

## The Preacher Who Said He Had No Sin

By Willis Everman  
Greenup, Kentucky

"Saved and sanctified and living above sin," cried the preacher. "I live a perfect life and have not committed a sin in years," he shouted at the top of his voice. The congregation shifted and turned on the hard benches under the big tent. It was the second week of the big tent meeting, and the evangelist was all warmed up. He had denounced sin in every quarter and was now putting on the final touch by holding up his own spotless life that others might tremble and quake in his great presence.

Sam Henry, a young man of twenty-five years of age, sat quietly, listening carefully to every word the preacher uttered. Sam had been converted a short time ago and was very much interested in studying and reading the Bible. He went to every revival that he could find time to attend. When the preacher began to talk about living above and without any sin whatsoever, Sam's interest increased and he fairly hung on every word the preacher spoke. "I live as perfect a life as Jesus did," said the preacher. "I have no desire to sin," and with a few more words along the same line, he brought the

meeting to a close. When the preacher started to leave the tent he saw Sam Henry standing at the entrance. And as he started past him, Sam said, "I beg your pardon, sir, but could I have a word with you?"

"Certainly, my friend," answered the preacher.

"Did I understand you to say that you were living above and without any sin?" asked Sam.

"That's right, brother," said the preacher.

"Would you say that you are then without sin?" asked Sam.

"Yes, I can safely say that I am without sin, for when I was saved and sanctified I was cleansed from all sin and I have not sinned since," answered the preacher.

"Do you think that you are more sinless than the Apostle John?" asked Sam. "No," answered the preacher. "Then what did John mean when he said, 'If we say we have no sin we deceive ourselves and the truth is not in us?'" asked Sam.

"You have misquoted the Scripture," answered the evangelist. "The Scripture reads, 'If we say we have not sinned we make him a liar and His word is not in us,'" continued the preacher. "No one can say that he has never sinned because all have sinned and come short of the glory of God, but the

blood of Christ cleansed me from all past sins when I was sanctified; but while I cannot say that I have never sinned, I will say that I have not sinned since I was converted and that I am without sin now."

"Yes, I know that the Scriptures say what you have just quoted," answered Sam, "but the passage to which I referred is found in I John 1:8 and is not speaking of the past life of the Apostle but rather of the present. Listen again, 'If we say we have no sin we deceive ourselves and the truth is not in us,'" quoted Sam. "Now when John who had been a disciple for years writes to other Christians, who, he says, have eternal life through Christ, and says to them, 'Men who say that they are without sin are deceived and untruthful,' then I must believe the words of the Scripture rather than the words of any man who claims to live above sin," concluded Sam.

The preacher opened his Bible slowly and turned to I John 1:8 and read the passage, and after deliberating a moment, he suddenly shouted, "Ho, ho, my young friend, look here! In the 9th verse John says that 'If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.' You see now,

when we are cleansed from all unrighteousness we are then without sin." The preacher closed the book with a smile of triumph on his face.

"Amen," shouted Brother Ben. "that's telling him!" Ben was one of the preacher's right-hand men and could always be seen in the "Amen" corner at every service.

Sam quietly held up his hand to draw their attention to himself and said, "I don't agree with your interpretation, preacher. If John and these other Christians had no sin at the time that John wrote he would not have used the present tense, and if he were not referring to the sins of the Christians, then they would not have needed to confess any sins and would not have needed forgiveness. John is here saying that all have sinned and that we should confess our sins and be forgiven. We are warned against saying that we have no sin. John makes a strong indictment here when he says a man is just deceiving himself and making himself a liar when he says he has no sin. In the 2nd chapter, 2nd verse, he says again, 'And He is the propitiation for our sins and not for ours only but also for the sins of the whole world.' Now, if the Christian had no sin, he would not need a propitiation for sin.

Even Christ taught His disciples to pray, 'Forgive us our sins.' If the apostles who were present with Christ needed to be forgiven for their sins, what then about us? Are we more righteous than the apostles? Are we more righteous than Apostle Paul who said in Rom. 7:20: 'It is no more I, but sin that dwelleth in me.' Paul delighted in the law of God after the inward man (Rom. 7:21), but he saw another law in his members, the law of sin (Rom. 7:22). Paul understood that he was a two-fold man. The inward man was born of God but the body was born of Adam. With his mind he served the law of God, but with the flesh the law of sin (Rom. 7:2). And therefore . . ."

"Hold on, there," interrupted the preacher, "Paul is speaking there of himself before he was saved. Now when you get down in the 8th chapter of Romans you will see that he is a different man. He is then speaking of himself after he was saved."

"Can an unsaved man say that he delights in the law of God after the inward man?" said Sam. "Paul did (Rom. 7:22). Can an unsaved man say that with his mind he serves the law of God? Paul did (Rom. 7:25). Therefore, Paul was not an (Continued on page four)

## Why Jesus' Church Was Begun Before Pentecost

1. The apostles were in it before Pentecost (I Cor. 12:28).
2. The prophets and teachers were in it before Pentecost (I Cor. 12:28).
3. It had an ordained minister before Pentecost (Mark 3:14).
4. It had the same gospel before Pentecost that it did afterwards (Mark 1:1, Matt. 24:14).
5. It had a commission to preach before Pentecost and did so (Matt. 10:7).
6. It had authority to baptize before Pentecost (John 4:2).
7. It had the Lord's Supper before Pentecost (Heb. 2:12, Matt. 26:26-28, I Cor. 11:2, 18-20).
8. It had a rule of discipline before Pentecost (Matt. 18:15-17).
9. The keys of the kingdom were given to it before Pentecost (Matt. 16:19).
10. It had a church roll before Pentecost with 120 names that roll (A. 1:15).
11. It had a church treasurer before Pentecost (John 13:29).
12. It held an election before Pentecost (A. 1:15-26).
13. To this church there were about 3000 additions on Pentecost (A. 2:42).

