

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 44, No. 39

ASHLAND, KENTUCKY, OCTOBER 2, 1976

WHOLE NUMBER 2090

## LABOR DAY CONFERENCE IS HISTORY

The Labor Day Conference of Calvary Baptist Church for 1976 is now history. The total number registered was 174. People came from Florida, Mississippi, Alabama, Louisiana, Texas, Tennessee, Virginia, Missouri, Arkansas, Georgia, West Virginia, North Carolina, Ohio, Pennsylvania, Illinois, Michigan, Indiana, Oklahoma, and many from the great state of Kentucky.

On Friday evening Elder Joe M. Wilson of Winston-Salem, N. C., brought a message of theological depth on "The Trinity of God." He was followed by Elder Dan Stepp of Goshen, Ind., who in an able manner gave a message on "Verbal Inspiration." The last speaker of the evening was Elder Martin Holmes. Bro. Holmes delivered a well-arranged discourse on "Hereditary and Total Depravity."

On Saturday morning the first speaker was Elder Jimmy Davis of Fulton, Miss. His topic was "The Election of Grace," which set forth God's choice of His people. Due to the absence of Elder B. A. Langford because of sickness, Elder Roy Mitchell of Corbin, Ky., brought a fine message on the "Limited Atonement." Elder Wayne Crow of Naples, Fla., filled in for Elder Lawrence Crawford who was absent. Bro. Crow delivered a stirring message on Christian living.

The afternoon session commenced with a good message on "The Rise and Results of Modernism" by Elder Don Pruitt of Sacramento, Ky. Since it was rainy, two other men were added to the program. Elder Frank Ellerker of Branford, Fla., brought a powerful message on John the Baptist. Next we were blessed by a message from Elder Demas Brubacher of Clarksville, Tenn.

On Saturday night Elder Harold Harvey brought a sobering message on "The Separation of God's Children From the World." He was followed by Elder Dan Phillips of Bristol, Tenn., who spoke skillfully on "The Establishment of the Church." The last speaker was Elder Joe C. Wilson of Toledo, Ohio. His message on "Church Cooperation" will be long remembered by all who heard it.

On the Lord's Day we were urged by Elder Charles Salmon of Fulton, Miss., to "Let Brotherly Love Continue." Next Elder James Hobbs of McDermott, Ohio, defended the historic Baptist position on "The Ordinance of Baptism." Then Elder Gerald Price, Griffin, Ga., taught on "The Ordinance of the Lord's Supper" for the local Baptist church only.

Sunday afternoon Elder Willard Pyle of South Point, Ohio, made us homesick as he spoke on "The Reality of Heaven." Elder Bill Jackson of Bristol, Va., caused us to thank God for our deliverance from "The Reality of Hell." "The Immortality of the Spirit of Man" was well presented by Elder Charlie Buford, Scottsboro, Ala.

The first speaker of the evening was Elder Cecil Lawrence of Oakdale, La., who in the power of the Spirit preached on "The Perseverance of the Saints." He was followed by Elder David O'Neal who brought a glorious message on "The Pre-Trib Rapture." The last speaker was Elder Oscar Mink

of Crestline, Ohio, who brought a brilliant message on "The Seven Years of Tribulation."

On Monday morning Elder Garner Smith of Gracey, Ky., preached a sweeping message on "The Judgment Seat of Christ." He was followed by Elder Harold Cathy of Ashland, Ky., who delivered a masterful address on "The Reign of the Righteous." Missionary Fred T. Halliman put the capstone on the conference as he spoke on "Missions in the Light of Christ's Return."

The congregational singing was led throughout the conference by Elder James Hobbs. Special songs (Continued on page 8, column 1)

CONCLUSION . . .

## FORTUNE TELLING FOLLY

By R. ARTHUR WAUGH  
Midland, Texas  
SEERESS "PEEPS"  
FOR SATAN

Perhaps some of the overall ramifications of the folly and the fraud of the necromancers, wizards, astrologers, crystal-ball gazers, psychics, and even psychic



R. ARTHUR WAUGH

kooks can be illustrated rather dramatically by reference to a half-page article in THE NATIONAL TATTLER of November 19, 1972. In a headline which comprises more than ten square inches we read the promulgation:

**Psychic Sees Shocking Development on Eve of Election Giving McGovern Slim Victory!**  
Needless to say, the psychic "missed it" completely. Yet, we

heard nothing of her folly or nothing of her fraud. Neither did we see or hear THE NATIONAL TATTLER confessing to having duped a dotting, devoted, and deluded public.

In the article, it is noted that a Mrs. Elaine Sonkin "only discovered her own remarkable ability a few years ago." She is reported as saying, "It was at a time when I was highly emotional, I began to hear voices and was anxious to find out what was causing the experience." She further details that, "It was by attending classes" at the Chicago Psychic Center "that I learned to use my developing psychic ability."

Mrs. Elaine Sonkin reportedly "Gave a TATTLER reporter . . . an exclusive interview." THE TATTLER reporter then quotes Mrs. Elaine Sonkin saying, "Sen. George McGovern will be elected President in 1972 by less than a 3 per cent margin of the popular vote," and that "McGovern will win mainly due to a statement or announcement made about a week before the election. It will be a (Continued on page 7, column 5)

TUNE IN TO  
THE INDEPENDENT  
BAPTIST HOUR  
EACH SUNDAY

WCM! \_\_\_\_\_ Ashland, Ky.  
7:30 - 8:00 a.m.  
WFTO \_\_\_\_\_ Fulton, Miss.  
1:00 - 1:30 p.m.

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### DEVIL-CALLED PREACHERS

In Jeremiah 23:21 Jehovah said: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied."

Some years ago I was talking to a young pastor of another denomination about the Lord's work. In the course of the conversation, I asked him about his call to preach the gospel. He answered me by saying, "My parents wanted me to be a minister. I thought it would be an easy way to earn a living. So I gave it a try."

Never in my life had I been so shocked by such a statement. After a few moments of silence, I asked him about his experience of grace. He replied, "I was never lost. My parents always took me to church. I have always been saved."

Had the sun refused to shine, I could not have been more dumbfounded. After a few other remarks, I left his home to return to mine. I could not sleep that night. I pondered the strange

words of this young preacher. I knew as surely as I was breathing the time and the place God saved me by His wonderful grace. Likewise, I knew that I had received a call from Heaven to preach the gospel. Why had this man not experienced the same?

Suddenly it occurred to me that I had been talking to a Devil-called preacher. According to his own testimony, God had not called and commissioned him to preach (Continued on page 2, column 1)

## FRUGALITY

By ROBERT ROBINSON  
(1735-1790)

"Gather up the fragments, that nothing be lost" (John 6:12).

The end of all instruction is to enable people to instruct themselves. With this view, allow me to inform you how to edify yourselves by interpreting Scripture which you read, by the world in which you live, and which you every day see. It would mean



ROBERT ROBINSON

suppose the gospel is true without examining whether it be so. Now what are we to examine it by? Suppose I should give you a letter, and require you to determine whose hand-writing it was, what would you say? We cannot tell, say you, by this single paper, we must compare it with other papers. Suppose by comparing it with some of your landlord's receipts, I should observe, that every word, and every letter, and every mark and flourish were alike in both, what would you say then? You would allow, for you know your landlord's hand, that he wrote the letter, and especially as all the contents agree with his known character.

Now apply this. I bring you a history of the glad tidings of an exemplary Saviour, written by a Jew, named John, who says, God employed him to write it; and who adds that the Saviour was like God, and we must be like him. Am I to believe Him? Yes, certainly, if I find that his book agrees with the works, and the character of God, as I have remarked it in a world which I am sure He created: but not else.

Let us try. Jesus fed a multitude. This is like God, who hath filled the world with mouths, and who daily fills the mouths of all with meat, and we should feed our families as He fed His. Jesus taught frugality, and bade His servants "gather up the fragments, that nothing be lost." Another character of God, who, amidst all the (Continued on page 8, column 1)

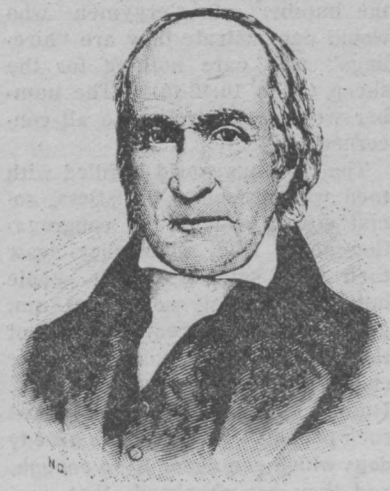
nothing here to say the gospel is best proved true by analogy; I might as well say nothing, for such hard words have not yet found their way into this village. Let us try to do without them. Mark what I am going to say.

All the comfort we derive from the gospel is on supposition the gospel is true: but we are not to

## THE BIBLE BAPTIST

JOHN LELAND  
(1754-1841)  
(PART TWO)

The next baptizer to be taken notice of is Philip. Whether this was Philip of Bethsaida, one of the twelve, or Philip the deacon, who was an evangelist, or another man of the same name, is not



JOHN LELAND

certain; but Philip went down to Samaria, and preached Christ unto them. "Then Philip went down to the city of Samaria, and preached Christ unto them. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ,

they were baptized, both men and women" (Acts 8:12). They were not baptized until they believed, and yet were baptized before they received the Holy Ghost in its great effusion; which proves that faith should be antecedent to baptism, and that the receiving of the Holy Ghost in this sort, is sometime distinct from that grace which makes men saints.

In this same chapter, from verse 26, to the end, we have another account of baptism by Philip. A certain eunuch of Ethiopia had been up to Jerusalem to worship the God of Israel; and, as he was returning homeward in his chariot, was reading the 53rd chapter of Isaiah; from which it appears that he was a Jewish proselyte, and, no doubt to me, a real saint, who had not yet been taught a risen Saviour. Philip was commanded by the Spirit to go and join himself to the chariot, which he did, and began at the same Scripture which the eunuch was reading, and preached unto him Jesus.

"And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:36-38).

How the eunuch came to the knowledge of his duty, in this ordinance, is not certain. Whether he had learned at Jerusalem, or some other place, that such was the practice of the Christians; or had some impressions of the Spirit upon him, teaching him his duty; or whether Philip taught it to him, I cannot say; but he certainly requested baptism of Philip. What can be plainer? Philip preached Jesus; the eunuch believed in him; they came to a certain water; they went down both into it, both the administrator and the subject; baptism was administered; and then they came up out of the water.

(Continued on page 6, column 4)

### THE PEARLY CITY

Reach down to me and take me up,  
To plains of greater wealth.  
Place me in the places where,  
The greatest have not dwelt.  
Place before me, Thine own self.  
Let me gaze upon your face.  
Let me watch the shining light  
Distributing the grace.

Let me be content to stay  
With you for eternity.  
Yes, take me to the Pearly City.  
Forever to be with Thee.  
—Brenda Cate,  
Flottman Road,  
Gerald, Mo. 63037



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL — Editor  
Editorial Department, located in  
ASHLAND, KENTUCKY, where  
all subscriptions and communica-  
tions should be sent. Address:  
P.O. Box 910, Zip Code 41101.

