

# 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

AND CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: Box 910, ASHLAND, KENTUCKY

VOLUME 32, NUMBER 49

ASHLAND, KENTUCKY, JANUARY 4, 1964

WHOLE NUMBER 1316

## THE MANIAC OF GADARA

By Christmas Evans — (1766-1838)

### Explanatory note:

Wherever Christmas Evans preached, the people flocked by thousands to hear "the one-eyed man of Anglesea." It was on one of his visits at an associational meeting in South Wales that he

preached this effective sermon on the demoniac of Gadara. The meeting had been in progress three days. Several discourses had been delivered with little or no effect. Christmas Evans took the stand, and announced as his text the evangelical account of the demoniac of Gadara.

The preacher described the interview, the miracle, the happy change in the sufferer, the transporting surprise of his long afflicted family. Then, shifting the scene, he showed his hearers the catastrophe of the swine, the flight of the affrighted herdsman, his amusing report to his master, and the effect of the whole thing upon the populace. All this was done with such dramatic effect as to convulse his numerous hearers with alternate laughter and weeping for more than half an hour.

Having thus elicited an intense interest in the subject, he proceeded to educe from the narrative several important doctrines, which he illustrated so forcibly, and urged so powerfully, that the people first became profoundly serious, then wept like mourners at a funeral,

"Come just as you are."

"Come!"



"Lord, I am not fit to come!"

"I am not come to call the righteous, but SINNERS to repentance."

—Matthew 9:13

OR

NO

BARRIERS

TO

SALVATION

By Bob L. Ross

"And whosoever will, let him take the water of life freely"—Revelation 22:17.

Thank God, there are no barriers to the salvation of the most wretched sinner on earth, if that sinner wants to be saved from his sin!

We are so accustomed to barriers in life that a sinner might be stunned by the freeness of God's grace in Jesus Christ. And I am afraid we never really get completely absorbed with just how open and free God's grace for sinners is. So we often set up our own little barriers and shut up the kingdom of God to those around us.

But grace is free. That is what grace is — something free. Whosoever will have it, God says, "Let him come. Take the water of life freely. You need no qualifications to come; if you can but come—running, walking, hobbling, singing, crying; it doesn't matter, just so you come."

Praise God, GOD HIMSELF Is No Barrier to the Sinner's Salvation!

I suppose it is only natural to a conscience stricken by a sense of sin to feel guilty and unworthy in the sight of God. Yes, I'm satisfied that is the experience of every man aroused with concern for his sad and sinful state. We feel the load of our sins much in the manner (Continued on page six)

## DOCTRINAL STUDIES

A Series of Concise, Scriptural, Theological Articles

Written by PASTOR FRANK B. BECK

Clarendon Street Baptist Church, Boston, Massachusetts

### EXISTENCE OF GOD

SALM 14:1—"The fool hath said in his heart: There is no God."

do not seek to prove that there is a God. No such proof is needed. It is everywhere. I would only seek to state as simply as possible some of the main reasons why we know that God exists.

It is admitted that there are some who DENY the existence of God. There are **skeptics** and **doubters** (who are in-for-Hell) who doubt the existence of God. And there are **agnostics** who SAY THAT GOD CANNOT BE KNOWN. The words "agnostic" and "ignoramus" mean the same thing. The former is from the Greek, the latter from the Latin. However, an agnostic would be called a heathen in the Bible. (Pardington, Outline of Christian Doctrine, p. 10)

do not be surprised if you hear a clergyman, philosopher or scientist question the existence of God. Remember that men have been known to go insane in every age of life! Education does not always sanction interpretation.

The old dorky answered a scoffing against "heart-felt religion" saying: "Boss, you should have a heart-felt religion if YOU KNOWS OF".

And a Dutchman answering a heathen, said: "Vel, the Bible says the fool says in his heart there is no God, but you be vun of them! You fool for you just BLAB IT OUT!" (Mordecai Ham, Melody, p. 5).

There are those who deny the existence of God, think it not wise of them. There is a certain number of people who deny that there even have any BODIES, even as the thought exists. The

world is filled with funny folks.

There are some highly enlightened (very light) people who argue: "How do you know that God exists, did you ever see Him?"

One need but answer: "How do I know that George Washington ever existed, did I ever see him?" "How do I know that I have any brains, did I ever see them?"

Here are the main reasons why we believe in the eternal existence of the One, True, Personal, Intelligent God of the Bible.

### UNIVERSAL BELIEF IN GOD

This is stated in the Scriptures. The heathen have a knowledge of God, through **conscience** (Rom. 2:12-16), through **creation** (Rom. 1:18-21) and through **conviction** (Rom. 1:32). This is not a saving knowledge of God, through

conversion. This comes only through the gospel and how shall they "hear without a preacher?" (Rom. 10:14-15). Hence, missionaries must be sent. Not only the heathen, but all men know that there is a God. (John 1:9).

This is witnessed by all men everywhere. Even to the most degraded tribes in heathen lands. As Sabatier said: "Man is incurably religious."

An atheist began his speech to disprove the existence of God, saying: "I thank God that I am an atheist."

What if some actually exist who do deny the existence of God? "The presence of an occasional (Continued on page 2, column 3)



## Pride and Humility

By C. H. SPURGEON

[Conclusion]

Now, let us consider briefly the last part of the text, "Before Honor Is Humility." So then, you see our heavenly Father does not say that we are not to have honor. He has not forbidden it; He has only forbidden us to be proud of it. A good man may have honor in this life. Daniel had honor before the people; Joseph rode in the second chariot, and the people

bowed the knee before him. God often clothes his children with honor in the face of their adver-

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series, and makes the wicked confess that the Lord is with them in deed and in truth. But God forbids our making that honor a cloak for pride, and bids us seek (Continued on page 3, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "BOLDNESS AT THE JUDGMENT"

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." —I John 4:17.

I rather imagine if there is any one thing that strikes consternation and fear in the heart of the average individual more than anything else, it is the thought of the judgment bar of God. We have a good example of that in God's Book. Listen:

"And as he reasoned of righteousness, temperance, and JUDGMENT to come, FELIX TREM-

BLED, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24:25.

Paul had been called up before Felix, the judge. He was to make his defense before Felix. The world would say it was Paul before Felix, but in actuality, before Paul finished his message, it was really Felix before Paul. The Apostle Paul preached his message in such a way, and with such power, and with such demonstration of the Holy Spirit of God that Felix trembled at the thought of

righteousness, temperance, and judgment to come. He knew he didn't possess any righteousness. He knew that he was a very in-temperate man, and he knew that he was going to have to face his sins when he met God at the judgment. Therefore, Felix trembled and postponed the conversation to a future date.

As I say, I am satisfied there is no thought that brings more consternation or that strikes more fear into the hearts of people than does the thought of the judgment, (Continued on page 5, column 3)



Charles Haddon Spurgeon



# The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS  
JOHN R. GILPIN

Editors

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

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## VERSE OF THE WEEK

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts"—1 Thessalonians 2:4.

## Examiner Editorials

### A Changing Church In An Unchanging World

We often hear it said that the Bible is the unchanging Word of God for the changing world.

This is true.

But then, there is also another way to look at our present situation. Do we not, in another sense, have a changing church in an unchanging world?

Using the term "church" in its religious sense, rather than as it is used in the Bible, let us think for a moment about the changing church in the unchanging world.

The church is changing its approach while the world continues its approach. The approach of the early church was to the world as sinful and its inhabitants in need of a message of redemption. The modern church is approaching the world as its ally in making this world "a better place in which to live." The world, on the other hand, goes on in its unchanging pattern of worldliness—the lust of the flesh, the lust of the eyes, and the pride of life.

The church needs to learn the unchanging truth of James 4:4—"The friendship of the world is enmity with God."

The church is changing its message while the world needs the same old Gospel. The church does not need new theologies, new thought, new orthodoxy—it needs the same power of God that Paul mentioned in Romans 1:16, the Gospel. This is the message that subdued wicked hearts in the time of the apostles and in all time since. Wherever this message has been forsaken or "improved upon," the church has lost its power. The world needs no other message. It is still the same old wicked, depraved world that it was in ages past. Electricity, atomic power and machines have not improved the sin problem; rather, they have only been turned into instruments for its increase and practice.

The church is changing its standard while the world's remains unchanged. There was a time when being a church member implied serious principles and church members were subjected to the scorn and abuse of the world (1 Peter 4:4). But today, who is persecuted for righteousness' sake (Matthew 5:10)? Has the world changed? Hardly! But the church has changed! The standard has been lowered; the claims of the Scriptures upon church members are not pressed; church discipline is a thing of the past; rebuke for sin is uncouth; strict morality is

"puritanical." So the churches are filled with worldlings who have a "form of godliness" but know nothing of the power of the Gospel in their hearts (2 Tim. 3:5). The world, with its same old carnal standard, established by what is appealing and acceptable to the flesh (1 Cor. 7:31), is delighted with the lack of a standard in the church. If the world says women are to wear their dresses above their knees, the church has no objection. If the world adorns its devotees in shorts, the church goes along.