## Thank You, Beloved!

"I still say your paper is the best I have ever read." — Mrs. Eulah Blalock, Alexandria, La.

"The paper has been a great blessing in my life, and I especially appreciate it for its soundness." — M. F. Trawick, Pennington, Florida

"I enjoy reading THE BAPTIST EXAMINER, and thank God for men like you who publish the truths found in God's Word and send them to so many people." — Mrs. Henry Bolin, Clinton, Kentucky

"I have been a constant reader of THE BAPTIST EXAMINER for many years and I like it very much." — Charles Hunt, Metamora, Indiana

BIBLICAL

PREMILLENNIAL

CALVINISTIC

BAPTISTIC

# The Baptist Examiner

"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

Volume 17, No. 35

Russell, Kentucky, Oct. 9, 1948

Whole Number 541

## An Interesting And Appreciated Letter From Brother Overbey

Detroit 11, Michigan  
Sept. 23, 1948

Dear Brother Gilpin:

After reading your article, "Just Between Us," in the August 21st issue of THE BAPTIST EXAMINER I did some thinking. I read how the flood did about \$1,000.00 damage to the printing shop, and how this has been the year of your worst financial difficulties and that the summer months have been unusually lean. Then I read that if the 13,000 subscribers of your paper would each give only \$1.00 that your financial problem would be solved. I did quite a bit of thinking about that.

Later I received a statement for \$2.00 for renewal of sub-

scription to the Western Recorder, the weekly Kentucky Baptist paper. Then I did some more thinking. Each paper is a weekly paper. The Western Recorder is \$2.00 a year and THE BAPTIST EXAMINER is 50c a year.

Then I read in an old issue of News and Truths, edited by the late H. B. Taylor who died about 16 years ago, where the Western Recorder had received from Kentucky Baptist mission of-

### Mused Uncle Mose

Ouah chu'ch had a new pahson las' Sunday on trial. Well, he shoot so straight dat his own tessimony convict 'im.

ferings \$12,000.00 to cover a deficit. Then I did some more thinking. I take both papers. One costs four times as much as the other and the deficit is paid by the co-operative program from mission money. The other, THE BAPTIST EXAMINER, is an independent Baptist paper that fights error, crookedness, unionism, modernism and all other isms and is not afraid to speak out on any subject, yet the editor publishes it by faith, depending upon the Lord's people who love the truth to help keep it going until Jesus comes. Then I thought about this and it kept coming to my mind that if each subscriber would send only \$1.00

(Continued on page four)

# The First Baptist Pulpit

## "THE SUFFICIENCY OF THE LORD JESUS"

"... Lord, to whom shall we go? Thou hast the words of eternal life."—John 6:67-68.

This entire sixth chapter of the Gospel of John is a remarkable commentary on human nature. If you will read this chapter very carefully, you'll notice that through the miraculous power of the Lord Jesus Christ that He was able to draw a vast multitude unto Him. I do not mean to say that this multitude was saved, but, beloved, they saw the evidence of the

supernatural; they saw the evidence of the miraculous in the things that Jesus did whereby He healed the sick and raised the dead and fed the living. Through these miracles that Jesus did, this crowd comprising a great number, were drawn to the Lord Jesus Christ. Let me repeat, beloved, that which I have said: I do not believe that they were saved. I'm satisfied the majority of them were unsaved. Yet, because of the manifestation of the miraculous and the supernatural, they had been attracted and drawn to the Lord Jesus Christ.

As long as Jesus fed them without demanding anything of them, they were very willing to follow Him. If you will read the chapter carefully from beginning to end, you will find that they were very much impressed with the fish fry that Jesus put on in their behalf. To be sure, beloved, as long as Jesus was with them they would not have to worry any more about the high cost of living. Here was one who could take the few loaves and a few fishes and multiply these so that everybody could have an abundance (Continued on page two)

## Why Baptists Insist On Immersion Only For Baptism

Years ago Brother A. J. Preston met a prominent Presbyterian judge in the city where he was pastor at that time, who said to him, "Have you seen the Birmingham morning paper? Did you read where De Witt Talmage immersed a man in the River Jordan the other day?" Bro. Preston said: "Judge I want to ask you one question. How is it that when you read in a daily paper that a Presbyterian preacher in the 19th century baptized a man in the River Jordan, you say he immersed him; and then when you read in the Bible that in the first century a Baptist preacher baptized the Lord Jesus in the River Jordan, you deny that He was immersed?" The Presbyterian judge has not answered him yet. The Bible says that Philip and the eunuch went down into the water (Acts 8:38). That is why Baptists do it that way today.

