

If the church does not miss you when you remain away from the service, it is probably a worse commentary upon you than upon the church.

MISSIONARY      PREMILLENNIAL      BIBLICAL      BAPTISTIC

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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## Christ Jesus Taught That the Scripture Is Infallible

By the late  
H. Boyce  
Taylor, Sr.

Born  
1870  
Died  
1932



And the Scripture cannot be broken.—John 10:35.

It is worth our while to get it into our heads that an infallible Bible and an infallible Christ stand or fall together. The language above is the language of the Son of God. If the Bible is not infallible, He was mistaken and is therefore not infallible. By infallible, I mean the Bible has no mistakes or errors in it, as it came from God in the original Hebrew and Greek. I mean the same when I speak of Christ as infallible, that He made no mistakes and taught no errors and never made a slip. If I knew how to put it any stronger, I would do so.

What did the Master mean

when He said, "The Scripture cannot be broken"?

If there are errors or mistakes in the Scriptures, they not only can be broken but they must be broken sooner or later, for the error will be made manifest and will have to be separated or broken from the truth. The Master said in the strongest way that He could have said it, that the Scriptures are infallible and free from error of any kind, when He boldly said: "The Scripture cannot be broken."

The word translated "broken" is, translated "loosed," when speaking of loosing a colt from where it is tied: or "unloose," when talking about the shoes of the Master: or "destroy," when

speaking of the temple: or "put off" when talking of Moses "putting off" his shoes in Acts 7:33, or "loosed" when it speaks of Christ being raised from the dead; or "broken" when it speaks of the ship that Paul was on being wrecked: or "loosed" when it speaks of a man being divorced from his wife: or "dissolved" when it speaks of the heavens being on fire, etc.

The best interpreter of Scripture is Scripture. Now what does (Continued on page 8, column 4)

## The Message of a Bird

Your heavenly Father knoweth that ye have need of all these things.

Take therefore no thought for the morrow.—Matthew 6:32, 34.



Martin Luther in his autobiography says, "I have one preacher I love better than any other; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by, and lifts up his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, to leave tomorrow to look after itself."

Praise the Lord, and leave tomorrow  
In Thy loving Father's hands;  
Burden not thyself with sorrow,  
For secure the promise stands,  
He is faithful,  
Leave thy troubles in His hand.

—W. G. S.

## Whatever The Problem May Be: "Christ Is the Answer"

John 1:4 "In Him was life; and the life was the light of men."

President Eisenhower said: "America has to have a religious revival if we are to be saved."

Sir Winston Churchill said: "Our bombs have become so big that they in themselves have become a deterrent to war."

Mr. Clement Attlee said to the House of Commons: "If we look at history it offers no comfort... the problem of the world is not with the bomb... the problem of the world is with man... We have got to do something about man!"

Our Lord said: "I am the light of the world." The reason this intellectual world cannot find peace is because they do not know the One Who is the Prince of Peace. The reason this world is walking in spiritual darkness is because they do not know the One Who is the Light of the World.

Mankind is stumbling in darkness, as proven by the lack of peace and the threat of war. Never before has there been so many diversities offered mankind in order to entertain him. Never before has mankind been so miserable. What is wrong? Has not civilization become so modern, so worldly wise and so independent, it has no need for Christ? Leave Christ out and nothing but catastrophe develops. No Light, no hope and no life. Men as never before, need to turn their eyes toward the Prince of Peace as their good Shepherd and yield themselves unto Him.

Someone said to Abraham Lincoln during the Civil War, "Don't

you think God is on our side? The President replied, "I'm not concerned whether God is on our side or not, but I am concerned whether we are on God's side."

What kind of world will America live in, in the future? Christ is the answer. With Him we can move to higher heights. Without Him my prayer is: "God be merciful." We need to be concerned whether we are on God's side. Christ is the answer.

—D. E. Wyatt

FEBRUARY, 1959 IS  
**TBE's**  
**20th Anniversary**  
of consecutive publication  
\*\*\*\*\*  
**SPECIAL**  
**SUBSCRIPTION**  
**CAMPAIGN**  
(See Enclosed Supplement)

## Our Lord Jesus Is A Rebuke To All Our Human Pride

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take, for instance:

**Pride of birth and rank.** "Is not this the carpenter's son?"

**Pride of wealth.** "The Son of man hath not where to lay his head."

**Pride of respectability.** "Can any good thing come out of Nazareth?" "He shall be called a Nazarene."

**Pride of personal appearance.** "He hath no form nor comeliness."

**Pride of reputation.** "Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners."

**Pride of independence.** "Many others who ministered to him of their substance."

**Pride of learning.** "How knoweth this man letters, having never learned?"

**Pride of superiority.** "I am (Continued on page 8, column 5)

## Reasons Why the Devil's Lie —Evolution—Is a Big Lie

By Roy Mason  
Tampa, Florida



PASTOR ROY MASON

One of the most widely accepted theories of this day is the theory of evolution. With most people who accept this theory, it is something they accept without personal study or investigation. We are in a world today that is largely governed by mob psychology. People are like sheep, they jump the fence when other sheep ahead of them jump. People will put on any kind of dress that gets to be the style, no matter how it looks. Let anything be advertised enough until it seems that everybody is buying it, and people will rush to buy, no matter how poor the product. The tobacco companies have advertised a cigarette into most of the mouths of Americans, even though people have good reason to believe that smoking is one of the prolific causes of cancer.

In the scientific and educational world, men are likewise slaves to the scientific fads of the time. Few dare question that which is dishd out to them as fact. It is so with evolution. Scientists and

educators simply ASSUME that evolution is true, and go on from there. The truth is that it is one of the big lies of our age. It in reality denies God, it supposes a mechanical universe; it takes all purpose out of existence; it makes Jesus Christ a mere product of evolutionary development; it makes Christianity a mere development in the realm of religion, and it denies sin and denies future judgment and future punishment for sin. Evolution goes along with the moral and spiritual break down of our day, pleasing infidels and Christ-rejectors and sin-lovers.

### Why Is Evolution A Big Lie?

1. It is a lie because it contradicts the revelation given by the God of Heaven. Gen. 1:1 attributes creation to God, and Gen. 1:26-27 attributes man's creation to God and shows that he created man as a special, direct creation, and not by evolution. The Bible is demonstrated to be true (Continued on page 8, column 5)

## The Baptist Examiner Pulpit

### "CHRIST'S SECOND COMING"

Sermon Preached By Pastor John R. Gilpin; Mechanically Recorded For Publication

"Surely I come quickly. Amen. Even so, come, Lord Jesus." — Rev. 22:20.

This message is a continuation of the message of last week. At that time, as you may recall, I told you that there was a tremendous amount of the Word of God which talks about the second coming of our Lord. There's far more that speaks about the second coming than speaks about the first coming. In fact, if you will read the prophecies of the Old Testament, you will find that two-thirds of those prophecies have to do with the second coming and only one-third has to do with the first coming of Jesus Christ into this world.

Then when you come to the New Testament, it is rather interesting to notice that out of the

260 chapters in the New Testament, there are 318 references to the second coming of Christ, or an average of one out of every twenty-five verses in the New Testament speaks about the return of Jesus Christ to this world. In spite of the fact that so much is said in both the Old and the New Testament concerning the second coming of Jesus Christ, there are very, very few sermons preached that are Scripturally true and God-honoring and people-edifying concerning the second coming of our Lord.

I often think about the time when Absalom rose in rebellion against his father, David, and drove David off the throne. I am sure that you will recall how Absalom succeeded in taking possession of the country for the time

being, driving David out into the wilderness. You will recall also how ultimately the battle was fought and Absalom was defeated, and in seeking to make his getaway his mule on which he was riding ran underneath a low hanging tree and one of the limbs caught his long locks of hair and he hung there within the tree and died. Then the Word of God tells us how the people, when they realized that Absalom was dead, began to turn back to David. Those who had been led astray by Absalom now turned to David and sought to come back to David and to make friends with him. We read that they said among themselves:

"And Absalom, whom we anointed over us, is dead in battle. (Continued on page 2, column 3)

### BUT ONCE

But once I pass this way  
And then . . . and then  
The silent door swings on its hinges,  
Opens, closes . . . and no more  
I pass this way.  
So, while I may,  
With all my might I will essay  
Sweet comfort and delight  
To all I meet upon the Pilgrim way,  
For no man travels twice, the Great Highway  
That winds through darkness up to light  
Through night,  
To day.

### NO TIME FOR GOD

TIME FOR DANCES  
TIME FOR SHOWS  
TIME FOR SUNDAY GOLF  
TIME FOR JOY RIDES  
TIME FOR CARDS  
TIME FOR FASHIONS  
TIME FOR POLITICS  
TIME FOR LODGES  
TIME FOR NEWSPAPERS  
TIME FOR NOVELS  
TIME FOR EVERYTHING—  
BUT GOD!



# The Baptist Examiner

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## Examiner Editorials

By Bob L. Ross

**Tract ministry.** Several months ago (see Jan. 18 issue of TBE) we published an article requesting our readers' support in our work of printing and distributing tracts. (We consider this ministry to be one of the most effective works we have available to us) At the time we published the article referred to we said that we would keep our readers posted as to the Tract Fund and the tracts printed. However, support of this work has been so slow that we have had very little to report. In fact, only money enough to print two tracts was received. Those two tracts are:

- (1) The Bible and Water Baptism.
- (2) Our Suffering Substitute (by Spurgeon).

