

Be Patient Therefore Brethren Unto The Coming Of The Lord." --- James 5:7.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

# The Baptist Examiner

The Paper With A National Circulation

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

VOL. 11, NO. 49

RUSSELL, KENTUCKY, SATURDAY, JANUARY 23, 1943

WHOLE NO. 258

## How Heretics And Their Endorsers Sell The Truth

R. Stanley Jones was in Ashland some time ago, sponsored by the Federal Council of Churches and a local ministerial association, and shamefully (at least to all Baptists) endorsed by Mr. [Name], pastor of the First Baptist Church, Ashland, who according to the newspapers announced, "invoked," and "benedicted" on several occasions for heretic Jones.

R. Stanley Jones and other un-Baptists sell the truth. They sell the truth that isn't popular with Baptists. They sell out cheap for popularity. There isn't a dearth of Baptists that those who are off to the enemies of the truth. Baptists go into union meetings with their very silence on all divisive Baptist doctrines is proof to the truth and treason to the Lord of glory. Here are some of the truths, dear to the hearts of all Bible Baptists, that all Ashland Baptists that co-operated with the Stanley Jones meetings sold out cheap to the Methodists, Presbyterians, Campbellites, Holy Rollers and other legalists.

### Truths Sold

1. Gospel of Grace.
2. One Way of Salvation.
3. Lordship of Jesus.
4. Baptist Church Identity.
5. Baptist Baptism the only means of salvation.
6. Once-for-all Salvation.
7. No proxies in Religion.
8. Believer's Baptism.
9. Democracy in New Testament Churches.
10. A Scriptural Ministry.
11. Justification by Faith without Works.
12. The New Birth.

They not only sold out the truth cheap; but they paid high prices for the privilege of endorsing by their names if not otherwise the following soul-destroying heresies.

### Heresies Endorsed

1. Infant Baptism, which J. M. [Name] says has been the direct cause of the martyrdom of 50 million Baptists. Shame on all un-Baptists.

(Continued on page two)

## A Parable Of Life

A man was in his counting-house counting his money, attending to his business, and was known as a Merchant Worldly-mind. He had several visitors on the occasion to which I now refer: Mr. [Name] had come to see him, as well as Mr. Fame and Mr. Money, and Mr. Self-ease and Mr. Prosperity. They were busy discussing plans for the future: how pleasures might be multiplied, how fame might be increased, how money might be made, how it might be secured and how it might be extended. While they were thus engaged in discussion there came a knock at the door. The Merchant rose and opened the door, and there stood his faithful servant called Conscience. "What do you want, Conscience?"

(Continued on page two)

## The Largest Bible Ever Made



By Dr. E. A. Hunt

Louis Waynai, a Los Angeles carpenter, recently completed what is said to be the largest Bible in the world. Using a hand stamping machine which he constructed himself, he stamped into the three foot pages of the book every separate letter, symbol and punctuation mark in the Bible, using as a pattern his own family book. The pages of the book, of which there are 8,048 and bound with metal and weigh 1,094 pounds. A comparative size of the Bible is obtainable in this photograph of Waynai, showing it to some children.

The smallest Bible, as well as the largest; the cheapest as well as the costliest; whether printed on India or ordinary paper, contains the same message, that of SALVATION. If you possess a Bible costing only twenty-five cents it will point and lead you to Christ, as well as one costing twenty-five dollars. The message is the same. This man must have es-

(Continued on page four)

## "Two Died For Me"

The morning had broken bright and clear and beautiful, after a wild night of fierce, howling, wind and driving rain. The wind had seemed to us like a hurricane sweeping by, relentlessly uprooting trees, hurling down chimneys, pots, breaking or bending everything that opposed its mad career and our hearts had ached, as above the noise of raging storm had come to us sounds of distress over the foaming waters, and we had known too surely that some vessel was battling with the waves, and that men, and perhaps women and little children, were facing the dread realities of eternity, and that alone in the darkness, terror-stricken and despairing, many might be finding a watery grave.

When morning came I stood on the seashore; the storm had ceased, and now the sun shone brightly; the sea sparkled and gleamed

as though studded with gems; the birds sang sweetly in the corn fields near at hand; and the storm and its accompaniments might have seemed only a hideous nightmare, but for the scene on the shore. There, truly, were traces enough of wreck and ruin.

Sadly I gazed, and wondered as to how many had been saved from present death, and how many had been saved from eternal death, of those on board these wrecked vessels. As I thought this, I became conscious that a sailor had come up close to where I stood. I turned and asked him somewhat of the events of the night. He told me of the brave attempts at rescue, of their partial success, and then, as sorrowfully I spoke of the lost, he said to me very earnestly: "Beg pardon, ma'am, you'll forgive a plain, blunt question. Are you saved or lost yourself? I mean,

he added, "do you know Jesus?"

Very sweet the question was, for I could assure the questioner that his Saviour was my Saviour too. And as we spoke a little of the One dear to both our hearts, and shook hands heartily, I asked him how long he had known this blessed Saviour, and what had brought him to Him.

"It is high on to five years since He saved my body from a watery grave, and my soul from the lake of fire," he said. "Never will I forget it, for two died for me."

"Two?" I questioned in astonishment.

"Ay, ma'am, two," he answered. "My Saviour died for me 1800 years ago on Calvary's cross, and my mate died for me just five years since, and that brought me to know my Saviour."

Seeing I was interested, he continued

(Continued on page two)

## The Unity For Which Jesus Our Master Prayed

"That they may be one; as Thou, Father, art in Me, and I in Thee, that they all may be one in Us; that the world may believe that thou hast sent Me. John 17:21.