The church has changed its authority while the world maintains its own. The church once said, "Thus saith the Lord." Now it asks, "What does Dr. Worldly Wiseman say?" Whereas the Scriptures and the knowledge of them once held the preeminence, the church of today is reluctant to accept anything as truth unless it is pronounced "scientific" by the world. The church of today is shamed if it has to settle for a pastor who does not wear a D.D. after his name. The church of today is no longer concerned with obeying what is written, but is very much concerned with accommodating its faith and practices to what is pleasing to the crowd. The church has changed its authority and is bowing to the world's.

The church has changed its accomplishments. This is the tragic end of its other changes. This is the effect of those changes. It cannot enjoy spiritual accomplishments when it makes such changes. So its accomplishments now are fine buildings, great choirs, kitchens and banquets, educational degrees for its ministers, and lukewarm members. Its prayer meeting—if it has one—reflects the spiritual accomplishment of the church of today. It can boast of great numbers on the church roll, impressive offerings, and valuable properties—but where are the spiritual accomplishments? Where is faith and power and spiritual re-

freshing?

We once again need an unchanging church for an unchanging world. The world has the same problem—sin. The world has the same need—the blood of Christ. The world has the same place in God's program—it is "the field."

Let us each try to do our part in making our church what it ought to be—an institution of the Lord with an unchanging Word of authority for this unchanging world.

## Doctrinal Studies

(Continued from page one)  
blind, deaf or dumb man does not disprove the definition that man is a seeing, hearing and speaking creature" (A. H. Strong). That idiots exist does not prove that good sense does not exist. "Some men deny God; some, too, deny the sun; they are the blind" (Victor Hugo).

### THE ARGUMENT FROM CAUSE (COSMOLOGICAL)

There is a cause for every effect. There can be no such thing as an endless chain of effects without a first cause. Where there is a creation there must be a Creator! If the universe came from nothing of itself, then we have an effect without a cause and nothing creating something, which is a contradiction (C. Hodge).

What is the First Cause that created all things? The unbeliever will say: "Force".

We reply, "Who made the force?" Here is the only sensible answer: "IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH" (Gen. 1:1).

### THE ARGUMENT FROM DESIGN (TELEOLOGICAL)

Not only is there a Creator, but an INTELLIGENT Creator! There are 600 muscles in the human body, 1000 miles of blood vessels in the human body, 550 main arteries in the human body, 1,500,000 sweat glands on the surface of the human body, 7,700,000 cells in the lungs of the human body. In 70 years of life the heart has struck 2,500,000,000 beats and has lifted by its throb a load of 500,000 tons of blood... the nervous system has 3 trillion nerve cells... (W. B. Riley, Heresies Exposed, p. 15).

Who designed this? Is this just the result of chance?

I have a watch with all its minute mechanism, I conclude that there must be a watchmaker somewhere. I see a poem, I conclude that there must be a poet somewhere. I see a machine and conclude that there must be a mechanic somewhere. I see a painting and conclude that there must be an artist somewhere. I find a book, then there must be an author. I hear a song, there must be a composer. I look through a microscope at a snowflake and its perfect design, there must be a DESIGNER somewhere.

Since men cannot manufacture snowflakes, WHO DOES? I see the stars whirling through their respective lanes in the sky, who designed these? I see a vast creation all about me and conclude that there must be a CREATOR.

### THE ARGUMENT FROM PERSONAL EXISTENCE

The fact that I exist proves that somebody has ALWAYS existed; if not, how did I get here? Somebody had to make somebody

## "I Should Like to Know"

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Could you suggest a good scriptural commentary on Genesis?

Well, like most other books, we can't go along with everything in the commentaries on Genesis. A. W. Pink's "Gleanings in Genesis" is very good, except for his initial part concerning the idea of a period between Genesis 1:1 and 1:2. There is absolutely no foundation for this idea which has been widely popularized by the Scofield Bible and other sources.

There is also Robert Candlish's two volume set on Genesis which is regarded very highly.

What position do Conservative Baptists hold (in doctrine)?

Of course, that would perhaps vary with the particular churches and pastors. However, in a general sense, we find that they are "conservative," or "fundamental," and there appears to be an evidence among some Conservatives of an emphasis upon some age-old Baptist distinctives such as the church, baptism, the Lord's Supper and related subjects. There is also some Arminianism among them as to election, the atonement and predestination. In recent years, some in this group also have seemingly drifted toward neo-orthodoxy in some matters. We wouldn't say, however, that any of these conditions is universal among those who are known as Conservative Baptists. The Minnesota Conservatives put out an excellent magazine, **North Star Baptist**, samples of which can be had from this address: 2302 Blaisdell Avenue, Minneapolis 4, Minnesota.

What is your opinion on counseling, the use of psychology? Could you name some good books on the subject?

What is generally known today as "pastoral" or "ministerial counseling" is a cousin to the Roman Catholic "confessional." Those who have become "specialists" in this field have their program geared in accordance with worldly philosophy and liberals have a high regard for such fleshly endeavor, as one might expect.

Certainly, God's ministers are to give **scriptural counsel**; and as for psychology, it is always used, for it is only natural that the human mind uses it. However, this type of counsel and psychology by a person whose supreme appeal is to a "thus saith Lord" is quite different from the practices indulged in by many modern-day religious advisers and counselors.

No, we personally know of no books of any value to recommend on this subject.

Is healing in the atonement—both physically and spiritually?

The Bible nowhere reveals that healing for the body was something purchased in the death of Christ, unless reference to the body at the resurrection is the thought in view. All for whom Christ died are called to Him in this life (John 6:37). If healing were for these, as well as salvation, then they would be healed of their bodily diseases. But we find the very opposite in our experience. Take Paul, for example: It seems he had more physical trouble after he was saved than before!

You'll notice this about those who contend for "healing in the atonement": they all teach that YOU must appropriate the healing. The Bible teaches us, however, that God applies the atonement to all those He has given to the Son. It does not remain for the elect to appropriate the atonement, but God does this by His Spirit and the Gospel (2 Thess. 2:13, 14).

else and since man cannot make anybody the Somebody who started all this making is MORE than man, He must be God.

The Creator could not be LESS than man for it would be impossible to create something greater than one's self. This is a death blow to the false theory of evolution. Since man is a MORAL and INTELLIGENT creation, his MAKER cannot be less. His Creator cannot, therefore, be just space, or sound, or air, but an INTELLIGENT and MORAL PERSONALITY.

"We are thinking beings and our Creator cannot be less" (David S. Clarke, Theology, p. 78).

"Something cannot come from nothing... Intelligence cannot proceed from the non-intelligent. Personality cannot come from the impersonal" (ibid., p. 78). "And God made man..." (Gen. 2:7).

### THE ARGUMENT FROM PERSONAL APPEARANCE AND EXPERIENCE

We know that there is a God from the fact that GOD APPEARED AND DWELT WITH MEN the Person of His Son. "The Word was God... and the Word made flesh and dwelt among us and we beheld His glory; the glory as of the only begotten the Father, full of grace and truth" (John 1:1 and 14).

He is One with the Father (John 1:30) and in Christ, "God was manifest in the flesh" (1 Tim. 3:16).

We know that God exists because He has revealed Himself to us, in Christ, through His word by the Holy Spirit. This is possible because Christ shed His blood for us on the cross and rose again to bring us to God (Acts 20:28, 1 Pet. 3:18). Call on Christ and He will reveal Himself to you (Rom. 10:13).

(Next: "The Love of God")

## HOW TO STUDY THE BIBLE

By

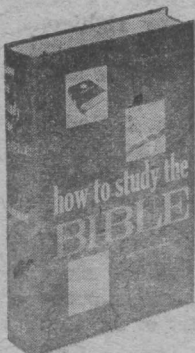
I. M. HALDEMAN

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# ALEXANDER AND CHRIST

# FOR THE KIDDIES



## WHAT IS GOD LIKE?

What is God like? Do you know?

The Bible tells us about God. It tells us what He is like. It says, "God is a spirit." This means we cannot see Him. But when we read the Bible, we do learn about Him. He tells us about Himself.

God is **eternal**. This means He has always lived. He had no beginning and He has no ending. He has always been.

God is **strong**. He is so strong He made this world. No one can defeat God. He is stronger than all men. He is stronger than the Devil, too.

God is **good**. He makes the sun to shine and the stars to give light. He sends us rain and snow. He gives us air to breathe. He makes food grow from the ground. He makes our bodies grow, too.

God is **everywhere**. We cannot see Him, but He always sees us. He can see our outside and inside. He sees through us and all around us. He knows what we do and say. He also knows what we think. The Bible says, "Thou God seest me" (Genesis 16:13).

God is **love**. He does many things for us to show His love. One thing He did was to send Jesus Christ, His Son, to die for our sins. Always remember this: Jesus died for our sins because God loves us.

God is **holy**. He never does anything wrong. He hates things that are wrong. He hates lies. He hates stealing. He hates killing. He hates ugly talking. He hates all kinds of sin. Sin is doing wrong, and God hates sin. That is why Jesus had to die. He died to pay for our sins. Our sins had to be punished. God was good to send Jesus to die for our sins.

There is only one God. He owns everything in Heaven and earth. False gods are called idols. We should not worship them. We should worship the true God.

MEMORY VERSE: "Thou God seest me."—Genesis 16:13.



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## FOR YOUTH

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By  
W. A. CRISWELL

The author deals with such subjects as "Heartfelt Religion," "Modernism," "The Bones of Simon Peter," "The Baptism of the Holy Spirit," "Whose Is the Bible?" and other equally vital issues of today.