At present time more tracts are out of print than when we made special reference to this work. The following tracts are now on the unavailable list:

- (1) You May Be a Church Member, But Are You Saved?
- (2) How to Become a Christian and Go to Heaven.
- (3) The Unpardonable Sin
- (4) Election
- (5) The Security of the Saved.
- (6) A Woman's Place in a New Testament Church.
- (7) Objections to God's Sovereignty Answered (This tract has been printed, but is not yet assembled and stapled.)

Most of you readers, even some of you who have written for tracts, have disregarded or else forgotten our Tract Fund which was set up for the purpose of trying to expand this work further. Right now, in addition to the above tracts, we have type set for the following:

- (1) Close Communion
- (2) The Heresy of Sinlessness in the Flesh.
- (3) The Foreknowledge of God.
- (4) Man's Free Will
- (5) Scriptural Reasons Why Peter Was Not the First Pope.
- (6) Questions and Answers About Hell.
- (7) "Simple Faith."
- (8) Are You Right With God?
- (9) Lost in the Church.
- (10) Immodest Apparel.

We already have on hand requests for many tracts now out of print and for many of these just named. But we have been unable to print them. Your help in this ministry will be deeply appreciated and the Word of God will be spread as a result.

One of the best things we have seen in a long time. That is what we have to say about THE MULTILINEAR TRANSLATION OF THE NEW TESTAMENT published by the Sovereign Grace Book Club. Volume I of this scheduled four-volume work is now available and covers the books of Matthew, Mark and Luke. The idea of this work is to give a parallel reading or a comparison of several translations along with the Greek text of the New Testament. In this work, under each line of Greek, are these translations: The

Literal Translation of the Greek, the King James Version, the English Revised Version of 1881 and in several places the English translation of the Codex Vaticanus (B). In other words, in this one volume the student gets what he would have to consult four or five books to get, and then some. This means a great deal to the one who wants to get the true meaning of the Greek. There is only one disappointment we have found thus far in this work. That is the anglicizing of the word "baptizo." If a literal translation is being given, why not translate "baptizo" to "immerse?" We care very little for the rules that Protestant translators have made with regard to this word and consider such to be unjust handling of the Word of God.

**No apology to A. B. A. editor.** That A. B. A. editor whose statements denying the foreknowledge of God were quoted in the May 17 issue of TBE has accused us of "a plain falsehood" with regard to our statement that he denied the foreknowledge of God. So he is asking that we retract what we said and apologize, telling people that he does believe God's foreknowledge. Sorry, but we can't do that until he retracts his statements made in his previous article. As long as they stand our statement stands. What he said in that first article is plainly a denial of God's foreknowledge. Not only so, but even in this second article he denies this truth! He says: "It is Bro. Ross's view that every act that man or beast ever performed or may perform no matter how insignificant was foreknown . . . In no place does the Bible teach such extreme presumption." There it is, another flat denial of God's foreknowledge, yet this man wants us to apologize! He reminds us of the Campbellite who wrote wanting space in our paper to answer the "false charge" that we made of them when we said that they do not teach that salvation is altogether by Jesus Christ. Of course the Campbellites do not teach salvation altogether by Christ and neither does the A. B. A. editor teach the foreknowledge of God. The Campbellites may hold to something which they call salvation by Christ and the A. B. A. editor may hold to something he calls foreknowledge, but their ideas about such are foreign to God's Word. If any apologizing is to be done, we think this A. B. A. editor should take the first step. He falsely accused us of several things in his first article (such as Hardshellism, etc.) and he certainly needs to make an amendment as to these false charges.

**Christ's prayer, not mother's is the only hope of sinners. "He bore the sin of many and made intercession for the transgressors." Isa. 53:12.**

## "Christ's Second Coming"

(Continued from page one)  
Now therefore why speak ye not a word of BRINGING THE KING BACK? — II Sam. 19:10.

I see from this verse that David had been driven from his throne in Jerusalem, and how the people, after the rebellion of Absalom was over, said, "We ought to be thinking about bringing the king back." Beloved, when I think of it, I am reminded that we as God's people ought to be doing a lot of preaching about bringing back the king — the Lord Jesus Christ — to this world.

I was impressed very, very much this week as I studied anew and afresh the prophecies of the Word of God concerning the return of the Lord Jesus Christ. I couldn't help thinking of Enoch, of whom it is said:

"And Enoch walked with God: and he was not; for GOD TOOK HIM." — Gen. 5:24.

We have a little fuller account of this in the book of Hebrews, when we read:

"By faith Enoch WAS TRANSLATED that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." — Heb. 11:5.

Here was a man who walked with God. Here was a man who had this testimony concerning him, that he pleased God. One day he walked with God and he wasn't found. I am satisfied that his family sent out a searching party to look for him. I am sure that his friends spent time wondering

## PRESSED

Pressed out of measure and pressed to all length;  
Pressed so intensely it seems, beyond strength;  
Pressed in the body and pressed in the soul,  
Pressed in the mind till the dark surges roll.  
Pressure by foes, and a pressure from friends;  
Pressure on pressure, till life nearly ends.  
Pressed into knowing no helper but God;  
Pressed into loving the staff and the rod.  
Pressed into liberty where nothing clings;  
Pressed into faith for impossible things,  
Pressed into living a life in the Lord,  
Pressed into living a Christ-life outpoured.

about what had become of Enoch. They looked all about for him, but the Word of God says that he "was not found, because God had translated him."

Enoch changed his place, but he didn't change his company. That to me is the most precious thing about the experience of Enoch. He changed his residence, but he didn't change his company. He was still in the same company that he had been walking with during the days of his pilgrimage here within this world.

I think of Enoch in contrast with Abel as he offered his sacrifice. You can see how Abel's lamb points to the Cross. When you read about Enoch, you realize that his translation points us to the second coming of the

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By ROY MASON

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## "I Should Like to Know"

**Note:** Of recent date, we had several requests for explanations of Scripture. In this issue we are answering several of these.

**1. Explain Mark 14:25: "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."**

This verse is virtually a promise of Christ's second coming and the establishment of the Millennial Kingdom. Then Christ will again drink with His disciples "the fruit of the vine."

**2. Explain Isaiah 45:7: ". . . I make peace, and create evil . . ."**

Although evil arises from sinful man, yet only as God permits, directs and controls. Therefore, God is said to create evil. We have an excellent example of this in the death of Christ. All the evil performed was of men, yet they did only what God's hand and counsel had "before determined to be done" (Acts 4:28). In other words, God permitted and directed man's evil to perform His own purpose.

**3. Explain Proverbs 16:4: "The Lord hath made all things for himself; yea, even the wicked for the day of evil."**

Notice that this verse does not say that God made men to damn them. Surely, He did make men knowing that they would be damned, but not simply to damn them.

Since God creates all creatures, He created and does create the wicked. The "day of evil" possibly refers to the present time, perhaps to the future punishment of the wicked.

**4. Explain Romans 12:4, 5: "For we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another."**

Paul is here using the physical body to illustrate a truth with regard to a church, the body (assembly) of Christ. We have different

Lord Jesus Christ. Just as Abel's lamb points us to the Cross regarding the first coming of Christ, and the culmination of that coming at the Cross, so Enoch's translation points us out yonder to the future when the Lord Jesus Christ shall come back to this world again.

I would like for us to notice something as to the plan of His coming back.

**WHEN HE COMES, HIS IS GOING TO BE A VISIBLE RETURN TO THIS WORLD.**

"Wherefore if they shall say unto you, Behold, he is in the desert go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Mt. 24:26, 27.

"Behold, he cometh with clouds; and EVERY EYE SHALL SEE HIM, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." — Rev. 1:7.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." — I Thes. 4:16, 17.

Beloved, you can't read verses like these without the realization concerning the plan of His coming that it is to be a visible coming — that when the Lord Jesus Christ comes He is going to be seen.

All over this nation there are (Continued on page 3, column 1)

ferent members in our bodies for various uses; i. e., arms, hands, legs, feet. So it is in the church. Not all hold the same office or have the same gifts. Read I Corinthians 12 for a fuller development of this truth.

**5. Explain Acts 3:21: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."**

This probably refers to the establishment of the Millennial Kingdom, which will certainly be a restoration of the glory this earth once had.

**6. Explain Matthew 26:29.**  
This verse is the same as Mark 14:25, for which see answer to question No. 1.

**7. Explain I Timothy 2:15.**  
Probably refers to physical salvation, certainly not to the soul's salvation. The word for "saved" is "preserved."

**8. Do you know who is responsible for the comic strip "David Crane" by Winslow Mortimer?**  
No, but the clippings this querist sent to us savors very much like Roman Catholicism.

**9. What do you think of such articles appearing in the newspaper every Sunday?**

Heresy is wrong anywhere, anytime.

**10. What do you think of picturing Christ in the "funnies"?**

A so-called picture of Christ is wrong anywhere. Exodus 20:4.

**11. What about picturing the symbols of the Bible? Are they sacred monograms?**

The clippings the querist sent contain heresy as to the "symbols," many of which are not at all Scriptural. There are no "sacred monograms" that we know about.