Endeavouring to keep the unity of the Spirit in the bond of peace.

These is one body, and one Spirit, even as ye are called in one of your calling.

One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all." Eph. 4:3-6.

That was a discriminating and wholesome article of Bro. Gambrell in an old Texas Standard on the relation of Baptists to other folk. We clip from it these sane and sound and sensible words:

"The people called Baptists, as Spurgeon aptly said, sprang directly out of the loins of Jesus Christ and His apostles. There have been Baptists from the days of Christ and the apostles till now, as there is sufficient reason to believe, taking the testimony of Catholics and others not Baptists; but the people called Baptists are not embarrassed nor weakened by a traditional succession. They stand on a sounder principle, and hold that identity, not a historic succession, is the true test of apostolic succession. Their weapon on all battlefields is the sword of the Spirit — the Word of God, not dulled nor warped about with the traditions of the elders, nor cumbered with the decrees of councils."

"It is a gross mistake, historically and every other way, to confuse the Baptist people with the pedit-Baptist Protestant denominations, which sprang from the Roman Catholic hierarchy, first, second or third hand. Sir Isaac Newton stated a simple fact when he declared that Baptists had never symbolized with Rome. Their root principles compel them to be separate. They have resisted the Romish heresies—infant baptism, overlordship, sacramentalism, and unto blood—not because

(Continued on page four)

## The First Baptist Pulpit

### "The Security Of The Saved"

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." — Jn. 10:27-30.

Of a recent date we have received a number of inquiries concerning the great doctrine of the security of the saved. One we received this past week is a fair sample. The inquirer said in part: "Is it possible for one to be saved eternally so that he can never be lost by sins which he may thereafter commit?" In order to answer this question and others of like

nature which we've received from time to time, I am bringing this message tonight on the security of the saved.

In a sermon a short time before his death, W. H. Griffith-Thomas said:

(1) Physical life is the union of body with spirit.

(2) Spiritual life is the union of spirit with God.

(3) Eternal life in the union of the spirit with God forever."

It is the last of these that I am interested in just now. And at the outset, let me say that I do not mean to say that a Christian will never fall into sin. To say that one never sins is to brand one's self as a liar: "If we say we have no sin, we deceive ourselves, and

(Continued on page three)

## Evil Of Drink

At a public dinner given to General Harrison when he was a candidate for the office of President of the United States, one of the guests rather conspicuously "drank to his health." The General pledged his toast by drinking water. Another gentleman offered a toast and said: "General, will you favor me by drinking a glass of wine?" The General begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said, "Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would

(Continued on page two)



# THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

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

## SUBSCRIPTION PRICE

Per Year in Advance ..... \$0.50 (Domestic and Foreign)

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

Paid circulation in about forty states and four foreign countries.

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

## "TWO DIED FOR ME"

(Continued from page one)

"It was just a night as last night that our vessel was driven on to a rock just off the coast of —. We hoisted signals of distress, and fired guns, and by and by brave men on shore manned the life boat and put out. We hardly thought it could live in such a sea, but they tried it, and God helped them to succeed. With difficulty we got our women and children in and she put back to shore. Once more, manned with another crew, she put out, and this time the passengers were got on board. Then we knew some of us must die, for if the life boat could put out again, she would not hold all that were left, and the vessel must sink ere a fourth journey could be accomplished. So we drew lots who should stay. My lot was to stay in the sinking ship. What a horror of darkness came over me! 'Doomed to die and be damned,' I muttered to myself, and all the sins of my life came before me. Still I was no coward. I made no outward sign, but oh, ma'am, between my soul and God it was awful!

"I had a mate who loved the Lord. Often he had spoken to me of my soul's welfare, and I had laughed and told him I meant to enjoy life. Now, though he stood by my side, I could not even ask him to pray for me, though even then there was a moment's wonder he did not speak to me of the Saviour. I understood it afterwards. His face, when I once caught a glimpse of it, was calm and peaceful, and lighted up with a strange light. I thought bitterly, 'it is well for him to smile; his lot is to go in the life boat, to be saved.' Dear old Jim, how could I ever have mistaken you! Well, ma'am, the life boat neared us again: one by one the men whose lot was to go, got in. It was Jim's turn, but instead of going he pushed me forward. 'Go you in the life boat in my place, Tom,' he said, 'and meet me in heaven, man. You mustn't die and be damned: it is all right for me.' I would not have let him do it, but I was carried forward. The next one, eager to come, pressed me on. Jim knew it would be like that so he had never told me what he was going to do. A few seconds, and I was in the life boat. We had barely cleared the ship when she went down, and Jim, dear old Jim, with her. I knew he went to Jesus; but ma'am, he died for me—he died for me! Did I not tell you true, two died for me?" For a moment he paused; his eyes filled with tears. He did not attempt to disguise them. They were a tribute to the love that had gone into death for him. Presently, when I could speak, I just said, "Well?"

"Well, ma'am," he said, "as I

saw that ship go down, I said to God in my heart, 'If I get safe to land, Jim shall not have died in vain. Please God, I will meet him in heaven. Jim's God must be worth knowing, when Jim died for me that I might get no other chance of knowing Him.'"

"Was it long," I asked, "before you found the Saviour?"

