority." In this case it signifies "sign of the husband's authority."

Do our Baptist church members pay any attention to this? If you think they do, just look around over an average church congregation, and you will perceive that often there is not a woman present

that has any sort of a covering on her head. It is as much as to say, "Angels, I don't care what you think, it just isn't the fashion of the times to wear a covering on my head. I feel that what the world thinks is a lot more important than what the Bible says. Besides, I belong to the Women's Lib, and what in the world would they do to me if they found out I wore a symbol of subjection to a man?"

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH

9272 Euclid-Chardon  
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Kirkland, Ohio



This verse (and passage) have become unnecessarily controversial.

Simply stated we are taught thusly:

- a) the woman was created after, or second to the man (v. 8).
- b) the woman was created for the man (v. 9).
- c) the woman should have a sign of her being willing under God's ordained order of things (power on her head) (v. 10).
- d) even the ever present angels will observe and bear witness (attest) on behalf of the faithful woman who is willing to cover her head as a testimony to her obedience in this regard (v. 10).

Lest any man become arrogant toward women let him beware — men have no being apart from women (v. 12) and furthermore, find living without the woman to be very trying and empty (v. 11).

E. G.  
COOK

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Birmingham, Ala.

PASTOR  
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Birmingham, Ala.



Since the Greek word ANGELOS can mean a messenger or an angel, I have tried to make these angels be the pastor of the church. In Revelation 2 and 3, the letters to the seven churches of Asia are addressed to the angel of the church. And it seems we all agree that these angels are the pastors of the seven churches. But in this case it just won't work, because the word "angels" in this verse is plural! So I am forced to say these angels are the ones we see

## MARTYRS MIRROR

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THIELEMAN J. VAN BRAGHT  
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in Hebrews 1:14. They are our guardian angels who look after our well-being. They are the ministering spirits who have been sent to minister unto us who are heirs of salvation.

These angels are always present at our services, and Paul says that because of that the woman should wear a covering on her head. These angels know that the Holy Spirit has instructed women to wear a covering in the assembly, and they hate to see women ignoring that instruction. If the woman's hair is all the covering she needs in the assembly, then all the instructions given here is just plain ado about nothing. In that case the Holy Spirit was wasting His valuable time by telling women to do something she could not help but do any way. She cannot help but wear her hair in the assembly. So if that is all the covering the woman needs, He was wasting His time, and causing poor pastors to be confused. But, beloved, I do not believe He was trying to waste time nor to confuse the poor pastors.

## Tongues . . Centuries

(Continued from page three)

and cults. We all know of the Munsterites who are wrongly pointed to by some as our Anabaptist brethren, and then, of course, there were the Jansenists, Quakers, Irvingites, Shakers and the Mormons and Armstrongites who speak in tongues. The new "The Way" cult who deny Christ's deity, offer the gift of tongues as an extra bonus on a training course they sell. Never during this span of nearly two thousand years were those who spoke in tongues or associated with the groups involved in this practice of ecstatic speech widely received, tolerated or approved by the Christian churches, or even Roman Catholicism.

From 1950 to 1954, I studied Roman Catholic Theology and Religion in Toledo, Ohio. The courses were taught by the Franciscan Fathers who condemned tongues as Satanic. They denied it ever existed in the Roman Catholic Church and taught that tongues were exercised since Apostolic days only by Hell-bound Holy Rollers. Today, these same men are teaching their seminary classes that tongues are for this age and are of God. So leading the tongues movement, in the forefront of the Charismatic Revival today in America, is the Roman Catholic Church. True to her traditions indeed, "give the people what they want, especially if it will bring us increased membership."

Remember, brethren, truth is fixed, truth is unchanging — error is flexible! It was the observing of 5 years of ever-changing, flexible "truth" of Catholicism that God used in bringing me to the hearing of His Word, and a Holy Spirit conviction of sin, a turning to Jesus Christ as Lord and Saviour, and His Word as sole authority for all faith and practice. Roman flexibility reminds me of a haberdasher who only stocked gray suits. If anyone wanted a blue suit, he simply turned on the blue lights.

The Charismatic Renewal or revival movement looks back to 7:00 p.m., New Year's Eve in 1900, as the key date in their history. It was at this time that a young girl named Agnes N. Ozman had hands laid on her head and was prayed over by a Mr. Charles Parham. Instantly, there flowed from her lips syllables which neither of them could understand. This experience was interpreted, and has been ever since that event, as receiving "the Baptism of the Holy

Spirit."

The early tongues movement of this century seemed to have been born in a time of serious breakdown of strong orthodoxy following the Civil War. This was also a time when Germany began to export her atheistic theology and Christless Christianity. During this period the evolution theory and the philosophy of Horace Bushnell's Christian Nurture invaded and confused the churches of the great denominations, including some Baptist churches.

The tongues phenomenon during the first half of this century was for the most part confined to Holiness and Pentecostal denominations. It is thought by some to have been limited to these groups by the temporary revivals that swept the land by the preaching of men like Spurgeon, Moody and Sunday.

World War II had again brought America to a condition of moral decay and dead orthodoxy. Easy living and materialism have replaced dependence upon God, and faith in His Word during and ever since the long period of prosperity since 1948.

The tongues movement is no longer restricted to small, independent store-front churches. The Charismatic Renewal movement has in the past ten years gained respectability and acceptance outside the realm of Christendom. The Federal government, by way of the Department of Health, Education and Welfare, have spent our money looking into and studying this current craze. On a worldwide basis, the United Nations Organization by funds supplied through the National Council of Churches has assisted in promoting the movement world-wide.

Within our nation, not only has the Charismatic Renewal movement been blessed by Roman Catholicism, but it has deeply penetrated into the old line denominations of Methodism, Lutherism, Presbyterianism, Episcopalianism and thousands of independent churches, including many hundreds of heretofore separated, independent Baptist churches. The movement is propelled with a force that destroys all former denominational barriers by the Full Gospel Business Men's Fellowship International and the Blessed Trinity Society. The Charismatic Renewal, and speaking in incoherent unintelligible gibberish has become fashionable, and a mark of religious distinction in our so-called great society. The Bible clearly tells us that we are not great, but decadent and immoral, and the future holds for our country, God's wrath and judgment.

## CONCLUSION

Tongues are a reality that has been with civilization for at least three thousand years of recorded history. We must then, consider the sources of this supernatural phenomenon. There are only three possible sources for our consideration.

1. SATAN. Early pagans, as well as modernists, liberals, the neo-orthodox, and the cultists who today deny that salvation is by the grace of God, deny the deity of our Lord Jesus Christ, deny the Trinity, deny the authority of the Scriptures and deny both the reality of Heaven or Hell, in fact, speak in tongues. We must conclude this power is from Satan.

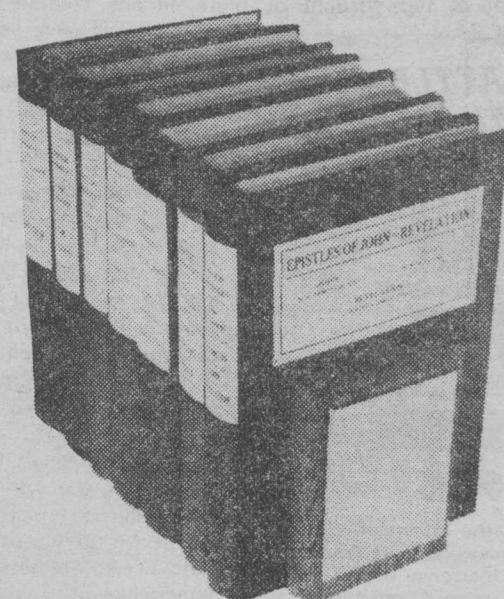
2. GOD. The Scriptures on three occasions affirm the miracle of men speaking with tongues. First, at Pentecost (Acts 2:4), second, at the house of Cornelius (Acts 10:46), and third, at the conversion to Christ and re-baptism of certain disciples who had been earlier deceived by a false preacher in Acts 19:6. In I Corinthians 14:1-8 Paul said that he also spoke in tongues, but the three examples given in the Book of Acts are the only Biblical accounts of the sign gift of tongues. The tongues in Acts were not unintelligible, they were KNOWN languages. The words spoken were to them that believed not, and whatever was spoken glorified the crucified and risen Lord of glory! This gift of God ended when the sixty-six books of the Bible were completed.