**12. Do you people accept missionary Baptists on their baptism?**

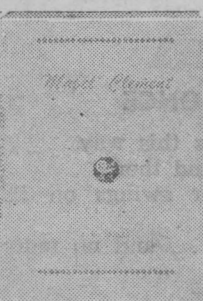
It is the only baptism we will receive. Of course, we won't accept some so-called missionary Baptists because they are not truly Baptists.

**13. Is the election of an individual to salvation by the Lord based upon God's seeing beforehand the one's faith, or is election not based on foreseen faith?**

No, election is not based on foreseen faith. The object of God's foreknowledge is the person, not faith. Acts 13:48 says: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." Faith is the gift of God; therefore, it could not be foreseen as being of man. Election is of pure grace (Romans 11:5, 6).

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### "Christ's Second Coming"

(continued from page 2)

individuals and sects and churches so-called, (at least) who talk about the coming of Christ and who claim that Christ came back to this world so many years ago. We have at the present time "inner circle christians" and we have "obscure corner christians," and we have christians that came back to this world who have never fully revealed themselves to the world. I say to you, beloved, that is just pure nonsense of the worst kind. When you turn to these Scriptures that I have read to you, you can't help realizing that the second coming of Jesus Christ is going to be visible.

His coming is likewise spoken of in the book of Hebrews. Listen:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he APPEAR the second time without sin unto salvation." — Heb. 9:28.

The Greek word that is translated "appear" is the word which means "he shall be seen." What does it say then? "That unto them that look for him shall he be seen the second time without sin unto salvation."

Imagine some individual telling you that Jesus Christ came back to this world and set up his kingdom in 1914, like the Russellite-Jehovah Witness crowd does. When some individual tells you that the Son of God has been reigning in this world ever since 1914, mark it down that that man is a false prophet and that he is preaching contrary to the Word of God, for the Word of God says that when Christ comes — when He appears, that He shall be seen.

Beloved, how in the world could you expect the return of Jesus Christ to be otherwise in the light of the Scriptures that I have read? It says that our Lord is going to descend from Heaven with a shout, and it says furthermore that it is going to be accompanied with the voice of the archangel, and still again it will be accompanied with the trumpet of God, and still again even that shall be accompanied by the resurrection of the dead in Christ, and still again that will be accompanied by the translation of the living saints to be caught up into the air with our Lord. How in the world could all that take place and nobody know anything at all about it? How could that take place without being visible to the eyes of all mankind?

Suppose we think for a moment's time in that respect. Here is a man driving an automobile along the highway, a saved man, and suddenly the Lord Jesus Christ comes in the sky and that saved person is taken away. He is taken up into the skies to be translated with the Lord, and that automobile goes over into the ditch. Later on a wrecker will come by to pick up that car and haul it off the highway and when they begin to look, they find no driver. Of course the news is going to spread around that the automobile wrecked on the highway and no driver could be found. Don't tell me that such an experience as that, not only on a state wide, but on a nation wide and an international scale, will not attract the attention of all eyes.

"Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." (Ezekiel 36:32).

There are two sins of man that are bred in the bone, and that continually come out in the flesh. One is self-dependence and the other is self-exaltation. It is very hard, even for the best of men, to keep themselves from the first error. The holiest of Christians, and those who understand best the gospel of Christ, find in themselves a constant inclination to look to the power of the creature, instead of looking to the power of God and the power of God alone. Over and over again, Holy Scripture has to remind us of that which we never ought to forget, that salvation is God's work from first to last, and is not of man, neither by man. But so it is, this old error — that we are to save ourselves, or that we are to do something in the matter of salvation — always rises up, and we find ourselves continually tempted by it to step aside from the simplicity of our faith in the power of the Lord our God.

Why, even Abraham himself was not free from the great error of relying upon his own strength. God had promised to him that He would give him a son — Isaac, the child of promise. Abraham believed it, but at last, weary with waiting, he adopted the carnal expedient of taking to himself Hagar, to wife, and he fancied that Ishmael would most certainly be the fulfillment of God's promise; but instead of Ishmael's helping to fulfill the promise, he brought sorrow unto Abraham's heart, for God would not have it that Ishmael should dwell with Isaac. "Cast out," said the Scripture, "the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman."

Now we, in the matter of salvation, are apt to think that God is tarrying long in the fulfillment of His promise, and we set to work ourselves to do something, and what do we do? — sink ourselves deeper in the mire and pile up for ourselves a store of future troubles and trials. Do we not read that it grieved Abraham's heart to send Ishmael away? Ah! and many a Christian has been grieved by those works of nature which he accomplished with the design of helping the God of grace. Oh, beloved, we shall find ourselves very frequently attempting the foolish task of assisting Omnipotence and teaching the Omniscient One. Instead of looking to grace alone to sanctify us, we find ourselves adopting philosophic rules and principles which we think will effect the Divine work. We shall but mar it; we shall bring grief into our own spirits.

But if, instead thereof, we in every work look up to the God of our salvation for help, and strength, and grace, and succor, then our work will proceed to our own joy and comfort, and to God's glory. That error, then, I say is in our bone, and will always dwell with us, and hence it is that the words of the text are put as an antidote against that error. It is distinctly stated in our text that salvation is of God. "Not for your sakes do I this." He says nothing about what we have done or can do. All the preceding and all the succeeding verses speak of what God does. "I will take you from among the heathen." "I will sprinkle clean water upon you." "I will give you a new heart." "I will put my Spirit within you." It is all of God: therefore, again recall to our recollection this doctrine, and give up all dependence upon our own strength and power.

The other error to which man is very prone, is that of relying upon his own merit. Though there is no righteousness in any man, yet in every man there is a proneness to truth in some fancied merit. Strange that it should be so, but the most reprobate characters have yet some virtue as they imagine, upon which they rely. You will find the most abandoned drunkard pride himself that he is not a swearer. You will find the blaspheming drunkard pride himself that at least he is honest. You will find men with no other virtue in the world, exalt what they imagine to be a virtue — the fact that they do not profess to have any; and they think themselves to be extremely excellent, because they have honesty or rather impudence enough to confess that they are utterly vile. Somehow the human mind clings to human merit; it always will hold to it, and when you take away everything upon which you think it could rely, in less than a moment it fashions some other ground for confidence out of itself.

Human nature with regard to its own merit, is like the spider, it bears its support in its own bowels, and it seems as if it would keep spinning on to all eternity. You may brush down one web, but it soon forms another, you may take the thread from one place, and you will find it clinging to your finger, and when you seek to brush it down with one hand you find it clinging to the other. It is hard to get rid of; it is ever ready to spin its web and bind itself to some false ground of trust.

It is against all human merit that I am this morning going to speak, and I feel that I shall offend a great many people here. I am about to preach a doctrine that is gall and vinegar to flesh and blood, one that will make righteous moralists gnash their teeth, and make others go away and declare that I am an Antinomian, and perhaps scarcely fit to live. However, that consequence is one which I shall not greatly deplore, if connected with it there should be in other hearts a yielding to this glorious truth, and a giving up to the power and grace of God, who will never save us, unless we are prepared to let Him have all the glory.

First, I shall endeavor to expound at large the doctrine contained in this text; in the next place I shall endeavour to show its force and truthfulness; and then in the third place I shall seek God's Holy Spirit to apply the useful, practical lessons which are to be drawn from it.

I. I shall endeavour to EXPOUND THIS TEXT. "Not for your sakes do I this saith the Lord God."

The motive for the salvation of the human race is to be found in the breast of God, and not in the character or condition of man. Two races have revolted against God — the one angelic, the other human. When a part of this angelic race revolted against the Most High, justice speedily overtook them; they were swept from their starry seats in Heaven, and henceforth they have been reserved in darkness unto the great day of the wrath of God. No mercy was ever presented to them, no sacrifice ever offered for them; but they were without hope and mercy, forever consigned to the pit of eternal torment.

The human race, far inferior in order of intelligence, sinned as atrociously; at any rate, if the sins of manhood that we have

heard of be put together and rightly weighed, I can scarcely understand how even the sins of devils could be much blacker than the sin of mankind. However, the God who in His infinite justice passed over angels, and suffered them forever to expiate their offences in the fires of hell, was pleased to look down on man. Here was election on a grand scale; the election of manhood, and the reprobation of fallen angelhood.

What was the reason for it? The reason was in God's mind, an inscrutable reason which we do not know, and which if we knew probably we could not understand. Had you and I been put upon the choice of which should have been spared, I do think it probable we should have chosen that fallen angels should have been saved. Are they not the brightest? Have they not the greatest mental strength? If they had been redeemed, would it not have glorified God more, as we judge, than the salvation of worms like ourselves? Those bright beings — Lucifer, son of the morning, and those stars that walked in his train — if they had been washed in His redeeming blood, if they had been saved by sovereign mercy, what a song would they have lifted up to the Most High and everlasting God!

But God, who doeth as He wills with His own, and giveth no account of His matters, but who deals with His creatures as the potter deals with his clay, took not upon Him the nature of angels, but took upon Him the seed of Abraham, and chose men to be the vessels of His mercy. This fact we know, but where is its reason? certainly not in man. "Not for your sakes do I this. O house of Israel, be ashamed and be confounded for your own ways."