"It was not long, though it seemed so to me then. I did not know where to begin. The thing always before me was Jim going down in that sinking ship, with the quiet smile of peace I had seen on his face; waking or sleeping it was before me. At first I thought more of Jim than of the Lord, and when the men wanted me to go back to my old ways and to the drink, I said outright to them, 'I couldn't do it mates. Jim died that I might get another chance of going to heaven. I know I cannot get there that way, and I vowed poor old Jim should not die for nothing.' So when the men saw I meant it, they left off asking me, and so I got left to myself. Then I thought I would get a Bible because I had seen Jim reading, and he loved it so, and before I began to read it, I just said a bit of a prayer. I was very ignorant, and I told the Lord so, and that I did not know the way to get to heaven and meet Jim, and I asked Him to show me the way."

"And He did?"

"Ay, ay, ma'am, that He did. I did not know where to begin to read in the Bible, so I thought I would begin the New Testament and read straight on, till I found out how I was to be saved. But oh! I had an awful time of it at first. When I came to the fifth, sixth and seventh chapters, every line seemed to condemn me, and I said to myself: 'It is no use, Tom, there is no chance for you. You have been too bad,' and I shut up the book. Then Jim's last words came over me again, 'Meet me in heaven, man,' so I thought Jim must have thought there was a chance for me, and he knew about God and His Bible, and about my life too. So I opened it again and read on, and on, and on. I was always at it whenever I could get a few minutes.

"At last I came to that part about the two thieves, and the Lord saving the one, and I thought, 'Here is a man almost as bad as I am.' So I dropped my Bible and fell down on my knees, and said, 'Lord, I am as bad as that thief; will you save me just like you did him?' My Bible had dropped down open and as I opened my eyes, after praying this, they fell on the words: 'Verily, I say unto thee, to-day shalt thou be with me in paradise.' I took them as my answer. I did not think I was going to die; I almost wished I was, but I thought Jesus had sent these words to tell me He had forgiven me. So I went down on my knees again and thanked Him. Of course I was very ignorant, but, bit by bit, I saw just the way of salvation. At first I had only come to the Saviour. I never doubted He had saved me, even before I saw the way.

"You will wonder, perhaps, how I could be so ignorant, but I had had no pious parents. I was an orphan, and went to sea very young, and never read my Bible, so I thought people got to heaven by turning over a new leaf and being good, and saying long prayers, and some day I meant to begin to be good. Then Jim died for me, and that set me thinking in earnest.

"Well, ma'am, it was not long after this day I have been telling you about that I discovered all about the way — how Jesus had died instead of me, and taken away all my sins by His precious

blood; and how His blood was on me instead of my sins, and that was how I could be brought to God now, and taken to heaven by and by, for 'the blood of Jesus Christ His Son cleanseth us from all sin;' and it is only sin that keeps us away from God. At first ma'am, it was Jim's watery grave that stood between me and my old sins, and since then, ma'am, it is another death — it is the blessed Lord's own death that comes between, for He died for those very sins; and so I feel as if I did not belong to myself at all. My earthly life has been bought by blood, and my eternal life has been bought for me by blood; next to seeing the Lord Himself, I do long to see Jim shine up there.

And now let me ask you, my dear reader, the same question my sailor friend asked me — "Are you saved or lost yourself? I mean, do you know Jesus?" And if before God you can say, "I am saved by the blood of Jesus, and saved for all eternity," then let me leave with you the verse that that morning's conversation left with me:

"Ye are not your own. For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." (I Cor. 6:19,20).

— Author Unknown

## A PARABLE OF LIFE

(Continued from page one)

he inquired.

Conscience said, "There is a messenger without, Master, who desires instant audience with you. He says he has a matter of great importance to lay before you."

"Well," said Merchant Worldly-mind, "go and ask him his business. Tell him that I am engaged with my friends, Pleasure, Fame, and Money, and that two others are waiting for me. Ask him his business, Conscience, and let me know."

Presently Conscience came back and said, "He says it is very urgent, that he has come to bring you news of a great legacy that has been left you."

"That is good news. I will see him at once."

But Procrastination said, "Wait a bit. Just wait a bit. Did your servant not say it was a legacy? Nobody else can claim it; it will not hurt to wait a while."

Merchant Worldly-mind said, "A capital idea." He therefore instructed Conscience accordingly, who went and delivered the message.

After a while Conscience came back and said, "The messenger has returned, Master, and he wants to see you now, immediately." "Well," said Worldly-mind, "Mr. Pleasure will not stay long; he does not make long visits. Mr. Fame is rather a short caller too; and Money sometimes leaves very suddenly. When I get through with them I will see him."

Conscience delivered the message, but at intervals came back again saying that the messenger had returned. But always there were some friends left; for Mr. Self-ease did not leave early, and as for Mr. Procrastination, he stayed long. He gave the same advice, "Put him off until I have done with my friends."

At last, however—at last—when Pleasure had gone and Fame had taken his departure, and Money had left, and Self-ease had withdrawn, and Procrastination had bidden him adieu, the Merchant heard the clock strike the midnight hour.

"Now," he said, "I shall have a little leisure to attend to my business." He opened his books and began to examine into his own affairs. After a while he said, "I am in a sad state. I thought I was prosperous, but I find that the balance is on the wrong side. I

have weighed myself according to my books, and I am found wanting. There is a fearful deficit. How shall I make it up? How foolish I was! If only I had obtained that legacy I could have balanced my books, and all would have been well. I will send for Conscience."

I should have said that on the occasion of the call Conscience made upon his master when his friends were with him, Merchant Worldly-mind said, "You are a faithful servant, Conscience, you are most devoted to me; but I shall not need you for a while. Take a good draught of this wine. It is called The Wine of Good Resolution, and is put up by Pleasure, Procrastination and Co. Take a good draught of it, and have a long sleep." Conscience took the goblet and drank the draught, went from his master's presence to his couch, and as one who had been drugged he was soon fast asleep.