3. SELF. Throughout history, movements have been men. There are always those who look to experience rather than to the Bible and a "Thus saith the Lord." Men are psychologically affected by the atmosphere created in the tongues meetings. Emotions are cleverly worked to a fever pitch by chantings, a rhythmical beat, musical repetitions, and urgings of others to attain to this sought after "sign." A starving man is likely to grasp at anything for food, even that which is tainted with deadly botulism. People who have been starved for years may see the Charismatic Revival and its tongue movement as a tonic for their spiritual depravity.

Few will deny that the Charismatic Renewal movement is now sweeping through Bibleless churches which have been totally apostate and Anti-christ for years. The Charismatic Renewal movement of tongues thus appears to be nothing less than, and perhaps much more than, merely the human desire for an experience. (Continued on page 5, column 2)

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## "BACKSLIDING"

"A backslider in heart shall be filled with his own ways" (Prov. 14:14).

The picture that is usually painted of a "backslider" is a person who has made a profession of faith in Jesus Christ and for awhile does well and then she returns to her old ways of sin. The backslider is shown as a drunk, a cheat, a liar, and much, much more. She stops going to church and shuns Christian fellowship. Try as I will, I cannot find this picture of a backsliding Christian in the Scriptures. This is a picture the Bible paints of the ungodly. They are the dogs who return to their own vomit and the sows that wallow in the mire.

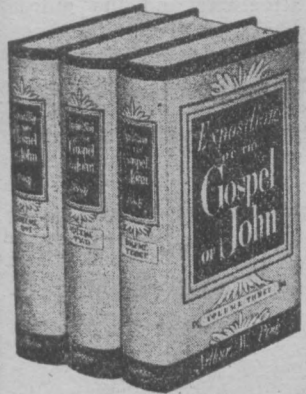
A person can be backslidden and attend church three times a week, teach a Bible class, read the Bible every day, and even write a column for a Baptist paper. Sometimes we go through the mechanics without being in the spirit of things. Then we are backslidden. We are so filled with our own ways we neglect Jesus Christ, the Way. Being backslidden is a thing of the heart, and then are we filled with our own ways. Solomon continues to admonish us, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). How do we do this? How are we able to "keep our heart?" It has to be by grace or not at all. There is nothing in us to even desire this, let alone strength to perform it.

Sometimes we are backslidden for a month or two and don't even realize it. The Lord may have to give us a "shock treatment" to wake us up to our true condition. He has many ways of accomplishing this. Once He did it for me through the compliment of a friend. The Lord used the compliment to rebuke me. Sometimes He uses a godly husband or a concerned friend. He may even bring a calamity and when we frantically search for the way to Him we realize how filled with our own ways we have been.

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your worship of the Lord vital and fulfilled? Or is it rather humdrum and commonplace — a thing of duty lacking true joy. If you, too, are backslidden, may it please our God to shake you up and plant your feet in the way of righteousness.

## Tongues . . Centuries

(Continued from page 4)

rather than the walk of faith. The movement is growing because of Satan, the father of lies and the great deceiver will put his approval on anything that will take glory from our great God and Saviour Jesus Christ.

The Reformers, Martin Luther, John Calvin and John Knox never claimed to speak in tongues. The great evangelists Charles H. Spurgeon, Wilbur Chapman, D. L. Moody or Billy Sunday never alluded to a tongues experience. The great missionaries like William Carey, David Livingston, David Brainerd or Robert Morrison, who translated the Scriptures into Chinese never spoke in tongues. No one has yet to meet a foreign missionary who was able to minister on his called field of labor without first a time of difficult and laborious study of the foreign language. The simple truth is that which we find in God's Word. This truth is that the gift of tongues as well as the much ballyhooed faith healings and prophecy have all ceased exactly as Paul said they would.

Paul rebuked the believers at Corinth for their abuse of the temporary sign gifts of the Holy Spirit. Their sin, their lusts, their moral decadence, their Scriptural ignorance and their spiritual famine strike an amazing parallel with the great numbers of those involved in today's religious tidal wave called the Charismatic Renewal.

Next year, July 20-24, 1977, the home of the Kansas City Chiefs, Arrowhead Stadium, will become a cesspool of demonic activity. Yes, Satan is using the tongues movement to build his superchurch of Revelation 17. Next year for five nights, Arrowhead Stadium will be packed with 60,000 Charismatics as the Ecumenical Charismatic Conference is planned to be held. Who will be there? You'd never have believed it 20 years ago. Leading the pack will be the Roman Catholics and their friends of the universal and invisible church. Their friends now are the Lutherans, the Episcopalians, the Mennonites, Methodists, Pentecostals, Presbyterians, and yes — even those who call themselves Baptists. The universal church is Satan's crowd. They don't agree on the ordinances, they don't agree on salvation, they don't agree on the blood, they don't agree on the Scriptures, they don't agree on the person of Christ or His work, they don't agree on the Trinity — but they shout "Praise the Lord," whoever their lord may be, and march off together to an eternity in Hell mumbling and shouting Satanic mumbo-jumbo. Satan unites his church members via the lusts of the flesh.

Our calling today is not to seek after signs, gifts, or to work miracles, but to "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). In this task we must never falter, never cease "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (I Tim. 4:3). That time, beloved, is here! Today, is the day of those who do not endure sound doctrine. The Charismaniacs are those who seek to satisfy their own lusts and seek out preachers which will tickle their ears with tale feathers and turn them unto fables. How wonderful it is to simply

abide with faith, hope and love. How each of us ought to long for that thrilling moment when faith and hope have also ceased. Faith and hope are only temporary gifts from our gracious God, for they will cease when He that is perfect is come. For when Christ appears in the clouds and snatches us away off this sin-cursed world before He pours out His wrath and judgment — faith will end, hope will be no more. No need for faith when we can gaze upon Him with our eyes, and every hope will be reality. Then only love will remain. Love will endure for eternity — praise God!

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Wouldn't you like to lose your gifts of faith and hope this very day?

## Fortune Telling Folly

(Continued from page one)

A year or so later a Don Anderson of Rossville, Georgia, in THE NATIONAL TATTLER "foresees" our pull-out of Vietnam, while his fellow-psychic in the same issue of the paper is reported as categorically saying, "Truce may be called," but the "... Vietnam war will not end."

We remember, as we have shown above, that Jeanne Dixon missed "real bad" in her "prophecy" about Jacqueline Kennedy. So Maurice Woodruff attempted to garner a bit of the Kennedy Charisma for himself by predicting for 1971, "Jackie Onassis will be married again — or find another man — sometime this year." He missed rather badly, so one of his female counterparts, one Petulengro, picked up the "failure" and tried it for 1974.