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# A Message for YOUTH

"Remember now thy Creator in the days of thy youth"

## Marrying in the Lord

Mark Twain, the great American humorist, was deeply in love with Olivia L. Langdon, "Livy," as he called her, was reared in a Christian home and possessed pronounced religious convictions. Mark, in spite of his love for Livy, was far from being an ardent believer. And yet her Christian ideals seemed to have influenced him.

They were married. The humorist regularly asked a blessing upon the food at meals and joined in family worship. But this did not last. One day Mark burst out: "Livy . . . I don't believe in the Bible."

Gradually Mark Twain's unbelief exerted a deadening influence on his wife's spiritual life. Later, in a period of deep sorrow he tried to strengthen her with the words: "Livy, if it comforts you to lean on the Christian faith, do so."

"I can't . . . I haven't any," she replied.

This is not an isolated case. The evil of mixed marriages is taking a regular toll, though it does not make the daily headlines.

What happened to Olivia L. Langdon may happen to you!

### What Does It Mean?

To "marry in the Lord," as required in Scripture (I Cor. 7:39), means to seek out a God-fearing companion in love, for life. It calls for the closest possible unity in religious faith. It means to be **one** in the Lord. Your proposed mate may have "all that takes" in personality, attractive appearance, and like interests. Yet he or she is not zealous for our faith, you will be separated in the spirit" although "one in the flesh."

### What Does It Matter?

God's glory and your life are at stake! Obedience to the commands of the Lord brings Him great glory and endless happiness to your home. On the contrary, disrespect for your Father's Word dishonors God and mars your happiness. You have only one life to live on earth and normally one mate to choose. Marriage is a life-partnership. Your home will be shaped directly by your choice of companion.

### READ THE BIBLE BY SYMBOLS



and  
the

shall come to



shall  
clothe  
a



"The drunkard and the glutton shall come to poverty: and drowsiness shall

But . . .

"But I will try to win her over to the faith," you say.

Let no one deny that some who were brought to Christ through a Christian mate have proved to be exemplary, and the finest of Christian home-makers. But is that a **solid** ground on which you may stand? Can you "bank on it" that your **one** case is the **rare exception**? You are **sure** of God's blessing when you act in strict obedience to His will. Why place a question mark after your marriage?

### The Goal

You are not on this earth to seek selfish joy. God has placed you here to glorify Him. When both husband and wife are one in Christ and in deep spirituality, there is a symphony of praise ascending unto God. Their children will be nurtured in the Christian faith. There one finds a strong bond of mutual love for the Lord, the head of the Christian home. Such a home is a bulwark for the church and the Kingdom of God.

Will this be **your** home?

—NELSON VELTMAN.

## Famous Sons Who Had Obscure Fathers

The father of Shakespeare was a wool merchant.

The Emperor Diocletian was the son of a slave.

Abraham Lincoln's father was a poor farmer.

Demosthenes' father was a blacksmith and swordmaker.

Ben Franklin was the son of a soapboiler.

Daniel Webster was the son of a poor farmer.

Christopher Columbus was the son of a weaver.

Sophocles, the Greek poet, was the son of a blacksmith.

Jesus was the son of a lowly Jewish girl who married a carpenter.

## Pride

(Continued from page one)  
humility which always accompanies as well as precedes true honor.

1. Now let us briefly inquire, in the first place, **what is humility**? The best definition I have ever met with is, "to think rightly of ourselves." Humility is to make a right estimate of one's self. It is no humility for a man to think less of himself than he ought, though it might rather puzzle him to do that. Some persons, when they know they can do a thing, tell you they cannot; but you do not call that humility. A man is asked to take part in some meeting. "No," he says, "I have no ability;" yet, if you were to say so yourself, he would be offended at you. It is not humility for a man to stand up and depreciate himself and say he cannot do this, that, or the other, when he knows that he is lying.

If God gives a man a talent, do you think the man does not know it? If a man has ten talents he has no right to be dishonest to his Maker, and to say, "Lord, thou hast only given me five."

It is not humility to underrate yourself. Humility is to think of yourself, if you can, as God thinks of you. It is to feel that if we have talents, God has given them to us, and let it be seen that, like freight in a vessel, they tend to sink us low. The more we have, the lower we ought to lie. Humility is not to say, "I have not this gift," but it is to say, "I have the gift, and I must use it for my Master's glory. I must never seek any honor for myself, for what have I that I have not (Continued on page 4, column 1)



OBSTACLES

The stately trees that line our street,  
Majestic, as they sway,  
Like friendly sentinels, they greet  
The passers-by each day.  
Their gnarled and sturdy roots go deep,  
But as they downward roam,  
They raise the sidewalks up and keep  
The sightless close to home.

To stay at home was not for me,  
I knew I had to go,  
The obstacles I could not see,  
My cane would let me know.

It wasn't easy going out,  
My heart was filled with fears,  
I trembled as I moved about,  
And deep within were tears.

Eventually, I learned to walk,  
And strange as it may be,  
Those root-caused humps of which I talk  
Are landmarks, guiding me.

A lesson learned, a truth infused,  
A gift to ever prize:  
Our obstacles, if rightly used,  
Are blessings in disguise!

George W. Hipshire

Brother George Hipshire is an old friend of your Editor—a friend of long standing. When I went to Newport, Kentucky forty years ago to hold a revival meeting for the Fifth Avenue Baptist Church, Bro. George was then a little boy in town. He knew every street and alley in the city, and since I needed someone to guide me when making calls, he accompanied me. It was thus we became acquainted, and for nearly half a century God has given us sweet fellowship and friendship together.

Bro. George has attended our Labor Day Week-end Bible Conferences on different occasions and always plays the piano for us—much to the edification of his hearers.

About three years ago, in the providence of God, he lost his eyesight; however, at our last Bible Conference ('63) he still was a blessing through his music and now today we thank God for this little poem, which I trust will be read with appreciation by our subscribers.—JRG.

Pride

(Continued from page three)  
received?" But, beloved, humility is to feel ourselves lost, ruined, and undone. To be killed by the same hand which, afterwards, makes us alive, to be ground to pieces as to our own doings and willings, to know and trust in none but Jesus, to be brought to feel and sing—

"Nothing in my hands I bring,  
Simply to thy cross I cling."

Humility is to feel that we have no power of ourselves, but that it all cometh from God. Humility is to lean on our beloved, to believe that he has trodden the winepress alone, to lie on His bosom and slumber sweetly there, to exalt Him, and think less than nothing of ourselves. It is in fact, to annihilate self, and to exalt the Lord Jesus Christ as all in all.

2. Now, what is the seat or throne of humility? The throne of humility must be the heart. I do hate, of all things, that humility which lives in the face. There are some persons who always seem to be so very humble when you are with them, but you can discover there is something underneath it all, and when they are

in some other society, they will brag and say how you told them your whole heart. Take heed of the men who allow you to lay your head in their lap and betray you into the hands of the Philistines. I have met with such persons. I remember a man who used to pray with great apparent humility, and then would go and abuse the servants, and make a noise with all his farming men. He was the stiffest and proudest man in the church, yet he invariably used to tell the Lord, in prayer, that he was nothing but dust and ashes, that he laid his hand on his lip, and his mouth in the dust, and cried, "Unclean, unclean." Indeed he talked of himself in the most despairing way, but I am sure if God had spoken to him, He must have said, "O, thou that liest before my throne, thou sayest this, but thou dost not feel it; for thou wilt go thy way and take thy brother by the throat, exalt thyself above all thy fellow-creatures, and be a very Diotrephes in the church, and a Herod in the world."

I dislike that humility which rests in outward things. There is a kind of oily, sanctimonious, humility, which is not the genuine article, though it is sometimes ex-



George W. Hipshire, Newport, Kentucky

tremely like it. You may be deceived by it once or twice, but by-and-bye you discover that it is a wolf dexterously covered with sheep's clothing. It arrayeth itself in the simplest dress in the world; it talks in the gentlest and humblest style; it says, "We must not intrude our own peculiar sentiments, but must always walk in love and charity."

But after all, what is it? It is charitable to all except those who hold God's truth, and it is humble to all when it is forced to be humble. It is like one of whom, I dare say, you have read in your childish books—

"So, stooping down, needs he  
must  
Who cannot stand upright."

True humility does not continually talk about "dust and ashes," and prate about its infirmities, but it feels all that which others say, for it possesses an inwrought feeling of its own nothingness.

Very likely the most humble man in the world won't bend to anybody. John Knox was a truly humble man, yet if you had seen him march before Queen Mary with the Bible in his hand, to reprove her, you would have rashly said, "What a proud man!"

Cringing men that bow before everybody, are truly proud men but humble men are those who think themselves so little, they do not think it worth while to stoop to serve themselves. Shadrach, Meshach, and Abednego were humble men, for they did not think their lives were worth enough to save them by a sin. Daniel was a humble man; he did not think his place, his station, his whole self, worth enough to save them by leaving off prayer. Humility is a thing which must

be genuine; the imitation of it is the nearest thing in the world to pride.