Here, very few men object. We notice that if we talk about the election of men and the non-election of fallen angels, there is not a cavil for a moment. Every man approves of Calvinism till he feels that he is the loser by it; but when it begins to touch his own bone and his own flesh then he kicks against it. Come, then, we must go further. The only reason why one man is saved, and not another, lies not, in any sense, in the man saved, but in God's bosom. The reason why this day the gospel is preached to you and not the heathen far away, is not because, as a race, we are superior to the heathen; it is not because we deserve more at God's hands; His choice of Britain, in the election of outward privilege, is not caused by the excellency of the British nation, but entirely because of His own mercy and His own love. There is not reason in us why we should have the gospel preached to us more than any other nation. Today, some of us have received the gospel, and have been changed by it, and have become the heirs of light and immortality, whereas others are left still to be the heirs of wrath. But there is no reason in us why we should have been taken and others left.

"There was nothing in us to merit esteem,  
Or give the Creator delight.  
'Twas 'Even so, Father!' we ever must sing,  
Because it seem'd good in thy sight."

And now, let us review this doctrine at length. We are taught in Holy Scripture that, long before this world was made, God foreknew and foresaw all the creatures He intended to fashion; and there and then foreseeing that the human race would fall into sin, and deserve His anger, determined, in His own sovereign mind, that an immense portion of the human race should be His children, and should be brought to Heaven. As to the rest, He left them to their own deserts, to sow the wind and reap the whirlwind, to scatter crime and inherit punishment.

Now, in the great decree of election, the only reason why God selected the vessels of mercy must have been because He would do it. There was nothing in any one of them which caused God to choose them. We all were alike, all lost, all ruined by the fall; all without the slightest claim upon His mercy; all, in fact, deserving His utmost vengeance. His choice of any one, and His choice of all His people, are causeless, so far as anything in them was concerned. It was the effect of His sovereign will, and of nothing which they did, could do, or even would do; for thus saith the text: "Not for your sakes do I this, O house of Israel!"

As for the fruit of our election, in due time Christ came into this world, and purchased with His blood all those whom the Father hath chosen. Now come ye to the cross of Christ; bring this doctrine with you, and remember that the only reason why Christ gave

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## God's Matchless Grace

O Matchless Grace of God! The height and depth  
And length and breadth can ne'er be told; 'twas wondrous  
Grace that drew me from the depths of sin—into His fold.

O Matchless Grace of God! Yea, before the  
Earth received its frame—He chose me. 'Twas loving  
Grace that saved my soul from death and hell and Whispered Peace.

O Matchless Grace of God! Not works of Righteousness  
That I have done; 'Twas only Grace—His matchless  
Grace that lifted me into His Son.

O Matchless Grace of God! that even I  
No more a slave to sin do roam. 'Twas Grace  
That washed me in His blood—and seated me upon His Throne.

O Matchless Grace of God! that by His stripes  
Of all disease, I now am healed. 'Twas Grace,  
His marvelous Grace that by His Holy Spirit I am sealed.

O Matchless Grace of God! that took away  
My heart of stone and gave me His. 'Twas Grace  
That stripped me of my rags, and robed me in His Righteousness.

O Matchless Grace of God! By faith in Him  
I now approach my Father's Throne. 'Twas Grace  
That said, "In Him all things I freely give unto my own."

O Matchless Grace of God! My every need  
He now so graciously supplies. 'Twas Grace  
That said, "Your Father knows before you ask; on Him rely."

O Matchless Grace of God! His child redeemed  
I am joint heir with His own Son. 'Twas wondrous  
Grace—of His amazing Grace I'll tell until He comes.

O Matchless Grace of God! No pen, or mortal  
Tongue can 'er express the height, or know the  
Depth, or find the length, or span the breadth of His amazing grace.

—AUTHOR UNKNOWN.







# WE THANK GOD FOR THESE GUESTS IN OUR HOME AND CHURCH



MR. & MRS. ORAL STEPHENS, LANSING, MICHIGAN

## Readers From Six States Visit And Fellowship With Us

Within the past few days we have had a number of guests from six different states, including Ohio, Indiana, North Carolina, Michigan, Florida, and West Virginia.

Mr. and Mrs. Oral Stephens of Lansing, Mich., formerly from the Lost Creek section of Greenup, Ky., and personal friends of your editor for over thirty years, came to see us and the Lord gave us an exceedingly good fellowship, for which we are most grateful. Their visit on Thursday, July 3, called to mind many happy experiences the Lord has given us together over the past thirty years.



MR. & MRS. CLETUS SNYDER, WINSTON-SALEM, NORTH CAROLINA



MR. & MRS. ROBERT BRANTLEY & FAMILY, TAMPA, FLORIDA

On the same weekend following, Mr. and Mrs. Millard Hampton and daughter, Martha, of Wabash, Indiana, came to see us, and spent the week end in our home. We have heard from these fine Christian folk for many months, and it was truly a joy to have them in our home.

On the same week end that the Hamptons visited us, Mr. and Mrs. DeWayne Austin of Hamilton, O., and their daughter, Joyce, also were our guests. This is the second time these dear friends have been with us, and we truly thank God on each remembrance of them.

Both the Hamptons and the Austins were on their vacation and we rejoice to know that they scheduled our home and church for a portion of their vacation time. It is good to have such friends as these come to see us. I am sorry that the pictures of these two families were worthless for printing, yet we rejoice greatly on account of their visit.

On Sunday evening, July 6, Mr. and Mrs. Guy Mountse, Jr., of Charleston, W. Va., visited us in our church, and later in our home. These are folk who have endeared themselves to us through the many months that they have been receiving THE BAPTIST EXAMINER, and it was truly a joy to have them worship with us in our church, and visit us in our printing shop, and fellowship with us in our home.



MR. & MRS. GUY MOUNTSE, JR., CHARLESTON, W. VA.

## Spurgeon's Sermons on Sovereignty

(Continued from page four)

up in Newgate. He has committed high treason, murder, rebellion, and every possible iniquity. He has broken all the laws of the realm—every one of them. The public cry is everywhere—"This man must die; the laws cannot be maintained unless he shall be made an example of their rigour. He who beareth not the sword in vain must this time let the sword taste blood. The man must die; he richly deserves it."

You look through his character: you cannot see one solitary redeeming trait. He is an old offender; he has so long persevered in his iniquity that you are compelled to say, "The case is hopeless with this man; his crimes have such aggravation we cannot make an apology for him, even should we try. Not jesuitical cunning itself could devise any pretence of excuse, or any hope of a plea for this abandoned wretch; let him die!"

Now, if her Majesty the Queen, having in her hands the sovereign power of life and death, chooses that this man shall not die, but that he shall be spared, do you not see as plain as daylight, that the only reason that can move her to spare that man, must be her own love, her own compassion? For, as I have supposed already that there is nothing in that man's character that can be a plea for mercy, but that, contrariwise, his whole character cries aloud for vengeance against his sin.

Whether we like it or not, this is just the truth concerning ourselves. This is just our character and position before God. Ah! my hearer, you may turn upon your heel, disgusted and offended; but there are some here who feel it to be solemnly true in their own experience, and they will therefore drink in the doctrine, for it is the only way whereby they can be saved. My hearer, your conscience perhaps is telling you this morning that you have sinned so heinously that there is not an inlet for a solitary ray of hope in your character. You have added to your sins this great one, that you have rebelled against the Most High wantonly and wickedly. If you have not committed all the sins in the calendar of crime, it has been because providence has stayed your hand. Your heart has been black enough for it all. You feel that the vileness of your imagination and desires has achieved the consummation of human guilt, and further you could not go. Your sins have prevailed against you, and have gone over your head. Now, man, the only ground upon which God can save you is His own love. He cannot save you because you deserve it, for you do not deserve it, because there is no excuse that might be made for your sin. No, you are without any excuse, and you feel it.

Oh! bless His dear name, that He has devised this way, whereby He can save you upon the basis of His own sovereign

(Continued on the right)

The following week brought Mr. and Mrs. Robert Brantley of Tampa, Fla., and their two daughters, Barbara and Ruth, and son, Robert. Brother Brantley is a deacon, teacher and church clerk in the Buffalo Avenue Baptist Church of which Brother Roy Mason is pastor. That in itself is sufficient to guarantee that we had a good time together in the Lord.

Then on the week end of July 12 and 13, Mr. and Mrs. Cletus Snyder of Winston-Salem, North Carolina, were in our home. When they were on their honeymoon nearly a year ago, they came to see us, and in the past year we have heard from them continuously. They have been great supporters of our paper, and we thank God for them. One just can't associate with young folk like these without being blessed.

Mrs. Gilpin and I consider it a blessing to our home to have such friends as each of these groups visit us from time to time. It is truly a joy to have our readers from a distance come to see us. Naturally, we have a good time in the Lord and a wonderful fellowship around His Word. Not only were we happy to have these, but we will consider it just such a blessing to have any of our readers call on us whenever God may make it possible.

love and unbounded grace, without anything in you. I want you to go back to Newgate again to this criminal. We suppose now that this criminal is visited by her Majesty in person. She goes to him, and she says to him, "Rebel, traitor, murderer, I have in my heart compassion for you; you deserve it not; but I am come this day to you, to tell you that if you repent you shall have mercy at my hands."

Suppose this man, springing up, should curse her—curse this angel of mercy to her face, spit upon her, and utter blasphemies, and imprecate curses upon her head. She retires; she is gone; but so great is her compassion, that the next day she sends a messenger, and days, and weeks, and months, and years, she continually sends messengers, and these go to him, and they say, "If you will repent of your transgressions you shall have mercy; not because you deserve it, but because her Majesty is compassionate, and out of her gracious soul she desires your salvation. Will you repent?"