This practice among the false prophets of our day is quite common. When the prediction of a given false prophet does not take place, he or she goes on to other fields, and another from "the brotherhood of false prophets" makes use of the prediction for another time. Then, when it appears ludicrous to continue the prediction, the false prophets exploit their doting, worshipping, devoted public and their critics with some predictions covering events in some future period of time that they and their followers may never live to see.

After her many, many obvious failures, Jeanne Dixon has "called on the future" in her defense. Although she and most of her psychic compadres have predicted depression in the last decade, without much success in bringing it off, she predicts "a great depression" for the U.S. in 1978. Further, for 1980 she sees "a catastrophic earthquake" for the world. History shows there are several such in each decade. She, as we can see, is on rather "safe" predicting ground. For 1988, she predicts Russia will move into the Middle East; something it has been doing for the last 15 years. Finally, for 1995, she supposedly sees a "great Allied army" under "the leader in Rome who will be in full control."

Needless to say, her prophecies are sufficiently generalized to fit most any decade in most any generation. However, we note that her loyalties would seem to be to "the leader in Rome." Religiously, she has protected herself. Still, some who claim loyalty to Christ Jesus insist on lowly bowing before her folly and her fallacies as though she spoke for God and had a message of truth!

That her Satanic ploy accomplished its desired end and was successful from her perspective is quite obvious. For, at the beginning of 1974, and published in THE NATIONAL TATTLER of February 3, 1974, we see the visage of Jeanne Dixon along side "old Santa," and a headline, "JEANNE DIXON'S VIEWS OF TWO YEARS."

The headline is followed by a further word, "In '74, no resigning" (Continued on page 6, column 1)

## POWER OF THE GOSPEL

(Continued from Page Three)

the seed which is cast abroad by the hands of the sower. The whole difference is in the ground upon which the seed falls. How many there are, indeed, we may say, by far the greater part who sit under the sound of gospel, to whom it comes in word only.

But you may say, "What a singular thing it is that they should come Lord's day after Lord's day on purpose to hear the gospel, and yet not be saved by it, not be blessed by it, not be wrought upon by it, have no interest in it, but live, die, and be damned under the sound of it."

This is indeed a mystery; but it always was so. And we may perhaps explain it thus: There is something in the gospel which seems to commend itself to the natural understanding, a something pleasing in it to the natural minds of some men. For there are in it sparkles of Divine glory which seem to shine brightly where prejudice is in some measure removed. But apart from this, various motives work in men's minds. Some, from hearing the gospel often preached, have got a notional acquaintance with it, which leads them boldly to contend for it and it only. Yet, as a revelation of God to their soul, as a manifestation of pardon and peace to their heart, as a life-giving word to save them from eternal misery, they know it not, believe it not, feel it not, and realize it not. Thus their greater number of the hearers of the gospel live and die in the sins, just as much as though they never heard the way of salvation declared, or the work of God on the soul experimentally traced out.

It is to be feared there are many more hearers than we think to whom the gospel thus comes in word only. It may touch their natural feelings; it may gratify their love of hearing; it may commend itself to their understanding; it may seem to produce some kind of fruit; but with all this it produces no real spiritual effect, no saving efficacy, and with the gospel sounding in their ears they still live and die in their sin. Now this is no fault of the preacher of the gospel nor of the gospel which he preaches. It is in the hearers who are dead in sin, or dead in a profession. If God does not bestow upon them His supernatural grace nor favour them with His blessed Spirit, they may hear the gospel all their days, and yet live and die as devoid of the faith in the Lord Jesus, as though they had never heard even of His name.

## TO COME IN WORD ONLY

But we pass on to show what it is for the gospel to come "not in word only, but also in power, and in the Holy Ghost, and in much assurance." My friends, power belongeth not to man. It is a very solemn assertion but it is a very true one that no man can quicken his own soul. It is a very solemn, we might almost say, a tremendous truth, that the gospel only comes in power to those whom God has chosen unto eternal life, and that a man cannot, by any exertion of his own will or power, quicken his own soul into spiritual life, or communicate to it faith, hope, love, repentance, or any saving grace of the Spirit. For so thoroughly dead is he in sin, and such a poor crawling wretch, and cleaving to his mother earth through the fall, that he cannot raise himself up out of this state to newness of life. But O! in spite of all this, the Lord has a people who are dear to Him, and to whom He makes Himself dear. These are the elect of God; and where the Lord has a vessel of mercy whom He has thus chosen to eternal life, in due time, and in His own time and way, the gospel will be made to come with power to his heart and conscience.

But what is meant by the word "power?" It is a term much used in the New Testament. "The kingdom of God," it is declared, "is not in word but in power." What then is power? It is a Divine operation; God Himself puts forth in the soul. It cannot be described by words, nor can language explain it. It must be felt to be known and must be realized in a man's own soul before he can have any conception of it. But "Thy people shall be willing," we read, "in the day of thy power"; and when the gospel does come to the soul by the application of the blessed Spirit, and a Divine power accompanies it, it is made known by the effects which follow.

For instance: here is a poor wretch condemned by the law; he may perhaps see there is salvation in Christ, and he knows there is salvation in no other. O how he begs, and prays, and petitions God to have mercy on him! Continually is he endeavouring to seek God and ask Him to have mercy upon his soul; but he cannot get peace to his conscience; he is still in trouble and distress, bowed down with bondage, guilt, and fear.

Now where the Lord is pleased to apply some portion of His blessed Word to his soul, or to speak home some particular promise, the power that accompanies this, raises up a special faith whereby that portion of God's Holy Word which speaks of Christ, or that promise is laid hold of. Here then is power communicated with the gospel whereby he believes in the gospel as revealed in the Scriptures; he could not believe it before. No; he might as well attempt to create a world; but no sooner does he believe what the Holy Ghost now applies by a living faith, than a Divine power comes into his soul which takes away his doubts and fears, dispels guilt from his conscience, banishes the mists and fogs that for months have hung over his soul, reveals in him a precious Jesus, makes the promises of God to glitter before his eyes like dew drops in autumn, and gives him an unspeakable nearness to God, such as he never knew till the gospel came with power, and faith was raised up in his soul.

This is power. Power then does not consist in noise and bluster, fantastic flights of enthusiastic excitement or any such wild delusions. How was it with the prophet Elijah when the word of the Lord came to him, "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire" (I King 19:11,12). In none of these was the Lord; but "after the fire a still small voice." In this still small voice God was, for when the prophet heard the still small voice "he wrapped his face in his mantle, and went out and stood in the entering in of the cave," that he might listen to the voice of God. We should have thought there was a power in the earthquake, in the wind, and in the fire; but God was not in them. In all these loud and visible demonstrations the voice of God was not; in them was no power. But when the still small voice began to speak, it came with that Divine savour and unction, and was so evidently the voice of God Himself, that it touched the prophet's soul, melted his spirit, and faith was raised up to receive with simplicity what God with authority spake.

Now, tell me, has the gospel ever come to you in power? If it has, it has something for you. Has it ever, then, dispelled your many doubts and fears; has it ever made Jesus precious to your soul; ever brought with it a promise to your heart; ever given you access to the bosom of God; ever communicated that spirit of liberty and love whereby you were enabled to prevail with God, and get a

(Continued on Page Six)



## Fortune Telling Folly

(Continued from page five)  
for Nixon." Although she softens the possibility of error with the words, "Predictions do not always come to pass, because the people involved with the events can change their minds," she went on to say:

"RESIGNATION OR IMPEACHMENT ARE NOT IN PRESIDENT NIXON'S STARS FOR 1974!"