Seek of God, dear friends, the gift of true humility. Seek to have that breaking in pieces by the Holy Spirit, that breaking in the mortar with the pestle which God Himself gives to His children. Seek that every twig of His rod may drive pride out of you, so that by the blueness of your wound, your soul may be made better. Seek of Him, if He does not show you the chambers of imagery within your own heart, that He may take you to Calvary, and that He may show you His brightness and His glory, that you may be humble before Him. Never ask to be a mean, cringing, fawning thing; ask God to make you a man — those are scarce things now-a-days — a man who fears only God, who knows no fear of any other kind. Do not give yourselves up to any man's power, or guidance, or rule, but ask of God that you may have that humility towards Him which gives you the noble bearing of a Christian before others.

Some think that ministers are proud when they resent any interference with their ministry. I consider they would be proud if they allowed it for the sake of peace, which is only another word for their own self-seeking. It is a great mercy when God gives a man to be free from everybody, when he can go into his pulpit, careless of what others may think of him. I conceive that a minister should be like a lighthouse-keeper; he is out at sea, and nobody can suggest to him that he had better light his candles a little later, or anything of the kind. He knows his duty, and he keeps his lamps burning; if he

INFIDELITY IN HIGH PLACES

From BLU-PRINT, Oakland, Calif.

John Sutherland Bonnell writes in LOOK magazine (March 1954)—"Presbyterians do not believe in the literal inerrancy of the Scriptures. Some find a symbolic, rather than a physical meaning in the accounts of the birth of Jesus. Except in minority Presbyterian groups, the doctrine of the virgin birth is not used as a test of orthodoxy."

H. Richard Niebuhr is quoted in "Decision" for Nov. 1962: "A view is that the virgin birth doesn't make a bit of difference. As far as I am able to figure out in my own reflections, the virgin birth has nothing to do with the meaning of Jesus Christ."

Floyd H. Ross in "The Theology of the Christian Mission," p. 2, "Some believed he had a 'virgin birth.' All of these themes of ancient mystic themes, paralleled over and over again in the regions of mankind."

Seminary professor Floyd Fife cautions infidels in his book, "The Gospel According to Matthew," "Whoever takes the birth story as poetic and figurative must take care not to draw away the vigor and firmness of that affirmation." (p. 56).

Martin Niemoller, one of the WCC presidents, stated in Catholic Digest for Nov. 1962, "I have never preached on the virgin birth as it was never important to me. I was indifferent to the doctrine of the virgin birth because it was not related to prayer."

Georgia Harkness of PSR Berkeley states in her book, "Understanding the Christian Faith," "This does not mean that Jesus was God. The question as to whether Jesus was born of a virgin is one on which the opinions of Christians differ, and the Biblical accounts do not throw much light upon it. In any case Jesus

OOPS!

We had so much material for this issue, we are holding the article in the "Infant Baptism" series until next week.

sonship hinges, not on the physical manner of His birth, on what He was and said did."

William Lippard stated in LOOK magazine, "I know of Baptist church that requires acceptance of this doctrine as a condition of baptism." Well, this is the one. [Note: And here's —Editors].

Leslie D. Weatherhead in his book, "Key Next Door," states about the virgin birth, "It is to be regarded—in my opinion—as essential to the faith of the Christian. The virgin birth does not safeguard the divinity or lessness of Jesus. I do not ask to accept the virgin birth as it offends your intellect."

How tragic.

were to follow the opinions of the people on shore, his light might be extinguished altogether. It is a merciful providence that they cannot get to him, so that he goes on easily, obeys his regulations as he read them, and casts a little for other people's interpretations. So a minister should be a weathercock, that is turn

Salvation

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the wind, but he should be the one who turns the wind; not one who is ruled by others, but one who knows how to stand firm and fast, and keep his light burning, trusting always in God; believing, that if God has raised him up, he will not desert him, but will teach him by His Holy Spirit, without the ever-changing advice of men.

3. Now, in the last place, **what** is the **humility**? "Before honor is humility." Humility is the hermit which ushers in the great thing; who walks before honor; and who has humility, will have honor afterwards. I will only apply this spiritually. Have you been brought today to feel, that you are less than vanity? Art thou stumbled in the sight of God, to know thine own unworthiness, fallen estate in Adam, and the ruin thou hast brought upon thyself by thine own sins? Hast thou been brought to feel thyself incapable of working out thy own salvation, unless God shall work in thee, to will and to do His own good pleasure? Hast thou been brought to say, "Lord, have mercy upon me, a sinner?"

Well, then, as true as the text is in the Bible, thou shalt have honor by-and-by. "Such honor shall be given to all the saints." Thou shalt have honor soon to be washed from all thy guilt; thou shalt have honor soon to be clothed in the robes of Jesus, in the royal garments of the King; thou shalt have honor soon to be adopted into His family, to be received amongst the blood-washed ones who have been justified by faith. Thou shalt have honor to be borne, as on eagles' wings, to be carried across the river, and at last to sing His praise, who has been the "death of deaths," and all's destruction. Thou shalt have honor to wear the crown, and have the palm one day, for thou hast now that humility which comes from God. You may fear at because you are now humbled by God, you must perish. I beseech you do not think so; as truly as ever the Lord has humbled you, He will exalt you. And the more you are brought low, the less hope you have of mercy, the more you are in the dust, so much the more reason you have to hope. So far from the bottom of the sea being a place over which we cannot be carried to heaven, it is one of the nearest places to heaven's gate. And if you art brought to the very lowest place to which even Jonah descended, thou art so much the nearer being accepted. The more you knowest thy vileness; remember the blacker, the more holy, the more unworthy thou art in thine own esteem, so much the more right hast thou to expect that thou wilt be saved.

Verily, honor shall come after humility. Humble souls, rejoice; proud souls, go on in your proud ways, but know that they end in destruction. Climb up the ladder of your pride, you shall fall over on the other side and be dashed to pieces. Ascend the steep of your glory; the higher you climb the more terrible will be your fall. For know you this, that against none hath the Lord Almighty bent His bow more often, and against none has He shot His arrows more furiously than against the proud and mighty man who exalteth himself. Bow down, man, bow down; "Kiss the Son, and do not be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are they that put their trust in Him."

which had devils a long time, and were no clothes, neither abode in any house, but in the tombs."

I imagine that this demoniac was not only an object of pity, but he was really a terror in the country. So terrific was his appearance, so dreadful and hideous his screams, so formidable, frightful, and horrid his wild career, that all the women in that region were so much alarmed that none of them dared go to market.

And what made him still more terrible was the place of his abode: It was not in a city, where some attention might be paid to order and decorum—(though he would sometimes ramble into the city as in this case). It was not in a town, or village, or any house whatever, where assistance might be obtained in case of necessity; but it was among the tombs, and in the wilderness—not far, however, from the turnpike road. No one could tell but that he might jump at them, like a panther, and scare them to death. The gloominess of the place made it more awful and solemn. It was among the tombs—where, in the opinion of some, all witches, corpse-candles, and hobgoblins abide.

One day, however, Mary was determined that no such nuisance should be suffered in the country of the Gadarenes. The man must be clothed, though he was mad and crazy. And if he should at any future time strip himself, tie up his clothes in a bundle, throw them into the river, and tell them to go to see Abraham, he must be tied and taken care of. Well, this was all right—no sooner said than done. But, so as the fellow was bound in chains and fetters, Samson-like, he broke the bands asunder, and could not be tamed.

By this time, the devil became offended with the Gadarenes, and in a pout he took the demoniac away, and drove him into the wilderness. He thought the Gadarenes had no business to interfere and meddle with his property; for he had possession of the man. And he knew, that "a bird in the hand is worth two in the bush." It is probable that he wanted to send him home; for there was no knowing what might happen now-a-days. But there was too much matter about him to send him as he was; therefore, he thought the best plan would be to persuade him to commit suicide by cutting his throat. But here Satan was at a nonplus—his rope was too short—He could not turn executioner himself, as that would not have answered the design he has in view, when he wants people to commit suicide; for the act would have been his own sin and not the man's. The poor demoniac, therefore, must go about to hunt a sharp stone, or any thing that he could get. He might have been in search of such an article, when he returned from the wilderness into the city, whence he came when he met the Son of God.

"Jesus commanded the unclean spirit to come out of the man. And when he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not."

Here is the devil's confession of faith. The devils believe and tremble, while men make a mock of sin, and sport on the brink of eternal ruin. To many of the human race, Christ appears as a root out of dry ground. They see in him neither form nor comeliness, and there is no beauty in him that they should desire him. Some said he was the carpenter's son, and would not believe in him; others said he had a devil, and that it was through Beelzebub the chief of the devils, that he cast out devils; some cried out, Let him be crucified—let him be crucified; and others said, Let his blood be on us and on our children. As the Jews would not have him to reign over them; so many, who call themselves Christians, say that he is a mere man; as such, he has no rule over their consciences, and demand their obedience, adoration, and praise. But Diabolus knows better—Jesus is the Son

of God most high.

Many of the children of the devil, whose work they do, differ very widely from their father in their sentiments respecting the person of Christ.

"Jesus commanded the legion of unclean spirits to come out of the man." They knew that out they must go. But they were like Scotchmen—very unwilling to return to their own country. They would rather go into hogs' skins than to their own country. And he suffered them to go into the herd of swine. Methinks that one of the men who fed the hogs, kept a better look out than the (Continued on page 6, column 3)

is to be a judgment. Listen:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things GOD WILL BRING THEE INTO JUDGMENT."—Eccl. 11:9.