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## BRIEF NOTES

Elder J. C. Settlemyer, R.R. 2,  
Piggott, Ark., has a new address.  
It is Box 24, Jamestown, Ind.,  
46147.

The Covenant Baptist Church,  
1533 Versailles Road, Lexington,  
Ky., has called Brother Bill Burke,  
Jr., as pastor. Bro. Burke will be  
ordained by the Fellowship Bapt-  
tist Church, 1313 N. Limestone,  
Lexington, Ky., on Oct. 3, 1976, at  
2:00 p.m. All pastors and friends  
are invited to attend.

Bro. Burke's telephone number  
is 299-2276. His address is 2010  
Macon Ct., Lexington, Ky., 40505.

If there is a church in Arkansas  
or Missouri that needs a pastor,  
they might contact Elder James  
Thorne, 716 South Ash, Harrison,  
Ark. His phone number is 1-501-  
743-2245. Presently, Elder Thorne  
is a member of Calvary Baptist  
Church. We recommend him to the  
churches.

## Devil-Called . . .

(Continued from page one)  
His Word. He was a professional  
Preacher. I thought how pitiful  
the condition of this boy was. He  
was a blind leader of the blind.

### THE DEVIL'S DIVINES

No one who is familiar with the  
Scriptures doubts but what Satan  
does call men to preach heresy.  
Christ Himself said: "Beware of  
false prophets, which come to you  
in sheep's clothing, but inwardly  
they are ravening wolves" (Matt.  
7:15).

Such things as Devil-called  
preachers do exist. Paul wrote to  
the church at Corinth: "For such  
are false apostles, deceitful work-  
ers, transforming themselves into  
the apostles of Christ. And no  
marvel; for Satan himself is trans-  
formed into an angel of light.  
Therefore it is no great thing if  
his ministers also be transformed  
as the ministers of righteousness;  
whose end shall be according to

their works" (II Cor. 11:13-15).

Simon Peter wrote an entire  
epistle about false teachers. He  
warned in this letter: "But there  
were false prophets also among  
the people, even as there shall be  
false teachers among you" (II Pet.  
2:1). The Apostle John wrote:  
"Many false prophets are gone out  
into the world" (I John 4:1). In  
the Revelation John mentioned  
some "which say they are apostles,  
and are not" (Rev. 2:2).

Every good thing is counterfeit-  
ed. Pride apes humility; ignorance  
clothes itself in the garb of wis-  
dom; enmity hides under the mask  
of friendship. Then it is no mar-  
vel if Satan has his own ministers  
and his own churches in the world.

### THEIR DISTINCTION

God does not call and commis-  
sion these false teachers. "Then  
the Lord said unto me, The prophe-  
ts prophesy lies in my name; I  
sent them not, neither have I com-  
manded them, neither spake unto  
them; they prophesy unto you a  
false vision and divination, and a  
thing of nought, and the deceit  
of their heart" (Jer. 14:14). It  
was Satan who called and commis-  
sioned them to declare a vain  
and worthless message. Their  
doctrine is a spider's web, spun  
in their own deceitful hearts.

A false teacher can be distin-  
guished from a true minister by  
his love for money. A Devil-called  
preacher fleeces the sheep instead  
of feeding them. "Thus saith the  
Lord God unto the shepherds; Woe  
be to the shepherds of Israel that  
do feed themselves! should not the  
shepherds feed the flocks?" (Ezek.  
34:2). Micah condemned such  
false prophets in his day by say-  
ing: "The heads thereof judge for  
reward, and the priests thereof  
teach for hire, and the prophets  
thereof divine for money (Micah  
3:11). The Apostle Paul wrote to  
Titus about some who taught  
"things which they ought not, for  
filthy lucre's sake" (Tit. 1:11).  
Many today use religion to further  
their worldly interests.

What would happen if all the  
churches suddenly terminated the  
salary of their shepherds? How  
many clergymen would quit  
preaching and look for greener  
pastures? How large would be  
the number of clergymen who  
would demonstrate they are "hire-  
lings" who care nothing for the  
sheep (John 10:12-13)? The num-  
ber would be alarming to all con-  
cerned.

The religious world is filled with  
men who preach a Christless, so-  
cial gospel and let the congrega-  
tion go to Hell, while they draw  
their high salaries. Such people  
humanize Christ, soft pedal sin,  
and laugh at the great doctrines of  
the Bible. They build up their  
churches with carnal weapons.  
Isaiah penned these words about  
such people: "Yea, they are greedy  
dogs which can never have enough,  
and they are shepherds that can-  
not understand; they all look to  
their own way, every one for his  
gain, for his quarter" (Isa. 56:11).

Like Balaam, these Devil-called  
preachers love the wages of un-  
righteousness. They want the  
money in the pockets of church  
members. They will secure it by  
fair or foul means. They serve  
the Almighty Dollar, not the Al-  
mighty God. They are preaching  
for the money! Paul said: "For  
they that are such serve not our  
Lord Jesus Christ, but their own  
belly" (Rom. 16:18).

Satan's ministers are possessed  
with an insatiable desire to have  
material things. Peter said such  
false teachers "through covetous-  
ness shall they make merchandise  
of you" (II Pet. 2:3). Under the  
guise of truth, they will lie to get  
religious peoples money. Woe to  
the seminary professor who pre-  
tends to believe in the inerrancy  
of the Bible to keep his salary com-  
ing in each week! Those who  
teach damnable heresies shall not  
escape the damnation of Hell!

The messengers of Satan do not  
know Christ as Saviour. "The  
priests said not, Where is the  
Lord? and they that handle the



## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## "TOUCH OF THE MASTER'S HAND"

"And he put forth his hand, and  
touched him, saying, I will: be  
thou clean. And immediately the  
leprosy departed from him"—Luke  
5:13.

It has always been interesting,  
as I have made a study of God's  
Word, to notice the various ex-  
pressions that are used in the Bi-  
ble. In other words, I like to take  
a word and follow that word  
through God's Book, just to see  
how it is used in various places.  
As I say, it has been a joy to me  
many, many times to take a word  
and follow that word through the  
Bible just to see how it has been  
used. It was quite a joy to me some  
while ago, when this text was im-  
pressed upon me, to follow the  
word "touched" as it appears in  
God's Book just to see how it is  
used in various instances. I got  
such a blessing out of the study  
that I felt I would like to pass it  
on to you. So for that reason I am

preaching to you from this passage  
of Scripture.

### THE TOUCH FOR REFRESH- MENT.

There is the touch of refresh-  
ment given to us in God's Word.  
It is rather interesting to notice  
the individual whom God touched  
in this respect, to know how it was  
He touched him, and under what  
circumstances he was touched.

If you will go back to the book  
of I Kings, you will find that God  
had a man by the name of Elijah  
who was a faithful prophet of the  
Lord. I don't think there is any  
man in the Bible that was any  
more faithful to God than was Eli-  
jah. One day Elijah met with the  
prophets of Baal out on Mount  
Carmel. He had previously made  
a challenge whereby he had told  
Ahab to get his preachers all to-  
gether and they would settle the  
thing once and for all as to whether

God was God, or Baal was God.  
When the time came, there were  
850 of the false preachers of Baal  
on Mount Carmel, and just one  
man representing God.

It is interesting to see how that  
one man reacted. I think if it had  
been my experience, I would have  
been certainly just a little bit ner-  
vous, and I am sure I would be  
just a little bit timid, but appar-  
ently Elijah stood like a man of  
God ought to stand. He contended  
with these prophets of Baal, 850 in  
all — and they started to offer  
their sacrifice, but there was no  
God that answered their prayer.

You remember that Elijah said,  
"You choose a bullock and put  
it upon the altar. Then call on  
your god until he sends down fire,  
and we will know that he is God.  
If your god doesn't succeed, then  
I'll call on my God, and if He sends  
down fire, then you will know that  
(Continued on page 3, column 1)

law knew me not" (Jer. 2:8). In  
Jeremiah's time there lived some  
who handled the Scriptures, yet  
these same people did not know  
the Lawgiver. How tragic for a  
person to pose as a prophet of  
God when he is a stranger to God.  
How awful to go around to peo-  
ple's door, pretending to tell them  
the way to Heaven, when the teller  
is going to Hell! What could be  
worse than this?

## ELDER E. G. COOK'S WIFE SUCCUMBS

Sister Maude Leola Cook depart-  
ed this life September 13, 1976, at  
Pleasant Grove, Ala., at the age  
of 76. She was survived by her  
husband, Elder E. G. Cook, and  
three daughters, Mrs. Ross Lee  
House, Mrs. Dorothy Mullins and  
Mrs. Patricia DeRoy. Her godly  
life will not soon be forgotten by  
those who knew her best.

The funeral services were con-  
ducted in Faith Chapel of Angwin  
Mortuary Center with burial in  
Elmwood Cemetery. Elders partic-  
ipating in the services were  
James Hobbs, Jimmy Davis, Jim  
Washer, Charles Souder, Don Mor-  
row, David Nisbet and the editor.  
The readers and editor of TBE  
express their condolence to Elder  
E. G. Cook and family.

ple's door, pretending to tell them  
the way to Heaven, when the teller  
is going to Hell! What could be  
worse than this?

Jesus Christ described such in-  
dividuals as "blind leaders of the  
blind" (Matt. 15:14). True minis-  
ters are appointed by God to be  
"guides of the blind" (Rom. 2:19-  
20), but how dreadful when these  
ministers are "blind guides" them-  
selves (Matt. 23:16).

Those who "err from the words  
of knowledge" (Prov. 19:27) can  
never teach the truth as it is in  
Christ Jesus. Such people are  
"Ever learning, and never able to  
come to the knowledge of the  
truth" (II Tim. 3:7). No matter  
how many new theological titles  
they add to their names, they con-  
tinue to be "tossed to and fro, and  
carried about with every wind of  
doctrine" (Eph. 4:14). There can  
be no real apprehension of the  
truth so long as men reject the  
One who said: "I am the truth."  
False teachers are "men of cor-  
rupt minds" who "resist the truth"  
(II Tim. 3:8).

Isaiah wrote: "His watchmen  
are blind; they are all ignorant,  
they are all dumb dogs, they can-  
not bark; sleeping, lying down,

loving to slumber . . . they are  
shepherds that cannot understand"  
(Isa. 56:10-11).

A true minister exposes sin  
without fear or favor to any man.  
He obeys Isaiah 58:1: "Cry aloud,  
spare not, lift up thy voice like a  
trumpet, and shew my people their  
transgression, and the house of  
Jacob their sins." The messenger  
of Heaven rebukes them that sin  
before all that others may fear  
(I Tim. 5:20).

A wolf in sheep clothing does  
just the reverse. He never ex-  
poses sin: "Thy prophets have  
seen vain and foolish things for  
thee: and they have not discov-  
ered thine iniquity, to turn away  
thy captivity; but have seen for  
thee false burdens and causes of  
banishment" (Lam. 2:14).