Suppose this man should curse at the messenger, stop his ears against the message, spit upon him, tell him he does not care for him at all. Or to suppose a better case—suppose he turns upon his seat and says, "I don't care whether I am hanged or not; I'll take my chance along with other people; I shall take no notice of you." And suppose more than that, rising from his seat, he indulges again in all the crimes for which he has already been condemned, and plunges headlong afresh into the very sins which have brought his neck under the rope of the gallows. Now, if her Majesty would spare such a man as that, on what terms can she do it? You say, "Why, she cannot, unless she does it out of love; she cannot because of any merit in him, because such a beast as that ought to die."

And now what are you and I by nature but like this? And my unconverted hearer, what is this but a picture of you? Has not God Himself visited your conscience? and has He not said to you, "Sinner! come now, let us reason together; though your sins be as scarlet they shall be as wool." And what have you done? Stopped your ear against the voice of conscience—cursed and swore at God, blasphemed His holy name, despised His Word, and railed against His ministers. And this day, again, with tears in his eyes, a servant of God is come to you, and his message is, "Believe on the Lord Jesus Christ and thou shalt be saved; as I live, saith the Lord, I have no pleasure in the death of him that dieth, but had rather that he should turn unto me and live." And what will you do. Why, if left to yourselves you will laugh at the message—despise it. It will glance off from you like an arrow from a man that is girt about with mail, and you will go away to despise God again, as you have done before. Do you not see, then, that if God ever

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## Spurgeon's Sermons on Sovereignty

(Continued from page five)

shall save you, it cannot be for your sakes; but must be from His own infinite love; it cannot be from any other reason, since you have rejected Christ, despised His gospel, trodden under foot the blood of Jesus, and have refused to be saved. If He saves you, it must be free grace, and free grace alone.

But now picture a little more about this criminal at Newgate. Not content with having added sin to sin, and having rejected mercy for himself, this wretch industriously employs himself in going round to all the cells where others are confined, and hardening their hearts also against the mercy of the Queen. He can scarce see a person but he begins to taint him with the blasphemy of his own heart; he utters injurious things against the majesty that spares him, and endeavours to make others as vile as himself. Now, what does justice say? If this man ought not to die on his own account, yet he ought to die for the sake of others; and if he be spared, is it not as plain as a pike-staff that he cannot be spared because of any reason in him? It must be because of the unconquerable compassion of the Sovereign.

And now look here: is not this the case of some here present? Not only do you sin yourselves, but lead others into sin? I know this was one of my plagues and torments, when first God brought me to Himself, that I have led others into temptation. Are there not men here that have taught others to swear? Are there not fathers here that have helped to destroy their own children's souls? Are there not some of you that are like the deadly Upas tree? You stretch out your branches, and from every leaf there drops poison upon those who come beneath its deadly range. Are there not some here who have seduced the virtuous, that have misled those who were seemingly pious, and that are perhaps so hardened that they even glory in it? Not content with being damned yourselves, you are seeking to lead others to the pit also. Thinking it not enough yourselves to be at enmity with God, you want to imitate Satan by dragging others with you.

O my hearer, is not this thy case? Does not thy heart confess it? And does not the tear flow down thy cheek? Remember, then, this must be true: if God shall save thee, it must be because He will do it. It cannot be because there is anything good in thee, for thou deservest now to die, and if He spare thee it must be sovereign love and sovereign grace.

I will just use one other illustration, and then, I think I shall have made the text clear enough. There is not so much difference between black and a darker shade of black as there is between pure white and black. Every one can see that. Then there is not so much difference between man and the devil as there is between God and man. God is perfection; we are black with sin. The devil is only a darker shade of black; and great as may be the difference between our sin and the sin of Satan, yet it is not so great as the difference between the perfection of God and the imperfection of man.

Now, imagine for a minute that somewhere in Africa there should be a tribe of devils living, that you and I had it in our power to save these devils from some threatened wrath which must overtake them. If you or I should go there and die to save those devils, what could be our motive? From what we know of the character of a devil, the only motive that could make us do that must be love. There could not be any other. It must be simply because we had such big hearts that we could even embrace fiends within them.

Well, now, there is not so much difference between man and the devil as between God and man. If, then, the only motive that could make men save a devil must be man's love, does it not follow with irresistible force, that the only motive that could lead God to save men must be God's own love. At any rate, if that reason be not cogent the fact is indisputable—"Not for your sakes do I this, O house of Israel." God sees us, abandoned, evil, wicked, and deserving His wrath; if He saves us, it is His boundless, fathomless love that leads Him to do it—nothing whatever in us.

III. And now, having thus preached this doctrine, and enforced it, I come to a very solemn **PRACTICAL APPLICATION**. And here may God the Holy Spirit help me labour with your hearts!

First, since this doctrine is true, how *humble* a Christian man ought to be. If thou be saved, thou hast had nought to do with it; God has done it. If thou be saved, thou hast not deserved it. It is mercy undeserved which thou hast received. I have sometimes been delighted when I have seen the gratitude of abandoned characters to any who have assisted them.

I remember visiting a house of refuge. There was a poor girl there who had fallen into sin long, and when she found herself kindly addressed and recognized by society, and saw a Christian minister longing after her soul's good, it broke her heart. What should a man of God care about her? she was so vile. How could it be that a Christian should speak to her? Ah! but how much more should that feeling rise in our hearts? My God! I have rebelled against thee, and yet thou hast loved me, unworthy *me*! How can it be? I cannot lift myself up with pride, I must bow down before Thee in speechless gratitude.

Remember, my dear brethren, that not only is the mercy which you and I have received undeserved, but it was *unasked*. It is true you prayed, but not till free grace made you pray. You would have been, to this day, hardened in heart, without God, and without Christ, had not free grace saved you. Can you be proud then?—proud of mercy which, if I may use the term, has been forced upon you?—proud of grace which has been given you against your will, until your will was changed by sovereign grace?

And think again. All the mercy you have you once refused. Christ sups with you; be not proud of His company. Remember, there was a day when He knocked, and you refused—when He came to the door and said, "My head is wet with dew, and my locks with the drops of the night; open to me, my beloved," and you barred it in His face and would not let Him enter. Be not proud, then, of what thou hast, when thou rememberest that thou didst once reject Him.

Does God embrace Thee in His arms of love? Remember, once thou liftedst up thine hand of rebellion against Him. Is thy name written in His book? Ah! there was a time when, if it had been in thy power, thou wouldst have erased the sacred lines that contained thine own salvation. Can we, dare we, lift up our wicked head with pride, when all these things should make us hang our heads down in the deepest humility? That is one lesson: let us learn another.

This doctrine is true, and therefore it should be a subject of the greatest *gratitude*. When meditating upon this text yesterday, the effect it had upon me was one of transport and joy. Oh! I thought, upon what other condition could I have been saved? And I looked back upon my past estate; I saw myself piously trained and educated, but revolting against all that. I saw a mother's tears shed over me in vain, and a father's admonition lost upon me, and yet I found myself saved by grace, and I could only say, "Lord,

I bless Thee that it is by grace, for if it had been by merit I had never been saved. If thou hadst waited till there was something good in me, thou wouldst have waited till I sank into the hopeless perdition of hell, for good in man there never would have been, unless thou hadst first put it there." And then I thought immediately, "Oh! how I could go and preach that to the poor sinner!" Ah! let me try if I cannot.

O sinner! you say you dare not come to Christ because you have nothing to recommend you. He does not want anything to recommend you; He will not save you, if you have anything to recommend you, for His says, "Not for your sake do I this." Go to Christ with earrings in your ears, and jewels upon you; wash your face, and array yourself with gold and silver, and go before Him and say, "Lord, save me; I have washed myself and clothed myself; save me!" "Get you gone! Not for your sakes will I do this."

Go to Him again, and say, "Lord, I have put a rope about my neck, and sackcloth about my loins; see how repentant I am, see how I feel my need; now save me!" "No," saith He, "I would not save you on account of your flaunting robes, and now I will not save you because of your rags; I will save you for nothing about you; if I do save you, it will be from something in my heart, not from anything you feel. Get ye gone!"

But if today you go to Christ and say, "Lord Jesus, there is no reason in the world why I should be saved—there is one in Heaven; Lord, I cannot urge any plea, I deserve to be lost, I have no excuse to make for all my sins, no apology to offer; Lord, I deserve it, and there is nothing in me why I should be saved, for if thou wouldst save me I should make but a poor Christian, after all; I fear that my future works will be no honour to Thee—I wish they could be, but thy grace must make them good, else they will still be bad. But, Lord, thou I have nothing to bring, and nothing to say for myself, I do say this: I have heard that thou hast come into the world to save sinners—O Lord, save me!

"I the chief of sinners am."

I confess I do not feel this as I ought, I do not mourn it as I ought; I have no repentance to recommend me; nay, Lord, I have no faith to recommend me either, for I do not believe thy promise as I ought; but oh! I cling to this text. Lord, thou hast said thou wilt not do it for my sake. I thank Thee thou hast said that. Thou couldst not do it for my sake, for I have no reason why thou shouldst. Lord, I claim thy gracious promise. "Be merciful to me, a sinner."

