

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20)

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

Whole No. 166

SATURDAY, MARCH 22, 1941

Vol. 10, No. 8

New or Only Patched

A barge-builder, a steady reliable man, took pride in his work. If, he discovered a weak spot in a plank, or a hole that wanted plugging, he was not the sort of man to fill it up with putty. No, the place was cleaned out, prepared, and honest, well-seasoned wood was put in the place of the old decayed rotting stuff. He believed in putting in good work for his neighbor, and also that by good works and a good moral life he would be pleasing to God. In the eyes of the world he was all right.

As he was standing one morning by a barge in the glory of its new paint along came a Christian friend. He stopped short and asked a short question, "new barge?"

"No," came the answer, "only patched."

"But she looks new; the paint is new, and I see no patches."

"Ah," he remarked, "but I know because I did the work. To you it may look all right, but you can't call a patched barge a new one."

"Quite right," was the answer he got; "and in the same way you can't call a sinful man, however much patched up with good works, a new man—a new creature in Christ. You must be born again. No man by making improvements in his character changes it. God alone can do that."

Then and there the eyes of the barge-builder were opened by the Spirit of God, and instead of trying to make his peace with God by his good works he confessed himself to be a helpless sinner, and accepted of the free gift of God's grace. (Continued on Page Four)

Just Before Dawn

World events take on a terrifying aspect. It is well for us to remember, however, that we must not measure the facts by the size of our fears, for these have a way of minimizing the abiding reality. Much that is happening now cannot be permanent. Men march constantly off the stage of history. When they have all gone, Jesus Christ will remain, "the same yesterday, today, and forever." Where is he now in this crisis? Is He waiting for us to be wholly at His disposal? Then why keep Him waiting? Dr. R. C. Campbell, executive secretary of the Texas Baptist State Mission Board, writes the following illuminating story in his book *The Coming Revival*:

One recalls the beautiful old story of the aged philosopher who took his young student to the top of the Pyrenees to spend the night under a tent. All went well for awhile. Then the student was awakened by strange sounds in the great trees that clothed the mountain side. Frightened, he called to his teacher, "Sir, wake up! The world is coming to an end. Do you not hear this terrible sound? Do you not feel this terrible wind?" The old teacher (Continued on Page Four)

COMMON PLACES

"A commonplace life," we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky,
Makes up the commonplace day;
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
But dark were the world and sad our lot
If the flowers failed and the bird sang not;
And God, who studies each separate soul
Of our commonplace lives, makes His beautiful whole.

—Susan Coolidge.

CLENDENIN REVIVAL

ELDER E. V. HOWELL



Pastor, Calvary Baptist Church
Clendenin, W. Va.

From March 2 through March 14, it was a joy to the editor to assist Pastor E. V. Howell of the Calvary Baptist Church, Clendenin, West Virginia, in a meeting, which proved to be as gracious a revival as experienced in a long time.

Although I've known Brother Howell for several years, I never really had a chance to actually get acquainted with him until in this meeting. He proved himself a delightful host-pastor and a splendid yoke-fellow. As to the second coming, he is pre-millennial; doctrinally he is a Baptist; as to salvation, he believes in election through grace; in view of these tenets, and further since he is evangelistic to the core, you can know we had rich fellowship together.

Several unusual events characterized the meeting. On two evenings (Continued on Page Four)

The First Baptist Pulpit

"THE BLESSING OF SINS FORGIVEN"

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."—Ps. 32:1, 2.

When Mark Twain wrote "The Prince and the Pauper," by means of his highly fertile, imaginative mind, he had these two characters changed by simply having them exchange their clothing. Yet, in reality, the prince did not become a pauper, and the pauper did not become a prince by the wearing of the others clothing. The changing of the clothing did not make either to become the other.

Well, beloved, becoming a child of God is far more than a change of clothing; it is more than a profession; it is more than the joining of the church; it is more than a baptism in water; it is more than the making of new resolutions: I tell you, becoming a child of God means a complete change, and it likewise brings with it the greatest blessing known to man—namely, the blessing of sins forgiven.

Surely there can be no blessing the equal of this. No blessing can be as great in value to the possessor as that of sins forgiven. Forgiven sin is better than accumulated wealth. It is more wonderful than beauty and honor. It is infinitely to be preferred above all the glitter and glare of this world's prosperity.