A false prophet preaches what  
the people want to hear instead of  
what they need to hear: "The  
prophets prophesy falsely, and the  
priests bear rule by their means;  
and my people love to have it so"  
(Jer. 5:31). The depraved nature  
of man is such that he had rather  
hear a lie than the truth: ". . .  
this is a rebellious people . . .  
children that will not hear the law  
of the Lord: Which say to the  
seers, See not; and to the prophets,  
Prophecy unto us right things,  
speak unto us smooth things,  
prophecy deceits" (Isa. 30:9-10).  
Devil-called preachers give the  
people what they want to hear;  
therefore, they have a great fol-  
lowing in the religious world.

### THEIR DOINGS

The Devil calls men to deceive  
people. Jesus Christ declared:



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L. M. HALDEMAN

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## Touch Of . . . Hand

(Continued from Page Two)

my God, is God." So these prophets of Baal started out in the early morning, praying, and in their monosyllabic tone they cried all day, "O Baal, hear us." At noontime Elijah mocked them: "It could be that your god is out for the day, or maybe he has gone on a journey. If I were you, I'd pray a little louder in order that your god can hear you." You understand that Elijah was making fun of this crowd of false preachers. I rather imagine if I had been standing there against these 850 fellows, that I would have been shaking in my boots, but I believe Elijah was having the time of his life, as he stood there facing those 850 false preachers and making fun of them. These false prophets of Baal cried, and cried, and cried, until finally they said, "We can't do it. Our god just isn't answering. Our god just isn't sending down fire, and we can't do what we intended to do." So finally hoarse from their shoutings, panting from their exertions, and covered with blood, for they had cut themselves with lancets, they said, "We can't do it. Our god can't send down fire."

Then it was that Elijah stepped up to the altar that he had made. The Word of God says he had to make some repairs in regard to it. Then he had them to pour some 600 gallons of water over the top of it to make the miracle just a little more difficult than it would be ordinarily. It wasn't dry wood that Elijah was praying over, but it was wood that was well soaked with 600 gallons of water. After they had poured the water on it, Elijah prayed a brief, simple prayer of 63 words, and fire came down out of Heaven and burned up not only the sacrifice and the wood and the stones of the altar, but even the water that had been poured over the dust around it. There isn't any doubt about which God had answered prayer. There isn't any doubt but that God, the God of Heaven, had answered prayer as for as Elijah was concerned.

Every time I read this passage of Scripture, I say that God has plenty of fire up in Heaven today; He needs is some Elijahs down here to pray it down. I have a very definite conviction that the same God still lives today — that Elijah's God lives in 1969 just the same as He lived almost a thousand years before Christ came. All we need today is just some Elijah's to pray down that same power, or that same fire, that Elijah did. After that fire came down from Heaven, Elijah took those 850 preachers and cut their heads off. That must have been a glorious experience for him. He had stood against them, and now he takes

## IS "THAT" IN THE BIBLE?



Question:

"WHO STOLE MONEY FROM HIS MOTHER?"

Answer:

Micah, Judges 17:1-2, "And there was a man of Mount Ephraim, whose name was Micah. And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son."

his sword and cuts their heads off. There is not an indication that Elijah had any help in doing so. I think he did the job all by himself. The fact of the matter is, he was the only one out there that was standing in opposition against them, and I think he had the extreme joy of being their executioner. Of course that was a big day in Elijah's life.

You know, beloved, if you have a big experience, there is always a reaction. The pendulum swings one way, and the pendulum swings back just as far. That is true in your emotional life just the same as it was in the life of Elijah, and Elijah, the next day, I imagine was just about as blue as he had been optimistic the day before. The day that Elijah killed all those false prophets, I imagine he was walking in the air, so far as God was concerned, but the next day his optimistic spirit had certainly vanished. Ahab's wife, Jezebel, sent word to Elijah, "You cut the heads off of my preachers, I'll cut your head off before tomorrow." She had 850 preachers one day, and the next day she didn't have a preacher. She had lost all her religion — at least, the religion that she had in the preachers. Now Jezebel is mad. You get a woman mad that is really a mean woman to start with and you have something to contend with. Elijah knew that he had something to contend with and he took off running as hard as he could. Imagine a man that would stand up against 850 false preachers one day and the next day run from one woman — but that woman was a woman with power.

So Elijah ran out into the wilderness. The Word of God says that he ran for his life. He went a day's journey and then sat down under a juniper tree and said "Lord, let me die. I am not a bit better than the rest of the prophets. Let me die."

Look at Elijah how discouraged he is. Look at Elijah and see how he is completely morose. He is given over to his emotions. The day before his emotions swung high; now his emotions have swung back the other way and Elijah is just as blue as you could find him. Elijah is ready to die. I don't think he really wanted to die. If he had he could have stayed with Jezebel and she would have accommodated him. She had already told him that, and he knew it, and that was the reason that he ran. But as Elijah slept, the Word of God says:

"And as he lay and slept under a juniper tree, behold, then an angel TOUCHED HIM, and said unto him, Arise and eat"—I Kings 19:5.

Talk about the touch for refreshment. Here was a man who was exhausted, who was hungry, who was discouraged, who was ready to give up, and who wanted

to quit, yet when the angel of God touched him, he got up, looked at the cake that was baked on the coals, and saw the cruse of water that the angel had placed there at his head. He took the food and ate it and drank from the cruse of water that the angel had brought to him. Then he lay down again and rested for a little while, and the angel came and said, "Get up and eat again, because your journey is great." And Elijah arose, and ate, and drank and went in that strength for forty days.

Notice, it just took one day's journey to wear him out, so that he is ready to die. Now after the touch of refreshment came to him from the Lord, he went for forty days in the strength that came to him that day.

I am wondering if many times you and I don't need the touch of refreshment. Don't you get spiritually tired? Don't you feel sometimes as far as your home is concerned there is not a bit of use in trying to go on? Don't you feel sometimes in your own family's life, and your own family's religious experience that you have made just such a failure — you haven't done anything at all — why not quit? Don't you have that experience that spiritually speaking, you just feel like, well, what is the use; let's just quit. Just at the time when Elijah was ready to proverbially throw in the sponge, when he thought there was no use trying to go any further — the angel of God touched him with a touch of refreshment, and Elijah went for forty days in the strength thereof.

I am saying to you, beloved, whenever you get to the place that you feel ready to quit, and whenever you get to the place that you feel, "I am not going to try any further; I have done everything, and it has all failed; I have absolutely come to the end of my way" — when you get to that place, remember this, what you need is a touch of refreshment from the Lord.

We read the advertisement of Coca-Cola — "The pause that refreshes." They used to sell about 50 million cokes a day. I noticed sometime ago that one advertisement said that 75 million cokes are drunk each day, but they are still talking about: "The pause that refreshes."

Well, I don't know how much Coca-Cola may refresh the physical body, and I am not being paid by Coca-Cola to throw in a little advertising commercial for them, but let me say in passing, there is a spiritual pause that refreshes; when you pause before the Lord, and the power of God touches you, as in the case of Elijah, you are refreshed.

Shouldn't it be thus, for we read: "For we have an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"—Heb. 4:15,16.

This verse teaches us that we have an high priest which can be touched with the feeling of our infirmities. He knows all about us, just like God knew all about Elijah, back there in the wilderness. Therefore, we ought to come boldly to the throne of grace in order that we can obtain mercy, and find grace to help in time of need.

I tell you, it is good, and it is wonderful to know that we have an invitation to refreshment anytime that we pause before God.

I think also about Paul's experience in the New Testament. You remember the time when Paul was being sent as prisoner to Rome for trial. The Word of God tells about that storm that came upon them. A tempestuous wind, called Euroclydon, came, and the ship was caught, and they thought it was going to be wrecked. They threw out the tackling; they threw out the grain that they had on

board. They thought there was no help at all. We read:

"And when neither sun nor stars in many days appeared, and no small tempest lay on us; all hope that we should be saved was then taken away"—Acts 27:20.

I have often thought about this experience of the Apostle Paul, how he, as a prisoner, took control of the ship and those on board the vessel, and said, "Brethren, I have a message from God for you. Be of good cheer. There isn't going to be the loss of any man's life on board this vessel. The vessel is going to be lost, but nobody on board this vessel is going to suffer. The reason why I can tell you to be of good cheer is because there stood by me this night an angel of God whose I am, and whom I serve, who said, 'Fear not, Paul.'"

Beloved, I like to think of this experience on the part of Paul. He needed "the pause that refreshes." He needed a little refreshment. For fourteen days that ship had been tossed to and fro, hither and yon. It had gone down in the trough of the waves, and up upon the crest of the waves. For fourteen days it looked like there was no possibility for any man on board that vessel to survive. Neither the sun nor the stars had appeared for fourteen days.

I am wondering if you don't have your sunless days and your starless nights. I am wondering if there hasn't been a time in your life when a fierce wind blew upon you, and it seemed like there was no hope for you. It was then that God stood with you just like God stood with Paul.

Oh, what a blessed experience it is for you to think about the pause for refreshment! I'd say to you, if you are discouraged, and you think for one moment there is no need in trying to keep on in the service of the Lord — if you are tempted in the least to think that there isn't any hope as far as your future is concerned, then may I tell you, I have gone through several storms. I have had several experiences when worse than a tempestuous wind blew upon me. But I have always found this: God always brought me out after the pause for refreshment.

So may I say to you, when you feel morose — when you feel like throwing in the sponge, when you feel like giving up, when you feel like there is no use trying to serve the Lord, that everything has failed, just come back to the pause for refreshment before the Lord, like Elijah.

## II

### THE TOUCH FOR CLEANSING.

You and I are really mighty filthy individuals. That word "filthy" is a horrible sounding word, yet it is a most descriptive word as far as you and I are concerned. Though we may be clean physically, and though our bodies may be in perfect condition so far as our physical condition is concerned, in the sight of God we certainly are a filthy group. It may be that you have found out how to control the filth of the body in every respect, but there is one

thing that you and I have never learned, and that is, how to control the filth of the soul. Every one of us needs the touch for cleansing. We get so filthy spiritually that we need to be cleansed every day.

I turn to the book of Isaiah and I find a text for cleansing. Listen:

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged"—Isa. 6:6,7.

This is the transforming vision that came to Isaiah whereby God took him as an ordinary preacher and made him a real preacher. This is the vision that came to him after King Uzziah had died. As long as Uzziah was living, the kingdom of Uzziah was so great that nobody could see anything else but the kingdom of Uzziah.

You walk out in the woods in the summertime and you can't even see the sky. You have to wait until the leaves fall from the trees before you can see the sky. Well, it was thus so far as the kingdom of Uzziah was concerned. It was so great that every place you looked, all you could see was Uzziah's kingdom, and you couldn't see Heaven because of it.

Sometimes, beloved, it is well for us to come to that place in life that the kingdoms of this world are laid aside, so we can see the kingdom that is above. I have often said that as a boy living on a farm, where we raised a lot of hogs, I noticed that a hog's eyes are put in his face in such a position that he can't see up. The only way a hog can see is straight down his nose, and the only time he ever sees the sky is when you lay him on his back, and he looks around his nose, up into the sky.

I think, beloved, that most of us are pretty well the same. The Lord has to lay us on our backs every once in a while in order for us to see the sky — in order for us to look up — in order for us to see the kingdom that is above.