When the midnight hour was past, and Worldly-mind discovered his state of bankruptcy, he said, "I must send Conscience for that messenger." He called Conscience, lightly at first, "Conscience!" — but there was no answer. "Conscience!" But still no answer. "CONSCIENCE!" But Conscience was fast asleep. He made no answer. The Merchant closed the door and went back to his books and said, "What shall I do?"

Then suddenly, on the silence of the night he heard coming along the hallway outside a stealthy footfall; someone was approaching. "Ah," said he, "it is the messenger with news of the legacy. He is coming again, and I will open the door to him myself." As he approached to open the door, the door began to open from the outer side. He paused a moment until he saw his visitor clearly! In walked one with bony fingers, and sightless eyesockets, without heart or thought or feeling, cold as his own home, the grave! He leaped upon the Merchant, who cried, "Spare me, O Death," — but it was too late! Too late! His kingdom was finished.

"Now is the accepted time; behold, now is the day of salvation."

## EVIL OF DRINK

(Continued from page one)

avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkard's graves, and all from the pernicious habit of wine drinking. I owe all my health, my happiness, and prosperity to that resolution. Would you urge me to drink it now?"

## HOW HERETICS AND THEIR ENDORSERS SELL THE TRUTH

(Continued from page one)

ionizing Baptists who thus reflect on their Baptist Fathers and their standing for the truth at the cost of their own lives.

2. Salvation by works or reformation.
3. Denials of the Lordship of Christ.
4. Apostasy — deadly and damning apostasy — which dishonors the Blood of Christ by teaching that a man with Christ's Blood on him can go to hell.
5. Salvation by Character.
6. One church as good as another, which means that the Harlot of Rome and her Daughters and Grand daughters are as Pure and Chaste as the Bride of Christ.
7. Episcopacy and Indulgences. The Catholic doctrine of the sale of indulgences is no worse than the Unionist sale of the right to disobey the Lord Jesus and join the church of your choice and be baptized as you please.

8. Despising the Church of God and putting it to an open shame.

9. Sacramentarianism and Priestcraft.

10. Open Communion and open church membership and pulpit affiliation. If Baptists can work with Methodists and Campbellites and Presbyterians for weeks, why not all the time?

\*The Jones meetings in Ashland did the truth more harm, not only in Ashland, but all over the Tri-State area, than all the other evils in this action put together in the same length of time. But God isn't dead and He is at work.

## EDITORIAL BRIEFS

What is the matter with the Churches? First of all, they are handicapped with people who have never been born again, who do not have the divine nature in them and then a great majority of the people that are saved are nothing but babes and want everything their own way. They do not like the singing, they do not like the preacher, they do not like this thing and that thing. They are only babes. What would you think of a man who had from fifty to five hundred babies on his hands to take care of? No wonder the pastor has to go to Ocean Grove or Cedar Lake or somewhere else to keep out of the insane asylum, for the chief business of the average preacher today is to travel around with a nursing bottle to keep the babies in the family quiet. —

A certain character in fiction is made to say: "I'm a great believer in prayer, though I ain't no great hand at it myself." He is one of a large company. Most men have a certain belief in the power of prayer as long as somebody else is doing the praying.

Dr. C. A. R. Janiver, president of Ewing College, India, who knows whereof he speaks from intimate acquaintance, says of Mohammedanism, "It and it alone of all religions has blindfolded Jesus. —Hinduism, Confucianism, Taoism, Buddhism, have passed by Christ because they never heard of Him, but Mohammedanism has first placed its caricature of Christ in the galaxy and firmament of the prophets and then eclipsed Him until two hundred million people stand today before a total eclipse of the Sun of Righteousness. Mohammedanism has spat upon Jesus because it has denied His mediatorial work."

If Mr. Janiver told the truth, every Baptist who is a Shriner is a traitor to the Lord Jesus and should be denied admission into any company of the friends of our Lord.

An English missionary draws a picture of the "baptism" of a dying infant in Peru — priest drunk, a glass of water dashed over the head of the little one and the mumbling of a few Latin words. Before fastening down the coffin lid in the funeral that followed, the father poured a large bottle of ink over the dainty infant clothes in case that even there thieves might be tempted to break through and steal. Such is Catholic civilization in Peru.

It is not until a man gets nearly to the top that the world is willing to give him a boost.

Be sure if God sends you on stony paths, He will provide you with strong shoes.

Nothing will show more accurately what we are than the way in which we meet trials and difficulties.



## THE SECURITY OF THE SAVED

(Continued from page one)  
The truth is not in us." (I John 1:8).

A child of God may, through Satan's subtlety, fall into sin. Many have fallen into sin and lived to the glory of their redemption through Christ alone. Hear the prophet: "I will not against me, O mine enemy; when I fall I shall arise; when I sit in darkness, the Lord will be a light unto me. I will not be indignant against the Lord, because I have sinned against him; until He plead my cause, and He will bring me forth to the light, and I will behold his righteousness." (Ps. 138:1-6).

David committed adultery and murdered a man to cover it. Yet no one puts a premium on these two black sins. Yet by and by we hear him say: "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down; for the Lord upbraideth him with his hand." (Ps. 138:24).

David likewise fell when he dealt with profanity. Still he didn't kill him, and presently we hear him speak: "You who are faithful unto the power of God through faith, be saved in the last time." (I Pet. 1:9).