Ah! you good people, this doctrine does not suit some of you; it is too humbling, is it not? You that have kept your churches regularly, and been to meetings so piously, you that never broke the Sabbath, or never swore an oath, or did anything wrong, this does not suit you. You say it will do very well to preach to harlots, and drunkards, and swearers, but it will not suit such good people as we are. Ah! well, this is your text—"I have not come to call the righteous, but sinners to repentance." You are "whole"—you are; you "need not a physician, but they that are sick." Go your way. Christ came to save such as you are. You think you can save yourselves. Do it, and perish in the doing of it.

But I feel that the same gospel that suits a harlot suits me, and that that free grace which saved Saul of Tarsus must save me, else I am never saved. Come, let us all go together. We are all guilty—some more, some less, but all hopelessly guilty. Let us go together to the footstool of His mercy, and though we dare not look up, let us lie there in the dust, and sigh out again, "Lord have mercy upon us for whom Jesus died."

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bidst me come to Thee,  
O Lamb of God, I come, I come."

Sinner, come now; come now, I beseech thee; I intreat thee, come now. O Spirit of the living God, draw them now! Let these feeble weak words be the means of drawing souls to Christ. Will you reject my Master again? Will you go out of this house hardened once more? You may never again have such feelings as those which are aroused in your soul. Come, now, receive His mercy; now bend your willing necks to His yoke; and then I know you shall go away to taste His faithful love, and at last to sing in Heaven the song of the redeemed—"Unto him that loved us, and washed us from our sins in his own blood, unto him be glory forever. Amen."

"O thou great eternal Jesus,  
High and mighty Prince of Peace,  
How Thy wonders shine resplendent,  
In the wonders of Thy grace:  
Thy rich gospel scorns conditions,  
Breathes salvation free as air;  
Only breathes triumphant mercy,  
Baffling guilt, and all despair."

"O the grandeur of the gospel,  
How it sounds the cleansing blood;  
Shows the bowels of a Saviour,  
Shows the tender heart of God.  
Only treats of love eternal,  
Swells the all-abounding grace,  
Nothing knows but life and pardon,  
Full redemption, endless peace."

(Taken from *The New Park Street Pulpit*, Volume V, pages 65-71).

## "Christ's Second Coming"

(Continued from page four)  
of the coming of Christ until the Lord Jesus Christ puts in His appearance.

That crowd wasn't conscious of the flood until Noah shut the door and the waters started to fall down out of the skies and began to come up from the earth. The people then became conscious that there was a flood of water approaching.

Beloved, when Jesus Christ comes, people are going to be so engrossed with this world and with the ordinary pursuits of their fleshly existence that they are not going to be concerned about the coming of the Lord Jesus Christ. They have heard of it. They have understood that He

was to come, in a general sense; but when He comes, it is going to be unexpectedly. It is going to be unannounced. He is going to put in His appearance when least looked for. He will come unexpectedly at the time of His return.

### III

**WHEN HE COMES, HE IS GOING TO COME IN THE CLOUDS.**

Did you ever stop to think that the clouds are spoken of as the habitation of God? Listen:

"Who layeth the beams of his chambers in the waters: who maketh THE CLOUDS HIS CHARIOT: who walketh upon the winds of the wind." —Psa. 104:3.

"And then shall appear the sign of the Son of man in heaven:



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and then shall all the tribes of the earth mourn, and they shall see the Son of man COMING IN THE CLOUDS of heaven with power and great glory." — Mt. 24:30.

Beloved, when He comes, He is going to come in the clouds.

To me there is something of beauty about every cloud that

(Continued on page 7, column 1)



## The Hens And The Speckled Chickens

I asked an old colored preacher how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder." I ventured to ask the trouble, and he replied: "De cieties, de cieties. Dey is just drawin' all the fatness and marrow outen de body and bone of the blessed Lord's body. We can't do nufin' without de ciety. Dar is the Lincum 'Ciety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebakah. Den dar is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies." "Well, you have your brethren to help in church," I suggested. "No, sah, dar am de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promis' Land Pilgrims. Why brudder, by de time de brudders and sisters pay all the dues, and tend all de meetings, dere is nuffin left for Mount Pisgah church but just de cob. De co'n has all been shelled off and frowed to de speckled chickens." — Cuyler.

## "Christ's Second Coming"

(Continued from page 6)

forms in the sky. Many times in life, particularly as a boy in my early teens when I had more time, I have stood with a raincoat on when a storm was beating its worst, and felt a kinship with the elements, as the lightning flashed and the thunders roared and the clouds passed overhead. Many times in the last few years when I have traveled by plane I have flown along up above the clouds, and I have looked down upon the clouds beneath to remember His coming. I have seen those clouds when it looked like I was going over the top of a mountain of snow. Everytime I stand and look up in the sky and see a cloud come over the sky, the thought comes to my mind, my Lord may be on that one.

I will never forget the first time that I drove through Ashville, North Carolina. Ashville, as you know, is recognized as the city in the land of the sky. They have that for their slogan for the Chamber of Commerce. The first time that I drove through that city I didn't realize what was happening until we were driving along in the clouds — with clouds all about us. I tell you, beloved friends, whether you are walking on the earth looking up at the clouds, or whether you are driving along on a mountain with the clouds all about you, or whether you are flying through the air looking down upon the clouds, it is well to remember this: He is coming on one of these clouds some of these days. I don't tell you when Jesus Christ is coming, but I do tell you He is coming visibly. You will see Him when He comes, He is coming riding upon the clouds as a chariot.

IV

WHEN HE COMES, HE IS COMING VICTORIOUSLY TO RECEIVE HIS OWN.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." — John 14:3.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." — John 17:24.

Beloved, doesn't it encourage you to know that everyone of God's elect was prayed for in John 17? Doesn't it encourage you to know that while millions were passed by and unprayed for (for Jesus said, "I pray not for the world"), the Lord Jesus Christ prayed for every person that has ever been saved from the day of Abel down to the last man that shall ever be saved, in that prayer? I thank God that when He

comes, He is coming victoriously for His own.

Most of the messages that are preached by Arminians I can't say "Amen" to. Some of them will talk about the fact that there are going to be empty seats in Heaven, and they will say that there are going to be empty houses in Heaven — that there are going to be houses in Heaven with a "For Rent" sign on them — that there are going to be houses that will never have an occupant — all because, as they say, you thwarted God's plan, that you didn't let God do what He wanted to do for you and what He was begging to. You know, beloved, a preacher that preaches like that just doesn't know much about the God of the Bible. That means that that preacher is saying that man is stronger than God Himself. He is saying that man is bigger than God — that he is bigger and stronger and more powerful than God.

I tell you, beloved, the God of the Bible is a God of omnipotent power. He is not trying to save people. He is saving His elect. He is not seeking and attempting to bring men to salvation provided they let Him. Rather, He is saving everyone that was given to Him as a love gift from before the foundation of the world by God the Father. Beloved, some of these days every last one of them is going to be yonder in Glory, for He said, "I will that they also whom thou hast given me, be with me where I am; that they may behold my glory."

Beloved, I am glad that the God we preach to you isn't going to be a defeated God. I am glad that the God we preach to you is a God of power. He is not going to be defeated in any wise at all.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." — Phil. 1:6.

Beloved, God will never begin to save any man and turn him loose and let him go to Hell. If God begins to save a man, He will save him. He will never begin to do so and turn him loose and let him go to Hell.

Listen, when our Lord Jesus comes, every one of the elect of God from the day of Abel until the last man that shall ever be saved, will be in that group that will behold the glory of the Lord Jesus Christ. Beloved, He is coming victoriously.

Oh, can't we realize how victorious our Lord is going to be! Not one person that He died for is going to be lost. Not one person that He gave His blood for will fail to get to Heaven. Not one person for whom the Son of God expiated at Calvary will fail to be within the crowd. I tell you, beloved, it is the will of the Lord Jesus Christ that everyone of the saints of God shall be with Him, and His will isn't going to be thwarted. Yes, He is coming victoriously.

V

WHEN HE COMES, HE IS COMING TO EXECUTE VENGEANCE ON THOSE WHO KNOW NOT THE LORD JESUS CHRIST.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" — I Pet. 4:18.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." — II Thes. 1:7, 8.

Listen to me, every man who knows not God, and every man who has not obeyed the Gospel of our Lord Jesus Christ, God is going to take vengeance on, at the second coming of the Lord Jesus Christ. Now don't misunderstand me: The punishment of the wicked will be a thousand years after the saints of God are caught up into the air. I recognize the fact that there will be a period of time that will intervene between the coming of Christ for His

(Continued on page 5, column 1)

Sunday School Lesson — Outline and Notes by John R. Gilpin

LESSON FOR SUNDAY, AUGUST 3, 1958

## The Book Of II Samuel

### ABSALOM'S REBELLION

II Samuel 14-18

MEMORY VERSE: "The goodness of God leadeth thee to repentance."—Rom. 2:4.

In our last lesson we noticed that as result of the shameful way Amnon treated his sister, Tamar, Absalom slew Amnon and fled to Geshur, where he lived three years. Through the craft and trickery of Joab he was recalled home as we notice in Chapter 14. However, David forgave Absalom in only a half-hearted way (V. 24). For two years Absalom dwelt in Jerusalem but did not see the king (V. 28). Chafing under such restraint, through the burning of Joab's barley field, Absalom was brought again unto the king's presence. Upon being restored to the position of prince in David's sight, Absalom steals the love of all Israel and inaugurated a rebellion to put himself in the position of king and to dethrone his father. I believe that in this we have a picture of the rebellion which was raised against Christ and which has continued down to this day, David being a type of Christ and Absalom a type of Satan.