I

This being true, then we would inquire immediately as to the meaning of forgiveness. In our text we read, "Blessed is he whose transgression is forgiven." In the original Hebrew, the word "forgiven" means "taken off" or "taken away." A good illustration of this is found in the (Continued on Page Three)

Romance of A Hymn

By FRANKLIN EFERT

"All Hail the Power of Jesus' Name"

"All Hail the Power of Jesus' Name" is known the world over as a hymn of crowning adoration. It was written by Edward Perronet in 1779—162 years ago. Perronet was converted under the ministry of John and Charles Wesley, and through their influence became a preacher in the evangelical movement which was sweeping over England at that time. He spent the latter part of his life in Canterbury, preaching in a small church under great difficulties and amid much poverty. It was here that he wrote this hymn of praise. Despite poverty, hardships and discouragements, his heart overflowed with a great love for Christ which never faded up until the time of his death, when, with his last breath he uttered these words, which in themselves are a song of praise and victory: "Glory to God in the height of His divinity; glory to God in the depth of His humanity; glory to God in His all-sufficiency—and into His hands I commend my spirit."

This song played a most unusual part in the life of Rev. E. P. Scott, far into the interior of India. In this particular section there was a murderous tribe of mountaineers. One day, after Rev. Scott had met one of these men on the street of a village, he felt very definitely the call to carry the gospel to these people. His friends protested strongly, saying that such a move could only mean certain death. But the mis- (Continued on Page Four)

Power

One of the greatest words in our language is the word, POWER.

Power—drives the modern streamlined, air-conditioned, palatial train across the plains and mountains from coast to coast.

Power—lifts the huge airplanes weighing several tons with its human freight high into the skies and through space at the rate of 200 miles per hour.

Power—sends the giant leviathan of the sea, carrying the population of a modern city with all its conveniences.

Power—properly harnessed goes down into the deep some hundreds of feet and lays hold of the Squalus, deep bedded in the mud, and brings her with her twenty-six dead to the surface.

Power—in torrent of wind uproots great oaks, levels hills and overturns great structures, the pride of man's genius and skill.

Power—in gases in the body of the earth explode and cause the mighty earthquake that rends the rocks and causes the earth to tremble and destroys a multitude of lives.

Power—in the hands of a pagan, ruthless, cruel, mad maniac throws (Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN.....Editor

PUBLISHED WEEKLY
Printed and Mailed from office at
Benton, Arkansas.

Editorial Department: RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance..... 50c
(Domestic and Foreign)
Send Remittance to Russell, Ky.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Entered as Second Class matter May 7, 1940, at the post office at Benton, Ark., under the act of March 3, 1879.

MISSION REPORTS

Brazilian Missions

Since sending our check to Brother Dickerson for the month of February, which amounted to \$214.71, we have received the following:

Danleyton Baptist Church, Danleyton, Ky.	\$ 3.40
Georgia Lycans, Wayne, W. Va.	.80
Mrs. E. E. Collins, Russell, Ky.	1.00
P. B. Dirks, Arlington, Wash.	1.50
A Friend	10.00
Mrs. Thaniel Howard, Somerset, Ky.	.50
Anonymously	2.50
William Milligan, Russell, Ky.	.67
Mrs. Bertha Hardiman, Russell, Ky.	.50
Mrs. Walter Smalley, Lucasville, Ohio	1.00
First Baptist Church, Cincinnati, Ohio	20.00
A Friend, Prichard, W. Va.	.67
Mr. and Mrs. Glenn Estep, Richwood, W. Va.	5.00
J. A. Banks, Rush, Ky.	10.00
Total	\$57.54

Radio Fund

Amount previously reported	\$17.95
Josephine Siple, Russell, Ky.	1.00
Paul Rece, Russell, Ky.	1.00
Hazel F. Hutchinson, Crum, W. Va.	1.00
Georgia Lycans, Wayne, W. Va.	.80
Mrs. E. E. Collins, Russell, Ky.	1.00
Winfred Miller, Huntington, W. Va.	7.50
Anonymously	.55
William Milligan, Russell, Ky.	.57
Mrs. Bertha Hardiman, Russell, Ky.	.30
A Friend Prichard, W. Va.	.67
Mr. and Mrs. Glenn Estep, Richwood, W. Va.	1.50
J. A. Banks, Russell, Ky.	5.00
Total	\$38.94

This means that we still lack \$25.20 having enough to pay for our bill for February, which amounts to \$64.14. We are very anxious that this bill shall be paid within a few days. Won't you send us your contribution, and thus help our ministry to hundreds through the radio.