Well, Isaiah, nor the people in Isaiah's day, could see God because Uzziah's kingdom was so great they didn't want to look to the kingdom of God, as long as they were living in the kingdom that was reigned over by Uzziah. But finally Uzziah died, and then they could see the Lord. The Bible tells us as soon as Uzziah was gone, and Isaiah could see God, he realized what a sinner he was, and the first thing he saw was the seraphim.

The word "seraphim" means "a burning one." The seraphim were so holy they burned in their own holiness and yet these seraphim, when they stood in the presence of God, realized that they were standing in the presence of One Who was much more holy than they; so they covered their face with their wings, because they could not look upon God, and they cried:

"Holy, holy, holy, is the Lord of hosts: the whole earth is full" (Continued on page 4, column 4)

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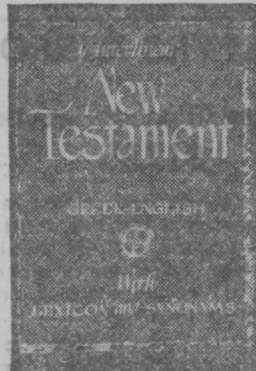
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PAGE THREE



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**"Why shouldn't young believers listen to 'rock music'?" How can they become un-addicted? What is the danger of idolizing these singers?"**

E. G. COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



I do not know too much about rock music. I do not have time to listen to it. But from what I have read about and heard about rock musicians, they seem to be a rather motley group. I have them pictured as subversive people. And to me, subversive people make up the lower stratum of this old evil world. And in James 4:4 we read, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend to the world is the enemy of God." And rock musicians certainly seem to be a motley part of this present evil world.

As to how young believers can be un-addicted I find myself wanting there also. But if they are real, true believers they should be able to see that this kind of stuff is for worldly people. They should be able to see that anything like rock music (if it is music) is degrading to them. Rock musicians are giving the world what the world wants for the money they get out of it. They are not interested in building character. It is not necessary for young believers to go all the way to classical music for their entertainment. There is a lot of good wholesome music in between rock and Bach.

The danger of idolizing these musicians is that it is idolatry, pure and simple. To idolize anyone, or anything is to worship that person or thing. And to worship anyone, or anything other than God is idolatry.

PAUL TIBER

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NEW TESTAMENT  
BAPTIST CHURCH

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Road  
Kirkland, Ohio



There just is no making allowances for personal taste in music—even Gospel music. For example, there is a style of Gospel music which I personally find to be unappealing, and yet a very large proportion of our brethren love it and in many cases support the artists who produce it by purchasing their records and tapes.

The same thing is true for secular music. There is a style of music which I enjoy, find to be pleasant, relaxing and quieting, etc., yet I know mature brethren who disdain that style of music in favor of country or western music of some form.

Frankly, I am persuaded that "hard rock" music should be avoided by believers on the grounds that:

- Often the lyrics (when one can understand them) are amoral or immoral.
- The beat is sensuous and the decibel level is overpowering.
- The "artists" influence and characters are suspect.

I cannot condemn all forms of

"rock" however, because there is a whole field of what I call "soft rock" which is reasonably well written and performed and which parallels much of the adult "acceptable" music. We shouldn't deny our young people what we allow, in a similar form, for ourselves under a different style and name.

How can a hard listener become unaddicted? The very same way one becomes unaddicted from any other undesirable vice:

- Fervently seek deliverance from our Lord—He is able.
- By the exercise of self-denial.

What is the danger of idolizing these singers? Why the very same danger, of course, which attends any form of idolatry. The placing of anyone or anything before God is an open violation of the First Commandment (Ex. 20:3).

JAMES HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



All you have to do is listen to the words of this so-called music and that would be enough. They are all either alluding to some form of dope or illicit sex. The rhythm is such as to bring out the sensuality of a person. The Bible says, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:22). We are also told in I Thess. 5:22 to "Abstain from all appearance of evil."

I'm not sure I know what you mean by becoming un-addicted. I assume you mean to "rock" music. That's simple — throw away all such records, leave the radio off of such stations that play it, and start listening to hymns and spiritual songs. When you work around the house, hum or whistle hymns of praise. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). Again we are told in Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

As for idolizing these singers, we should never put any persons to the place that we worship them. Romans 1:20-26 speaks of this. Peter rebuked the people for looking on him as if he were some god

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or had some special power (Acts 3:12,13). How could anyone idolize those filthy singers? Practically all of them engage in sin and depravity. Most of them either take or push dope or run around with other women. I haven't seen any but what they were guilty of dressing in immoral or ungodly manners, wearing clothes that are designed to kindle lusts, usually with long hair and everything else that shows rebellion against God and His Word.

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



One of the abominable things of this day in which we live is the Devil's devilish racket which he has pawned off as music. Millions of dollars are being spent for rock music records that are on sale at drug stores and other places.

What's the matter with "rock music"? I suggest several things, as follows:

- It is satanic in its origin. Glance over the songs that accompany this noise called music. You will find that some of these are dirty and sexy. Others read as if written by the inmate of an insane asylum. The rock "beat" that furnishes the background for such songs came from heathen tribes in uncivilized lands.

- It is satanic in its effects. Young people go by the thousands to rock festivals, and of all the depraved gatherings, these are the worst. The background racket is furnished by the players, and this is accompanied by marijuana smoking, petting and adultery, coupled with booze drinking and drunkenness. When the whole thing is over and all have gone home, the place where they have been looks worse than a hog-wallow.

- Rock racket ruins young people's conception of music. Young people grow up without any proper conception of what sure-enough music is like. The screaming, horrible noises that are blasted forth over radio and "boob tube" comes to dominate them until they feel that anything with real tune to it belongs back in Grandpa's day.

"Why shouldn't young people listen to such rock racket?" Because it ruins their taste for real music, and it conforms them to this world. Romans 12:2 says, "Be not conformed to this world." In II Corinthians 4, we read that the "God of this age (Devil) hath blinded the minds..." Satan not only blinds minds, he goes ahead and deafens the ears of many who listen to this rock and roll stuff. Much hearing is damaged as a result of people for hours listening to the musical confusion that sounds out from TV sets. These and many other things make it injurious for young people to give over to "rock racket."

A second question is this, "How can they become un-addicted?" First, there must come a realization that rock music — and please excuse me for even calling it music — is of this world and of Satan. Then there is need to ask the help of God in throwing the stuff out of their lives. God can give the strength to break loose from rock and roll just as He can give strength to break loose from the whiskey or cigarette habit.

The third question is, "What is the danger of idolizing these singers?" The danger is that a young person shall come to have their

ideals and standards of life completely warped. Look at the pictures of singers on the back of records and in the newspapers. What unsightly creatures you will see! It's hard to think that young people could have the desire to look like this, but evidently some have come to almost make idols out of such characters. The dangers of idolizing the rock singers of today is the danger of sinking to the degrading point that they have reached. I am frank to say that I simply would not have a son around my house looking like some of the creatures whom I see on the streets from day to day.

## "Touch Of . . . Hand"

(Continued from page three)  
of his glory"—Isa. 6:3.

Can you imagine the seraphim who are so holy that they burn in their own holiness, yet when they stand in the presence of God they cover their faces, because they can't look upon God in view of all His holiness? Can you imagine the effect this had upon Isaiah? You can imagine how a sinful man who was given over to sin would feel his burden and sinfulness so greatly in view of the fact that the seraphim realized how great God was in His holiness, when they stood in His presence. Then the Word of God tells us that Isaiah cried out:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts"—Isa. 6:5.

Notice, Isaiah realized what a bad man he was. I rather imagine that Isaiah was as good as anybody else in his day. In all probability, he was a little better than the average preacher of his day, for he was good enough that God was making use of him. But when he stood in the presence of God, he realized what a sinner he was, and he cried out that he was undone. When he did so, the angel of God took a coal off the altar and touched his lips with it.

Beloved, that coal ought to mean something to you and me. This is referring to the brazen altar where they took the bullock, or the lamb, or the turtle dove, or the pigeon, and offered it as a sacrifice to God, and, when the sacrifice was placed upon the altar, the blood would fall down upon the coals, and you could hear it sputter as the blood from that sacrifice fell upon the coals. An angel came to that altar, and picked up a live

coal that had been blood-splattered, and touched the tongue of Isaiah. The Word of God tells us that Isaiah is cleansed and commissioned for service. Listen:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me"—Isa. 6:8. When did Isaiah hear God calling? When God cleansed him. When did Isaiah offer to go out into the service of the Lord, to be used of God? When God cleansed him.

I am saying to you, beloved, unless we have that touch of cleansing, you and I are going to be the rest of our lives right in the same position that Isaiah was before he got this vision. God has to cleanse us. You'll never be sent of God. You'll never have any inclination to be used of God. You'll never have any desire to go into the service of God unless you are cleansed — unless the touch of cleansing becomes a reality.

Oh, how filthy, how depraved, how utterly repulsive we are in the sight of God, in view of the sins of our lives every day! We need to have a vision like Isaiah had. We need to be able to see God like Isaiah saw Him. We need to hear God calling for volunteers. We need to say, "Lord, here am I; send me," but we will never have this experience until the touch of cleansing becomes a reality.

### III

#### THE TOUCH OF SUFFERING.

The Bible tells us that God touches people that they might suffer. Did you ever stop to think that God actually touches us sometimes in order that we might suffer for His glory? We read:

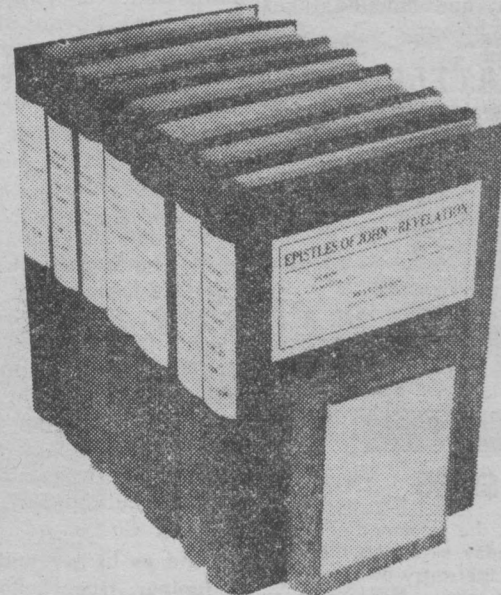
"Have pity upon me, have pity upon me, O ye my friends; for the HAND OF GOD HATH TOUCHED ME"—Job 19:21.

If you will read this carefully, you will find that after Job had been smitten with boils from the crown of his head to the soles of his feet, that his friends, Eliphaz, Bildad, and Zophar, came to offer comfort. When those three came into his presence, they were wretched comforters at best. They accused him of every sin that they could put their tongue to. They found all kinds of fault with his life, and they said, "Job, you are just getting what you deserve."

Isn't it true in life that when we have difficulties and problems that the world is always ready to react to us like Eliphaz, Bildad, and Zophar reacted to Job? Does not the world say that we are getting what is coming to us? The

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"GIVING HER ALL"

It was the week of the Passover. Jerusalem was bursting at the seams. Faithful Israelites from all the surrounding countries were making their pilgrimage homeward. The noise pollution was unbelievable. The creaking of the cars; the shouts of greetings, and the bleating of the animals was heard. And always above this din could be heard the salespitch of the street merchants.