The Bible describes baptism as a burial and resurrection (Rom. 6:3-4). That is why Baptists insist that immersion only is baptism. The Bible says that Jesus after His baptism came up straightway out of the water (Mark 1:10). It takes "much (Continued on page four)

## Thank You Again!

"We have been reading THE BAPTIST EXAMINER for the last six months and it has really helped us spiritually and given us many new outlooks on Christian living. I believe that it is the best little paper that I have ever read." — Ernest L. Toomey, Durand, Michigan

"We get a lot of valuable information and many rich blessings from your wonderful paper and thank God for a fearless messenger of the faith." — Don W. Anderson, Marion, Ohio

"We still love the good old sound BAPTIST EXAMINER and still appreciate the good sermons and sound doctrines it teaches." — Mr. and Mrs. W. H. Sego, Glendale, Kentucky.



THE BAPTIST EXAMINER

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PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE  
Per Year in Advance 50c  
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

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

"THE SUFFICIENCY OF THE LORD JESUS"

(Continued from page one)

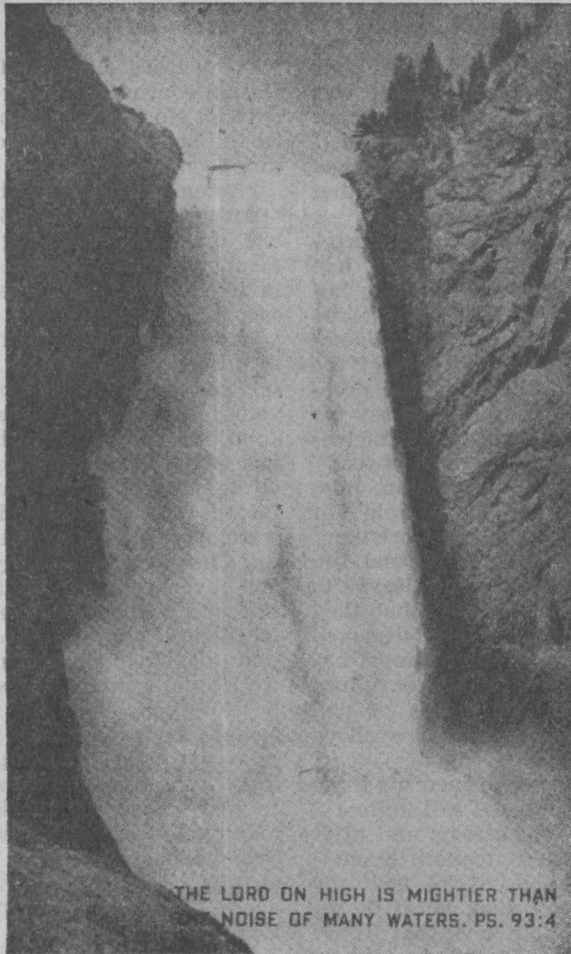
dance and there would be enough left over so everyone could have a cold snack after awhile. Why, they wouldn't have to worry about the problem of food and its cost. There wasn't a single care nor concern they would have about the cost of living in anywise at all.

Yet, beloved, Jesus never performed the miracle except that He might use it to teach us a spiritual lesson. When He performed this miracle to feed this multitude, He used that miracle that He might teach some great truths. And as you read this sixth chapter you will find the doctrine of election, the doctrine of the security of the saved, the drawing power of the Holy Spirit, and justification by faith. All of these great cardinal doctrines of Bible believing Christians are brought out in this sixth chapter. Now, if Jesus would have just fed this crowd and had not preached to them, they would have been willing to continue to be His disciples. In fact, beloved, as long as He fed them without making any demands of them in return, they were perfectly willing to follow after Jesus. But, just as soon as Jesus talked about depravity and election, and justification by faith, and the drawing power of the Holy Spirit, and the security of the believer, — just as soon as Jesus mentioned these great truths to this congregation, immediately they began to remember their business they had to look after and they started out in every direction, one going east, another west, — getting away from the presence of Jesus just as fast as they could. I say, beloved, that just as soon as Jesus pressed His claims upon this congregation, they went back to the world so that pretty soon Jesus looked around and instead of having an audience of five thousand men not counting women and children, whom He had just fed, He now had a bare handful present, — the twelve disciples.

All the balance had gone back and had left Jesus and His disciples alone.

I say, beloved, this chapter is a remarkable commentary on human nature; for what was true then, beloved, is true today. People will follow Jesus as a leader. They will follow the Son of God as an ethical person, but you press the claims of Jesus upon them — that Jesus died for their sins and that Jesus Christ, beloved, is their Lord today, and immediately their old carnal nature is in rebellion against the demands of the Lord Jesus Christ.

So when Jesus looked round about upon His congregation to realize that those whom He had fed had now fled, He then asked His disciples what they expected to do, for He said unto



them: "You going away also?" As if to inquire: "Are you going to follow the leadership of these whom we have associated with today and are you going to follow in their example or are you going to follow me?" So that He said unto them: "Will ye also go away?" I am sure you will remember that Simon Peter was always the spokesman for those disciples and immediately without one moment's hesitancy on his part, Simon Peter spoke up and said: "Lord to whom shall we go? Thou hast the words of eternal life." When he called Him Lord, that was enough, he need not to have said anything else. That was sufficient to say, "We are going to stay by you. You are our Lord." But he went further and said that Jesus had the words of eternal life. There is none else to whom they could go. He was the only one who was sufficient for their soul's need. By this answer, beloved, Simon Peter showed that he believed Jesus was the sufficient Saviour. This morning, by God's grace, I want to show you that Jesus Christ is sufficient today, tomorrow, and for all the future for every need you will ever have. Jesus is our sufficient Saviour.