The Baptist Examiner

We wish to express our sincere appreciation to our many friends who make possible the publication of this paper. We pray that God shall bless each of you as you give, and may He bless the messages as they go forth through the paper. The following are recent contributions which we have received:

Mrs. J. P. Douglas, Russell, Ky.	\$ 1.50
G. C. Sandusky, Cloverport, Ky.	.25
William L. Crane, Williamsburg, W. Va.	.50
A. M. Hawley, Hazel, Ky.	1.50
Greenup Baptist Church, Greenup, Ky.	1.00
Paul Rece, Russell, Ky.	1.00
Lula Hart, Everman, Ky.	1.00
Hazel F. Hutchinson, Crum, W. Va.	1.50
Finley B. Thompson, Fort Gay, W. Va.	1.00
Ernest Prather, Lancaster, Ky.	.50
Wesley Shotwell, Corbin, Ky.	.50
W. L. Hefner, Black Mountain, N. C.	1.00
Danleyton Baptist Church, Danleyton, Ky.	1.00
Georgia Lycans, Wayne, W. Va.	.80
P. B. Dirks, Arlington, Wash.	.50
R. T. Harrell, Edenton, N. C.	.50
J. M. Harrell, Edenton, N. C.	.50
Mrs. C. W. Lycan, Kermit, W. Va.	3.00
Mrs. Manford Gayheart, Russell, Ky.	1.00

POWER

(Continued from Page One)

the world into a war breeding hate and ill will that generations will not cure.

Power—in the hands of another builds a university where the great research in knowledge may be carried on to bless all generations and lend to the culture in all lines of arts and sciences. It builds libraries and endows them where rich and poor may come to get the best of the world's literature and improve the mind and soul.

Power—in one that tradition calls "the little sore-eyed Jew" invades Asia and Greece with the message that stirs the philosophers, challenges the idolatrous customs and turns the world upside down.

Power—the Gospel of Jesus Christ, the power of God unto salvation, God's dynamite, revolutionizing individuals and nations. Unequaled by all other powers of the universe.

APPRECIATED COMMENTS

I receive your paper, and can truthfully say that I enjoy reading it next to the Bible.—Mrs. Walter Smalley, Lucasville, Ohio.

I like your paper very much, and am passing it on to a shut-in relative who also enjoys it as well as listening to all your broadcasts.—Paul H. Kates, North Kenova, Ohio.

Enclosed please find one dollar for THE BAPTIST EXAMINER, as we would feel lost without it. We are shut-ins and we receive so many blessings from reading it and hearing your broadcasts.—Mrs. James Craft, Huntington, West Va.

I surely do enjoy your sermons in THE BAPTIST EXAMINER. They thrill my soul just to read them.—R. E. Simpson, Westport, Tennessee.

OUR NEEDS

For a number of years the editor has been renting tents to hold from one to three revival meetings each summer. We spend a good sum of money in this manner, and for the last two or three years it has been our desire each year to purchase a good tent which we might use for evangelistic services during the summer months, and which other orthodox preachers might use when not in use by us.

Brother Paul Rece, one of the lay-members of the First Baptist Church of Russell, has given us five dollars toward such a fund, and we sincerely trust that when the summer season begins that we will have sufficient funds in hand to purchase the tent which we need. We ask that you put this item on your prayer list.

Mrs. E. E. Collins, Russell, Ky.	1.00
Mrs. L. M. Lester, Russell, Ky.	1.00
Harold Sutton, Russell, Ky.	1.00
Winfred Miller, Huntington, W. Va.	7.50
Mrs. Thaniel Howard, Somerset, Ky.	.50
William Milligan, Russell, Ky.	.66
Mrs. Bertha Hardiman, Russell, Ky.	.20
E. O. Miller, York, Ky.	.50
Paul H. Kates, North Kenova, Ohio	1.00
Charlie Holbrook, Catlettsburg, Ky.	1.00
R. E. Pinson, Ferguson, W. Va.	15.00
A Friend, Prichard, W. Va.	.66
Elder Clay Barker, Cincinnati, Ohio	1.00
Mrs. Clyde Meek, Louisa, Ky.	.50
Mrs. Sam Hood, Chaplin, Ky.	1.00
Albert Scheetz, Huntington, W. Va.	1.00
Leo Stogner, S. Portsmouth, Ky.	1.00
Mrs. James Craft, Huntington, W. Va.	1.00
Roy Wellman, Fort Gay, W. Va.	2.00
Mrs. Tennie Beamon, Florence, Ky.	1.00
W. B. Webb, Russell, Ky.	.50
Mr. and Mrs. Glenn Estep, Richwood, W. Va.	1.50

WEDDINGS FOR FEBRUARY

In the presence of the editor during the month of February, nine young men have said to the girl of their choice, "With this ring I thee wed," and they have gone out into life hand in hand, to face together whatever may lie ahead of them. To each of these, we wish the best that life can give.

1. Gerald Thomas, 21, glass worker, and Lillian Bland, 18, Charleston, West Va.

2. George T. Hackney, 26, Dry cleaner, and Dorothy Hall, 23, Columbus, Ohio.

3. Joseph F. Aleshire, Jr., Dispatch distributor, and Betty Irvine, 21, Columbus, Ohio.

4. and of Ashland, Kentucky.