In the court of the Temple, along the walls, were receptacles into which the people dropped their gifts. This was the place of the "big show." Often the very rich would have the trumpets blown long and loud to call the attention of others. The talking would stop and the bartering hush as everyone watched the slaves pour into the treasury the generosity of their masters.

Jesus sits unnoticed by the crowd. As we follow His gaze, we notice a lone woman pushing her way among the crowd. Down the busy street she comes. Her walk has purpose to it. She doesn't stop to shop and barely nods as friends call their greetings to her. The steps of the Temple are steep but she doggedly, determinedly continues on her way. She looks neither to the right nor to the left. She seems unaware of the presence of her Lord nearby or of His all seeing eye upon her. She comes to the treasury. And places in all she has, and quietly goes on her way.

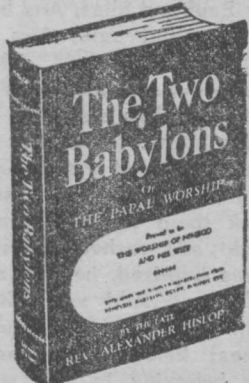
"The Lord is a God of knowledge, and by His actions are weighed" (I Sam. 2:3). Jesus will not let any faithful service go unrewarded.

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ed. He calls His disciples to Him and uses this dear woman's sacrificial giving as an object lesson. The rich had given of their abundance — she gave her all. Jesus knew about giving "all." In a very short time He would give His all for His sheep. No doubt the disciples thought often of this widow as they too gave their "all" in the services of their King, being confident "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

## "Touch Of . . . Hand"

(Continued from page 4)

world is ready to bring all kinds of accusations against us.

So, in this case, we suppose that these friends of Job were just acting the part of the average man of the world, and they accused Job of all kinds of sin, which Job vehemently denied. Finally, Job said:

"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me" —Job 19:21.

Beloved, that is the touch of suffering.

Later on, we find the final outcome of this when God blessed Job marvelously. We'll not enter into that this morning, but I'll just say this, God had a purpose in touching the life of Job. God had a purpose in allowing the Devil to take away his property and his family. God had a purpose in allowing his wife to turn against him and allowing his friends to turn against him. God had a purpose in allowing this man Job to pass through this horrible ordeal. God had a purpose in it all.

I'd like for you to notice God oftentimes leads us in precisely the same way, and touches us so far as suffering is concerned. Look at those children of Israel coming out of the land of Egypt where they had been for 430 years. If they had gone straight to Canaan, they could have been there in a few days' time, but God led them in the opposite direction from Canaan. He led them out to the Red Sea. He led them out into the wilderness still farther, for 40 years' time. They could have been in the land of Canaan and enjoying the fruits of Canaan, but God led them out into the wilderness and kept them there for 40 years' time. If you will look at the map, you will find that the children of Israel just wandered around; backwards and forwards they crisscrossed up and down, east and west, north and south, out there in the wilderness for 40 years' time. Read about it in your Bible and you will see where they had droughts, heartaches, lack of food, lack of water, lack of shelter — in fact, they had a lack of everything but God; and for 40 years God led them thus in the wilderness.

Why didn't God take them straight through to Canaan in a few days time? Why did God lead them through the wilderness for 40 years? I'll tell you why. They had been in Egypt for 430 years, and they needed to get Egypt out of their system, before they got into Canaan. It took 430 years for God to get them out of Egypt, and it took 40 years for God to get Egypt out of them. When they finally went to Canaan, they had been through the same experience that Job passed through. Job said, "The hand of God hath touched me." He suffered, and the children of Israel suffered.

Let me give you another experience of a man who suffered. You remember how that Jacob one day said to his sons, "Why don't you go down to Egypt and buy more grain?" They said, "Father, there is no need in us going down to Egypt to buy more grain. We told you that the man there spoke roughly to us and said that there would be no grain unless we

brought with us our youngest brother when we came back. You are not willing for Benjamin to go; therefore, there is no need in us going back to Egypt." Then it was that old Jacob said:

"Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me" —Gen. 42:36.

I guess things looked pretty dark. Joseph had disappeared years before. The boys came in with the likely story that he had been killed, and they brought a coat of many colors and spread it out before their father — a coat that they had dipped in goat's blood, and the old father looked at it and said, "Without a doubt, Joseph was devoured of a beast."

Joseph actually had been down in Egypt for many years. Jacob has grieved over him all the time. Now Simeon is held captive in Egypt, and they won't let Simeon out of jail until the boys go back and take young Benjamin, Joseph's youngest brother, with them. They have run out of food and now Jacob

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says to his sons, "Go back to Egypt and get food." They say, "Father, there is no need in going." Then it is that Jacob says, "All these things are against me."

A little while later, after Jacob finally relented and allowed his youngest son Benjamin to go down into Egypt, Jacob looked out and saw a caravan of wagons coming. He looked upon the first wagon and there was one of his boys, sitting up there driving. There is another wagon and there is another of his sons. "Why are my boys driving those wagons? Where did they get those wagons? They went down to Egypt, each man leading his burro, to bring back a few sacks of grain, now they are sitting up there on a wagon driving like kings."

I imagine Jacob's heart must have failed him. He knew those boys weren't living right. He knew those boys had been doing lots of things they ought not to do. I imagine his heart must have failed him as he saw his own boys coming. In all probability, he thought they had stolen the wagons and what they had, and he rushes out to see. They say, "Father, Joseph is still alive, and here is Simeon. These wagons are all filled with presents from Joseph. You said that all these things were against you, but it isn't so. It never was true that Joseph was not. It never was true that Simeon was not. It never was true that all these things were against you."

I can see old Jacob as he goes down into Egypt and Joseph takes him into the palace and introduces him to Pharaoh. As Joseph introduces him, the first thing he does is to pray, and he starts blessing Pharaoh. Pharaoh was so impressed with this old man 130 years old standing there with his long, white locks hanging down from his head — he was so impressed at seeing that old patriarch standing there praying for him, that he interrupted his prayer and said, "How old are you?" Jacob said, "I am 130

years old. Few and evil have been the days of the years of my pilgrimage."

Jacob has at last learned the thing that God has been trying to teach him all during his life. He has now learned that life is not what you get out of it — that life is not buying and selling — that life is not trading and trafficking; he has now learned that life is a pilgrimage. Then he started to pray again. Beloved, the touch of suffering has wrought much good and much value in the life of Jacob, just like it was in the life of Job, and just like it is in the lives of every one of God's children.

We read:

"If we suffer, we shall also reign with him" —II Tim. 2:12.

There will never be a "reigner" that hasn't been a sufferer. You'll never reign with Christ if you don't suffer a little here in this life. I know there are lots of things that we don't understand that come in our lives. I know there are many experiences that come to us that we don't understand at all.

I go back to the time when Jesus washed the disciples' feet, and I hear Jesus saying to Simon Peter:

"What I do thou knowest not now; but thou shalt know hereafter" —John 13:7.

I look at Paul and the suffering that he went through. If you will read II Corinthians 12:7-10, you will be amazed at the suffering that Paul went through. Finally, when Paul talked about that thorn in the flesh, he said, "God gave me this thorn in the flesh, lest I should be exalted above measure." Then he said, "It finally got to the place that I loved my thorn so much that I didn't want to get rid of it." He said, "God, I asked you three times to take it away, and you have shaken your head negatively to me each time. Now, Lord, I love that thorn so much, I never want you to remove it. Just give me grace to bear it."

I tell you, it is well for us to realize as we study the touch of the Masters hand that He touches us to give us refreshment when we are in trouble. He touches us to give us cleansing for daily service, and He certainly touches us sometimes to cause us to suffer.

## IV

### THE TOUCH OF POWER.

The only power that we ever have in service is the power that we get as a result of the touch of the Master's hand. We never have any power to do anything in the service of the Lord apart from the touch that comes to us from the Master's hand. I think the best illustration of that is found in Daniel. The Word of God tells us how Daniel was asleep one night, sleeping with his face down. I can see Daniel as he was lying there face down in deep sleep. We read:

"Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright" —Dan. 8:18.

Can a man be more powerless than when he is asleep? Daniel was absolutely powerless, and God touched him and set him upright.

A little later, we find a similar experience, for Daniel says:

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding" —Dan. 9:21,22.

In the first instance, Daniel was sleeping and God touched him, and he sat upright. In the second instance, the angel Gabriel touched him and Daniel had understanding, and knowledge, and skill that he never had before. Don't you see that it was a touch of power in the case of Daniel?

I am wondering if the thing you have been needing perhaps most of all is this touch of power that God gave Daniel. Churches are powerless and have no missionary spirit. They need a touch of power. Individuals are sleeping. They are idle and doing nothing. What do they need? A touch of power. Beloved, we need a new experience like that of Daniel. We need for God to touch us, and cause those of us who are sleeping, to sit upright, and to be ready in His service.

Another example in the Word of God is that of Jeremiah. Listen:

"Then the Lord put forth his hand, and TOUCHED MY MOUTH, And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" —Jer. 1:9,10.

Jeremiah was called of God. I believe prophets had a call from God. I believe preachers today have a call from God. I don't follow with the theory that just anybody can take upon himself the ministry. I know we have some good men who say that just anybody can preach. Well, I am satisfied that most anybody could give an exhortation. I am satisfied that most anybody could stand up and speak to a congregation, if his life is right, and he knows something of the Word of God. But, beloved, not just anybody can preach. A man has to be called of God to be a preacher. God called Jeremiah and endowed him with power. Jeremiah was scared, for he thought of himself as a child. He said, "Lord, I am just a child." God said, "Don't be afraid of their faces. You just go on and do what I tell you to do, and I, this day, have touched your mouth with my hand, and I put my words in your mouth."

I believe that literally happened in the case of Jeremiah and I believe it literally happens in the case of every preacher that God ever called. I think God puts words in the preacher's mouth.

God said to Jeremiah, "I have four things for you to do that are destructive, and I have two things for you to do that are constructive. I want you to root out, tear down, destroy, and throw down the kingdoms, and then I want you to build and plant. But don't do any building and planting until you first of all do the destructive work."

Now Jeremiah had quite a task. (Continued on page 6, column 3)

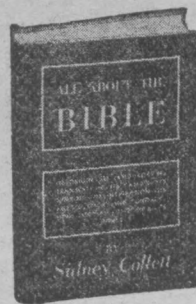
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THE BAPTIST EXAMINER

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PAGE FIVE



## Devil-Called . . .

(Continued from Page Two)  
know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).

Satan's workers speak contrary to the rule of the gospel of Christ. Their aim is to draw away disciples of Christ to Satan's lies. They seek to turn men's ears away from the truth to fables. They cause division among God's people (Rom. 16:17).

The emissaries of Satan preach another gospel. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6-7).

Devil-called preachers had gone among the Galatians and preached a gospel which was different in kind from that which Paul had preached. This was not a second gospel, but a perversion of the true gospel of the grace of God. The gospel of Satan teaches salvation by good works. It cultivates the old man instead of creating a new man in Jesus Christ.