If her prophecies were not so ludicrous and obviously Satanic and false, we might inquire of her as to whether the stars lied! Or, since she obviously is not following the beat of the drums of the Lord of glory, even Jesus the Christ, perhaps we should do as Elijah on the day that he faced the astrologers and psychics of his day. It is very clear that Jeanne Dixon is not getting her words from the Lord, and the god or gods whom she serves apparently are not hearing too well her appeals for EVIDENCE. Perhaps, then, we can put Elijah's words to her:

"Cry aloud; for he is a god. Either he is talking, or he is pursuing, or he is in a journey, or, perhaps, he sleepeth and must be awakened."

Is it possible for anything to be anymore contrary to truth and the resultant facts than the false prophecy of Jeanne Dixon regarding President Richard M. Nixon? Can anything be anymore diametrically in opposition to the truth? In such a moment, we must remember that Satan, as the prince and the power of the air, is the god of this world, and that he is "the father of lies!"

If such a false prophecy cannot convince the people of America and the world that Jeanne Dixon speaks as a wizard that "peeps," as a medium enslaved by Satan, and as an astrologer who knows absolutely nothing about the stars, then it is quite obvious her followers are similarly enslaved by Satan or utterly ignorant of his devices and the truth.

As it had to be said concerning the psychics, mediums, wizards, and astrologers in Isaiah's day, so it must be said of such in our day, "If they speak not according to this word, it is because there is no light in them." Very simply, as false prophets, they are servants of Satan. As servants of Satan, they are emissaries of darkness bearing lies which they use to deceive themselves and all who will bow down before them or follow them!

As it had to be said of Maurice Woodruff, so must it be said of Jeanne Dixon. She does what she does because there is no truth in her. Her false prophecies and her "peeping" as a medium, an astrologer, and as a wizard prove beyond any doubt that she is a servant of Satan, whether witting or unwitting is not mine to say!

Jeanne Dixon, however, is not alone in her enslavement to the god of this world, even Satan! She is not alone in her use of demonic procedures, practices and devices which serve an end utterly contrary to that of God Almighty!

### SOME WHO "PEEPED" FOR '73 AND '74

The grip of Satan on the minds of literate men and women is a piteous thing to behold! Yet, that is what is seen in the Word of God in the days when His prophets stood against the astrologers, necromancers, wizards and others with "familiar spirits!" And we can see the same piteous grip on the minds of literate men and women even in our day.

For 1973, in THE NATIONAL ENQUIRER of January 14, 1973, one who calls himself Akasham, a supposed minister of Divine Science, predicated that, "Angela Davis will announce a change in her philosophy and outlook." Clara Schuff, a San Diego psychic, predicted, "Howard Hughes will make

his first public appearance since about 20 years ago." Jacqueline Eastlund, a self-styled Los Angeles psychic predicted, "A new planet will be discovered and named," "The Nixons will become grandparents twice," and "A Cure will be found for cancer that covers practically every phase of the disease." Edward Snedeker, a Connecticut psychic, predicated, "Civil strife will strike Cuba and Fidel Castro will retire to Russia," and "Late night TV talk shows will become a thing of the past."

Anyone who has stayed abreast of the news may be able to comprehend that not one word of these prophecies came to pass. The psychics, wizards, crystal-ballers, astrologers, necromancers, and other such once again proved themselves to be false prophets. Yet, they apparently are never disturbed by their failure or their obvious enslavement to "the father of lies."

Even though her "psychic compadre," I suppose, had predicted in 1973 that Castro would "retire to Russia," Seeress Irene Hughes of Chicago has the audacity to predict for 1974, in THE NATIONAL ENQUIRER of January 13, 1974, "Cuba Premier Fidel Castro will be assassinated after being toppled from power by the Russians." If ever there was a house "divided against itself," it must be that of the psychic-wizards. While, in THE NATIONAL TATTLER of January 7, 1973, a Los Angeles psychic, Ernesto Montgomery predicted, "Fidel Castro of Cuba will be a guest at the White House."

Within the context of two pages in THE NATIONAL ENQUIRER of July 21, 1974, which consisted of supposed "Predictions for Second Half of 1974," we read, "Vice-President Gerald Ford will resign over President Nixon's military policies" versus "Vice-President Gerald Ford will take over but heart problems will force him to resign." Truth, if any of the psychics suppose they speak it, would seem to be "up for grabs!"

These false prophets, however, are not the only ones caught as animals in a Satanic trap from which there is no escape other than a living and saving faith in the Christ who died, was buried and arose according to the Scriptures to provide eternal life here and forever. There are others equally enslaved. A Phoenix psychic, Bill Fitch, is quoted as saying in THE NATIONAL TATTLER of September 30, 1973, that "Spiro Agnew will become President before 1976. Mr. Agnew will astonish the country with his capable leadership. A Pennsylvania psychic, Col. Arthur Burks, predicted President Nixon

"will not resign and he will not be impeached." Chicago psychic, Joseph East, predicted, "Nixon will continue as President" and "There will be no efforts to impeach him." Another Chicago psychic, Milton Kramer, is reported saying, "He will serve out his term with honor." A Canadian psychic, Malva Dee, said, "Nixon will continue as President, and he will be then stronger." It is reported that Ernesto Montgomery, to whom we have made previous reference, said, "Congress will call for impeachment, but their efforts will be of no avail," and that "Nixon will conduct foreign policy, while Congress handles domestic matters."

The utter confusion which reigns may be demonstrated by a further reference to Ed Snedeker and Joseph East. Edward Snedeker predicted for 1974, "unemployment rising to 25 per cent—matching that of the 1930's Depression." Joseph East, on the same page of the December 30, 1973, issue of THE NATIONAL TATTLER, said, "Despite problems, 1974 will be a very smooth year. There's a trend beginning which will make the country more efficient, doing away with shortages. . . . The stock market will start the year in the 800 range, going to 900 during the late fall."

Need anymore be said?

These prove by their own words that they know not the truth, and that they are utterly incapable of speaking the truth or providing an actual prophecy. Thus, they show themselves to be emissaries of Satanic darkness; that is, propagators of the lies of false prophecy of him who is "The father of lies."

All should be able to see, fortune-telling is folly!

(To Be Continued)

## The Bible Baptist

(Continued from page one)

ers of any other society? Did not Jesus submit to John's baptism, to fulfill all righteousness? Was not Jesus, therefore, a Baptist? These things are so.

Baptism is no strange word in the New Testament. The noun, with its relative verb and participle, occurs one hundred times; which may be found in the following places (Matt. 3:6,7,11,13,14,16; 20:22,23; 21:25; 28:19; Mark 1:4,5; 8,9,10; 10:38,39; 11:30; 16:16; Luke 3:3,7,12,16,21; 7:29,30; 12:50; 20:4; John 1:25,26,28,31,33; 3:22,23,26; 4:1-2; Acts 1:5,22; 2:28,41; 8:12,13,16,38,39; 9:10; 10:37,40,47,48; 11:16; 13:24; 16:15,33; 18:8,25; 19:3,4; 22:16; Rom. 6:3-4; I Cor. 1:13,14,15,16,17; 10:2; 12:13,15,29; Gal. 3:23; Eph. 4:5; Col. 2:12; Heb. 6:2; I Pet. 3:21).

As John the Baptist was the first who baptized with water by Divine authority, it appears necessary to make a few strictures on his baptism. The place of his preaching was the wilderness of Judea (Matt. 3:1). His doctrine was repentance for sin, faith in the Messiah among them, and good works (Matt. 3:2, 11,12; John 1:26,34; Luke 3:7,15). The places where he baptized, were the rivers Jordan and Enon, where there was much water (Matt. 3:6, 16; John 3:23). What he required of his subjects was confession of sins, and good fruits (Matt. 3:7, 10; Mark 1:5), and he would not admit the multitude of the Pharisees and Sadducees to his baptism, without confession and reformation, although they were the children of Abraham (Matt. 3:7,10; Luke 3:7-8).