5. Kenneth D. White, 23, Painter, and Edith Jean Morris, 21, Huntington, West Va.

6. and of Chilli-cothe, Ohio.

7. Basil Abrams, 31, Laborer, and Lesta Ann Jenkins, 16, Marion, Ohio.

8. Jack Le Crane, 21 Steel worker, and Clarice Marie Bachelor, 21, Zanesville, Ohio.

9. and of Chilli-cothe, Ohio.

THE BLESSING OF BOOKS

Precious and priceless are the blessings which books scatter around our daily paths. Through them, we walk, in imagination, with noble spirits through enchanting regions. Without stirring from our firesides, we can journey to the remote regions of the earth with the characters of fiction. Below is the review of two books—books which we are sure would be at the top of your list of books which have been a priceless blessing to you. Order a copy of each today.

From J. B. Lippincott, Philadelphia, Pennsylvania.

BY WAY OF THE SILVER-THORNS. By Grace Livingston Hill. 287 pages. Price \$2.00. This is a story of the life of a Christian character bearing witness to an unsaved one. Minnie Lazarelle, who was unhappy because of her unpopularity, comes to the home of a distant cousin to attend a wedding. She finds there is no room for her in the home, or in the wedding party, as she has come uninvited. She is rebuked by her relatives.

Lincoln McRae takes upon himself the burden of Minnie's unwelcome presence. This friendly act shows her to the higher things in life. She accepts Lincoln's Saviour and wends her way back to her dreary home. However, she is changed now, and although she finds an ill stepmother, and must deal with her step-brothers and sisters, she has the grace of God to lead her on.

Luther Waite, a young man who befriends her by returning her runaway brother to his home, falls in love with her—not the old Minnie Lazarelle, but a new person—a new Minnie Lazarelle in Christ.

This story is full of romance, deals with both saved and unsaved and shows how a child of God has the power to influence a child of Satan.

From William B. Eerdmans Publishing Company, Grand Rapids, THE VISION. By Paul Hutchens. 200 pages. Price, \$1.00. This latest book by Paul Hutchens, is, to my

(Continued on Page Four)

"THE MINISTERS OF SATAN"

(Continued from Last Week)

Many say that they believe on Jesus and were baptized and they know they will be saved. They do not know any such thing, if that is all the proof they have. Simon Mag-nus believed, was baptized, and yet his "heart was not right, and he was in the gall of bitterness and the bond of iniquity." John 8:30, says many believed on Him—the Bible says they did—and yet Jesus hastened to inform them that the devil was their father (read it!) The Jews had to believe in Moses' di-vine institution, and be circumcised by it to have a chance to be saved, and "how shall ye escape the dam-nation of hell" if you do not believe in the Second Moses' divine institu-tion?

"The White Life" (good works for salvation) is another "gate of hell" hobby, and stands, or falls, with apostasy—they are boon compan-ions! In Titus 3:5, Paul forever vetoes the "white life" for salvation when he declares, "Not by works of righteousness which we have done, but according to His mercy He saved us." I submit, that if good works cannot save us (Paul says they can't), then good works can-not keep us saved! John says, "We are kept by the power of God."

It is a Bible fact that the devil can get one to sin against the Holy Ghost and put him in a condition that he can never be saved in this world, nor the world to come. Now, if God cannot put one in a con-dition, by regeneration, that he cannot be lost, then the devil has God badly beaten in the game of salvation and damnation. No saved one can believe this for a moment. So, away goes your apostasy hobby again! This doctrine of apostasy is a powerful testing rod to locate the "Ministers of Satan."

There are only two kinds of churches that can possibly be in the contest for the great honor of being the real perpetuated church insti-tution of Christ, viz: The Bible Bap-tists and Roman Catholics. The Bap-tists have them badly beaten from a moral standpoint, to say nothing of their un-Scriptural doctrines!

Luther said (in substance) that he left the Roman Catholic church because it had gone to the bad—all protestantism holds this to be true, but Jesus has gone down in black and white in the New Testament, that His church organization should never go to the bad (Matt. 16:18). This gives it to the Baptists again!

Again Jesus says, "And if a house be divided against itself, that house cannot stand." But His prophet Dan-iel says that His kingdom (house) shall stand forever. (Mark 3:25). This proves there has never been a real division in the Baptist body—"House of God"—and never can be, or it will "fall." See? And "They went out from us because they were not of us," settles it forever! None of the people who departed from the Bible Baptists in any age, were any part of the House of God. Nor can they ever be, while in division. They were led out by "Ministers of Satan!" These have multiplied un-till their name is "legion!" Look out!