Every Devil-called preacher speaks as he is inspired by a demon spirit. "Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing" (Ezek. 13:3). He gives "heed to seducing spirits, and doctrines of demons" (I Tim. 4:1). He is as much possessed by the "spirit of Antichrist" (I Jn. 4:3) as a true minister is filled with the Holy Spirit. Satan's man is controlled by "the spirit of the world" (I Cor. 2:12), "the spirit that now worketh in the children of disobedience" (Eph. 2:2).

Knowing that such is the case, John warned us: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

### THEIR DOCTRINES

False teachers teach for doctrine the commandments of men. "But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). These blind leaders of the blind "make the commandments of God of none effect by their traditions" (Matt. 15:6). Their doctrines are the inventions of Satan-inspired men. They claim Divine authority for ideas and practices which are simply of human origin. They exalt doctrinal creeds about the infallible Word.

The person who is a stranger to grace and to God teaches "strange doctrine" (Heb. 13:9). A Devil-called preacher declares a message foreign to the Bible. The Lord's churches are not acquainted with such teaching. They are strangers to God who spend "their time in nothing else, but either to tell, or to hear some new things" (Acts 17:21). Satan's ministers are all modern new-liters!

### THEIR DOOM

The preaching of a false minister is soul-destructive to the preacher and to his hearers. They preach "destructive heresies" (II Pet. 2:1). He who propagates error destructive to others shall destroy himself without remedy. If the blind lead the blind, then both will fall into Hell.

Peter tells us about the doom of false preachers: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness . . . These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever" (II

Pet. 2:12-13,17). These people wrest the Scriptures to their own destruction (II Pet. 3:16).

Under the Law of Moses a false prophet was to be put to death: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die" (Deut. 18:20). The prophet Elijah was carrying out this law when he slew the 850 prophets of Baal (I Kings 18:40).

Let these messengers of Satan rant and rave now, for God will ultimately bring them to death. "Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed" (Jer. 14:15).

Their end shall be according to their works (II Cor. 11:15), not according to their pretense or appearance. They will spend an eternity in Hell with Satan and all lost sinners. The Bible discloses that "all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8). Since a false prophet is the biggest liar in the world, John here writes of his fate.

### OUR DISAPPROVAL

Should a child of God stay in a church which has a Devil-called preacher? Should he give his tithes to a denominational program which supports false teachers in religious schools and seminaries? The Bible gives the answer: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing . . . from such withdraw thyself" (I Tim. 6:3-5).

My friend, you should not give one dime to a minister of Satan. You should leave that church and find a true church.

It is the duty of believers to avoid any association and affiliation with a Devil-called preacher in religious matters. In Romans 16:17-18 it is written: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

Here the duty outlined is twofold. First, we are to mark or distinguish a Devil-called preacher from a true minister. Second, we are not to debate him or engage in a dialogue with him. We are to mark him that we may avoid any connection or communion with him, lest we become infected by his errors. We must remember

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that their "word will eat as doth gangrene" (II Tim. 2:17 marginal reading). Heresy and hereticks are like an eating sore or a cancer.

A member of a true church should never attend the services of a false prophet, lest these Devil-called preachers be encouraged in their work. He must never let one into his house or bid him God speed. The Apostle John said: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds" (II John 10:11).

A Devil-called preacher can be known by the fruit he bears. The best way to identify one is to test him by the Word of God. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Paul said: "A man that is an heretick after the first and second admonition reject" (Titus 3:10).

## "Touch Of . . . Hand"

(Continued from page five)

He had quite a commission. Before he is to do any planting — before he is to do any building, he has to do a lot of destroying. God said, "I touched you." You have the power of God.

I have a conviction that no man is ever able to do anything in His service — no man ever has any power in the service of God, until God touches him. The touch of power comes from God.

### THE TOUCH OF LIFE.

We have the story of a young man who had died and was being carried forth to his burial. Jesus came by, and touched the casket. Listen:

"And he came and TOUCHED THE BIER; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother"—Luke 7:14,15.

There was a touch of life. I don't think that God does things like that today. In fact, I know He doesn't. There isn't a one of us but that we have a cemetery someplace, and we are anxiously watching a little mound in a lonely cemetery somewhere, hoping that someday there is going to be a touch of life from God, that is going to burst open that little grave, and bring the individual out of that grave. I am sure I speak for every one of us when I say that is the desire of the heart of every child of God. Just like the Lord Jesus stopped at the bier of this son, and touched him, and he came back to life, some of these days there is going to be a resounding of all the cemeteries in this world, and the graves are going to burst open, and out from those graves are going to come the redeemed of the Lord.

I understand what Paul meant when he said:

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ"—I Cor. 15:55-57.

The Apostle Paul, talking about the time of the resurrection, says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them

in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" — I Thess. 4:13-17.

How I thank God that someday we are going to have the touch of life. Every grave is going to burst open and all the saints of God are going to be resurrected.

I often say as I look at a grave, "Is this the best that God can do? This certainly can't be God's best." Oh, no, beloved, God's best is yet to come, when God breaks open that grave and brings that dead one to life again and we are united with the Lord in the air.

What a meeting it is going to be in the air? Every once in a while I write to somebody that I have been hearing from for years and I say, "I am glad that we have had the opportunity to correspond, and I have been hoping for a long time we would have an opportunity to meet, but if I never meet you in this world, I'll meet you in the air." Beloved, what a meeting it is going to be when the saints of God of all ages come out of their grave, and when the saints of God that are alive in this world are all caught up in a glorious meeting in the air! I tell you, I thank God for the touch of life that He gives.

VI

### THE TOUCH OF SALVATION.

We read:

"And Jesus put forth his hand and TOUCHED HIM, saying, I will; be thou clean. And immediately his leprosy was cleansed"—Mt. 8:3.

Here is a man who had leprosy, and Jesus did the touching; Jesus did the healing.

Leprosy is a type of sin. It begins inwardly. It is something that works from the inside out. So does sin.

Leprosy unfits a man for society, and sin does just exactly that; it

unfits a man for society.

Leprosy always leads to a terrible death, and sin is just like it, for sin always leads the individual to a Devil's Hell.

There was no known cure for leprosy in Jesus' day, and I am not even certain that there is a cure for it today. In Jesus' day there was no known cure for leprosy, and so far as the human element is concerned, there is no known cure for sin. I am sure there is a cure for sin, and that cure is from God.

Notice this fellow. He didn't have anything to offer. He said, "I am only a leper." He was just an object of mercy. All he could say was, "Here I am. I come with my leprosy, just as I am."

When a sinner comes to God, he has to come as an object of mercy. He has nothing to offer. The only way he can come to God is to come just as the leper did—bringing nothing, but claiming everything from God. This presents the touch of salvation.

### CONCLUSION

Did you notice that in the case of everyone of these to whom referred, it was God that did the touching? I haven't talked to you about sovereignty. I have not mentioned the sovereignty of God one time, but in every instance you see the sovereignty of God standing out in a paramount manner. It is God that did the touching. In every instance, it is God that is a sovereign being, and we are only a small creature in the sight of God.

If you are saved, may God touch your soul and lift you up, and make you a better man or woman as a result of the touching that comes from Him. If you are not saved, may the Lord touch your soul, and save you for Jesus' sake. May God bless you!

## The Bible Baptist

(Continued from page one)

The next baptizer is Ananias. When Paul was struck to the earth by the power of God, and led blind to Damascus, the Lord sent Ananias unto him, who went and laid his hands on him, and he received his sight. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Paul, the chief apostle of the Gentiles, comes next before us. The first place where he baptized any, that we have an account of, was in Macedonia (Acts 16:14). He was called by a vision to go to Macedonia; and when he came to that part of it called Philippi, "And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us" (Acts 16:13-15).

This woman came from Thyatira to Philippi, trading in purple; she was a female merchant, and, perhaps, a manufacturer, who first made her purple, and then sold it. She employed either her own children or journeymen to assist her in her trade. She was a worshipper of God, heard the gospel, had her heart opened, attended to the things spoken by Paul and was judged to be faithful to the Lord, and, therefore, a proper subject for baptism.

The character of her household is not given in this place; but, in the last verse of the chapter, they are called brethren, and were comforted by Paul; which could with no propriety be said of children or unbelievers.

In the 33rd verse of the same chapter an account is given of the baptism of a certain man, and his household. The jailer being alarmed by the earthquake, and the open doors of the prison, drew out his sword, and would have killed himself, supposing that the prisoners had made their escape; rather, therefore, than be tried, condemned, and executed for this neglect, he would have been his own judge, jury, and executioner. "But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:28-35).

Here note, the word "all" is mentioned three times. The jailer and all his household heard the Word of the Lord; he and all his house believed and rejoiced in God; he and all his house were baptized. Let his household be young or old, they all heard, believed, rejoiced in God, and were baptized. Now it is well known that infants can neither hear (so as to understand), believe, nor rejoice in God, and, therefore, are not fit subjects for baptism. Next, observe, the jailer brought them out of prison into his house; and as he brought them again into the house to hear, after he was baptized, it is altogether likely that they were baptized out of the house.

The next instance of Paul's baptizing, is, "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (Acts 18:8). Crispus, Gaius, and



## The Bible Baptist

(Continued from page six)

The household of Stephanas, were baptized by Paul (I Cor. 1:14,16). The rest of them, to complete the many, very likely, were baptized by Silas and Timotheus, who were Paul's companions at Corinth, verse 5. Paul was a wise master-builder, among the Corinthians, who laid the foundation, and left Silas and Timotheus to build thereon (I Cor. 3:10). It is not certain that the household of Crispus were baptized, but it is certain that they all believed, and very likely that they, with the other Corinthians, that heard and believed, were baptized. The character of Stephanas and his household is given (I Cor. 16:15) where they are said to be the first fruits of Achaia, and they addicted themselves to the ministry of the saints, which is a work too masculine for infants.

The family and neighbors of Cornelius, were baptized, even those who heard and received the Holy Ghost, and magnified God. The household of Lydia were baptized, who are called brethren, and were comforted by Paul. The household of the jailer were baptized; and such as heard, believed and received in God. The household of Stephanas were baptized, who were the first fruits of Achaia, and ministered to the saints. And, if the household of Crispus were baptized, they believed in God, as well as Crispus himself.

Now, if there is any account of any one household beside that were baptized upon the faith of their father, or promises of their fathers, I would be glad to see it. I confess I have not yet found it in the New Testament.

Some have quoted I Corinthians 14 to prove the right of household baptism: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy."

If this sanctity, or holiness, is really gracious, we are all in a safe state. Noah, the father of the new world, was a strong believer, his wife was not; before he married her, she was sanctified on the wedding day; their children, consequently, were holy, Ham among the rest; and so, by succession, the world to this day, all are sanctified; which is a doctrine that good Pedobaptists do not believe, any more than we do.

The word, therefore, must have qualified signification, and if we attend to the context, we shall easily find their quality. Read the rest of the chapter. So many of the Corinthian churches were connected with unbelievers (who were idolaters), in marriage, that they wrote a letter to Paul, to know whether they had not better separate from believers and unbelievers, which Paul did not consent to. The text under consideration, a part of his answer to this letter, and which, according to our common dialect reads thus: "For the unbelieving husband is legally bound to his wife, and the unbelieving wife is legally bound to her husband; else were your children unclean; but now are they lawful and pure." This text has no more relation to baptism, than the first verse of Genesis.