What words soever John used when he baptized, whether the same that the apostles were taught to use at the ascension of our Lord, or a set of words telling his subjects to believe in Him who should come after him, or any other words, is to me unknown; but he certainly received his commission from Heaven, and Jesus, the Head of the church, submitted to his baptism.

Whoever carefully considers the texts quoted under the above head, (Continue on page 7, column 2)

## POWER OF THE GOSPEL

(Continued from Page Five)

blessing out of His hands and heart? It is useless to talk of power when nothing is done.

A man says to an engineer, "I want you to construct me an engine of a hundred horse power." Now, if the engineer makes the engine, and upon trial it is found only of ninety horse power, and the work requires a hundred horse power, the engine is so far useless. Now what would his employer say to him but, "What a mistake you have made. I ordered an engine of a hundred horse power; and this is only ninety. It will not do the work I want. Take it away, and get about your business."

So in grace. We want a power that can move certain weights; the weight of sin, for instance, off a guilty conscience, fears of death and Hell; the strength of unbelief, the workings of carnal enmity, and many trying assaults and temptations of Satan. We have a large amount of work to be done; many hundred-weights to be moved—weights, that if not moved, would sink the soul into endless despair. Of what numerous and heavy weights have we to be lifted off; what huge stones to be rolled away from the sepulchre. The world has to be overcome; lust and passions to be crucified; the old man of sin to be mortified; Satan to be defeated and put to flight. But besides all these enemies to be overcome, there is the soul to be saved, Heaven to be brought near, Hell put out of sight, the law to be forever silenced, death to be robbed of its sting and the grave of its victory, and an eternal crown of glory to be won. O! what a mighty work has to be done in us and for us — a work which no man ever has done or can do for himself.

Now if the gospel does not do all this for us, we may say of it what the contractor would say to the engineer, "It will not do for me; it will not perform my work, take it away; bring me something that will do my work, and I will thank you; but do not deceive me in this weighty and important matter; but bring me an engine that will do my work, or keep it to yourself." This is what we may say to a muddled gospel, a Galatian gospel, which is not the gospel, but a muddy medley of law and gospel. Such a half-and-half gospel will not do your work; will not save or bless your soul; therefore, send it about its business.

Do not pause one moment, but say to it, "Get away from me; you will not do my work. I will not take you into my heart; you shall not have a footing in my conscience; I will have nothing to do with you, and you shall have nothing to do with me. My sins are too black and grievous, my backslidings are so great, my lusts and passions so powerful, the world so ensnaring, business so captivating, the Devil so tempting that I am sometimes almost at my wits' end. Now, as you cannot help me out of these difficulties nor do for me the work which I want to be done, get about your business; it is of no use my standing here and talking any more to you."

This is what I advise you to say to all or any muddled mixture of law and gospel which may present itself for your acceptance. Say to it, "I have a conscience to be healed, the law to be satisfied, Moses to be silenced, the thunder of Sinai to be hushed; besides all which, there is a poor soul of mine that wants to be saved with an everlasting salvation; and, as nothing but the gospel can do this for me, it has a place in my heart and conscience, and in it I hope to live and die."

This may explain the reasons why the Lord makes so many of His people to sink so low in their souls, and why Moses peals such terrible thunder-storms in their ears. This may serve to explain why their sins press them down like so many tons of lead; why they are frequently assailed with such powerful temptations; why they are so often cast into hot-furnaces of affliction, and well-nigh drowned in floods of sorrow. All these painful lessons are to teach them that God only of His infinite mercy and grace can save or deliver them; and that the only way whereby He does it is by His precious gospel being made the power of God unto their salvation. When, then, this gospel comes with power to their soul, "Ah!" they cry, "now I have got it." "This is the very thing for me." "Right at last; right at last." "This is the thing I wanted." A pure, a clear, a free, a precious, an everlasting gospel; unfolding the riches of God's mercy, magnifying His grace, satisfying His law, revealing His pardoning love, and bringing a precious Christ with it into the soul. O, may we not say, as Hart speaks on a similar subject:

### "BE THIS RELIGION MINE"

To know, feel, and experience this, is for the gospel "to come not in word only, but also in power." You may depend upon it, that those who have ever felt this power in the gospel, will never part with nor turn aside from such a glorious gospel. Nay, it will grow upon them increasingly in love and affection; and the more they feel its power, the more will they love and cleave to it. I cannot, therefore, understand the ease of those persons who, after professing the gospel of free grace for many years, in their declining days turn aside from it to embrace a muddy mixture of law and gospel. Nor, indeed, can I understand how anyone, whether old or young, who has ever felt the power of the gospel even in a small measure, can forsake it for Arminianism and free will. We may ask with the prophet "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" (Jer. 18:14).

I can understand how one may get entangled with a worldly spirit from too much occupation in business; and how another may be overcome by the temptations of Satan, so as to call everything in question. I can understand, also, how a third may be overcome by the power of sin; but I cannot understand how a man can turn his back upon the everlasting gospel of Jesus Christ after he has ever felt its precious power. It seems to me easier for him to turn his back upon all religion, than leave a free grace gospel for a mixture which, in fact, is neither law nor gospel.

I find the gospel more and more precious. The more I see of myself as a poor miserable sinner, the more I see, or want to see, of the beauty and to experience the power of a free grace gospel. It was, doubtless, some feeling of this kind which led the Apostle Paul to denounce such thundering sentences against the Galatian churches, for turning aside from the gospel which he had preached unto them, to embrace what he calls another gospel, but which was not the gospel of Christ.

### NOT ONLY IN POWER, BUT IN THE HOLY GHOST

But the gospel came to them "not only in power, but in the Holy Ghost." This is the third point to which I was to call your attention. The Holy Ghost is the third person in the Trinity, and it is His peculiar province and divine office to apply the Scriptures to the soul. We see with what power He clothed the apostles when He came down upon them, and what mighty effects He wrought upon the souls of the people under the preaching of Peter on the day of Pentecost. The Holy Ghost will honour nothing but the gospel of

(Continued on Page Seven)

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THE BAPTIST EXAMINER

SEPTEMBER 25, 1976

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

ROCKPORT, Mass. (EP) — Police officers, investigating a report that a woman had been kidnapped and was being held hostage in a church sanctuary, witnessed what the pastor said was the exorcism of a demon before an arrest could be made.

Pastor Wayne Morgan said a 26-year-old woman had been brought to his Pigeon Cove Chapel by three friends seeking her release from demon possession. But when the woman stepped inside the church she overpowered the two men who had come with her and attempted suicide by running into heavy traffic. The friends, according to Pastor Morgan, got the woman back into the church but police officers arrived expecting to arrest her "abductors."

The officers witnessed the screaming berserk woman and prepared to arrest the friends who were restraining her. But the pastor asked the two officers to wait, and entered upon a 30-minute exorcism after which the woman sat in a pew "in her right mind" and answered questions calmly. She said she had come of her own will and was freed through Jesus from voices and other mental anguish that had haunted her for years.

The Christian friends who had fasted and prayed for the woman ate a meal together and partook of Communion afterward to celebrate the deliverance.

COLORADO SPRINGS (EP) — Secular education in America has become corrupt and corrupting, Dr. Tim LaHaye declared here during a conference of The Navigators.