I

JESUS CHRIST IS SUFFICIENT TO SAVE THE WORST OF SINNERS. I don't say that Jesus can save a good, moral man, but He would have a hard time to save an immoral one. I don't say that Jesus can save a lad in his teens, but that it is much more difficult for Him to save a man of mature years. I say, this morning, in contrast, that Jesus Christ is sufficient to save the worst sinner in all this world. If I were to see a man walking down the street this morning with a placard upon his back bearing these words: "I am the meanest man there is in Russell," I would still take that man by the hand and point him to Calvary and say: "My brother, there is salvation for you in Jesus Christ." If I were to see, this morning, a woman who would say: "I am the meanest woman there is in this town," I would delight in standing like a signboard for Jesus pointing to Him and say: "Behold the Lamb of God who takes away the sin of the world." I

am insisting, beloved, that Jesus is sufficient to save the worst sinner in all this world.

I rather imagine that William Jennings Bryan was one of the greatest lawyers as well as orator that has been produced within the past century's time. Well, brethren, William Jennings Bryan didn't get his reputation by defending a man from speeding, in a local police court. He didn't get his reputation by handling a few parking tickets for people who had parked over time beside the city meters. He didn't get his reputation as a lawyer, beloved, because he handled a few cases that most anyone of common ordinary intelligence might be able to see the proper solution thereof. I say, beloved, the thing that caused William Jennings Bryan to be recognized as not only a great orator but also as a great lawyer was the fact that he was able to handle cases that the ordinary man would not be able to handle.

Or take for example the Mayo brothers out at Rochester, Minnesota. They didn't get their reputation, beloved, by setting a sprained finger. Those doctors, beloved, never got their reputation by being able to remove a pair of tonsils. Those men have become famous by being able to diagnose cases that nobody else in all the world was able to diagnose. My brethren, Jesus Christ is the Saviour which He is, not because He is able to take up a child and save that child, not because He is able to take a good moral man, or an up - right, refined lady and save that individual, but Jesus Christ is the Saviour He is today because He is able to save the worst sinner in all the world. Listen to God's Book: "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." Isaiah 1:18.

"Ho, everyone that thirsteth, come ye to the waters, and he that hath NO MONEY; come ye, buy, and eat, yea, come, buy wine and milk without money and without price." Isa. 55:1.

"Come unto me all ye that labour and are HEAVY LADEN, and I will give you rest." Matt. 11:28.

"Wherefore he is able also TO SAVE THEM TO THE UTMOST that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

In the last chapter of God's Word, we have this statement:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And WHOSOEVER WILL let him take the water of life freely." Rev. 22:17.

No man can read these verses, beloved, without the realization that Jesus Christ is able to save the worst sinner in all this world.

Whenever I think of the sufficiency of the Lord Jesus, I am reminded how the laws of England used to be and still are very stringent in comparison to the laws of America. Why, up to a few years ago, stealing itself in England was punished by death. I remember reading in the memoirs of one of the great preachers of England how that a man had stolen a sheep and he was tried. He was condemned to death by hanging and when he was to be hanged he asked that he might be taken by the home of Rowland Hill on the way to the scaffold. When they paused in front of the home of Rowland Hill, this great English divine came out to speak to this man for the last time, after having worked with him and having tried to save him by assisting him since his arrest. The man shook his hand and said: "Mr. Hill, I thank you for all you did, but you couldn't save me." My brother, there will never be a man look into the face of my Lord Jesus Christ and say: "You tried to save me but you could not save me." There will never be a man, my brother, look out of the pit of Hell and say: "I thank you for what you did but you couldn't save me. I was too far gone." I thank God this morning, brethren, that Jesus Christ is sufficient to save the worst, the vilest, the meanest, the lowest, the most common of all sinners in this world.

Down in the state of Alabama, in the town of Columbiana, some years ago, lived a notorious character who had a saloon and a wife for which he was noted. In his saloon he was noted for his crookedness of the worst type and concerning his wife, he was known as the most brutal husband of all this world. He sat gambling one night in the back room of his saloon and someone came from upstairs and said, "Henry, your wife is sick." Eleven o'clock came, and they came with the same message and said: "Henry, your wife is sick and is calling for you." Twelve o'clock the same message: "Your wife is sick. She is worse. She is calling for you." At 2:00 when they came down for him again, his drunken companions said: "Go on upstairs, you drunken brute, to your wife." It didn't take but one look for him to realize that she was not only sick but dying. He fell down beside her bed and she said: "Henry, you brought me to this," and as she breathed her last, she prayed that God would save that drunken husband. Two days later when she was buried Henry Milstead, for the first time in several months a sober man, after her casket had been brought to the cemetery, as they were getting ready to lower it down into the grave, fell down by that casket and said: "Is there anyone here that believes in prayer? Is there anyone here who knows how to tell a sinner to be saved?" And there beside that casket, Henry Milstead was saved. My brother, for 25 years Henry Milstead went up and down the length

and breadth of the south preaching the gospel of Christ the Lord Jesus is able to save the lowest of sinners and used himself to exhibit "A," — an example of what Jesus Christ could do for others.

My brother, I hear that many of God of the long ago say: "Whom shall we go? Thou hast the words of eternal life." Simon Peter might as well have said you are the only one who has the words of life. You are sufficient. Thank God, beloved, He is sufficient to save the worst sinner in all this world.