"For GOD SHALL BRING EVERY WORK INTO JUDGMENT, with every secret thing, whether it be good, or whether it be evil."—Eccl. 12:14.

You can't read verses like this without the realization that there is a judgment day coming where by men are going to stand in the

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

I tell you, beloved, there is a judgment day coming.

The same truth is presented in the book of Matthew, for we read: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in DANGER OF THE JUDGMENT."—Mt. 5:21.

Listen again:

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall ALL stand before the JUDGMENT SEAT of Christ."—Rom. 14:10.

"And as it is appointed unto men once to die, but after this the JUDGMENT."—Heb. 9:27.

We live more or less in this busy world by appointments. You make appointments with the dentist, or the doctor, or the hair-dresser. You make appointments for almost everything you do today. But, beloved, lots of times we fail to keep our appointments. Sometimes we are not able to keep them; sometimes we are providentially hindered from keeping them. But here is one appointment that God has made—"it is appointed unto men once to die, but after this the judgment." You can be sure man is going to keep this appointment.

I say, then, there is a judgment day coming so far as this world is concerned.

II

## WHAT MAKES MEN AFRAID OF THE JUDGMENT?

I think it is easy enough to answer this question. The fact that men are going to have to meet their sins and their deeds makes them afraid of the judgment bar of God.

We read:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Cor. 5:10.

Notice, the deeds of your life are going to have to be met at the judgment bar of God. You remember the old song in which there's this refrain: "To meet the deeds which I have done." Well, there is coming a day when the deeds of your life will all have to be met.

I remember a man years ago who was notorious for his sin and his villainy. I knew him quite well as a boy. I remember how one day when he was nearing the end of the way that he sent for a preacher friend. When this preacher came to his home, this elderly man motioned to his wife to leave the room. This man sat there and told this preacher the story of his life—one deed of villainy and immorality, and vice, and infamy, and shame after another. He said, "As bad as these are, these can't begin to compare with one particular experience." Then he told how he had betrayed and seduced and led astray a girl in her early years. He said to this preacher friend, "I don't mind to die, but tell me, how can I ever meet that girl and her baby, when I come before the judgment bar of God?"

I tell you, the thoughts of the deeds of their lives make men fear when they think of the judgment.

Another thing which makes men afraid of the judgment is the secret things of their lives. There isn't a person here but what has some things that are peculiarly and particularly secret to you, and you want to keep them as such. You would never want those things to be exposed. The fact that you are going to have to meet the secret events of your life at the judgment bar of God, I am sure, puts a fear into you as you think of the judgment.

"In the day when GOD SHALL JUDGE THE SECRETS of men by Jesus Christ according to my gospel."—Rom. 2:16.

Believe me when I say that there isn't one single thing in your life that is secret to God. In the Old Testament, Hagar said, (Continued on page 7, column 3),

## In Remembrance of Stephen Mark Ross

Who was born April 2, 1958  
And went to be with Jesus, January 9, 1960



## THE PASSING OF AN INFANT

By CHARLES H. SPURGEON

It is certain that some have wrought their day's work for the Master in their mother's arms; they have spoken of the Saviour in tones which have melted a mother's heart and gone to a father's conscience, and then they have been taken home. "Whom the gods love die young," said the heathen, and doubtless it is no small privilege to be so soon admitted into glory. Only shown on earth, and then snatched away to heaven, too precious to be left below. Precious child, how dear wert thou to the good God, who sent thee here and then took thee home! Fair rosebud! yet in the perfection of thy young beauty taken to be worn by the Saviour on His bosom, how can we mourn thy translation to the skies?

"No bitter tears for thee be shed,  
Blossom of being seen and gone!  
With flowers alone we strew thy bed,  
O blest departed one!  
Whose all of life, a rosy ray,  
Blush'd into dawn and pass'd away."

## Boldness -- Judgment

(Continued from page one)  
yet for a Christian, there should be no fear, and there should be no worry. In fact, a child of God should have no fear whatsoever as he faces the judgment. I want to show you that while the judgment is a time of fear and consternation for the unsaved, so far as the Christian is concerned, he possesses a holy boldness when he comes to the judgment bar of God.

I  
**THERE IS GOING TO BE A JUDGMENT.**

God is going to judge this world. Men go on in sin, and live as though there were no judgment to come, and they forget about the fact that God has declared there is to be a judgment. However, I would remind you that God is going to judge this world.

Many years ago, when I was just a boy, even before I was in the ministry, a woman was killed on the first floor of the most important office building on the busiest intersection in a Texas city. Though fifty years have passed by, her murderer has never been apprehended, and nobody knows who it was that killed that woman.

Because of the fact that men oftentimes thus get by, and because many times individuals are able to escape the judgment of the law courts, they think they will likewise be able to escape the judgment bar of God. However, I would remind you that is not so, for God has taught us that there

presence of a thrice-holy God.

If you will go back to the Old Testament, to the days of Noah, you will find that antediluvian civilization was very definitely wicked. They went as far away from God as they could. Ultimately, God sent a flood of waters that destroyed the world, and all of that antediluvian civilization, with the exception of Noah and his wife, and their three sons, and their three wives, were drowned. There were just eight individuals in all that were spared. Other than those eight, all the balance of that civilization were destroyed with the judgment of water that God sent on the world.

A little later on, we read about the cities of Sodom and Gomorrah and other cities round about that were given over to such licentiousness and such vile sin that it is not even proper to speak of their immorality. God rained down fire upon those cities to the extent that the inhabitants thereof were destroyed by fire and brimstone which fell on them out of heaven.

I say to you, as God destroyed the antediluvian civilization of Noah's day with the judgment of water, and as God punished that ungodly, sinful, licentious civilization of the days of Lot, when He destroyed Sodom and Gomorrah with fire, so God is ultimately going to bring judgment to pass upon this world. You can read the story of the judgment all through the book of Revelation, particularly the 20th chapter and 15th verse, when you read how God is going to cast all the unsaved into a lake of fire.

Listen:

## Maniac of Gadara

(Continued from page one)

last, like the inhabitants of a city shaken by an earthquake, rushing into the streets, falling upon the earth, and screaming and calling upon God!"

The part of that sermon, as printed in a book of Evans' Sermons, follows:

Text: Luke 8:26-39: "And when went worth to land, there met a out of the city a certain man,



## "Whosoever Will" ... Cont'd. from page 1

it is pictured by Bunyan in his book, *Pilgrim's Progress*. Christian took his departure from the City of Destruction with a heavy burden upon his back. This burden was his sins. They bothered him; they were weighty; his conscience was stricken under the realization of his condemnation.

In this state of conviction, the sinner feels that God is his enemy and judge. He thinks of God as the Executioner, ready to deal a death blow to life and an eternal blow to the soul in Hell. As a criminal is suspicious of law enforcement officers and looks upon them as his enemies, so the soul of the sinner looks upon God when conscious of his sin.

But while this is our experience upon coming to our senses and realizing our horrible state of sinful rebellion, God is not our enemy and by His grace He extends His welcome for us to come unto Him. He stands with loving arms to embrace us. He sends forth His unconditional invitations for us to come, just as we are, for free forgiveness. He says, "Come unto me . . . I will give you rest" (Matthew 11:28). He calls to us, "Incline your ear, and come unto me: hear, and your soul shall live" (Isaiah 55:3).

No, God is no barrier to your salvation, lost sinner. You think Him to be your Judge — and indeed He will be unless you come for His free pardon; but while you now think Him to be your Judge, what does He say to you? He says, "He that believeth on my Son, Jesus, shall not be condemned" (John 3:18).

While you now feel worthy of Hell and are assured that, were you to die, Hell would be your home, God says, "How long, ye simple ones, will ye love simplicity? . . . and fools hate knowledge?" (Proverbs 1:22). How long will you go on disregarding the kind invitations of the Lord? How long will you trample under foot His generous promises? How long will you look upon Him with distrust and unbelief?

God has in no wise set Himself up as a barrier to your salvation. He will not refuse you if you come. His Word stands firm: the God who cannot lie promises salvation to everyone who will simply believe the record that God has given of His Son — That Christ died for our sins and arose for justification. Believe this, depend upon Christ as your Redeemer, and God's promise will uphold you eternally. You shall never perish (John 10:28).

### God's LAW Is No Barrier to Your Salvation

But you might ask, "But how can God leave my sins unpunished and pardon me? How can He receive me with all my sins? Can I be assured that a criminal such as I, with such crimes against God and man, will be received?"

Rest assured, if God says you "will in no wise be cast out," this will be the case, even though you know not how this can be (John 6:37).

But there is an answer. God does not intend for you to think that He does not punish your sins. Quite the contrary, He directs your faith to the One in whom He has punished sin — that is, Jesus Christ. Listen to what His prophet tells us: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him (Christ) the iniquity of us all" (Isaiah 53:6).

The demands of God's Law are met by Christ. He satisfies its every claim. He does not merely put up your bail, but He Himself takes your penalty and pays it. What is your debt? How much do you owe? "The wages of sin is death," you say. All right, then, that is what Jesus pays. "The Law curses me," you say. All right, that is what was put upon Jesus, "for cursed is every one that hangeth on a tree" (Gal. 3:13). "I am unjust and deserve punishment," you say. All right, the Just suffered for the unjust, that you might be brought to God (1 Pet. 3:18).