For the following reasons the saved are secure:

**I**  
Each believer is born of God. "Whoever believeth that Jesus Christ is born of God," (I John 5:1). When a child is born into this world, it can never be born again. Since that which is born is unborn, then everyone who has been "born again" is forever saved.

The Bible speaks of the natural birth as the first birth; it speaks of the spiritual birth as the second birth; there is none other spoken of. If one might be saved after being saved, he would not eternally as the Bible does mention the third or fourth birth after we are once born of God.

R. Gilpin, Jr., is my son who was born such. Regarding what he does he will allow me to say. I am a child of the new birth. (John 3:3). I shall always be a son of God. (John 3:2), irrespective of what the devil may do in my life.

**II**  
At the new birth each child of God partakes of the Divine nature. "We are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature." (II Pet. 1:4). When one is saved the nature of God is placed within him; it is possible for God to be for divinity to have an end and for divinity to have an end. We shrink at the thought. "God might die, the believer might die, as each believer has died like the nature of God. The child of God has something of the nature of God, then would not the child of God be lost?"

**III**  
The statement at the judgment, "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of Heaven; but he that doeth the will of My Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have we many wonderful works? And thou wilt I profess unto thee, I never knew you; depart from me, ye that work iniquity." (Matt. 7:21-23). Yet the scrip-

tures emphatically declare that He intimately knows each believer: "My sheep hear my voice, and I know them, and they follow me." (John 10:27). "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." (II Tim. 2:19). Since the believer is known of Christ, if one should be lost, Christ would be proven a liar (I speak reverently) at the judgment, as there He will say to the damned, "I never knew you." Either we have eternal life when saved, or else Christ will tell a false hood at the judgment!

**IV**  
When a believer is saved, he possesses eternal life. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." (Jn. 6:47). "And this is life eternal, that they might know the only true God, and Jesus Christ whom thou hast sent." (Jn. 17:3). "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24). "And whosoever liveth and believeth in me shall never die." (Jn. 11:26). "And this is the record, that God hath given to us eternal life, and this life is in his son. These things have I written unto you that believe on the name of the son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:11,13). The life Christ gives us is eternal — never ending. Forty-three times in the New Testament, "everlasting" qualifies the life we receive when we receive Christ. Then this is a 43-0 hope that the believer is eternally secure. In Mt. 25:46, "everlasting" describes the character of God's existence. In II Tim. 2:10, "everlasting" describes the duration of Christ in glory. In II Pet. 1:11, "everlasting" describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, and as long as Christ's glory exists and as long as Christ's kingdom continues, just that long the believer has eternal life. If the punishment of the wicked can have an end, if God can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the Heavens that all may read: ETERNAL SALVATION!

**V**  
Christ's blood cleanses from all sin. "In whom we have redemption through His blood, even the forgiveness of sins." (Col. 1:14). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I Jn. 1:7). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14). Christ died as a substitute for every believer. His death paid for all sin. His blood cleanses from ALL sin (past, present, and future). "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. 2:13). By his death Christ suffered for every sin of each believer. If a believer through sinning, could perish, then the believer would suffer for the same sins, which Christ has already suffered for. Both the believer and Christ would be paying for the same sins, and God, to punish two persons for the sins of one, would be the most unjust tyrant of the universe. How utterly absurd!

**VI**  
Christ promises that the belie-

ver shall never thirst. "But whosoever drinketh of the water that I shall give him shall never thirst." (Jn. 4:14). Yet in Hell, one of the pangs of the damned is thirst. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his fingers in water, and cool my tongue, for I am tormented in this flame." (Luke 16:24). If a believer is lost and goes to Hell, Christ is proven a liar, since He promises the believer shall never thirst. Again we say, either eternal life, or Christ is a falsifier.

**VII**  
Rewards may be lost, but the soul remains secure. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (I Cor. 3:14, 15). The objector asks, "If one did sin and die in impenitence, would he be saved?" It is impossible to suppose any condition that will cause or permit a child of God to be lost in Hell. The passage read tells us what will become of the erring child. His rewards will be lost yet he shall be saved, yet so as by fire.

**VIII**  
If a believer could perish, then the joy of Heaven is in vain. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10).

Here on this earth a poor sinner turns from his sins to Christ as a Saviour. Heaven above sees this transaction and is set rejoicing. Emotion stirs all the heavenly spectators. But this believer later sins enough (who could ever tell when he has crossed that line) to lose his salvation. Then Heaven has been mistaken, their joy has been premature. How could the omniscient God rejoice, if he foreknew that the repentant sinner would eventually perish in sin? How utterly inconceivable!

**IX**  
The saved are born of incorruptible seed. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Pet. 1:23). The first chapter of Genesis ten times declares that everything produces "after his kind". According to this law of Genesis the new nature which is born of God is incorruptible. Since one is born of incorruptible seed, either the theory of evolution that like begets unlike is true (God forbid), or else our salvation is eternal.

**X**  
The promises of Christ secure each believer. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (Jn. 6:37). "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." (Jn. 10:28, 29). "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (I Cor. 1:8). "Being confident of this very thing that he which hath begun a good work in you will finish it until the day of Jesus Christ." (Phil. 1:6). All these are promises concerning the believer's security. If a believer, through sinning, could perish, then God's promises would be valueless. If the promises are valueless, then the whole Bible is valueless and

Christ, God, the Holy Spirit, and Christianity are valueless. If one fails, all must fail. However, we prefer to "let God be true, but every man a liar." (Rom. 3:4). For:

"He has never broken any promise spoken, And will keep His promise to me."