II

JESUS IS SUFFICIENT TO RECLAIM THE WORST BACKSLIDERS. I don't think any individual would excuse Simon Peter for his actions for his attitude at the crucifixion of Jesus. If ever a man showed that at least momentarily he loved his life more than the Lord Jesus Christ, Simon Peter did. There are doubtless some reasons for this. Previously, Simon Peter warmed his hands by the enemies' campfire; and, furthermore, he had talked with the enemies of our Lord. The Scriptures say that before this he followed afar off and previously the Word of God says that he had been disputing with some of the disciples as to who would be the greatest in the kingdom of Heaven. All these things were precursors to his final sin, — the denial of Jesus. One by one these led step by step until finally you hear as he blasphemously swears and says: "I know Him not." I say to you, beloved, when you hear Simon Peter's profanity about Christ, you'd never think of him as a child of God. Oh, how he has slidden this man of God who was once the Lord's friend. How far from the Lord he has gone! Hear him blaspheme and hear him lie and hear him deny Jesus. All of which tells us how far removed from Christ Simon Peter really was.

My brethren, it took just a look on the part of Jesus to break that man's heart. The Word of God tells us that a few moments after that he denied Jesus for the third time that the Son of God looked at Peter who went out and wept bitterly. See him, beloved, a few months later as he stood upon the great day of Pentecost the first memorable pentecost after the resurrection of Jesus — see Simon Peter as he stood up there and points the accusing finger at his audience and says: "You crucified the Lord Jesus Christ." What's the difference, beloved, in the man who was the day that Jesus was arrested denied Him and the man who now faces the murderers of Jesus and publicly hurls not only accusations but sentences of condemnation upon that crowd before him. What's the difference, brethren? Just one thing, Jesus Christ had reclaimed him. I'm saying to you this morning, beloved, that Jesus Christ is not only sufficient to save the worst sinner but He is sufficient to reclaim the worst backslider that ever lived within this world.

Over in New York City there is on the waterfront a city mission known as the Water Street Mission. That Water Street Mission is a monument, a monument to a man who was saved by grace and then lived as a backslider. John McCauley, whose monument is at the Water Street Mission in New York City, had been for himself nothing but a low common ordinary bum who lay about the

(Continued on page three)



# The Benefits Of Giving

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20:35).

These remarkable words were not given simply as a matter of instruction, but were enforced, by example, and our great Redeemer spoke from His own experience. He found it "more blessed to give than to receive"—the last word in giving.

The text implies that it is blessed to receive. No one questions that fact, hence the force of these words is that they declare it is **more** blessed to give. The word "blessed" here means happy. We cannot tell how much happiness we enjoy by receiving. We get some estimate of this by considering how much of that which contributes to our happiness might be withheld. But whatever our estimate, it is more blessed to give. This contradicts the ordinary ideas and practices of men. Note the anxiety and eagerness with which they seek to receive! Men do not usually look for opportunity to give, for they count it happier to receive. The benefits which show that giving is more conducive to happiness than receiving may be set forth as follows:

## 1. The Giver Receives Again

There is a law, or order, established by God, that this should be so. "There is that scattereth, and yet increaseth . . . The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). They who will dispense freely to others shall have that wherewith they may give. The Bible makes it evident that there is a certain connection between giving and prosperity. In addition to this teaching, the testimony of thousands of liberal persons proves that giving means prosperity.

And the converse is also true, for "there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). "Ye are cursed with a curse; for ye have robbed me" (Mal. 3:9). "But this I say, He that soweth sparingly shall reap also sparingly" (2 Cor. 9:16). Some people have abundance while others are poor. These last may have failed in their duty of giving, and perhaps make their poverty an excuse for not giving so that God does not prosper them. It is the duty (and high privilege), of every one to give "as God hath prospered him," and as we give God continues to prosper us.

The sum of the matter is this: All that we have is God's; He is the sole owner of all things, and He commits to our care His own property as to stewards. Whatever is thus entrusted to us is to be used in helping others as well as ourselves. Therefore when we give, we use the things which God has given us in the way that He commands them to be used, and then He entrusts more to our care. The "liberal" giver God counts to be a worthy steward to whom the more can be committed. The steward who does not give but uses all for his own benefit diverts that which is entrusted to him from its intended purpose, and God counts him unworthy and takes away "even that he hath."

## 2. Giving Develops All the Christian Graces Whereas Receiving Has a Tendency to Dwarf Them

The blessedness of receiving depends upon giving out that which has been received. It is well said, "Giving is living." That is, giving is the fulfilling the purpose of life, and mere living does not express the real life. Receiving, and no giving, will make a man penurious and selfish which is inconsistent with happiness. The miser is, of course, miserable (miser and miserable are kindred words). The Dead Sea is dead because it receives and retains all. So the soul that receives and never gives is dead to all the emotions which religion is designed to produce. But giving promotes every right emotion, and is a powerful antidote to the selfishness which poisons human existence.

We have seen that there is a connection between giving and prosperity, and now it is evident there is a vital connection between giving and spiritual blessings. But can these be bought with money? Certainly not! God has no grace to sell. Giving shows a state of heart pleasing to God and open to the reception of His favor. Our offerings to Him will express obedience, trust, thankfulness, loyalty and service, and these prepare for the fullness of blessing. Hence the surest way to spiritual growth, as well as to prosperity, is to give freely.