Can you find any jot or tittle in the Law that is not met by Jesus Christ? Is He not sufficient to fulfill it? Yes, for we read, "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). What more do you need than Him? Nothing whatsoever; He is enough.

So God who gave the Law gave His Son to meet its demands that indebted sinners could simply look to the Son and have remission. God, then, now directs you to Jesus. Jesus now calls you to Himself. "Come unto me," He says, "I am the Redeemer; I am the Saviour — the Way, the Truth, the Life."

With such a perfect Saviour, the Law is no barrier to your salvation. You need not try to scale its heights; you need not trouble yourself with trying to appease its wrath: all such efforts are in vain; you will find, like David, that if God should mark iniquities, none could stand. You need not try these things, but you do need Christ in the heart by faith. This is all the Law can demand and this is all you need.

### SIN Is No Hindrance to Your Salvation

Your mind may be on your sins. "I am a great sinner," you say, "and my sins would blacken the deepest sea."

Very well; it is good that you realize your enormous wickedness. But shall this hinder your salvation? Is this a barrier to keep you from God? Hear Him:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they

(Continued on page seven)

## Maniac of Gadara

(Continued from page five)

rest of them, and said, "What ail the hogs? Look sharp there, boys — keep them in — make good use of your whips. Why don't you run? Why, I declare, one of them has gone over the cliff! There goes another! Drive them back."

Never was there such a running, and whipping, and hallooing; but down go the hogs, before they are aware of it. One of them said, "They are all gone!"

"No, sure not all gone into the sea!"

"Yes, every one of them, the black hog and all! They are all drowned! — the devil is in them! What shall we do now? — what can we say to the owners?"

"What can we say?" said another. "We must tell the truth — that is all about it. We did our best — all that was in our power. What could any man do more?"

So they went their way to the city, to tell the masters what had happened. "John, where are you going," exclaimed one of the masters.

"Sir, did you know the demoniac that was among the tombs there?"

"Demoniac among the tombs! Where did you leave the hogs?"

"That madman, sir —"

"Madman! — Why do you come home without the hogs?"

"That wild and furious man, sir, that mistress was afraid of so much —"

"Why John, I ask you a plain and simple question — why don't you answer me? Where are the hogs?"

"That man who was possessed with the devils, sir —"

"Why, sure enough, you are crazy! you look wild! — tell me your story, if you can, let it be what it may."

"Jesus Christ, sir, has cast out the unclean spirits out of the demoniac; they are gone into the swine; and they are all drowned in the sea; for I saw the tail of the last one!" The Gadarenes went out to see what was done, and finding that it was even so, they were afraid, and besought Jesus to depart from them.

How awful must be the condition of those men who love the things of this world more than Jesus Christ!

The man out of whom the unclean spirits were cast, besought Jesus that he might be with him. But he told him to return to his own house, and show how great things God had done unto him. And he went his way and published throughout the whole land of Decapolis, how great things Jesus had done unto him. The act of Jesus casting so many devils out of him, was sufficient to persuade him that Jesus was God as well as man.

I imagine I see him going through the city, crying — "O yes! O yes! — Please to take notice of me, the demoniac among the tombs. I am the man who was a terror to the citizens of this place — that wild man, who would wear no clothes, and that no man could bind. Here am I, now, in my right mind. Jesus Christ, the friend of sinners, had compassion on me. He remembered me when I was in my low estate — when there was no eye to pity, and no hand to save. He cast out the devils and redeemed my soul from destruction."

Most wonderful must have been the surprise of the people, to hear such proclamation. The ladies running to the windows, the shoemakers throwing their lasts one

## ANOTHER YEAR

While yet the sunset of the Old Year gloweth,  
I turn to greet the dawning of the New;  
Yet tremble as I turn, for, Lord, who knoweth  
What scenes this New Year shall unfold to view?

And standing there, where Past and Future, meeting,  
Bring back the former times to memory,  
Hoping, I wait, to hear again Thy greeting,  
Rich with its ancient power, "Peace be with thee!"

But for Thy love, dear Lord, how full of sadness,  
All my remembrance of the past would be;  
But for Thy promised presence, what of gladness,  
Could future days of service bring to me?

Missing the fellowship of friends departed,  
With whom I took sweet counsel heretofore;  
I turn to Thee, My Saviour, thankful-hearted,  
That Thou art with me still, and evermore.

As, year by year, my feet are drawing nearer,  
To where Thou dwellest, in the home above,  
Let Faith grow fuller, and let Hope burn clearer,  
Till Faith and Hope are crowned by perfect Love.

Now, for a little while, I tread in sorrow,  
The path that stretches down into the night;  
Then, hail with joy the dawn of that tomorrow,  
Whose sun shall nevermore withdraw its light.

—E. A. TYDEMAN.

way and their awls another, running out to meet him and to converse with him, that they might be positive there was no imposition, and found it to be a fact that could not be contradicted. "O, the wonder of all wonders! Never was there such a thing!" — must, I think, be the general conversation.

And while they are talking and everybody having something to say, homeward goes the man. As soon as he comes in sight of the house, I imagine I see one of the children running in, and crying, "O, mother! father is coming — he will kill us all!"

"Children, come all into the house," says the mother. "Let us fasten the doors. I think there is no sorrow like my sorrow!" says the broken-hearted woman. "Are all the windows fastened, children?"

"Yes, mother."

"Mary, my dear, come from the window — don't be standing there."

"Why, mother, I can hardly believe it is father! That man is well-dressed."

"O yes, my dear children, it is your own father. I knew him by his walk the moment I saw him."

Another child stepping to the window, says, "Why, mother, I never saw father coming home as he does to-day. He walks on the footpath and turns round the corner of the fence. He used to come towards the house as straight as a line, over fences, ditches, and hedges; and I never saw him walking as slow as he does."

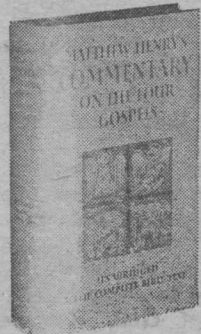
In a few moments, however, he arrives at the door of the house, to the great terror and consternation of all the inmates. He gently tries the door, and finds no admittance. He pauses a moment, steps towards the window, and says in a low, firm, and melodious voice — "My dear wife, if you will let me in, there is no danger. I will not hurt you. I bring you glad tidings of great joy." The door is reluctantly opened, as it were between joy and fear. Having deliberately seated himself, he says: "I am come to show

you what great things God has done for me. He loved me with an eternal love. He redeemed me from the curse of the law — the threatenings of vindictive justice. He saved me from power and the dominion of the heart, and made that heart, which was a den of thieves, the temple of the Holy Spirit.

"I cannot tell you how much I love the Saviour. Jesus Christ is the foundation of my hope, object of my faith, and the center of my affections. I can venture my immortal soul upon him. He is my best friend. He is altogether lovely — the chief among ten thousand. He is my wisdom, righteousness, sanctification, and redemption. There is enough in him to make a poor sinner rich, a miserable sinner happy. His flesh and blood is my food — righteousness my wedding garment — and His blood is efficacious to cleanse me from all unrighteousness. Through him I can obtain eternal life; for he is the brightness of the Father's glory, the express image of his person, in whom dwelleth all the fullness of the Godhead bodily. He serves my highest esteem and warmest gratitude. Unto him I loved me with an eternal love and washed me in his own blood. Unto him be the glory, dominion, and power, for ever and ever. For he has rescued my soul from hell. He plucked me as a branch out of the burning. He took me out of the miry clay, and of a horrible pit. He set my foot upon a rock, and established my goings, and put in my mouth a new song of praise and glory to him! Glory to him for ever! Glory to God in the highest! Glory to God for ever and ever! — Let the whole earth praise him! — Yea, let all the people praise him!"

It is beyond the power of the strongest imagination to conceive the joy and gladness of this family. The joy of seafaring men rescued from shipwreck; the joy of a man delivered from a burning house; the joy of not being

(Continued on page 7, column 2)



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**Whosoever Will** ... Cont'd. from page 6

shall be as wool" (Isaiah 1:18).

You see here that He is able and willing. Where sin abounds, His grace does much more abound (Romans 5:20). If your sins were so high as the heavens, grace would be only so much the higher. If they were spread out over the universe, one sweep of God's grace would wipe the slate clean. The grace of God that saved the immoral wretch who had had five husbands and at the time Christ met her was living with one not her husband — that same grace can save you. The same blood that washed away the sins of a dying thief can wash away the sins of a living thief. The love that arrested the murderous persecutor of the church, Saul of Tarsus, has not ceased being manifest to all kinds of sinners who desire mercy.

The only way sin can be a barrier to your salvation is for you to love it and go on in it, rejecting the mercy of God in Christ. If you will not part with the darling of your bosom, you know quite well that your damnation is sure. **"Except ye repent, ye shall all likewise perish,"** Christ said. Turn or burn is His warning to you. Flee sin and flee to Christ.

There is no sin that the blood will not cover — **the blood cleanses from all sin** (1 John 1:7). Sin is no barrier to your salvation, if you desire to come to God. He will wash you and make you whiter than snow. You will not be turned away.

### There Are No REQUIREMENTS to Be Barriers to Your Salvation

"But I must reform before I come. I must clean up my life. I do not feel worthy to come as I am. I would feel better if I could turn over a new leaf first."