Hambone said: "Faith in de Lawd make you humble, but faith in yo'self jes' make you strut."

The features of Christ are best developed on the tablets of the soul in the dark room of meditation.

"THE BLESSING OF SINS FORGIVEN"*(Continued from Page One)*

words of the prophet Jeremiah. Concerning the sins of the Jewish nation, the prophet says, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." (Jer. 50:20.) This verse declares that there is a day coming when it will be impossible to find the sins of Israel and Judah. Though searched for diligently, they shall not be found. The reason is that they are forgiven, and therefore they are completely taken away.

Another Scriptural illustration which would show us the meaning of forgiveness grows out of the experiences of the Jews on the day of atonement. Once each year the Jews observed the day of atonement. This Jewish feast came in October, and on the day of atonement, the high priest of the Jews, acting for the entire Jewish nation, would put his hands on the head of a live goat, and would pronounce over him all the iniquities, and all the transgressions, and all the sins of the children of Israel. Listen to this Scripture: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." (Lev. 16:21) Then this goat, over which the priest had confessed the sins of the Jews, was sent out in the wilderness and turned loose to wander about until it died. It was never seen again, and therefore the sins which had been figuratively placed upon its head, were not seen again, and when the man returned from loosening the goat in the wilderness there was joy in all the camp, for since the goat was gone, their sins were likewise carried away never to be seen again.

This then, beloved, is the meaning of forgiveness. Whenever God forgives a repentant sinner, He has actually taken off, or taken away that sinner's sins to the extent that they can be found again no more, and though they might be sought after, they can be found no more, for they are now forgiven.

II.

Since forgiveness means the taking away of sins, then logically forgiveness is an act of God's free grace. Only God can truly forgive, and it is only by His grace that forgiveness comes to us. Listen to these Scriptures: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18) Here is a Scripture which tells us how scarlet-stained sinners can be white as snow; it tells us how crimson-dyed sinners can be as wool. It isn't an act of man, nor the act of a church, nor the working of some religious ordinance; it is entirely of God.

Or listen again that you might see that forgiveness is an act of God's grace: "I, even I, am he that blot out thy transgressions for mine's own sake, and will not remember thy sins." (Isa. 43:25) Here you notice that it is God who blots out the sins, and it is God who promises to remember them no more.

Or if you would see this same truth in the New Testament, listen to this Scripture: "For by grace are

ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8-9) You notice that salvation with the attendant blessing of sins forgiven, does not come by works of man. Even the faith which produces it, is a gift from God, so that in reality we are truly saved by grace, and forgiveness is thus seen again to be an act of God's grace.

Even our repentance which brings about forgiveness, is a gift from God, for no one would ever repent were it not that God worked repentance in his heart. One day Peter visited the home of Cornelius, and he, along with a number of Gentiles was saved; and when Peter told of his experiences in the salvation of these Gentiles, the home church said, "Then hath God also to the Gentiles granted repentance unto life." (Act 11:18) You will notice that they considered repentance as a gift from God.

I say then, beloved, that forgiveness is brought about by repentance, and faith on man's part, and is truly an act of God's free grace, for both the repentance and faith are gifts of God. Apart from God's grace, there would never be a soul forgiven.

III

Not only is forgiveness an act of God's free, sovereign, omnipotent grace, but forgiveness is also only through the shed blood of Jesus. Listen to these Scriptures: "And without shedding of blood is no remission." (Heb. 9:22) Here is a verse which absolutely insists that there is no forgiveness except through the blood of Jesus.

Listen again: "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14) Here is a simple statement—plain enough for all who read to understand—that the forgiveness of sins comes through Jesus' blood.

This then is a blessed truth that we get forgiveness through Jesus' blood. Listen to this Scripture: "The blood of Jesus Christ his Son cleanseth us from all sins." (1 Jn. 1:7) Or here is another: "Being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 3:24.)

As forgiveness is an act of God's free grace, it is also possible only through the blood of Jesus. The greatest joy of all is that through Jesus' blood we have not only a forgiveness of sins that are passed, but a forgiveness of sins to come as well. Listen: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. 2:13)

Hear another Scripture which declares the same truth: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14)

These verses would then show us that we are forgiven of all iniquities, and all trespasses, and all sins, which includes past, present and future violations of the law of God. And blessed by God, all this comes through the shedding of Jesus' blood! It is because of this that we rejoice to sing

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make my whole again?
Nothing but the blood of Jesus.

Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.