But one place more remains to be considered concerning Paul's baptizing (Acts 19:1,8). These twelve men believe, and were baptized unto John's baptism, I suppose by apostles, who had not been taught a risen Saviour, nor received the Holy Ghost in its great fullness. Whether Paul baptized them again, or only explained John's baptism to them, is not so certain. When John taught his disciples, he charged them to believe in One who stood among them, and when they heard it, they were baptized in the name of Jesus. But if it is true, that John's baptism is done away, and that the baptism instituted

by Jesus, and practiced by the apostles, is radically different from that of John, and so these twelve men were baptized again by Paul, it is no proof at all for the baptism of infants or unbelievers. If these men were baptized by Paul, they believed first, as the text is plain; and although they had been baptized by John, or more likely by apostles (one of John's order), they were not baptized until they brought forth the fruits of repentance.

The opinion of Paul concerning baptism, may be seen (Rom. 6:3-4; 1 Cor. 12:13; Col. 2:12) where baptism is called a burial; that it represents the death of Christ, and a putting on of Christ. Now, I appeal to common reason, whether believers' baptism, by immersion, upon confession of sin, and an annunciation of life of obedience to Christ, or infant sprinkling, comes nearest to the sense of these expressions.

I have proved, and can prove, that persons were forbidden baptism on the claim of parental holiness, because they did not bring the fruits of repentance with them; that others were not suffered, until they gave satisfaction of faith in Christ; that when they were baptized, they went down into the water; that they were baptized before they came out of the water; that baptism is a burial of the body; and that, after baptism, they came up out of the water. And, now, if any man can prove from Scripture, that infants were ever baptized upon the faith of their parents, or promises of their gossips, in private houses, or meeting-houses, by sprinkling water in the face, I will own that they have an equal authority with us for what they do: otherwise, we shall triumph and say, that we act according to the Scripture, and they according to human tradition.

Some have run into a gross error respecting the baptism of the Holy Ghost; thinking that nothing more is meant thereby than regeneration. The phrase occurs six times in the New Testament, and is implied in other places, but always intends something extraordinary. Zachariah and Elizabeth were filled with the Holy Ghost, and prophesied, but not in such a manner as to be called a baptism, and to speak with tongues. The disciples never received this blessing, while Jesus was with them on earth; He always spoke of it as something to come; and after His resurrection He told His disciples plainly, that they should be baptized with the Holy Ghost and fire in a few days; which was fulfilled, first at the day of Pentecost, and afterwards at particular times, in a wonderful manner. Some were not baptized until they had thus received the Holy Ghost, and others were before; but though many were baptized before they were thus overwhelmed with the Spirit, yet none were until they had repentance and faith, or at least made profession of them.

It is said by some, that baptism, by immersion, before a large congregation, especially of the female sex, is very indecent. This objection may have weight with those who are too delicate to obey God rather than man; but will have no effect with those who simply regard the Bible. Circumcision was performed, not only on children, but on old Abraham, and upon more than six hundred thousand men at Gilgal; and the reader may judge for himself, which of the two is more indecent. If circumcision, therefore, was an institution of Heaven, no man can object to baptism upon the principle of modesty.

Others observe, that, although the Scripture says that Jesus was baptized by John in Jordan, and that Philip, and the eunuch, went down into the water, and came up out of the water; that nothing more is meant than that they went down to the water. Although this objection is void of good sense,

yet I wish to make a few remarks upon it. If the observation be true, it is not complied with by any but the Baptists; other societies never go nigh the water to baptize. I have never known of an instance of a man, whose faith, in this sense, carried him to the water-side, but it also led him into the watery tomb.

The law of nature is one criterion to explain Scripture by. When it is said that Jesus went up into the mountain, nature says, that he went into, or among the trees, or whatever grew upon the mountain; for into the earth He could not go, without miraculous power, which we have no reason to think He exercised at that time: that He went further than the foot of the mountain, is certain, for He went up. Where it is said that Philip and the eunuch went down into the water, by the law of nature, the argument turns. A man can no more walk upon the water without sinking, than he can walk into the earth. This objection is not good criticism, it is mean pedantry: a desperate subterfuge, to shelter in, for want of plain truth. Can any man believe it, who is not blinded by tradition, prejudice, or systematical mist? If he can, he will then believe, that when the hogs ran down into the sea, and were choked, they ran to the seaside, and were choked in the sand.

A like observation is made on Mark 16:16: "He that believeth and is baptized, shall be saved." The argument is formed thus: that the auxiliary, IS, and the participle, BAPTIZED, determine the sentence in the past tense. Why not then written, "He that believeth, and has been baptized, shall be saved?"

It is not certain that the Jews ever baptized their children; and if they did, it was one of their vain traditions, for they had no Divine command to do so; and I wish to know who had been in the Gentile world to baptize before the apostles went thither? Matthew records the same commission: "Go teach all nations, baptizing them," and I am inclined to believe it would puzzle the greatest scholar in Virginia, to prove that the verb, TEACH, and participle, BAPTIZING, place the sentence in the past time.

I confess I am presumptuous enough to say that, let other Christians have ever so many promises made to them, yet the promise in Mark 16:16, is made to none but Baptists; and the same is true of Acts 2:38.

But the most serious and weighty objection against believers' baptism, that I have seen or heard of, is this: "That many great reformers, and very successful preachers, in past ages, have believed in, and practiced infant sprinkling; and if this was an error, would not God have convinced them of it, when he was with them, in so great a degree?" As this objection appears judicious, I shall endeavor to give it a candid answer.

If our inquiries extend as far back as the first ages of Christianity, immediately after the close of inspiration, we shall find ourselves upon disputed ground. Some say that infants were never sprinkled, upon the faith of their parents, until the third century, others say they were, in the first; and, if we consider the carelessness of transcribers, and the partiality of translators, it will not be wondered at. My argument is, that if they were sprinkled the first day after John finished his Revelation, they had no order from Jesus, or His apostles, to do so; and, therefore, it was no way valid or exemplary. The mystery of iniquity began to work, and the man of sin to show his power, before the apostles were dead; and, by little and little, prevailed over all Christendom, and

sunk the church into the greatest labyrinth of darkness, as all Protestants confess, which lasted a number of centuries. But in these last ages of the world, God has raised up men of renown, to reform His people, who had been successful in their work; and these have, for the most part, believed in, and practiced infant sprinkling.

If we consider the principles of the great reformers, from Luther to the present day, we shall find no entire uniformity in sentiments; which proves them fallible, uninspired men. A number of the real, or supposed errors of one reformation, have been always opposed in the next. That Luther, Calvin, Truingsius, Knox, and the English reformers, did much for God, we do not deny; but what enlightened American would make any of them his complete pattern? If God never blessed a man, while holding some error, He could never have blessed but one of them, for no two of them agreed in all things. If the men of one reformation improve upon the doctrine and form of a prior reformation, we cannot think it a piece of arrogance to say that, in point of baptism, all the Pedobaptist reformers were in an error.

The feast of tabernacles was instituted in the days of Moses (Lev. 23:38-43; Deut. 16:13). At this feast, the children of Israel were to dwell in booths; but from the days of Joshua, the son of Nun, to the days of Nehemiah, this rite was never observed (Neh. 8:13-18) which was more than a thousand years; in which time, all the good kings of Israel, and many prophets of high rank, lived. It is, then, not sophistry, but honest reasoning, to say, that if there had not been a Baptist in the world, since John the divine, it would be no sufficient objection against believers' baptism by immersion now.

I have human testimony to prove that a number of the reformers were Baptists, and, particularly, John Wickliff, the great reformer in England, called by way of eminence, the Morning Star; but if there never had been one, from the days of Constantine to the present day, the Scripture is full of proof, that all were of that order, in the days of Christ and the apostles; at least, no account is given of any other way of baptizing, save only by immersion, upon profession of repentance and faith.

The argument to prove infant sprinkling from circumcision, I have said nothing about. Consequences upon consequences, drawn from false promises, are used so much in the argument, that it appears foolish to an accurate mind, and inconclusive to the vulgar. If its advocates can produce a single text, where the last is a substitute for the first, it will be worth regarding; otherwise, infant sprinkling may as well be proved from the Hebrew servant's ear, that was bored through with an awl.

THE COMPLETE WORKS OF ELDER JOHN LELAND, pp. 78-99, Printed before 1790.)

## Fortune Telling Folly

(Continued from page one)

shock to the whole country." The utter folly of her false prophecy is compounded by her further self-appointed word of her own competence. When asked if she had anyway of determining when her predictions were most likely to be true, she responded, "Oh, yes, there is a definite physical reaction, usually in the abdomen. The stronger it is, the more accurate the impression." She went on to say, "The feeling was there when I made my prediction about the coming presidential election."

At the time of the interview mentioned above, when the election of George McGovern was "prophesied," Mrs. Elaine Sonkin made two other predictions, also:

1. That India would be severing diplomatic relations with America that year.

2. Mexico would be severing diplomatic relations with America that year.

That none of the three prophecies came to pass is now historical fact! That her psychic words were false is a foregone conclusion that we must reach. That she did not speak "according to the word" is evident, and the fact that there is no light in her must be a detail we acknowledge.

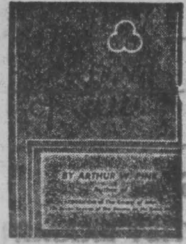
### CONCLUDING WORD ON "PEEPING" WIZARDS

If, as God says, "there is no light in them," how utterly great must be the darkness which is upon Elaine Sonkin, Jeanne Dixon, Maurice Woodruff (now deceased), and all others whom we have known to be false prophets and "peeping" wizards. Although multitudes of Americans — sometimes literate and Christian Americans — have fallen prey to the satanic devices of astrologers, mediums, wizards, psychics, and other such self-appointed "prophets," God is not caught unawares. Rather, the Word of God concerning them is clear, "Thy prophets have seen vain and foolish things for thee." Further, God proclaims in some detail:

"Yes, they are prophets of the deceit of their own hearts. . . I am against the prophets that steal my words everyone from his neighbor, saith the Lord. I am against those who prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their instability. . . They shall not profit this people at all, saith the Lord."

These may profit financially and socially for a time by their lies, their lying prophecies, and their false predictions. They may boast of their psychic abilities for a time, and they may receive the acclaim of their fellows and of their duped public for a time. In fact, multitudes of literate Americans may have become their doting and devoted followers. Yet, the hour is coming wherein the Word of our Lord will be exacted in their midst:

"The seers shall be ashamed; and the diviners shall be confounded; yea, they shall cover their lips, (Continued on page 8, column 4)



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## Conference . . History

(Continued from page one)  
were rendered by Elder Harold Harvey, Elder James Hobbs, Elder Joe C. Wilson and Deloris Pyle, Lois and Libby Price, Elder Joe M. Wilson, Robert Hoskins, Elder Donald Mikitta, Rhoda Smith and Sheron Cockrell, Laura Fay Zamarron, and Elder Bill Jackson.