Does God require this? Does God even appreciate this? No indeed, dear friend, God neither requires it nor appreciates it. There are no requirements or barriers such as this. The salvation of God in Christ is **"the gift of God"** and nothing hinders your having this gift just as you are this very minute. The very moment you are willing to take God at His Word and simply cast your hope down upon Christ as your Saviour, the gift is yours. Then you may start your reformation and God will be pleased.

"But are there no works to be done?"  
No works, for the Word says, **"But to him that worketh not, but believeth on him"** (Romans 4:4). It says, **"Not of works, lest any man should boast"** (Ephesians 2:9). All our works are but as filthy rags (Isaiah 64:6) and of what use to God is a filthy rag?

"But what of baptism and the church? Does not God require these?"  
Baptism is for the believer. Philip would not baptize the Ethiopian until the man professed his faith in Jesus Christ as his Saviour. Do you want baptism before you want Christ? You might; but Christ does not want baptism before you. No, He will not have your baptism at all until you belong to Him as His child. Likewise, you would be out of place in the membership of His church if you are not His child by faith in Him.

Come back to His Word! He does not say, "Whosoever is baptized . . . Whosoever joins the church . . . Whosoever does good works." His Word is, **"Whosoever will, let him come."** He is not asking for your filthy rags of self-righteousness and works; He is asking that you come directly and immediately by faith to Him, trusting your all to Him.

### NOTHING Hinders God From Saving Your Soul

What else do you have to offer as a barrier between the everlasting salvation of your immortal soul and the God who alone can save you? Do you hold up your poverty? He says:

**"Ho, every one 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"** (Isaiah 55:1).

Jesus said **"the poor have the Gospel preached unto them"** (Matthew 11:5). That Gospel tells you of free salvation; yea, it tells you of a salvation which cannot be purchased with silver and gold, but was purchased **with the precious blood of Christ** (1 Peter 1:19).

Perhaps you hold up your ignorance. This is the barrier that keeps you from Christ? You can scarcely read, you say; you have had only a few years in grade school and know so little. Does this disqualify your never dying soul from the salvation in Christ? Not at all. The Gospel is so simple that you need no education at all to grasp it. It tells you of your sin; you know that quite well. It tells you that sin will be punished, and you know that, too.

(Continued on page eight)

**Maniac of Gadara****SERMON OUTLINE—**

(Continued from page 6)  
found guilty to a criminal at the bar; the joy of receiving pardon to a condemned malefactor; the joy of freedom to a prisoner of war, is nothing in comparison to the joy of him who is delivered from going down to the pit of eternal destruction. For it is a joy unspeakable and full of glory.  
— End —

**Boldness -- Judgment**

(Continued from page five)  
"Thou God seest me." We need to realize that every hour of every passing day God sees us. You can go into a room, and close the door, and pull the shades until the room is black as midnight. You can go further into a closet, and stop up the keyhole in that closet, but, beloved, God sees you. There isn't anything secret and hidden before God. Some of these days, the secret sins, the secret deeds, and the secret things of your life are going to be judged, and you are going to have to face them at the judgment bar of God.

Another thing which puts fear in a man when he thinks about the judgment is the words that have been spoken, for all those words will have to be faced once again. Listen:

**"But I say unto you, That every IDLE WORD that men shall speak, they shall GIVE ACCOUNT thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."**  
—Mt. 12:36, 37.

There are a lot of words that you have spoken that you would have been better off if you had never spoken. There are a lot of words that you have said that you would have been better off if they had remained unsaid. Have you ever made fun of a preacher? Have you ever criticized, talked about, or slandered a neighbor? Have you ever been guilty of picking up gossip that somebody else has started, and spreading it farther yourself? God says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

I am not mentioning here our blasphemies. I am not mentioning our profanities. I am not mentioning our vulgarities and our obscenities. Of course these kind of words naturally are going to come up to the judgment bar of God. But, beloved friends, God says that even the idle words you have spoken, you are going to have to give an account thereof in the day of judgment.

Yes, the fact that you are going to have to meet your deeds, the fact that you are going to have to face the secret things of your life, and the fact that you are going to have to face the words that you have spoken—all these put a fear in your heart as you think of the judgment bar of God.

I might even go further and remind you that the responsibility of your rejection of Jesus Christ likewise put a fear in every unsaved man. Regardless of who the individual is, and regardless of what his background religiously may have been, every individual realizes that in the final analysis God is God and Christ is His Son, and someday we will have to stand in His presence. The man who has rejected, repudiated, and spurned the love of God and the atonement of the Lord Jesus

**JUSTIFICATION**

The doctrine of justification concerns our standing in relationship to the Law of God. The source of our justification is God's own grace (Romans 3:24; Titus 3:7). We are justified — that is, "pronounced righteous" — through the provision of His grace in Jesus Christ.

Justification must be considered under four distinct divisions:

**I. JUSTIFICATION — "JUDICALLY" CONSIDERED:**

1. By "judicially" reference is to the grounds of our being declared righteous before the Law. The grounds of this is solely the work of Christ. — Romans 3:26, 4:25.
2. Man can procure neither the righteousness demanded by the Law (Mt. 5:30), nor his release from the penalty (Rom 6:23).
3. The Bible excludes justification by works—Rom. 4:4, 10:4.

**II. JUSTIFICATION — "EXPERIMENTALLY" CONSIDERED:**

1. Faith is the medium by which we enjoy the justification that is ours in Christ Jesus. — Romans 5:1; 3:28; 10:4; Acts 13:39.
2. Works do not come until after faith looks to Christ for justification.

**III. JUSTIFICATION — "DECLARATIVELY" CONSIDERED:**

1. This is by works. We declare, or manifest, ourselves to be justified by our obedience to our Lord. — James 2:24; 1 John 3:7.
2. The truly born again person will have good works (Eph. 2:10; Phil. 2:13), else be chastened (Heb. 12:6-11).

**IV. JUSTIFICATION — "GLORIOUSLY" CONSIDERED:**

This will be at the resurrection — Romans 4:25.  
When we are raised with new bodies, the full revelation of our salvation will be openly and gloriously declared.

**To sum up:**

Christ lived and died to justify us before Law.  
We believe in Christ to enjoy the blessing.  
We live for Him to reveal our standing.  
We look forward to the day of our glory.

Christ knows ultimately he will have to give an account of himself to the Christ that he has spurned.

I ask, after having attended services here within this church these many months and years, and having heard the Word of God faithfully presented unto you time and time again, could you tell me that you want to stand in the presence of Christ, after having rejected Him over and over again? Could you tell me, beloved friends, that you want to face Him whom you have repudiated, and spurned, and scorned, by your life, time and time again?

It is true that we don't want to meet the deeds of our lives. It is true that we don't want to meet the secret sins of our lives. It is true that we don't want to have to face the words that we have spoken. But even more, the responsibility of having rejected the Lord Jesus Christ puts a fear in the heart of the unsaved man when he thinks of coming up to the judgment bar of God.

**III****OUR BOLDNESS.**

My text tells us that a man can have boldness in the day of judgment. I feel sorry for the unsaved man when I realize that he has to quake and fear and stand in awe and consternation before God. But that isn't true of a child of God, for my text says that we may have boldness in the day of judgment. You and I who are saved can have that boldness in the day of judgment. There isn't a one of us who is saved but has grounds for boldness in the day of judgment. The fact of the matter is, every one of us who are saved ought to face the judgment without one bit of fear and worry, for we know in our own hearts that all is well in God's sight.

How is it that we can have boldness when we come to the judgment bar of God? Beloved, we can have boldness because God forgets all about our sins. Listen:

**"And their sins and their iniquities will I remember no more."**  
—Heb. 8:12.

**"For God is not unrighteous to forget your work and labour of love."** —Heb. 6:10.

Thank God, after you are saved, He never does forget one single thing that you ever do. The work and labor of love on your part, is never forgotten after you are saved; however, the day that you are judged, God forgets all your

sins, for He has said, "And their sins and their iniquities will I remember no more."

I ask, do I have any worry relative to the judgment? Do I have any grounds for fearing the judgment? No, beloved, I have boldness. I know I can stand with boldness in that day at the judgment bar of God, because God Himself has promised to forget all my sins. If God forgets them, then I have nothing whatsoever to worry about when I come to the judgment bar of God.

Another reason why I'll have boldness in that day is that God says He has removed our sins considerably from us. We read:

**"As far as the east is from the west, so far hath he removed our transgressions from us."** —Psa. 103:12.

Do you know how far the east is from the west? Well, I don't know, and I don't guess anybody else knows. To me the world is just an expanse that is impossible to comprehend so far as size and space is concerned. They tell me if we had a telephone here in Ashland and the switchboard or the exchange were on the farthest star, that if you would take down the receiver here, it would be 93 million years before the click would be heard at the switchboard on the farthest star. That is how far scientists tell us that the east is from the west. I don't know, but I do know one thing—it is a long piece, and a great distance. He has removed our sins from us as far as the east is from the west.

I like to think of that man taking the scapegoat out in the wilderness on the day of atonement, in behalf of the Jews, to turn him loose. I can see him now as he slipped the rope from the neck of that scapegoat and let him run away. Then he stood there and watched that goat as it gamboled out of sight over the horizon. I can see him as he comes back and tells how the scapegoat has carried the sins of the people away. I don't know how far that scapegoat went, but he went far enough that the sins of Israel were carried away.