**XI**  
The Devil cannot take one out of God's hand. The Devil exerts a powerful influence. He has had 6,000 years of experience. Yet he can go no farther than God permits him. God permitted Satan to touch Job's property but he could not harm a single hair of Job's head. Cf. Job 1:12. Later God permitted him to touch Job's body, but he could not take his life. Cf. Job 2:6. Since Satan can go no farther than he is permitted of God, a believer can never be lost, for God will not permit the Devil to pass the sacred precincts of God's saving grace. "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I Jn. 5:18).

If Sa'an can overcome one of God's children, he can overcome all. If he has the power to get all and yet allows one to go to Heaven, would not that one be saved by the grace of Satan? Yet the Bible plan of Salvation is by the grace of God through faith. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." (Eph. 2:8).

**XII**  
Nothing can separate a believer from Christ. Twenty centuries ago Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan? "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I Jn. 5:18). Shall temptation? "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13). Shall sin? "For sin shall not have dominion over you." (Rom. 6:14). Shall the law? "For ye are not under the law, but under grace." (Rom. 6:14). Shall the world? "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (I Jn. 5:4). Shall the believer? "THEY SHALL NOT DEPART FROM ME." (Jer. 32:40). As it was impossible for Noah to leave the ark after God had shut him in, so it is impossible for the believer to leave Christ. Someone asks, "Cannot a believer crawl off the Rock of Ages?" Beloved, where is the child of God who wants to crawl off the Rock of Ages? But listen, Paul mentions ten agencies and agents, including the powers of Heaven, earth and hell, which he declares are unable to separate the believer from God. "Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine, or nakedness, or peril or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39).

There are those in contrast who believe that when one is saved that he may sin, fall away, and be eternally lost. I Cor. 9:27, "But any means, when I have preached to others, I myself should be a cast

away" is often quoted to prove this. If you will notice, this verse refers to service and not to salvation. Noah is a good example. He lived 600 years a life of service, faithfulness, and usefulness. Then by one act of sin, namely, drunkenness, he became a cast-away. Though he lived 350 years longer, he was never used again by God. In fact, he was not spoken of except to tell us that he died.

Likewise Gal. 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace," is often quoted. The persons in question were seeking to be saved by observance of the law. Of course they had never been saved for Gal. 2:16 says: "Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." This text then instead of teaching that one may lose his salvation after he is saved, teaches rather that if one turns from the grace of God to legal ordinances and observances for justification, that there is no salvation for such a one.

Judas Iscariot is likewise quoted as an example of one who fell away. Please note that Judas was never saved: "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" (Jn. 6:70). In Acts 1:25 we read: "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." In this case Judas fell from the office of the apostleship but not from grace, for he was never saved to begin with. In Jn. 17:12 Jesus went so far as to call him the son of perdition.

Then Heb. 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame," is also often quoted to prove that one may be eternally lost. Paul was a great logician. This scripture is one of his great arguments. In it Paul is arguing from the standpoint of a supposition, he does not say that true believers will fall away, but rather he says, "If they shall fall away." (Heb. 6:6). He was not speaking this though of believers for he explains himself a little farther on in the same chapter. "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." (Heb. 6:9). May you remember: never let an "if" overturn a "verily."

Another passage relied upon to teach apostasy is II Pet. 2:22, "But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Those referred to were only unsaved professors of faith but not possessors of Jesus. They had only been white-washed and not washed white. In the first verse of this same chapter, these same professors are spoken of as false-teachers.

There are many other Scriptures which are often thus misapplied. To sum it up, those who believe in apostasy, in order to prove their argument are depending upon a sow, a dog, the devil, and usually five silly women, for the five foolish virgins are usually quoted in this connection.

May I say in conclusion that there are many who have profess-



ed who do not possess. Of course these will fall away, but all true believers in Jesus Christ, for whom He died, shall not fall away and shall remain true possessors unto the coming of the Lord.

"Free from the law, O happy condition,

Jesus hath bled, and there is remission;  
Cursed by the law and bruised by the fall,  
Grace hath redeemed us once for all.

"Now are we free — there's no condemnation,

Jesus provides a perfect salvation;  
'Come unto Me,' O hear His sweet call,  
Come and He saves us once for all.

'Children of God' O glorious calling,

Surely His grace will keep us from falling;  
Passing from death to life at His call,  
Blessed salvation once for all.

Once for all, O sinner, receive it,  
Once for all, O brother, believe it;

Cling to the Cross, the burden will fall,  
Christ hath redeemed us once for all."

#### THE UNITY FOR WHICH JESUS OUR MASTER PRAYED

(Continued from page one)

they were better than others naturally, for all are of the Adamic race, but because their conception of religion as a spiritual matter, to be settled between the individual and God, compelled them to deny the fundamental errors of Rome, not in any way improved by being bought over and nourished in Protestant communions. The present day persistent grouping of Baptists with pedo-Baptist Protestant orders is contrary to the genius of the Baptist faith and order. It is historically incorrect, Scripturally wrong and unjust to the truth. Ecclesiastically, the Baptists are automatically separated from the Catholic hierarchy, and all communions holding the structural errors of that vast apostasy, such as orders in the ministry, the sacramental view of the ordinances, mixed church membership, the authority of councils, or broadly speaking, overhead control of local churches especially the assumption or admission of the right of human authority, according to human wisdom, to change Divine orders, as has been done in the change of baptism to rantism, etc."