We moved most of the books in our store to the Mountain View Baptist Camp. Sales were good. One brother told me that he had spent all but two dollars and did not know how he would get home. I told him that I must speak to my helpers as I instructed them to take the last dollar. Sales were good as we first offered a 20 per cent discount and finally a 30 per cent discount. No books were sold on the Lord's Day. We appreciate so very much the kindness of our friends in purchasing many books which enable us to finish paying for the printing of "The Redeemer's Return."

The services were very spiritual and the food was plentiful and well-prepared. Elder Richard Folger and those who worked at the camp went out of their way to do everything humanly possible to make our stay enjoyable. If Christ has not come by Labor Day of next year, Calvary Baptist Church will meet again at the same time and place. Begin now to make your plans to attend.

## Frugality

(Continued from Page One)  
profusions of His bounty, hath so constituted the world, that there should be no waste, and there is none. A prophet says, the Creator weighed the dust, and measured the water, when He made the world. He calculated to a nicety, and so much fire, so much water, so much air, and so on, went to make up such a world as this. The first quantity is here still, and though man can gather and scat-

ter, move, mix, and unmix, yet He can destroy nothing; the putrefaction of one thing is a preparation for the being, and the bloom, and the beauty of another. Thus a tree gathers nourishment from its own fallen leaves, when they decay. Something gathers up all fragments and nothing is lost.

Observe what passes in your own yards. The tasker in the barn takes down a floor of wheat-sheaves, and threshes. The head-corn he throws and dresses and puts up for market. The tail he screens, and fans, and rids of its dust and rubbish, to grind for the use of the family. The chaff he carried to the horses, the straw he turns out for litter for the cattle, and manure for another crop. Mark how the small stock turn the straw over and over, beat out every grain that escaped the flail, and spread abroad all the rubbish, one class picking up the wheat, another the wild oats, a third the seeds of dandel, and other weeds, and all gathering up the fragments, that nothing be lost.

Hence we say, these animals live upon nothing, and there is no waste in a well-stocked farm yard. We mean, Almighty God hath created for the honor of His goodness, and for the comfort of our lives, a set of animals on purpose to put every particle to use, and to turn, as it were, the whole mass of dead matter into animal life. One of old said, "Go to the ant, thou slug-gard;" we say, Go to the fowls, thou unthrift; or rather, go to the Creator of fowls and ants, and learn that the voice that made the world spoke the text, "Gather up the fragments, that nothing be lost."

We are, then, to consider frugality as an imitation of Christ, and of God. To be frugal is to resemble both. I shall not detain you long: but as frugality lies all along-side of covetousness, we must guard the path, lest we step over the line: and as we are apt to loiter even in a right road, we must try to animate ourselves. We will

therefore observe what frugality is, and why we should practice it.

Let us be frugal in our dress. Clothes are for the safety, or ornament of the body. Becoming ornaments may be allowed to youth: but ornaments become none except the handsome. To all others, ornaments only attract people's eyes to behold infirmity and ugliness. Adorn your persons with natural flowers, they are cheap and perfect: or adorn yourselves with good, not gaudy, needlework of your own. Neat work, on a ground of cleanliness, set off with the natural charms of innocence and virtue, is a character to a young woman, which all her neighbors can read.

Most of us need only study the safety of our health in our dress. We should adapt this to our circumstances; we should buy them, and wear them, and repair them without waste, and without a passion for fashion and finery. To be neat and clean, and dressed in habits fit for our employments, is the true decency of a plain countryman.

Let us be frugal in our diet. The end of taking food is the preservation of health. If food doth any thing more than keep us well, it does too much. In the long hot days of harvest, we require much nourishment, because we expend much strength: but the plenty that abounds then should not tempt us to intemperance. Enough of a plain, cheap, wholesome diet to keep us in perfect health and equal to our work, is all that is requisite: nor should we waste food or drink, for winter follows on the heels of harvest.

Let us be frugal in our furniture, and not gratify a passion, excited in a market town, of filling our houses with expensive and useless lumber. There is a fitness between the house and its furniture. Strong, useful things, plain, whole, and cheap, become the situation and the circumstances of inhabitants of villages.

Let us be thrifty of our money. There is a certain skill, which our forefathers used to call a knack, an art of doing things, and it is remarkably seen in many poor women's laying out the earnings of their husbands. Call it what we will, it is one of the highest qualifications of a poor man's wife, and nothing contributes more to the ease of his living than this female accomplishment. How she reckons I cannot tell: but she keeps out of debt, lives in cleanliness and plenty, and can always spare half a dozen turves to warm an old sick neighbor's cordial. She says, "My husband's harvest wages clothe himself and the children, my gleaning pays the shoemaker, the orchard pays my rent, the garden does this, the flail procures that, the children's spinning wheels yield so and so; and, good heart! she crowns all by saying, "Bless the Lord, O my soul, and forget not all His benefits. He forgiveth all thine iniquities, and healeth all thy diseases. He redeemeth thy life from destruction, and crowneth thee with loving kindness, and tender mercies. He satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. Bless the Lord in all places of His dominion. Bless the Lord, O my soul!"

Let us be frugal of our time, and not spare one hour in the year for idleness or vice. Let us husband our strength, and not waste it in violent, imprudent, and unnecessary exertions. Let us be economists with our reason and passions. Let us leave others to wrangle about trifles, and let us save all our strength for the manly subjects of a Briton and a Christian. Let us habituate ourselves to understand and to defend this great truth, the foundation of government and good order, "Righteousness exalteth a nation; but sin is a reproach to any people."

Let us know how to reason for religion, "the mighty acts of the Lord." Let us not waste our passions upon improper objects. Let us reserve fear for God, love for justice, despair for happiness in sin, and hope for a blessed immortality.

I do think I may leave off. You all know, or may know of one another, why you should be frugal. One can say, If you be not frugal, you will be naked, and cold, and poor, and hungry, and without a friend to pity you: another will say, If you be wasteful, you will excite the indignation of all your neighbours for your barbarous treatment of your wife and children. The overseers will justly reproach you, when you ask for relief, and the rest of the poor will think your supply pilfered from their scanty tables. Others will tell you your wastefulness deprives you of all the joy of doing good, and all the honour of giving the parish an example of virtue. We all say you are not like Jesus Christ, and you are a scandal to His name. But what will the Judge say at the last day? . . . The clock strikes . . . Depart . . . Peace be with you . . . The first quarter of an hour you can spare, bid one of your children read to you the sixteenth of Luke; it begins thus, "And he said also unto his disciples, There was a certain rich man, which had a steward, and the same was accused unto him that he had wasted his goods."

## Fortune Telling Folly

(Continued from page seven)

for there is no answer of God." We should be able to understand, then, why God has said, "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves." Further, God says in wisdom and in truth for time and eternity, "In the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

The battle which rages between God and the devil, and between the faithful children of God and the children of the Devil, and even between the children of God who have been deceived by the Devil and his servants is not a new one. The battle began in the Garden of Eden. It was seen as Cain, in his allegiance to the Devil, arose to slay his brother. It was seen in the life of Noah who spent a good part of his life enduring the mocking of his fellows as he went about to do the will of God. It was raging without abatement as the emissary of Satan gathered the peoples of the world at Babel to "storm heaven," in the likeness of Satan who declared "I will ascend into the heights, I will be like the Most High!" Satan reached one of the peaks of his efforts as Pharaoh opposed Moses ten times and would have destroyed the children of Israel at the Red Sea. The battle had reached an awful intensity as the people of Jesus' day cried, "Crucify Him," Pilate said, "Take ye Him and crucify Him," and the Romans hung Him on the Cross of Calvary.

The battle has persisted across the centuries, and it rages even now. It is the battle for the souls of men. For Satan it is a death-struggle; his end is near! Therefore, Satan employs all possible worldly devices, all mind-boggling efforts available to him, and all voices which will empty themselves for his evil control.

God, however, is not unaware of the methods (methodia-wiles) of Satan. Though Satan with his soothsaying wiles was able to deceive Eve and cause Adam's fall, God was ready to sacrifice and provide them, in type, a covering for sin which would be wrought in "The Lamb of God, slain from before the foundation of the world." Satan later brought the people of the world to their knees before him and caused them to be destroyed in the flood, but God had

prepared an Ark to the saving of the faithful few. Many centuries later, Satan deceived the people of Egypt into supposing they had life, when God was preparing a death angel to destroy the first born of all except those who in faith would enclose themselves beyond doors protected by the sprinkled blood of the sacrificed lamb!

Satan is still in the deceiving business, speaking lies through his devoted servants. God, however, is in the saving business, and He opposes the efforts of Satan with the Good News of His Son's death, burial and resurrection, "the Gospel which is the power (dunamis) of God unto salvation to everyone who believes."

Having seen that the astrologers, necromancers, wizards, psychics, and others of this like are propagators of false prophecies and enslaved to serve the "father of lies," even Satan, we should be able to see and accept the warnings of God not to "hearken unto the words of that prophet" which served other gods. God, in this, makes it very clear that even if what is said by the false prophets who serve Satan comes to pass, they are not to be heeded or feared.

In fact, Jesus warned His followers some 1900 years ago and more, and He certainly warns us in this late hour that, "There shall arise false Christs, and false prophets, and shall show signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect."

It may seem strange to us that apparently good people are involved in astrology, wizardry, necromancing, and psychic conjuring, but the fact that they "speak not according to this word," and the fact that there "is no light in them," are evidences that they walk in darkness and are the enslaved subjects of "the god of this world." The prince and the power of the air," even Satan.

Therefore, whether indulged by "McCall's own Clairvoyant," Maurice Woodruff or by the psychic crystal-balling Jeanne Dixon, Fortune-telling is Folly! Whether indulged by Akasham, Schuff, Eastlund, Snedeker, Hughes, Burks, East, Kramer, Dee, or Montgometry, or anyone of a thousand others who ply the psychic trade, it should be evident to all thinking people that Fortune-telling is FOLLY! Even if indulged by one Elaine Sonkin who has endeared herself to many religious folk by her supposed opposition to "seances, and claims made by mediums who say they are communicating with the dead," the lies and the false prophecies should alert anyone with a mind to the truth that Fortune-telling is folly.

The Word of God is quite definitive. False prophets are in the bond-service of Satan who, "When he speaketh a lie, speaketh of himself; for he is a liar and the father of it." God says of them, "liars shall have their part in the lake which burneth with fire," in accord with the ultimate judgment, "And whosoever was found written in the book of life was cast into the lake of fire."

All, then, who would be wise in the ways of the Lord and in His Word, must accept the warning of God, "Beware of false prophets who come to you in sheep clothing, but inwardly are ravening wolves." Realizing in finality that "the seers will be ashamed; and the diviners confounded; yea, they shall cover their lips, for there is no answer from God," those who would serve the Lord in faith and in truth must accept and follow the further word of the Lord:

"Beloved, believe not every spirit, but test the spirits whether they are of God; because many false prophets are gone out into the world . . . And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, of which ye have heard that it should come, and even now already is it in the world."

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3. \_\_\_\_\_  
(A SUNDAY SCHOOL TEACHER)  
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4. \_\_\_\_\_  
(A CHURCH MEMBER)  
Address \_\_\_\_\_  
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