Beloved, I don't know how far it is from the east to the west, but I know one thing, that our sins have been taken from us just as far as the east is from the west. (Continued on page 8, column 1)

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# "Whosoever Will" ... Cont'd. from page 7

Then it says that Christ died and saves all who simply trust Him. You understand this, do you not? You understand that Christ suffered, He died, was buried and arose from the dead to be a Saviour for sinners who are invited to be saved by faith in Him? Then what does your meager grade school amount to, except to be a means of damning your soul if you go in your present state!

What else might you have as a barrier between you and God? Whatever it might be, be assured the Blood of Christ can reach higher; "Whosoever will" extends further.

## Will You Cast Down All Supposed Barriers and Be Saved Right Now?

You see that there is no real barrier to your salvation. You may be saved right now. **"Now is the accepted time; today is the day of salvation"** (2 Cor. 6:2). There is really no reason for further delay. Are you interested in your eternal welfare? Are you concerned about your soul? Do you want to be saved from sin? Then **"whosoever will, let him come."**

"How? What is it to come?"

It is to believe God. Is there anything difficult about this? Can't you believe the Word of one so pure and great and faithful as God? Is this hard for you to do? Is there another person in whom you could put your faith more easily than in God? Why doubt God? Why reject His Word for the silly thought of your mind?

Coming to Christ is believing in Him for salvation. You take God at His Word when He says, **"Believe on the Lord Jesus Christ, and thou shalt be saved"** (Acts 16:31). You receive Christ by faith, according as the Word says, **"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name"** (John 1:12).

Lift your heart to God and, as did Thomas of old, say, "Lord, I believe. . . I trust Jesus Christ as my Saviour from sin." You don't have to cry for the gift; you do not have to beg God for it; you don't even have to ask for it; it is yours for the taking and the taking is simply by trusting.

May God help you to turn to Christ!

## WELCOME, NEW READERS

If you are a preacher and are just beginning to receive THE BAPTIST EXAMINER, most likely you are receiving the paper through the generosity of our readers who have responded to a recent request by the editors that they furnish free subscriptions for preachers. With this issue, several thousands of preachers in various Baptist groups are being added to our mailing list.

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—The Editors.

Talk about assurance; talk about a man having boldness when he comes to the judgment! I ought to be the boldest man in this world. I ought to have the greatest assurance just to know that right now my sins have been carried away—just to know God has said that He has forgotten all about my sins—just to know that there will be no more sins charged to me. All this gives me boldness when I come to the judgment bar of God.

Another thing that is going to make us bold in that day is that we have sent our sins on ahead of us to have them judged. Listen:

**"Some men's sins are open beforehand, GOING BEFORE TO JUDGMENT; and some men they follow after."**—1 Tim. 5:24.

This is a passage that so many preachers seemingly misunderstand. I don't know how many times in life I have been asked by some preacher to explain this Scripture. I don't know how many times a preacher has said, "I just don't see it; I don't understand what it means." This is just a very simple verse to understand, for the man who is saved has already sent his sins on ahead of him to the judgment; they have already been judged and paid for by the Lord Jesus Christ. He has already atoned for them. More than that, those sins have been cast into oblivion. They have been removed just as far as the east is from the west, and the child of God stands with all of his sins taken care of at the judgment of God even before he gets there.

But how about the man who is unsaved? The unsaved man is making his way today, tomorrow, and every day toward the judgment, and when he comes up to the judgment, he is going to look around, and there trailing along behind him will be the sins of his life. He can look behind him and see a great cortege of the sins of his life—from the time that he came into this world to the hour he stands in the presence of God. All those sins are going to follow him right up to the judgment, and every one of those sins is going to have to be answered for by the unsaved man at the judgment bar of God.

What a contrast! Some men's sins are open beforehand, going before to judgment. The man who is saved, his sins have gone on to judgment, and he'll never have to face them again. When he gets to the judgment, he'll find that he is cleared to go right on through, and when he comes up to the presence of God, he'll find there is not a thing to hold him back from fellowship with the Father. His sins have been sent on ahead for judgment, but the man outside of Jesus Christ will have to meet his sins at the judgment bar of God.

I tell you, beloved, it gives me boldness and assurance when I remember that our sins are al-

ready atoned for in Jesus Christ. The day that Jesus Christ died on the cross, 2,000 years ago, He died for all of my sins. He died for what you might call my past sins. He died for the sins that I have committed today. He died for the sins that might be out there in the future, that I shall commit in the days to come. Those sins are all paid for in Jesus Christ at the cross of Calvary. My sins are all shipped ahead to Glory, and when I come up to the judgment bar of God, I have nothing to worry about, because my sins have already gone on before to judgment. I tell you, beloved, this gives me much assurance, and it makes me most happy when I realize this blessed truth.

I feel for the man who is outside of Jesus Christ, the man who fears and quakes with consternation every time the judgment bar of God is mentioned. I wish that he could have the assurance that I have tonight. I wish that he could know that all is well with his soul, as I know it is all well with my soul.

**"And the work of righteousness shall be PEACE; and the effect of righteousness QUIETNESS and ASSURANCE for ever."**—Isa. 32:17.

Yes, beloved, when we are saved and clothed in His righteousness, then the effect of it is assurance for ever. I tell you, it blesses my heart to realize that we have assurance, and that that assurance will last forever.

I am glad that my salvation doesn't depend on my own feelings, for sometimes I feel pretty badly. I am glad my salvation doesn't depend on my emotions, for my emotions are fluctuating every day. I am glad my salvation doesn't depend on my church, for if my salvation depended on my church membership, I might lose it, and then I'd lose my salvation. I am glad that I can say:

**"My hope is built on nothing less Than Jesus' blood and righteousness;**

**I dare not trust the sweetest frame,**

**But wholly lean on Jesus' name.**

On Christ, the solid Rock, I

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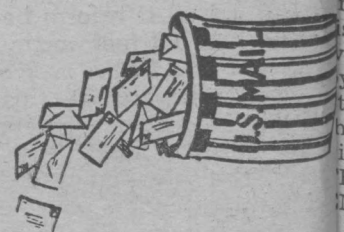
## CONCLUSION.

I ask you, as you face the thought of judgment, are you sure that your sins have been sent ahead to judgment? Are you sure you are not carrying sin in you? Are you sure you are not coming up to the judgment to meet your sins? If you are sure, how I thank God that He has gotten all your sins, and that will no more charge sin unto you and that all of your sins have been carried away in Jesus Christ. What a blessed, blessed assurance it is to be a child of God!

Yes, I have boldness in the day of judgment, and I trust that you have that boldness too. I trust you have the assurance that will enable you to go up to the judgment bar boldly—not as a gal slave—but boldly as a child of King. May God give you that assurance tonight.

May God bless you!

## READERS 'RITE



Am sending a small Thank giving token of love for the old TBE and for the love that I and I have for our Lord Jesus Saviour. I have gotten more spiritual benefit from TBE than anything I have ever had the pleasure of reading except God's Word.

L. L. Holloway, Ga.

Our hearts are burdened with prayer and supplication for propagation of "The Truth." Being led by the Holy Spirit to discern between false and true doctrine as it is recorded in Holy Writ, we are convinced beyond shadow of doubt, that yours is the one and only paper witnessing to that truth held by Christ and His apostles, and our Baptist fathers down through the centuries.—Charles A. Johnson, Va.

May I say that TBE is a rich blessing to us. We hear much religious bunk that to be a paper giving us the truth joyously refreshing.—Harold Anna Sammons, New Jersey.

The preachers that read your paper with a sincere desire to grow in grace" and "knowledge of our Lord and Saviour Jesus Christ" to be obedient to our Lord will have "meat" for their hearts by which they, too, will "grow in grace and knowledge of our Lord."—Mrs. James G. Lowe, Md.

I would not be willing to support the paper and your work there if I did not feel it to be the Lord's will. To me, The Baptist Examiner is the soundest paper in this country. I know of no other paper comparable to it.—Jim DeMoss, Ky.

## "MOUNTAIN MUSINGS"

By Simon Muse



Elizabeth Flittingham told Aunt Sairy that she had a "bin purswayded to change her religion. To which Aunt Saimos" appropriately replied, "Lizzy, I didn't know ye had religion to change."

## Boldness -- Judgment

(Continued from page 7)

west.

Doesn't that give us assurance? Doesn't that give us boldness in the day of judgment? If my sins are taken that far from me, then I don't have to worry about coming before the judgment bar of God.

Another thing which gives me boldness is that **God promises after I am saved He won't charge any more sin to me.** Listen:

**"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom THE LORD WILL NOT IMPUTE SIN."**—Rom. 4:7, 8.

Now who is it to whom God will not impute sin? It is to the man whose sins have been covered. It is that man who has believed in the Lord and it has been counted unto him for righteousness. In other words, if you are a saved person, God promises there will be no more sins charged to you since you are saved.

## "REACH THE PREACHERS"

Dear friends, with this issue we are adding the preachers of five leading Baptist groups to our mailing list. We are greatly encouraged by your generous response to our request that you help us send TBE to these preachers. However, we still need a great deal to cover these "subs" for the whole year. Pray and Give so that the full amount will be received.

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## "Reach The Preachers" Crusade

Our Goal — \$7,500 To Pay For "Subs"

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