"Ecclesiastically, all the reformed bodies coming out of Rome are much nearer their parent body than they are to the Baptists. There is no way for the Baptists to coalesce with Protestant pedo-Baptist bodies now, except by the repudiation of those vital doctrines which have done so much to enlighten America and the world. As long as the great Protestant bodies hold the structural principles of the Catholic hierarchy, however much modified or kept in the background, there is ecclesiastically an impassable gulf between Baptists and the whole pedo-Baptist group, including Catholics, Roman and Greek, and all others holding their root errors."

Bro. Gambrell is right. Baptists are historically, doctrinally, ecclesiastically and theologically separate, distinct, unlike and "un-unifiable" with anybody else on this earth. There is not a single truth that Paul enumerates in the seven doctrines that are essential to the unity of the Spirit or the one-ness

for which the Master prayed, upon which Baptists agree with any other denomination. Individuals within their denomination may be in more or less agreement with the Baptist position; but just to the extent that they are out of agreement with their own denominational standards. Note the essentials to the unity of the Spirit in the order given: one body, one Spirit, one hope, one Lord, one faith, one baptism and one God and Father. Will you note that the first essential to the unity of the Spirit is one-ness as to the church question. Folk who are not agreed on that question cannot take the first step in unity. Baptists do not agree with anybody else in the world as to the origin, perpetuity, polity, ordinances, spirituality, independence and individuality of New Testament churches. The Holy Spirit indwells all believers; but He indwells no other churches or institutions except Baptist churches. He is much grieved and often quenched and insulted in many of them; but He is the director of all the work of Baptist churches, the distributor of all gifts and settler of all pastors. There is no unity between Baptists and any other people as to the character of a New Testament church or the relation of the Holy Spirit to each local church. Every saved man has the same hope that the Baptists have, it matters not what church he is in, but the denominational standards of all other churches put either a preacher or a priest or the church or an ordinance or a god-father between the soul of the infant or of the adult and the Lord Jesus Christ; or they make the final salvation of men to depend upon the sinner's own faithfulness and obedience, rather than upon the finished and all sufficient work of the Lord Jesus. Anybody who talks of sacraments or sacramental grace has not a common hope with Baptists. That is the language of Rome. We rejoice in the assurance that every soul in any denomination or outside of them all that has trusted Christ to save them is as sure for heaven as the Lord Jesus Himself; but Baptists only in their published standards set forth the finished work of the Son of God as the only hope for a sinful man, without being plussed or added to by preacher or priest or church or proxy or by the sinner himself. Baptists are not denominationally one with any other denomination as to the one hope; they are experientially one with all believers in this hope and their plea should be as it was in New Testament days for all who have this common hope to come out of Rome and her daughters and grand daughters and show their faith by their church fellowship and allegiance.

As Bro. Gambrell well says Baptists are not one with any people that have overlords, thereby repudiating the lordship of the Lord Jesus. There is one of the vital differences between Baptists and Campbellites, as well as between Baptists and all pedo-Baptists. The one man reception of members and the ruling elders in Campbellite churches are a part of the togger of Rome that Mr. Campbell brought over from the Presbyterians in'to the Reformation. Of course Baptists are not one in faith with anybody else or we would not be divided because of our differences in doctrine. Nowhere is the lack of unity more marked than on Baptism. As to the act, subject, design and authority for baptism we differ from the whole pedo-Baptist world and on the last three we are as far apart as the poles from our Campbellite friends. There is no one-ness there and can't be until they come to the Baptists for Scri-

ptural baptism. The last essential mentioned by Paul is as to the God-hood and Father-hood of God. With Calvinis's we might be in partial agreement as to the God-hood of God; but with all Arminians we are in wide disagreement. there. But with no others do we agree as to the Father-hood of God. Baptists teach, as did the Lord Jesus Himself, that none but believers are the children of God. All others teach that little children, by birth or baptism, are God's children. God had only one begotten Son. All others become His sons by adoption, when they accept that Son as their Saviour and Lord. No others are God's children except those, who have received Him. God hasn't two kinds of children, some by the natural birth and some by faith in Christ; some by law and some by grace. One-ness in Jesus Christ means that we are all sons of God thru faith in Christ Jesus. All others are goats or hogs or wolves. Any man who calls God "Father," before or without having received Christ into his heart by faith, is a bastard and not a son. Those who receive Christ are God's sons; no others are. The one-ness for which the Master prayed was a one-ness exactly like His and the Father's. That was a one-ness in nature, in essence, in being Spirit, in truth. That was no compromise or get-together oneness. That was unity in all things, essential and non-essential. There can never be unity among His followers until they are one like that.

—News and Truths.

#### THE LARGEST BIBLE EVER MADE

(Continued from page one)

teemed God's Word very much to have gone to all this work in making his Bible the world's largest. If you own a copy of the Scriptures and leave it on a dusty shelf or reclining in a disused trunk, never reading it, what good can it do for you?

A young man going abroad was given a Bible by his Christian father which he carefully placed at the bottom of his suitcase. His funds rapidly diminished, so he wrote home for a supply. The return message he received was "My son read your Bible." This exasperated him for his funds were well nigh gone so he telegraphed home for immediate funds. Back came the same reply, "My son, read your Bible." The son thought by this time he had better obey so opening his suitcase he took out the neglected Bible and upon opening it discovered, tucked between its pages, several \$20.00 bills; more than sufficient to meet his needs. Wealth in his Bible but he knew it not. Let us hope he found therein the greater treasure, CHRIST. The richest mine in existence is SALVATION and it is located in God's Word and you can partake of all its wealth thru using the key of faith. Diamonds, rubies, pearls, all precious stones and gold are worthless in comparison.