The San Diego pastor and educator said the educational system in America which was established by Christians and founded on Biblical tenets has been undermined and preempted by atheistic humanism. The answers to life's major questions, he said, are beyond the scope of humanism.

"Yet this year \$108 billion of taxpayers' money will be spent on an educational system that excludes the Bible, which has those answers," LaHaye charged.

"At San Diego State University today you can earn three units of credit for a course in witchcraft," he said. "You may earn credit for horseback riding, or sex education with no moral content. In fact, you can study everything in our secular universities today — except the Bible. No wonder the U.S. Health Department states that our number one national health problem for youth under age 24 is venereal disease."

## PILGRIM'S HOPE BAPTIST CHURCH BIBLE CONFERENCE PROGRAM

The Pilgrim's Hope Baptist Church, Memphis, Tenn., and Pastor Charles Souder will hold their second Annual Bible Conference October 1-3. The church is located one block north of Overton Crossing on 3084 Woodrow Road in Prayer. The following speakers are on the program:

"Man's State by Nature and Practice Uninterrupted by God" — Righteousness of Revelation 19:8 — Attained or Imputed? Mack Hall, Kingsport, Tenn.

"The Missionary, His Motives, Expectations and Qualifications," — Opening the Scriptures — Luke 24:17-45" Charles Higgs, Oklawaha, Fla.

"What Must I Do to be Saved?" — Worshipping God in Spirit and in Truth," Bill Jackson, Bristol, Va. "Earnestly Contending for the Faith," "The Word, the Flesh and the Pride of Life," Wayne Lemons, Springfield, Mo.

"What to Preach in These Perilous Days," "The Blood of the Everlasting Covenant," Don Mor-

Citing an Indiana law requiring high school graduates to read at the sixth grade level, LaHaye pointed to the need for more Christian schools, not only to provide a moral dimension in education but to save a generation of Americans from illiteracy.

FRESNO, Calif. (EP) — Roman Catholics take the lead among those people who are fond of betting, according to Columnist L. J. Boyd, writing in the Fresno Bee and quoting a University of Michigan study.

Next come the Jews who outnumber the liberal Protestants; the liberal Protestants outnumber the Baptists; the Baptists outnumber the atheists.

## The Bible Baptist

(Continued from page six)

together with corresponding texts respecting the ministry of John, will find that John baptized none but those who are old enough and good enough to make a confession of sin, which babies cannot do; that parental virtue was not a sufficient recommendation, without "fruits meet for repentance," and that he baptized in the river Jordan and the waters of Enon. Not a word about infant sprinkling in the whole history of John, nor anything that looks like it.

In John 3:22 and 4:1, it looks as if Jesus himself baptized; which He did in the same manner that Solomon built the temple; that is, it was done by His orders, as John 4:2 explains it: "Though Jesus himself baptized not, but His disciples." As Jesus never baptized any with water, consequently the children brought to him were not brought for baptism. The passages referred to are Matthew 19:13,16; Mark 10:13,17; Luke 18:15,18. These children were brought to Jesus, that He should put His hands upon them and pray; and the disciples forbade them. Had it been a usual thing for them to be brought to Jesus, for baptism or anything else, it is not likely that the disciples would have forbidden them.

Parents are generally too negligent about bringing their offspring to Jesus; these, like the mother of James and John, seemed anxious for the good of their infants, and brought them to Jesus that He might bless them, which in great mercy He did, and said: "Of such is the kingdom of Heaven." From this, it is certain that some, if not all children are meet

for the kingdom of God; and indeed, whoever is thus blessed by Jesus, whether young or old, is graciously prepared for that holy place. There is no account that He ever did this but once, and not the least hint that He ever enjoined it upon His disciples; and with what propriety could He enjoin upon them, which none but God could do; that is, bless children.

From the passage under consideration, I have heard the following argument drawn, viz., "that if Jesus received children, ministers should; and that He declared them meet for Heaven, they have a right to all the ordinances of the church below." If this argument has any weight in it, it equally pleads for the Lord's Supper; and truly, if a child has a right to baptism, he has the same claim to the communion. As the face of the child can bear a few drops of water, while in the arms of the preacher or father, so the mouth of the child can receive a crumb of bread and a drop of wine while in the arms of the nurse or mother. But what man in his senses will quote these passages to prove infant sprinkling, when there is not a syllable in them about water sprinkling or dipping? If there is, let it be named, and I will take conviction.

Infant sprinkling can be no proof of obedience in a child, who is ignorant of the meaning, and passive in the action. If any virtue, therefore, attend it, it must be either in the parents, gossips, or priest. A virtue in the parents it is not, unless they can prove from Scripture that God has commanded it.

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This proof I have not yet seen, and am inclined to believe I never shall, while the Bible remains as it is.

A virtue in the gossips it cannot be, without religious lying is a virtue. They promise, before God and the congregation, to renounce the world, the flesh, and the Devil, for the child, and keep God's holy law as long as life lasts; which an angel could not do, and which they take no pains to do. This, they promise, not only for the children of their neighbors, but for many that they never see afterwards; and priest, clerk, parents and gossips, all thank God that He has blessed the water to the mystical washing away of sin.

How inconsistently men talk! First, they say that children come into the world innocent, free from sin, fit for Heaven; and next, inform us that water, in baptism, washes away sin. If they are clear of guilt and corruption, how can water wash them away? If they are unclean, what can cleanse them but the blood of the Lamb? In one breath, we are informed that none have a right to baptism until they repent, believe, and are in the visible church; in the next, we are told that baptism is an initiating ordinance. While men speak so inconsistently, who can believe them? Can we think that they believe their own testimonies?

A virtue in the priest it is not, because he has no New Testament commission for it; and what is not virtuous must be vicious, and everything vicious should be abandoned.

After the resurrection of our Lord, just as He was going to Heaven, to leave His apostles, He renewed their commission, made some enlargements and additions thereto, and more fully described (Continued on page 8, column 3)

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## POWER OF THE GOSPEL

(Continued from Page Six)

Jesus Christ. He never preaches anything to the soul but Christ's gospel; nor is He ever made manifest but in and through this everlasting gospel. Men may talk about the Holy Spirit; they may contend for Him and for His operations; but that holy and Divine Teacher and Comforter never travels out of Christ's gospel; and all which he reveals, manifests, and applies is from and through the gospel. It either flows out of the gospel or is connected with the gospel.

His covenant office is to take of the things of Christ and reveal them to the soul; not the things of Moses, nor the things of self, but the things of Jesus Christ. When, then, the Scripture comes in power, it comes also in the Holy Ghost; that is, in the light, life, liberty, and love of the Holy Ghost. By these Divine operations, through the Scriptures, He makes a man a spiritual man; communicates His gifts and graces to his soul; and raises up that "new man which after God is created in righteousness and true holiness." He comes as a Spirit of grace and supplication; a Spirit of wisdom and understanding; a Spirit of the fear of the Lord; a Spirit of faith in Christ Jesus; a Spirit of hope in His mercy; and a Spirit of love towards His name. He comes as a Spirit of repentance and godly sorrow for sin, making the conscience tender and the heart contrite; and meekens and humbles the soul, conforming it to the suffering image of Christ. He comes as a Comforter in the Scriptures to bind up broken hearts and wipe tears from the eye; He comes as a Spirit of truth to lead him into all truth, and instruct him in the blessed realities connected with it.

But the Holy Ghost never comes into any poor sinner's soul except through the medium of the gospel of the grace of God. Have you ever considered that point? You are praying perhaps that the Holy Spirit would teach you and be in you a Spirit of revelation, a remembrancer, a comforter, instructor, and teacher. You pray for His gifts and graces; but have you ever viewed these graces in connection with the gospel of Jesus Christ?