For my pardon this I see—
Nothing but the blood of Jesus;

For my cleansing this my plea—
Nothing but the blood of Jesus.
Nothing can for sin atone—
Nothing but the blood of Jesus;
Naught of good that I have done—
Nothing but the blood of Jesus.
This is all my hope and peace—
Nothing but the blood of Jesus;
This is all my righteousness—
Nothing but the blood of Jesus.
Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

IV

In this connection, a question logically arises as to whether one may know that he is forgiven. I have even heard preachers declare that no one could know that he was forgiven until he got to heaven. I grew up in a church as a lad where they taught that when a man was saved, there began a foot race between him and the devil to see who got to Heaven first, and if Satan arrived there first, the man was lost; and, of course, with such a theory, one would never know that he was forgiven until he got to Heaven. There are still others who have similar ideas of salvation, and who believe that God keeps two pages in His record concerning every life. On one page is the good that the individual does, and on the other page is the evil, and when death comes, God will tally these two pages, and if there is more evil, then the individual will be lost; but if there is more good, then the individual is saved.

Let me say at once, beloved, that I do not believe in a system of theology such as this. I believe that this is evil personified, and that such a system is of the Devil. Furthermore, I believe that the man who preaches it, is an ambassador and a representative of the Devil Himself.

Of course, though if one believed such a philosophy, then logically he could not know that he was forgiven. I ask a question as to where would be the blessedness if the forgiveness were not known. Surely there could be no blessedness if one did not know that he were forgiven.

I rejoice that I can preach a salvation which one can know that he possesses even while he is enjoying it right here within the world. When Naaman, the Syrian general, enjoyed his great experience of having his leprosy removed through the power of God, he said, "Behold, now I know that there is no God in all the earth, but in Israel." (2 Kings 5:15) You notice the expression "I know." When the apostle Paul rejoiced over his own salvation, he said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12) You will notice that he used the same expression "I know."

I truly thank my God, beloved, that an individual can know that he is saved, and can know that he is forgiven right here in this life. You do not have to wait until you die; you don't have to wait until you get to heaven; you don't have to wait until you get into a future existence but right now you can have the assurance of sins forgiven, and you can rejoice today in a Saviour's love.

In fact, I will go so far as to say that one cannot only know that this is his experience, but that if you do not know today that you are saved, then this is the best evidence in this world that you have never been saved. Truly the man who has been saved is cognizant of it. He knows that it has taken place. I will say that if you do not know that you are saved then I know something definitely about you—I know that

you are unsaved, for the man who does not realize that he is saved, has surely never become a child of God.

You will remember that in the beginning of this message I declared that the blessing of sins forgiven was the greatest blessing that is known to man. This is true especially, beloved, in that forgiveness is a present possession. It is that which we can enjoy right now. Listen to these scriptures: "He that believeth on him is not condemned." (Jn. 3:18) "He that believeth on the Son hath everlasting life." (Jn. 3:36) "He that believeth on me hath everlasting life." (Jn. 6:47)

These verses, and others which might be multiplied many fold, reveal the same truth that forgiveness is a present possession. So far as this material world is concerned, many of God's children have abounding difficulties and problems. Many suffer with ill health. Others are financially embarrassed again and again. Still others have their disappointments and heartaches. Yet, herein is a marvelous truth that in spite of all the reverses we have which affect us in this material world, every true child of God realizes that he now possesses forgiveness. He knows that in spite of his lack of earthly possessions that he already has forgiveness as his possession today.

VI

I want to try to help you to see that the blessing of sins forgiven is the greatest blessing known to man, and to do so, let me emphatically state that God having forgiven sin, will never call it again into remembrance.

When we are once forgiven, we can never again be condemned. Listen to God's great promise to the Jews: "For I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34)

When you come to the New Testament, you have the same truth presented to us. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Rom. 4:7,8) Here then is a marvelous truth that God will not impute sin to the believer. That means that when one has been saved, that God will not charge any more sins to him. The reason is that all of his sins are charged to his Substitute and his Saviour, the Lord Jesus Christ; therefore, no more sins will be charged to him. This is the reason why that when God forgives men He will never again call that sin into remembrance.

Listen again: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8:1) What a marvelous verse this is. Notice the expression "no condemnation." Literally this means that there is no mortgage nor no lien that the devil has on the man who belongs to Jesus Christ. There was a day when I was mortgaged to Satan, but in the day of my redemption, that mortgage was paid, and now there is no mortgage nor lien, and no condemnation today now that I belong to Jesus.