#### I. The Leader Of The Rebellion.

1. It was a real person, Absalom. He was David's third son born at Hebron. He was not a fictitious personality, but a very real person. **There is a real Devil.** Most teaching uses Satan as a by-word. However, the Scripture declares him to be real. Cf. John 13:2; Acts 5:3; I Peter 5:8; Eph. 6:11, 12.
2. He was a prince. Absalom's father was a king; thus he was the Prince of Palestine. The Bible speaks of Satan as a Prince. Cf. Eph. 2:2; John 12:31; John 14:30.
3. He was very attractive. Absalom was very handsome — physically perfect — a regular sheik. II Sam. 14:25. It is thus the Devil always comes to us. He does not appear with cloven hoofs and forked tail, but in the most handsome guise possible to make sin attractive to us.
4. He was a religious leader. Absalom brought about his rebellion in the name of religion, professing loyalty to Jehovah. II Sam. 15:2-8. The Devil does the most of his business in the name of religion. He is the father and perpetrator of the religion of evolution; teaching that man is evolving (the fall of Genesis 3 is false), and doesn't need salvation. He is likewise the author of all religion which denies the super-natural. Half of our churches preach religion of this type, with no Divine Salvation. He preaches procrastination of one's salvation, the Devil being the author of all those false religions.

#### II. How The Leader Worked.

1. He worked when others were ignorant of his work. Absalom arose early to pour his poison into the hearts of the people (II Sam. 15:2). Thus he worked while his father was asleep; so the Devil works. Cf. Mt. 24:25; Luke 16:8.

2. He lied. Absalom lied to his father (V. 8, 9) and to the people (V.3). That is the Devil's old trick. He lies about salvation, men's characters, sermons you hear, the Bible, your Christian duty and your particular sin.

3. He flattered the people. Absalom told every one that his cause was just and that he was right (V. 3). The Devil is still telling men that. He intercepted those who were coming to the king for judgment. Absalom stood between the seeker and the source of wisdom. It is thus the Devil stands between every sinner and Jesus. Cf. Luke 9:42.

#### III. Look At Absalom's Army.

1. They were a lot of deceived folk, for "They went in their simplicity" (II Sam. 15:11). The Devil has the whole world deceived. Rev. 12:9.
2. They did not know that they were leaving Jerusalem, the place of sacrifice, when they went after Absalom. God had said concerning the mercy seat at Jerusalem, "and there I will meet with thee." Absalom was leaving this place of meeting God. As the sinner follows the Devil, he leaves behind the cross of Christ, the only place a sinner can be saved.
3. They did not know that they were going to certain disaster. They, doubtless, thought that with such a leader they could not fail. However, 20,000 were slain including Absalom. II Sam. 18:9-14. The day is coming when Satan and all who follow him will be destroyed. Cf. Rev. 20:10-15.

#### IV. The Barley-field On Fire. II Sam. 14:23-31.

When Absalom desired a conference with Joab the latter refused. Absalom saw to it that Joab's barley field was burned, which brought Joab to him in a hurry.

Many times God calls and we refuse to respond. Like Absalom, He burns our barley-fields. When all is gone, we are usually glad to turn to Him.

#### V. Submission To The Will Of God. II Sam. 15:26.

When David fled from the city of Jerusalem all the country wept with a loud voice (II Sam. 15:23). David himself went out weeping, bare-headed and bare-footed (II Sam. 15:30). In spite of the sadness of the people and the sadness of the king, we find David putting himself in God's hands submissive to His will.

#### VI. David's Grief Over Absalom. II Sam. 18:23.

It is well to contrast this with David's grief for his babe which had died some ten years before (II Sam. 12:23). Separation between him and his babe was temporary, but between himself and Absalom, it was eternal. He had hope of Heavenly recognition as to the babe, yet no hope as to Absalom which accounts for this inconsolable grief.

## A Systematic Study Of Bible Doctrine

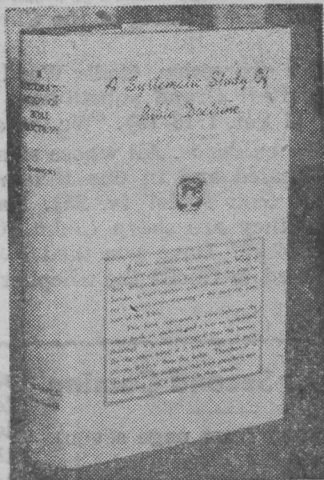
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EVANGELISTIC OUTLINES by Frank Beck

## Christ Our Substitute on the Cross

Text: 1 Peter 2:24 — Scripture reading: 1 Peter 2:18-25.

**INTRODUCTION:** Verse misunderstood by many. Does not refer to all men! Addressed to the "elect" (1 Pet. 1:1), the "holy nation" (2:9), the "people of God" (2:10). To these Peter pens: Christ "bare our sins . . . that we being dead to sins . . . by whose stripes ye were healed." Only the elect, the called, the regenerated, hear this. It is spoken to no other.

### I. THE REALITY OF CHRIST'S SUFFERINGS FOR BELIEVERS.

A. Personal. "Who His ownself."

1. Seen in symbol.

(a) Christ is our sin-offering. Sin-offering was never to be eaten (Lev. 6:30). No man can partake of Christ's sufferings, except as to the results of it.

(b) Christ our atonement. On day of Atonement high priest was to take sweet incense in his own hands to mingle with sacrifice (Lev. 16:12-13). No spoons, no other instruments used. Personal!

2. Seen in substance.

(a) He trod the winepress of God's wrath alone (Isa. 63:3).

(b) By Himself purged our sins (Heb. 1:3).

(c) By His own blood obtained eternal redemption for us (Heb. 9:12).

B. Penal. "Who . . . bare our sin."

1. To satisfy the law's demand (Ezek. 18:4; Rom. 6:23; Gal. 3:10).

2. To separate us from our sins (1 John 1:7; Rev. 1:5).

3. To save us to God (1 Pet. 2:25; 3:18; Rom. 5:8-10).

C. Physical. "In His own body."

(a) Head crowned with sharp thorns (Matt. 27:29).

(b) Face bruised with blows (Matt. 26:67).

(c) Hair plucked from face (Isa. 50:6).

(d) Hands and feet nailed fast to cross (Psalm 22:16).

(e) Back lacerated, cut and bloody (Matt. 27:26).

(f) The terrible cramps from the sagging position (Psalm 22:14 and 17).

(g) The terrible thirst of the dying (Psalm 22:15).

### II. THE REASON FOR CHRIST'S SUFFERINGS FOR BELIEVERS.

—"That we, being dead to sins, should live unto righteousness," Christ died, not only as our Redeemer, but also as our Representative.

A. Crucifixion. "That we, being dead to sins." How? By joint-crucifixion with Christ!

(a) "Crucified with Christ" (Gal. 2:20). "With Christ I am nailed to the cross" (Gal. 2:19, Duoay Version).

(b) As in Romans 6.

v. 2—"dead to sin."

v. 3—"baptized into Christ's death."

v. 4—"buried with Him by baptism into death."

v. 5—"planted together in the likeness of His death."

v. 6—"our old nature (old man) crucified with Him."

v. 7—"dead."

v. 8—"dead with Christ."

v. 11—"reckon yourselves to be dead indeed unto sin."

B. Coronation. "Should live unto righteousness."

(a) Christ not only gave His life for us, but to us! "He is our life" (Col. 3:4). "Christ liveth in me" (Gal. 2:20).

(b) As in Romans 6.

v. 4—baptism also says "that like as Christ was raised up . . . even so we should also walk in newness of life."

v. 5—"That we should be 'in the likeness of His resurrection.'"

v. 6—"no longer to serve sin."

v. 11—"reckon yourselves alive unto God through Jesus Christ."

v. 13—"yield yourselves unto God as those that are alive from the dead," to live righteously.

v. 22—"for now we have 'everlasting life.'"

v. 23—"a free gift through Jesus Christ our Lord."

### III. THE RESULT OF CHRIST'S SUFFERINGS FOR BELIEVERS.

"By whose stripes ye were healed."

That He is not referring to "physical" healing, but rather spiritual and soulful read the next verse! Though we do not doubt that the physical healing of the Christian is by means of the atonement.

A. The expression. God's Word: "Ye were healed." Right then and thereafter! Grand substitution and transaction. "Ye were redeemed" (1 Pet. 1:18-19). "We were reconciled" (Rom. 5:10).

B. The evidence. All whose sins Christ bore in His body on the tree are healed and in due time return unto the "Shepherd and Bishop" of their souls! (v. 25). Isa. 53:5-6. No others. But all of them. For they are sheep (John 10:27-30). Does God say now to you—Isa. 44:22? Have you died to sin? Do you live to God? Have you returned to Christ the Shepherd? Christ died for and saves no other.

### "Christ's Second Coming"

(Continued from page seven) saints and the coming of Christ for the punishment of the wicked. However, the fact remains the when He comes, even though it may be a thousand years delayed, He is going to wreak vengeance on those that know not the Lord Jesus Christ.