Now, if you want the Holy Spirit to come into your soul, you must keep firm hold on the gospel, you must not run away from it to the law or to self, but keep firm, fast hold of it so far as you have felt its power and have faith in it. If you are tired, still hold the gospel; if tempted, still hold the gospel; if Satan gets you into his sieve, still hold the gospel; if in the furnace of affliction, still hold the gospel. If you are called upon to wade through floods of sorrow, still hold fast the gospel. If Satan tells you you have no part or lot in the matter, still hold fast to the gospel. Let not Satan, if ever you have felt the power and preciousness of the gospel, baffle you out of it, or drive you from it, but hold to the gospel for it is your life. If you are a poor, guilty, conscience-stricken backslider, hold the gospel, for in that alone is pardon and healing contained and revealed. If you are tempted with manifold and grievous temptations, still hold the gospel, for through the gospel alone can come any real or lasting deliverance; and it is through the gospel that you may hope the Holy Ghost will speak a delivering word to your soul. If you are burdened with many doubts and fears of your interest in Christ because you cannot believe, or be what you would, still do hold on firm and fast to it, because it is only by the gospel that these fears can be removed, and a word of peace be spoken to your conscience. If you are wading through deep afflictions, and need a word of consolation, still hold by the gospel; for it is through it that all real comfort is imparted.

And may I not ask you whether this is not commended to your conscience as sound doctrine and good experience? If not, tell me what you can substitute for the gospel? What balm is there to be found any where else for bleeding wounds? What pardon for guilty sinners? What peace for rebels? What terms of composition for enemies, but in the gospel of the grace of God? Where else will you find anything to suit your case if you are a poor, tempted, tried sinner? Will you go to the law which can only curse and condemn you? Will you go to yourself? What is self? It is a heap of ruins. What, then, can that do for you? And not only a heap of ruins, but all mouldering ruins — ruins of which every brick has in it the rot and all its mortar fallen into dust. So utterly ruined is self that with all your contrivances to get something out of it, it is like making a rope out of sand, or like drawing up water with a bucket with the bottom knocked out. Where then will you go? After all, you must come to the gospel if your soul is to be saved and blessed, and if you are to experience the consolations of the Holy Ghost, who alone can bless and comfort you; for that blessed Spirit only comes by and through the gospel into the heart.

I want, with God's blessing, to impress this vital truth upon your mind, that you may not be looking away from the gospel; and as Berridge says, "squat and peep another way," but that you may keep your eyes firmly fixed upon the gospel; for if you believe it, it can and will save your soul. Does not the apostle say that it is the power of God unto salvation to every one that believeth? So, then, there is neither power nor salvation in anything else. Never, therefore, expect power, salvation, or comfort but by and through the Holy Ghost preaching the gospel into your heart.

## AND IN MUCH ASSURANCE

The word "assurance," here, does not imply that they were necessarily in the enjoyment of an assurance of their personal and individual interest in the Lord Jesus Christ, though I do believe myself that faith always has assurance in it in proportion to its strength. Faith contains assurance in it, as the flower contains the fruit; and yet, if faith be weak, it does not mount up to the full strength of assurance. But what is assurance? It is really only a large measure of faith, differing from faith not in quality but quantity; not in nature but in degree. Assurance, then, is only faith grown to man's estate, or faith raised up so as to act in a powerful way. It is not, therefore, a gift of the Holy Spirit distinct from faith, but faith drawn out, as it were, and shone upon by the blessed Spirit. It therefore rises and falls, ebbs and flows with faith and the actings of faith. But the "assurance" here spoken of is not so much an assurance of interest, as an assurance that the gospel was the gospel of the grace of God. It was, therefore, not so much their assurance of their personal interest in the electing love of God, as an assurance that the gospel which Paul preached, and which had come to their souls in power, was the gospel of the grace of God.

Now, have you not sometimes felt this firm and sweet assurance when you could not perhaps feel the certainty of your salvation? There was something in the gospel as preached in your ears which came with that demonstration and power, that savour and sweetness to your soul, as fully convinced you it was the gospel; and as such, was worthy of all acceptance. Under these feelings you could scarcely forbear, crying out: "This is the gospel; I can live and die by this gospel; I am sure, and more than sure, that this is the gospel. I see a beauty in it; I feel a power in it. I have inward and solemn delight in it; it drops with that savour and sweetness into my soul;

(Continued on Page Eight)



## Responsibility . . .

(Continued from page one)  
Adam after the fall, for we find God holding Cain responsible for the murder of Abel, and the Scripture declares where there is no law there is no responsibility, but where law exists an offense in part is a violation of the whole law. Apparently, Cain knew the law of God forbade him to murder, else God could not have justly punished Cain.

Certainly, God later wrote His Divine law on tables of stone for Israel, but this does not say that the law was of no effect beforehand, but truly made Israel even more responsible. The responsibility passed on ALL men through both the lineage of Cain as well as Seth, but the atonement was ONLY for those out of the human race that God gave the Son from before the foundation of the world and did not make ANY man more responsible than the Divine law of God had already made ALL men. The law was given "that EVERY mouth (elect and non-elect) may be stopped, and ALL the world become guilty before God" (Rom. 3:19).

I would add that even the saved elect are still responsible to the Divine law of God as to conduct in this present world, even while they stand judicially apart from any condemnation under the law, and God will punish in the flesh any misconduct under the law while at the same time He has freely justified ALL His elect as to redemption by the atonement.

ONLY redemption is purposed in the atonement and that ONLY for the elect. For this reason we say that there was absolutely NOTHING in the atonement for the non-elect, NOT even responsibility.

ONLY responsibility was purposed in the Divine law, and though the purpose of the law (responsibility) came on ALL men, there is ABSOLUTELY NO redemption for ANY through the law, for NO re-

demption is provided by the law. To sum up, we say that God has provided mercy for the elect in the atonement and justice for the non-elect under the law. He chose the elect to find mercy on the merits of His own pleasure, and actively appointed them in Christ on the basis of this emotion of pleasure (Ephesians 1:5). Then the opposite must be true of the non-elect in which He found no basis of His Divine pleasure upon which to choose them. It is logically evident that God's displeasure was just as active as His pleasure, for both are the emotions of the eternal God, therefore we affirm that He actively reprobated to the condemnation of the Divine law all whom He was not actively pleased to appoint to mercy in the atonement, thus leaving the non-elect without any effect from the atonement, NOT even responsibility. Amen!

## Controversial Hymns

(Continued from Page One)  
I wish that a carpenter had made this world instead.  
Goodby and good luck to you, our way will soon divide.  
Remember me in Heaven, the man you hung beside.

### CHORUS:

It's God they ought to crucify, instead of you and me.  
I said to the carpenter, a hanging on the tree."  
Such filth could only be sung by religious infidels who reject both Christ and the Bible. Thank God it is out of the Armed Forces Book of Worship.

During the summer of 1961, the World Council and National Council of Churches put out another hymn which was blasphemous. The National, Canadian, and World Councils of Churches and the World Council of Christian Education sponsored the first North American Ecumenical Youth Assembly in Ann Arbor, Michigan. Accord-

ing to NEWSWEEK "the most startling number" in the program was entitled: "He Was A Flop." In part, the words of this song were as follows:

"He was a flop at 33!  
His whole career was one of failure and of loss . . .  
So the thing that puzzles me  
Is why that flop at 33  
Is called the one successful man to live on earth!"