Truly of all the great doctrines of the Bible to bring joy and happiness to the child of God, there is nothing the equal of this one. How it does bless the soul to know that when God has forgiven sin, He will never again call it into remembrance. Why all of our sins are actually cast into the depths of the

(Continued on Page Four)

"THE BLESSING OF SINS FORGIVEN"*(Continued from Page Three)*

sea. "And thou wilt cast all their sins into the depths of the sea." (Micah 7:19) They are thrown behind God's back. "For thou hast cast all my sins behind thy back." (Isa. 38:17) They have been blotted out. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." (Isa. 44:22) They are removed as far as the east is from the west. "As far as the east is from the west, so far hath he removed our transgressions from us." (Psa. 103:12) They are actually remembered no more by God. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8:12)

I say then in view of the fact that God forgets our iniquities and sins, and since He won't charge them to the believer, and since they are cast behind His back and cast into the depths of the sea, and since they have been blotted out, and since they are removed as far as the east is from the west, and since God has forgotten them—therefore, I say in view of these great Scriptural truths that when God forgives one his sins, He will never again call those sins into remembrance. This, along with these other great truths that I have mentioned, makes the forgiveness of sins the greatest blessing known to man.

VII

Now a few practical words by way of a closing exhortation. The soul that has been forgiven will want to tell it. I have held a few revival meetings in life wherein someone claimed to be saved but said "I do not want to join the church. I do not want to be baptized, and I do not want any one to know about it." Personally, I do not believe that such a one has ever been saved. I believe that if one is truly forgiven that he will want the world to know about it.

As a good example of this truth, I cite you to the experience of David conquering his sin with Bathsheba. He said, as he contemplated his sin, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Psa. 51:12,13) Literally, when he was forgiven, then you find him writing the words of our text. In other words, the words of this text is the story of David's forgiveness and the joy that came as a result thereof.

I say then, beloved, that any one forgiven will want to tell about it. When the Samaritan woman who had had five husbands, and was then living with a man who was not her husband, met the Lord Jesus and was saved, she ran into the city, leaving her water pot behind her at the well, and said to every one whom she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" (Jn. 5:29) When she was saved, she told about it.

Listen to Paul's testimony: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (I Tim. 1:15) I therefore contend in the light of Paul's experience, David's experience, and the experience of the Samaritan woman, that when one is forgiven he will be happy to tell about it.

Here is a great Scripture: "Let the redeemed of the Lord say so."

CLENDENIN REVIVAL*(Continued from Page One)*

some fifteen folk drove from Eunice, eighty miles distant (160 miles round trip) to worship with us. On another evening several came from Racine (forty miles away). Miss Ruth Dawson of West Milford (100 miles distant), a friend of both Pastor Howell and the editor, spent the entire second week worshipping with us. Brother Robert Guelich, a young Baptist minister living in Charleston, was with us on several evenings.

Brother J. T. Amey of Odessa, West Virginia, a retired Baptist minister, 75 years old, and a regular reader of this paper for the past two years, came in for one night with us.

For two years we have been sending this paper to Fred Surface and A. J. Hall of Tariff, West Virginia. These two families drove 32 miles each way and attended each evening service of the revival. It was surely a joy to be in their home and to see how *The Baptist Examiner* has borne fruit in their lives.

Brother C. E. Rhodes, a layman of Belle, West Virginia, and his wife, who have been regular contributors to our mission work through the past, worshipped with us for one of our day services.

Pastor Nordlund of the Randolph Street Baptist Church of Charleston, West Virginia, blessed us with a visit on one evening. The same was true of Brother Honaker from Beckley, West Virginia.

Then too, the editor had a most enjoyable time in the home of Brother Bill Summers and wife—our residence for the two weeks. I've travelled over a good bit of this world, and have been entertained royally and sumptuously here and there, but I've never seen any husband and wife work harder to try to make a visiting preacher feel at home than my host and hostess. What a help, blessing and benediction they were to my ministry! Blessings on them!

In giving this brief report, I must say a word about the wife of Pastor Howell. Mrs. Gilpin had had the opportunity of fellowship with Mrs. Howell, and she had spoken of her to me most highly. However, Mrs. Gilpin didn't tell me the half of it, as I found Sister Howell one of the most charming consecrated minister's wife I have ever met.

It was truly a good meeting with ten professions. It was a blessing to me, and I believe my ministry was a blessing to those who attended the services. There'll always be a warm spot in my heart for the saints of Clendenin.

(Psa. 107:2) It is my exhortation to you this morning if you have been forgiven then come out on the Lord's side and let the world know it. If you have been saved and are today a child of God, then profess that salvation. So many times since we have been on the air we have heard from those who have been saved as a result of these broadcasts. They have written us of the joy that has been theirs through receiving the Word of God that we have preached. It is my prayer to God today that you might put your trust in Him and be saved. It is truly my desire that the greatest blessing that you might ever know might come to you today—namely, that you might enjoy the blessing of sins forgiven, and then having enjoyed this great blessing, may you, publicly say so. May God bless you all.