One man was willed a Bible by his uncle which he did not open for forty years and when he did turn its pages he discovered a will therein leaving him the estate of his uncle. Forty years neglect, how costly. Read your Bible at once, carefully, meditate therein and by God's grace you will find the last will and testament of our Lord and Saviour, Jesus Christ, deeding to you an inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for you (I Pet. 1:4), if and when you come as a sinner and accept Christ as your Saviour. A mansion in the skies, a home with Christ if your sins are washed a-

## I Should Like To Know....

### 1. Explain Matt. 8:12.

The children of the kingdom were the Jews. The place of weeping and gnashing of teeth is hell. These Jews are the natural descendents of Abraham, who went to hell for their rejection of Christ.

### 2. Explain John 6:66.

These professed followers of Christ were church members who were not saved. When the time of testing came they fell away, because they were never really saved. As John says: "They went out from us, but they were not of us; for they went out, that they might be made manifest that they were not of us." I John 2:19.

### 3. Explain Rev. 2:22.

Those who have left their first love, are the Baptists that have lost their interest in soul-winning and missions. The candlestick is the local church. The Master here warns the church at Ephesus that if they do not repent and do their first works of soul-winning and missions, that He will remove their candlestick. Perhaps that may explain why so many churches and schools among Baptists are dying. They have ceased to be missionary and evangelistic.

### 4. Do you think Billie Sunday's books are all right for a Baptist library?

No. He said many good things, but his books are too unionistic and have too much heresy to put in any library for folk to read who are not grounded in Baptist doctrine.

### 5. Are we under any obligation to forgive those who sin against us, until they repent and ask our forgiveness?

We are under obligation to pray for our enemies and for those who despitefully use us. We are taught to pray our Heavenly Father to forgive us as we forgive our debtors. We are taught to forgive even as God for Christ's sake forgives us. Eph. 4:30. However, Jesus implies that we cannot forgive anyone until he asks for forgiveness. Cf. Luke 17:34.

### 6. Is there any record or history of anybody receiving power to perform miracles except the apostles?

Yes, lots of them in both the old and New Testaments. In the New Testament, the 70 cast out demons. Luke 10:17-19.

### 7. To whom was Christ talking when He told them they could drink deadly poison and it would not hurt them?

Mark 16:14 seems to indicate that He was speaking of His followers "that believe."

### 8. Was D. L. Moody a Baptist?

No. My understanding is that he was first a Congregationalist, but later on got dissatisfied with his baptism and went and got Baptist baptism, but lived and died thereafter in the Moody church which is a union, undenominational church.

way in the blood of the Lamb. (John 1:29). Listen — "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). "Believe on the Lord Jesus Christ and thou shalt be saved. (Acts 16:31). My friend read your Bible.

### 'PASS AMMUNITION' ADOPTED BY CHURCH

Denver, Colo., Nov. 9 — Members of the Liberal church of Denver henceforth will end the Lord's Prayer with words, "Praise the Lord and pass the ammunition."

### 9. Is the Bible Institute College Association of Chicago of the Baptist faith?

No. It is inter-denominational. J. M. Gray, former head, and one of the most prominent teachers in the Association, was an Episcopalian. Other writers and teachers are Presbyterians, Methodists, Baptists and what not. It is wholly given over to unionism. Many of their writings, however, on the plan of salvation and kindred themes are Biblical and sound and very fine to circulate on the doctrine of Grace. It is not, however, to circulate any of them unless you know what is in them or know the writers. They are very unsafe on the church and the ordinances and all phases of church truth.

### 10. Should Baptist churches invite Baptists, who are in the attitude to take the Lord's Supper?

No. In I Cor. 11:18-20 (see Revised Version) Paul says, where there is division or heresy present, it is not possible to eat the Lord's supper. If any Baptist Church invites members of other Baptist churches to partake of the Lord's Supper with them, they invite all kinds of heretics and the worst of immoral worldlings to eat with them; for most Baptist churches have no discipline at all. Just as well invite the world all kinds of heretics. But worse than that, to invite any one to eat at the Lord's Table, except the members of the church partaking of the Supper, is a plain violation of the Scriptures. The Scriptures plainly say in I Cor. 11:18 "When ye come together in the church, Church does not mean a house but a body or an organization. When ye come together as a church, no one is to be invited except the members of that local church. I Cor. 5:12 tells why. Because the church itself is "to judge them that are within." A church has no right to extend its invitation to the Lord's Table any further than its discipline or its voting. To keep all of them under its disciplinary control. One other fact. If over this country Baptist preachers will preach on the obligations of Baptists to obey the command of the Lord Jesus, "Do this in remembrance of me" and then show all nonresident Baptists that they are willfully disobedient to their command, by not putting their membership where they live so they can obey this command of the Master, the desire to obey the command about the Lord's Supper will lead to obedience of the command of the Master about putting their light on the candlestick where they live. The Bible is a consistent whole. One error or disobedience encourages other errors and disobediences; and vice versa all non-resident Baptists that they others. Both are catching.

Bishop Frank H. Rice announced today that the official prayer of the church, the Lord's Prayer, had been amended to include the sentence before the "amen."

"But from the beginning it was not so." — Mt. 19:8.

What we have in our hand, we will lose, but what we put into God's hand is still, and ever will be in our possession.

Self will must die and Jesus be prepared a place for it to breathe its last — at the cross.

Keep your face always toward the sunshine.