## The Bible Baptist

(Continued from page seven)  
their work, which Matthew 28:19 expresses thus: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mark 16:15-16 has it: "Go ye into all the world, and preach the gospel to every creature." Matthew seems to speak most on the work of the preacher, and Mark on the character of the disciple. This enlargement of the commission authorized them to go and preach among the Gentiles, as well as the scattered Jews. Whenever they went, they were to preach, and those who were taught and believed, were to be baptized; and those who were taught, believed, and were baptized, had the promise of salvation.

Those who practice infant sprinkling, often have recourse to this commission of the apostles, as a foundation for their practice. It is altogether likely that the apostles understood their own commission, and acted accordingly. The surest way, therefore, to get a true understanding of the nature of the commission, is carefully to consider their conduct.

Let Peter take the lead. In Acts 2:14-30, Peter lifted up his voice, and preached a very pointed sermon; and when the people heard his doctrine, they were pricked in their hearts, and said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:37-41).

From this passage, we find that Peter preached according to his orders; the people heard, which was their duty; the Holy Ghost applied the truth to their hearts. Filled with godly sorrow for sin, they cried out, "What shall we do?" which is the language of grace in its first operation; Peter had an answer ready, and said, "Repent," (this little word is always a prerequisite to baptism), "and be baptized, every one of you." He does not say, be baptized if you feel the weight of it upon you, but enjoins it upon every one of them, that they might receive remission of sins; and, to encourage them in their godly sorrow for their sins, in general, and crucifying the Lord, in particular, he adds: "For the promise (of the remission of sins and the gift of the Holy Ghost) is to you, (father), and unto your children, and to all that are afar off, (both scattered Jews and Gentiles), even as many as the Lord our God shall call."

The promise here does not intend baptism, which is never viewed in the light of a promise, but always as a command. Here observe none were baptized, but such as asked what they should do who did repent, gladly receive the word, continue steadfast in the

## POWER OF THE GOSPEL

(Continued from Page Seven)  
it is so commended to my conscience; it so shines into my understanding, that I am sure it is the very gospel of the grace of God; and what I can and do embrace as suitable to all my wants, and glorifying to God."

Now, this assurance may not be an assurance of your interest in the gospel, but still it is such an assurance that the gospel preached in your ears is the gospel of the grace of God, that you embrace it with all the faith that is in your heart. The law has no assurance of this kind, except the assurance that all are cursed who live and die under it. Nor has a muddled mixture of law and gospel this assurance. It may terrify and alarm the conscience, as Wesleyans talk of being shaken over Hell, and may produce powerful convictions, and hold the mind in bondage and terror; but it does not shine with that beautiful grandeur; it does not warm the soul by its blessed beams; nor come with that peculiar demonstration and power which attends the gospel. That sometimes carries with it such a blessedness, that it seems so to lift the soul out of itself as to take and carry it gently into the bosom of God. That comes with such balmy sweetness into the conscience, and drops with such life and light into the poor benighted spirit, that it dissolves into love every tender affection of the heart. There is something in the gospel which never can be described; it carries with it its own evidence, and shines in the brightness of its own testimony. Wherever this is felt, the gospel has come, "not in word only, but in power, and in the Holy Ghost, and in much assurance."

It is this Divine power and heavenly assurance that makes God's people so love the gospel. Men wonder sometimes, and say to one another, "How is it that these people will walk so many miles to Stamford, or Oakham, or elsewhere, year after year, in all weathers, to hear preaching? We wonder why they cannot stay at home, and attend their parish church, or the chapel in the village; but instead of remaining quietly at home, they will trample through mud and mire as if they were mad."

Ah! these people do not know the sweetness that there is in the gospel when preached with the Holy Ghost sent down from Heaven. The people of God feel that there is nothing but this which can move the loads of sin under which they groan, take guilt off their conscience, lift up their affections to God, bring sweet and blessed feelings into their soul, and give them an assurance of their salvation. It is this secret power attending the gospel which makes it fall like dew drops of honey from heaven. And wherever this is felt, it gives such a love to the gospel, that a man cannot help going to hear it; nay, he will time after time walk many miles merely with the hope of feeling one soft touch of this heavenly power. He will come Lord's day after Lord's day, for month after month merely to get a honey drop from the mouth of God through the gospel; and if it be given him, it will repay him for all his toils, his sore limbs, weary feet, and aching head.

"Oh!" says one of these despised ones, "to get a testimony of my interest in the Lord Jesus Christ, in His dying love and precious blood is well worth going many weary miles for." And if he be sometimes overborn with fatigue through the week's work, and feels almost disposed to stay home, yet says he, "I must go again, for if the Lord should be pleased this day to give me a little taste of the gospel, and of my interest in it, I shall not mind how tired I am at night." This, then, is the secret why the Lord's people travel so far to hear the gospel; and this will explain why they love the preachers of the gospel, the books that savour of the gospel, the people that know the gospel, and feel sweet union with those who have experienced the power of the gospel.

"The secret of the Lord is with them that fear Him, and He will shew them His covenant," which is the gospel; and because this gospel has come to them "not in word only, but also in power, and in the Holy Ghost, and in much assurance," they love it, delight in it, and cleave unto it. Now, if you can find anything of this in your soul, you are one of the elect of God. "Knowing, brethren beloved," says the Apostle, "your election of God." This was to him a proof of their election of God, that the gospel had come to them "not in word only, but also in power, and in the Holy Ghost, and in much assurance."

If, then, the gospel has come with these three things into your soul, you are the elect of God. God has chosen you in Christ Jesus before the foundation of the world, He gave you to His dear Son, that He might redeem you from death and Hell. You are saved in Him with an everlasting salvation. Walk then worthy of the vocation wherewith you are called. Bless and praise the God of all grace for His glorious gospel, and praise that Divine power with which His gospel has come into your soul.

apostles "doctrines and fellowship, in breaking of bread, and in prayers;" all of which things infants cannot do.

The objection raised here, that three thousand could not be baptized by immersion in one day, equally militates against sprinkling, which takes as long a time. The twelve apostles, and seventy disciples, could soon do it. Three thousand, divided among 82, would be about 36 or 37 for each, who could easily be baptized in less time than an hour. It is no novelty in Virginia for a Baptist minister to baptize more than 37 in a small part of a day.

The next account of Peter's baptizing is in Acts 10. Cornelius was warned of God by a holy angel, and Peter was called by a vision to go to Cornelius. When he came to his house, and preached to him and his neighbors, the Holy Ghost fell on all those who heard. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days" (Acts 10:47-48).

No account that he went to bap- (To Be Continued Next Week)

## At Least Five People To Whom You Can Send TBE

1. \_\_\_\_\_  
(A SINNER)  
Address \_\_\_\_\_  
\_\_\_\_\_ Zip Code \_\_\_\_\_
2. \_\_\_\_\_  
(A PREACHER)  
Address \_\_\_\_\_  
\_\_\_\_\_ Zip Code \_\_\_\_\_
3. \_\_\_\_\_  
(A SUNDAY SCHOOL TEACHER)  
Address \_\_\_\_\_  
\_\_\_\_\_ Zip Code \_\_\_\_\_
4. \_\_\_\_\_  
(A CHURCH MEMBER)  
Address \_\_\_\_\_  
\_\_\_\_\_ Zip Code \_\_\_\_\_
5. \_\_\_\_\_  
(A YOUNG PERSON)  
Address \_\_\_\_\_  
\_\_\_\_\_ Zip Code \_\_\_\_\_

Enclosed \$ \_\_\_\_\_ for \_\_\_\_\_ Subs \_\_\_\_\_  
Your Name \_\_\_\_\_  
Address \_\_\_\_\_

YOU KNOW WHO NEEDS IT!

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