NEW OR ONLY PATCHED*(Continued from Page One)*

cepted the Lord Jesus Christ as his personal Saviour and Lord.

This happened years ago. Today he is a master and an employer of others; what is better still, he holds on his way as a follower of Christ.

Whether it be easy to knock a hole in the bottom of a barge or whether it be difficult we hardly know, as we are not in the barge-building line. This we do know, it is easy to knock a hole in the character of one's neighbor, and it is ridiculously easy for our neighbors to knock holes in ours—in your character and in mine. Now this is the question we want to raise: If it is so easy for us poor mortals to pick holes in one another, what must our characters look like when brought into the light before the holy and all-seeing eye of God?

Before Him we have no characters left at all. It is verily true that, "we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). Our righteousness, mark you! If they are filthy, what must our sins be?

Were our characters good on the whole, were our lives right save for an occasional flaw, we might be tempted to think that a few patches might put us right altogether. Even then we should be wrong since it is written that, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). The fact is that whether good or bad according to the standards of the world we are just sinners before God, needing the "new birth" and the Saviour.

When our Lord Jesus Christ said so emphatically, "Ye must be born again" (John 3:7), He was addressing one of the best of men, Nicodemus by name. Here was a man fortified with all that religion could give, and yet unfit for God's kingdom except he was born again. We are no better than he, and therefore for us too the new birth is an absolute necessity. Have you been born again? Are you converted?

There is a Saviour for you. The Lord Himself went on to tell Nicodemus that, "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." Today we tell you not that He must be but rather that He has been lifted up on the cross as a sacrifice for sin, and that if you believe on Him you shall not perish, but eternal life shall be yours. Is not this good news?

Whatever your life may have been He can make you a new creature, for it is new life you need and not the poor patchwork of reformation. Your sins will be put away in virtue of His death the moment you believe, and the new life received will mean a new power entering within you, which will alter your whole history and turn you into a happy follower of Christ like the barge-builder.—F. B. Hole, *The Monthly Messenger of Peace*.

STOMACH MONEY

Clifton Fowler passed a Denver church one day and a friend said: "There is a church supported by stomach money." Oyster stews, ice cream suppers, bazaars, etc., are the props on which they lean to get money to support their church. Paul talks about folk like that on this wise "Whose god is their belly and whose glory is in their shame, who mind earthly things—enemies of the cross of Christ."

ROMANCE OF A HYMN*(Continued from Page One)*

sionary could not be turned from his purpose. He packed his things, among them his beloved violin, and started on the two day trek into the interior. When he came to the edge of the village he was met by a dozen spears, held in the hands of men with murder in their eyes. Expecting to be killed instantly, he drew out his violin and closing his eyes, began to play and sing "All Hail the Power of Jesus' Name." When he came to the verse,

"Let ev'ry kindred, ev'ry tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

he opened his eyes and to his astonishment every spear had fallen to the ground and tears were streaming from the eyes of the twelve men. This never dying hymn was the key which opened the door for the entrance of the gospel into a heathen village where it had never been heard before, and many hundreds of souls were won to Christ through the efforts of a man who was not afraid to face death to do the will of God.—Fax News.

THE BLESSING OF BOOKS*(Continued from Page Two)*

mind, his greatest. No one can read this great book without seeing "the vision" which Rodney Deland saw.

Rodney was gifted with the talent of a beautiful voice. His mother had dedicated him to take over the great work which his father, who was a famous Christian song leader, had left unfinished by his sudden death.

However, Rodney was not ready for the responsibility of taking up his father's work, for doubt had crept into his heart. It was at his music school that he met the lovely Shera Thorwald, whose religion was a worship of the beautiful, and who believed there was nothing in the world so horrible as the thing he called sin. Shera did everything within her power to win Rodney, and to cause him to lose "the vision" which his mother had given him of a world of lost men and women dying for want of some one to tell them, either in sermon or song, of the One who died that they might live eternally.

For a brief period of time Rodney did lose "the vision," and had it not been for LeVera Webber, the daughter of the pastor at whose church Rodney got his first job, he may never have regained it for it was through her spirit of consecration that he again caught sight of "the vision."

You'll also want to find out why Johnny Mystrom is so mysteriously interested in young Rodney, and what part he has had in the life of Rodney's mother and the death of his father.

JUST BEFORE DAWN*(Continued from Page One)*

reached out his hand and touched the body of the frightened young student and said: "Do not be afraid, my boy, it is not the end of the world; it is just before dawn in the Pyrenees." The dark, benighted days in which we live, with their noisy contrary winds and terrible sounds, may be but the herald of the daydawn of a mighty, sweeping, spiritual awakening. Does your heart not respond? O God, may it be so!

A man who lives right and is right, has more power in his silence than others have by his good words.