## 3. It is More Blessed to Give Than to Receive Because Giving is Sacrificial

There is no spirit of sacrifice in receiving. God wants sacrifice as a proof of love. There may be no real expression of love in giving until it becomes a sacrifice. If the service rendered to God occasions little thought or care, there may be no love in it. If the time devoted to His work be only that which can be easily spared from business, or from the pursuit of pleasure, it is of little value as a return to the Saviour for His sacrifice. Again, if the possessions consecrated to God be only that which cannot be missed, it is no evidence of love. Our giving must be that which costs and can be felt! The things that cost are a part of ourselves and our life is in them. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24). . . . Alas, there are many who are not ready to make a sacrifice for Christ, which would be a real proof of love (see Matt. 19:21, 22). The Lord requires each disciple to forsake all and follow Him. . . . Often we must choose between Him and worldly possessions. Therefore love and loyalty to Christ find expression in sacrifice, and the spirit of sacrifice is in the giver. "Who loved me and gave Himself for me" (Gal. 2:20). As we look upon His supreme example of giving the springs of love begin to flow, yet we feel that we make but a poor return of His amazing sacrifice. When our hearts are all aflame with gratitude to Christ it is easy to lose sight of what others are giving, or what is our proportion; we are impressed only with the insignifi-

cance of our all as measured by His "unspeakable gift." Love counts nothing too dear to give.

## 4. In Giving We Become Coworkers With God

God is infinite in all his attributes and manifests His glorious character in beneficent works. He is the "happy God" (1 Tim. 1:11) and delights in communicating His happiness to His creatures. He gave the gift of gifts and is actively bestowing inestimable blessings. Activity rather than passivity promotes happiness. If we would be happy we also must give. In order that we may share His blessedness He permits us to work together with Him, and being allied to the Infinite our weak efforts and small gifts become efficient and the far reaching results can be measured only by the vastness of eternity. This gives grandeur and dignity to our gifts. Giving is real participation in His work, for the gift that means a sacrifice represents labor and care, and is part of ourselves. Giving therefore affords the opportunity of working together with God and partaking of His blessedness.

## 5. Giving Will Be Rewarded in Heaven

Jesus said to the rich young man who came running to Him asking how to secure eternal life, "Yet one thing thou lackest; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven" (Luke 18:22). What a reward! We can make worldly possessions yield a reward in Heaven by giving them away for the good of others. If they to whom worldly goods are entrusted do not give, at least part, their trust is misused and a debt incurred. . . . How little benefit can riches bring if not used so as to secure a heavenly reward!

## 6. A Brief Restatement

The importance of the points we have studied is such that they call for strong emphasis and require a brief restatement.

1. Giving is in order to receiving, and receiving is for the purpose of giving—we give that we may receive, and receive that we may give. Giving makes it possible to receive, and the chief end of receiving is to promote happiness by giving.

2. Giving is necessary to counteract the injurious influence of receiving by fostering and developing all that is lovely and beautiful in the Christian character.

3. Giving affords opportunity to express love and gratitude to Christ. There is happiness in sacrificial giving to Him who "loved us and gave Himself for us," who "though He was rich, yet for your sakes became poor, that ye through His poverty might be rich" (2 Cor. 8:9), who was not content to remain in glory but hastened to shed His own blood for our redemption. Constrained by such condescension and love we most joyfully give all to Him in return.

4. In giving we cooperate in Divine work and become like God.

5. Lastly, Jesus assures us that giving counts in Heaven and increases eternal blessedness.

Most emphatically it is "more blessed to give than to receive!"

Before concluding this subject there are some truths connected with it that should be noted.

It should be remembered that poverty does not exclude from the blessings of giving, neither does it excuse any, for all, even the very poor, ought to give to the Lord. And these same may thus get very near to the heart of Christ, for He values the gift in proportion to what it means to the giver. So even in poverty it will be found "more blessed to give than to receive."

An illustration of the blessing of poverty is seen in the case of the poor widow who cast two mites into the Lord's treasury. Her poverty was a greater blessing than wealth for it enabled her to make a greater sacrifice, and she cast in "all the living that she had." Jesus said she gave "more than they all." It was worth more in His sight because it meant more to her. If she had not been so poor her offering would not have touched the Saviour's heart nor claimed His commendation. Jesus still sits "over against the treasury" (Mark 12:41) the unobserved Judge, watching those who cast into His treasury, reading their hearts, weighing their motives and valuing their offerings (2 Cor. 9:7).

It should be noted that giving is a precious privilege. This is a very obvious inference from the mere reading of the text, yet many people see it with difficulty and give grudgingly as an unpleasant duty, and it seems almost impossible to show them a better way. But it ought not to be necessary to urge Christians to give, and opportunities should be welcomed and appeals for funds to carry on the Lord's work should never be looked upon as "begging." If this privilege were rightly valued there would not be so much robbing God. Withholding what should be contributed to God's work is robbing Him! That is what He calls it: "Ye have robbed me . . . Wherein have we robbed Thee? In tithes and offerings" (Mal. 3:8). Men cannot rob God and prosper, for He will take it from them in some way. Losses and calamities will come and take more than is unjustly withheld. Besides, the robber himself is the greatest sufferer for he fails to obtain the blessedness. In the same way all suffer who do not value their privilege.