Isaiah foretold it, for we read:

"For, behold, the Lord cometh out of his place TO PUNISH THE INHABITANTS OF THE EARTH FOR THEIR INIQUITY: the earth also shall disclose her blood and shall no more cover her slain." — Isa. 26:21.

Why is He coming? Among other things to punish the inhabitants of the earth and their iniquity.

Beloved, can you imagine what it is going to be like when our Lord comes in vengeance? I have seen people shrieking when the court has pronounced sentence upon them. I have seen individuals stand up to receive the death

sentence that have shrieked and fell swooning when the death sentence was pronounced against them. But what is the death sentence for the body in comparison to the soul's sentence that shall come upon the unsaved when Jesus Christ comes again?

A few years ago over in the state of West Virginia a man who was a miner killed another man. I became interested in the case in view of the fact that the man was from Ashland who did the killing. His family lived very close to where our printing shop used to be located, and I became interested in the case because of my interest in the family. I'll never forget the day when that lad was sentenced to be hung by the neck at Moundsville until he died. I'll never forget that mother as she clung to me. I'll never forget as long as I live the wild look in her eyes and the shriek of her voice when the news came that her son was to be hung by the neck until he was dead.

Listen, beloved, that is nothing

in comparison to what it is going to be like when the Lord Jesus Christ comes back to this world and she showed them to me. She was so proud of him. She just left saying, "Isn't he handsome?" I could not have given her a truthful answer without offending her, for he was just about as plain and homely as they come, yet to her, he was handsome. He meant everything to her, since she was to be his bride. Well, that is the way we should be looking for the return of Jesus.

### CONCLUSION

I ask you, are you ready for His coming? You who are saved, are you ready? Would you want the Lord to come back today? Is there anything that you think you ought to do before He comes? We read:

"And because iniquity shall abound, the love of many shall wax cold." — Mt. 24:12.

You know, beloved, it ought to have just the opposite effect on us. When we see iniquity it ought to put fire in us, but instead, it has just the opposite effect. The Word of God says that when we see iniquity, the love of many waxes cold.

I ask you, has your love waxed cold? Are you ready for the coming of Jesus Christ? If He were to come today, would you welcome Him? Would you be glad to see Him? Do you have anything that ought to be done as far as your Christian experience is concerned? If so, you had better do it, for He is coming unexpectedly. He is coming on one of these clouds someday when you least expect Him.

Have you ever been baptized? Have you ever followed the Lord Jesus Christ in baptism? My brother, my sister, if you are a saved person, you ought to follow the Son of God in baptism. It is the all-important thing for a child of God to confess his allegiance to God thereby.

Are you a member of His church? Are you faithfully serving Him to the best of your ability? Are you doing your best as a child of God? Are you ready for His coming?

The Bible tells about how Jacob had to get ready to go back to Bethel. When God called him to go back to Bethel in the thirty-fifth chapter of Genesis, he had to do a lot of things before he could go up to Bethel. He had to do a lot of things before he could go back to the place where he first met the Lord.

I tell you, beloved, it would be good for you, like Jacob, to get rid of your idols. It would be good for you, like Jacob, to get rid of all the offensive things in your life and get ready for the return of the Lord Jesus Christ.

I look upon Christ's return about like a wedding. I have married a lot of people in life. I am not sure, but I think I have married between ten and eleven thousand couples since I have been in the ministry. I have married them under every condition in this world. I don't think that there is anything you could think of that I haven't passed through as far as weddings are concerned. I have married some of them that were dressed out of this world, and I have married them with their shirt tails hanging out of their britches. I have married them under all kinds of circumstances and under various conditions. To me, beloved, a wedding is something that people generally look forward to and plan for.

Last week in our printing shop, I sold an order of wedding invitations. The little girl who was getting married came in and selected the ones she wanted, and was she happy? She was just thrilled at the prospect of being

married. She had several pictures of her fiance in her bill-fold and she showed them to me. She was so proud of him. She just left saying, "Isn't he handsome?" I could not have given her a truthful answer without offending her, for he was just about as plain and homely as they come, yet to her, he was handsome. He meant everything to her, since she was to be his bride. Well, that is the way we should be looking for the return of Jesus.

Beloved, I am going to a wedding some of these days, and I am looking forward to it. I am looking forward to the marriage of the Lamb when Jesus comes again.

Oh, might it please God to help you who are saved to live closer to Him, that you might be ready when He comes. If you are not saved, may the Lord save you now by His grace and for His glory.

May God bless you!

### Scripture Is Infallible

(Continued from page one)

the word thus translated mean in all the above passages? The idea in each case is separation from that with which it is connected. To loose a colt is to separate it from the thing to which it is tied. To "unloose the shoes" meant to take them off. To "destroy" the temple meant that one stone would not be left upon another, according to the Master—a complete separation of all its parts. When Christ was "loosed from the pains of death," it meant that He was completely separated from death and all connection with it. When the ship was "broken" there was a separation of its parts. So with the other passages.

Now, when The Lord Jesus says "The Scripture can not be broken," He must have meant that God has so firmly tied it together, that not a chapter or verse or line or word or letter of it could ever be separated or torn out of its setting. That means there is not an error or mistake of any kind, scientific, historical, sociological or any other kind in it: for if there were a single mistake in it, that mistake in time would have to be gotten out, and then there would be a separation of the false from the true, and the Scripture would be broken. The Son of God said: "The Scripture can not be broken." That proves it is infallible and inerrant. Now let us apply:

The virgin birth is in the Scriptures, and they can not be broken: so all hell cannot get it out.

The deity of Christ is in the Scriptures and it can not be gotten out.

The Scriptures are full of miracles and the supernatural and all the Modernists this side of hell or in hell can not get them out.

The visible return of Christ is in the Scriptures and it can not be gotten out.

The inerrancy of the Bible is in the Scriptures and it can not be gotten out either.

And then here is where "Fundamentalism" falls down and lines up with Modernism. Baptist churches are in the Scriptures and all hell can't get them out. The Son of God said so in Matt. 16:18. Even Alexander Campbell admitted that the church in Jerusalem was a Baptist church and the church in Samaria was a Baptist church. Immersion is in the Scriptures and the sprinklers and pourers can't get it out. Close communion is in the Scriptures and the "Unionists" and "Invisibilists" just can not get it out. Democratic church government is in the Scriptures and the hierarchies and oligarchies and "machines" cannot get it out. Missions is in the Scriptures and the Antimissionaries and Omissionaries just can not get it out.

"The Scripture can not be broken." The Son of God said so. And heaven and earth will pass away sooner than one word of His fail to come true. Matt. 24:35.

### Evolution

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by the fulfillment of dozens of prophecies in such a minute, exact way as to preclude any doubt. If the Bible is true, and it is, then evolution which completely contradicts it, is false.

2. Evolution rests upon the theory of transmutation of species and there is not only no proof of this, but to the contrary proof that such is not true. There can be no complete organic evolution apart from living things crossing over the bounds of the species and mounting ever upwards. This is contrary to experience, for when attempts are made to cross species, a hybrid results, and the hybrid cannot reproduce its kind. The Bible states that God made species separate and distinct, each after "its kind." (See Gen. 1:24-25.)

3. If evolution were true, the process would still be going on, but such is manifestly not the case. There is development within the species to be sure, but that is not evolution in the true sense. Take for instance the mind of man, there is no evidence that the mind of man has improved since the days of the old Greek philosophers. They were just as brainy as any of today. Men have turned their minds to mechanical things and have produced machines, but that doesn't mean greater mentality. If one wants to get a slant on the basic mentality of the human race let them examine the music and the art of this day. Let them listen to the drivel that pours out of the radio and see the moronic stuff put out by TV.

4. If evolution were true, it would not have to be bolstered up with fraud and deception. Take for instance the "Piltown Man" hoax so widely published in books on evolution and shown to be pure fakery. Take the description perpetrated by one of the great evolutionists, Ernest Haeckel, who admitted that he palmed off pictures (reproduced in his books) of animal organs as belonging to man. Belief in evolution is an illustration of the truth of Scripture, that men will "believe a lie rather than the truth." (See 2 Thess. 2:11).

5. Evolution is shown to be the Devil's lie by the evil fruits it has produced. There is strong evidence that it helped to bring on two great world wars by inducing certain leaders to believe that a race had been produced that was a "master race." This "master race" was the product of the highest evolutionary development of man.

The moral and spiritual decline of recent years can be attributed in large part to the brute theory of evolution. It has been truly said that "Monkey men make monkey morals." The only thing wrong about that statement is that men do things that the monkeys don't do. Rest assured of one thing: GOD IS GOING TO EVENTUALLY SHOW THE WHOLE WORLD THAT EVOLUTION IS SATAN'S LIE, DESIGNED TO FURTHER THE PURPOSE OF SATAN AND TO VAINLY TRY TO RULE GOD OUT.

### Human Pride

(Continued from page one) among you as he that serveth. "He humbled himself." "Made a curse for us."

Pride of success. "He came into his own and his own received him not." "Neither did his brethren believe on him." "He was despised and rejected of men."

Pride of bigotry. "Forbid him not, for he that is not against us is on our part."

Pride of reserve. "My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me." "The son of man must suffer many things and be rejected."

Pride of sanctity. "This man receiveth sinners, and eateth with them." — Indian Witness.