This privilege is combined with duty, for the Bible commands us to give, and to give "bountifully" (2 Cor. 9:6) and "cheerfully" (2 Cor. 9:7). He who would find happiness is invited to secure it by giving. The one is gauged by the other.

We should thank God for the privilege by which, in returning to Him that which is all His own, we may render acceptable service and enjoy the greatest happiness.—Selected.

## THE SUFFICIENCY OF THE LORD JESUS

(Continued from page two)  
the docks and stole for a living. He was sent to Sing Sing, and there was saved. He was pleased because he had been saved and in view of his testimony for Jesus. After he got out of Sing Sing, beloved, there was a chapter in his life that few preachers that I have ever heard refer to. Jerry McCauley, speak of. Jerry McCauley backslid. He went back to the world. After he got out

of prison, he got just as low as he had been before the Lord. Jesus had saved him. One day a banker in the city of New York, hearing that he had strayed, went down and walked along the waterfront until he came face to face with this man and said to him: "Aren't you Jerry McCauley?" He had heard him testify for Jesus before. When he learned that this was the man whom he had heard testify for Jesus, he pulled from his pocket a roll of bills and said: "I understand you have backslidden. I'm willing to pay

you if you will turn back and walk with God." There was enough manhood about Jerry McCauley to cause him to spurn that offer. But it caused him likewise to start thinking and the result was that he was reclaimed as a backslider and he and that banker friend established the Water Street Mission of New York City where doubtlessly more souls have been saved than in any church building in America. The Water Street Mission, beloved, stands today not only as a monument that Jesus Christ can save the

worst sinner but it stands as a monument that Jesus Christ can reclaim one of the worst backsliders after that He has saved him.

Brethren, I thank God for Simon Peter. I'm glad that old Simon Peter said: "Lord, to whom shall we go? Thou hast the words of eternal life." As if to say you are the only one that is sufficient for us. I am glad He is not only sufficient this morning to save but He is also able to reclaim the worst backslider.

## III

JESUS CHRIST IS SUFFICIENT TO KEEP US. I am not depending upon my own strength this morning. I am glad I don't have to depend upon myself to walk here with Jesus. I turn to this Word of God, beloved, to see how the men of God in the days gone by have had problems, — how  
(Continued on page four)



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### "THE SUFFICIENCY OF THE LORD JESUS"

(Continued from page three) they have been tempted and how they have sinned, then I look at my own experience to realize the same is true with me today. I thank God that Jesus is sufficient to save and keep those He has saved.

There is not a teaching in all the Word of God that is to me more plain than this. Listen:

"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." II Tim. 1:12.

What a marvelous Scripture! "He is able to keep that which I have committed unto Him." The day that I was saved, beloved, I committed myself into the hands of the Lord Jesus Christ. That was your experience, beloved. You have not been in your own hands from that day on. The day you were saved, you made a definite commitment of your soul. You committed your all in Jesus. As if to say by your actions: "Lord, I can't save myself. I commit myself wholly, entirely to Jesus to save." My brother, you have not been on your own, — you have been in the hands of God from that hour on, and I thank God this morning that He is able to keep that which has been committed unto Him. How I rejoice for this blessed truth.

I am glad that our Lord did not just mention this truth once in His Word. I am glad He mentioned it again and again and again. Listen: "And I give unto them ETERNAL LIFE; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and NO MAN IS ABLE TO PLUCK THEM out of my Father's hand." John 10:28-29.

"I have found a friend, oh, such a friend, He loved me ere I knew Him. He drew me with the cords of love And thus He bound me to Him. And round my heart still closely twine Those ties which naught can sever, For I am His and He is mine Forever and forever."

Listen again: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38-39. Brethren, I am glad this morning that Jesus Christ is sufficient to save the worst sinner, He is sufficient to

reclaim the worst backslider, and He is sufficient to keep one to the end, — to the time when we come to stand in the presence of God in the last glorious day.

#### IV

JESUS IS ABLE TO TAKE CARE OF THE FUTURE. He is sufficient for the future. Your future and mine, beloved, is in the hands of God this morning. Some of these days we are going to come to death unless Jesus comes first. I am glad, brethren, He is sufficient for the hour of death. As David said: "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Psalm 23:4. David said likewise: "Precious in the sight of the Lord, is the death of his saints." Psalm 116:15.

I thank God He is sufficient when you come to die. "Brother Gilpin," you say, "do you have dying grace this morning?" I rarely go any place to hold a revival or for a few days Bible conference that somebody does not ask me, among other questions, "Bro. Gilpin, do you have dying grace?" I say: "No, brother, God only promises grace for today." I don't have dying grace today, but brethren, I have living grace today and when I come to die He will give me dying grace for that hour. I thank God, brethren, He is sufficient for all the future.

I have spoken of it before but I make mention of it again this morning. I was in Chicago several years ago when a preacher—a noted preacher in that city, had just buried his eighth son, an eight-year-old boy. He told me that that little lad clasped his hand as he stood beside his bed. His son said to him: "Daddy, am I dying?" He said: "Son, are you afraid to die?" He said: "No, Jesus is with me." Brethren, I thank Him that Jesus Christ is sufficient for the hour of death.

There is another experience where Jesus is sufficient concerning the future. You will come to the judgment one of these days. Jesus will be sufficient then. I am glad brethren, that when I come to the judgment I am not going to come up there depending upon myself. I am glad that I am depending upon Him; that He will be sufficient then. Listen: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. Literally, "He shall not come into judgment." Brethren, I don't have to go through the judgment. My sins were judged over 1900 years ago in the person of Jesus Christ. Judgment was passed, the sentence was executed, the crimes that I stand guilty of Jesus has already paid for them and, brethren, when the day of judgment comes, I don't have to

come to judgment, I have already passed from condemnation unto life and Jesus Christ will be sufficient for me.

I ask you a simple question this morning. Is Jesus sufficient for you today? I have said that Jesus is sufficient to save the worst sinner. He is sufficient to reclaim the worst backslider. He is sufficient to keep unto the end. He is sufficient for the future both as to death and judgment, — both being in the future for us. Jesus is sufficient for the future. I ask you, — is He sufficient for you this morning? Are you depending upon Him and Him alone or are you depending on yourself this morning? Can you say this morning like Simon Peter: "Lord, to whom shall we go? Thou hast the words of eternal life." The man that calls him Lord, is a saved man this morning. You can't call Jesus "Lord" except by the Holy Spirit. Can you look up into His face this morning and say, — "Lord, you are sufficient for me?"

One of the greatest men of God of days gone by was Horatius Bonar and he expresses it in his own words when he says:

"I was a wandering sheep, I did not love the fold, I did not love my Shepherd's voice, I would not be controlled. I was a wayward child, I did not love my home, I did not love my Father's voice, I loved afar to roam."

The Shepherd sought his sheep, The Father sought His child; They followed me o'er vale and hill, O'er deserts, waste, and wild; They found me nigh to death, Famished, faint, and lone; They bound me with the bands of love, They saved the wandering one.

I was a wondering sheep, I would not be controlled, But now I love the Shepherd's voice, I love, I love the fold! I was a wayward child, I once preferred to roam, But now I love my Father's voice, I love, I love His home."

Surely, brethren, when Horatius Bonar wrote those words it was just a repetition of what I have said to you this morning, — that Jesus Christ is sufficient for each of us. May God bless you!

### THE PREACHER WHO SAID HE HAD NO SIN

(Continued from page one) unsaved man when he wrote the 7th chapter of Romans, nor when he wrote the 8th chapter of Romans. There was no change between Paul's teaching in the 7th chapter and the 8th chapter of Romans for he said, 'O wretched man that I am. Who shall deliver me from the body of this death?' (Rom. 7:24), and again in Rom. 8:23: 'We ourselves groan within ourselves waiting for the adoption, to wit: the redemption of our body.' Paul was still groaning over the weight of his old sinful body and looking forward to the resurrection when he will have a new body, a redeemed body." Sam paused and then continued, "Preacher, when a person is converted is he born again?"

"Surely," answered the evangelist.

"Is he born again both body and soul, or only his soul?" asked Sam.

"Only the soul is born again,"

answered the preacher, "but the body is sanctified when we receive the second definite work of grace and is made holy also; therefore, it can live above sin because of its being sanctified."

"If the body is sinless then why did Paul say 'O wretched man that I am, who shall deliver me from this body?' and again he said, 'We groan within waiting for the redemption of the body,'" said Sam.

The preacher refrained from answering and seemed suddenly to want to continue on his way, but Sam was warming to his subject and continued, "If the body is sinless why did Paul say that there was a warfare between him and his body? If the body is sinless, why did the apostle say that God chastises every child of His and if you receive no chastisement you are a bastard and not a son? Would God chastise you if you did no wrong? No, you cannot say so. God is just and no just man would whip his children for doing good. Preacher, do you ever receive chastisement? If you say 'Yes,' then you admit that you sometimes commit sin else God would not chastise you. If you say that you do not receive chastisement then you class yourself as a bastard and not as a true son of God. The prophet of old said that there is not a just man under the sun that doeth good and sinneth not. In the face of this Scripture will you still say that you are sinless both body and soul? The Scripture says, 'There is none good, no not one.' Will you deny the Scripture and say that you are good? The apostle tells us that no man could keep the law. Will you tell us you are greater than all the prophets of old who tried to keep the law but failed because of the sinfulness of the flesh?"

As Sam finished speaking he saw that the preacher was becoming exceedingly restless, and wanting to close the discussion, so he said, "Now, preacher, just

a word or two to sum up the facts of the subject. John says if we say we have no sin we deceive ourselves and the truth is not in us. Do you still persist in saying you have no sin? If you do then I will remind you of the Scripture that says 'Let God be true and every man a liar.'"

The preacher and Brother Ben took their departure. As Sam walked homeward he thought of the prophet of old who wrote, "All we like sheep have gone astray and the Lord hath laid on him the iniquity of us all," and he lifted up his eyes to Heaven and said, "Dear Lord, I thank Thee for a Saviour who saves from all sin, past, present and future. Forgive us our sins that we sin against Thee, and may we not despise thy chastising rod but rather be obedient to Thy will and confess our sins when we sin against Thee."

### BROTHER OVERBEY

(Continued from page one) your problem would be solved. But after all this thinking I have not acted upon it.

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Yours in Him,  
H. H. Overbey

### IMMERSION

(Continued from page one) water," "going to the water," "going into the water," a burial and a resurrection and a coming out of the water" to make a Bible baptism. That is what Baptists will not have any other kind. There isn't any other kind in the Bible and Baptists will not accept for doctrines and commandments of men (Mat. 15:9). — H. B. Taylor

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