

The Baptist Examiner

The Paper With a National Circulation

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

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

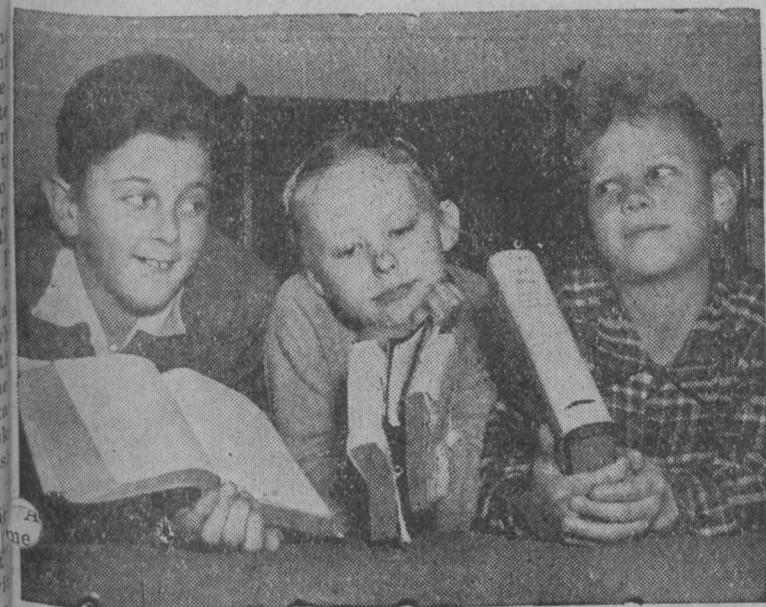
WHOLE NO. 494

RUSSELL, KENTUCKY, SATURDAY, JANUARY 26, 1946

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Accusations Of Preachers

Every Child Should Have A Good Bible



Paul instructed Timothy in I Timothy 5:19, "Against an elder receive not an accusation, but before two or three witnesses." To take up a bad report concerning a preacher and pass it on is in violation of this command of Paul. Certainly no church will entertain a charge against a preacher unless there are two or more witnesses.

I was moderator in a church business meeting when a brother arose and preferred charges against a preacher. I PROMPTLY RULED HIS CHARGES OUT OF ORDER unless he secured at least another witness. A brother present joined him in making the charge and then I, as moderator, permitted the charge to be made before the church. I was present when another moderator did the same sort of thing. A brother brought charges against a preacher and had no other witness and he was ruled out of order and when no one would join him in making the charges, he was compelled to refrain from making the charges. All Bible scholars know this.

Under the Mosaic Law, nobody was ever condemned unless there were two or three witnesses. Heb. 10:28, "He that despised Moses' Law died without mercy under TWO OR THREE WITNESSES." It is a rule in our earthly courts that a man cannot be condemned when there is only one witness. He cannot be condemned even if he CONFESSES HIS GUILT unless there are other witnesses or corroborating evidence to back up his confession. Yet there are some people who will take up a bad report on a preacher without having any more than one witness. There may be churches that would allow a charge to be made against a preacher with only ONE WITNESS, but no well informed church would do so.

(Continued On Page Four)

Mused Uncle Mose

Down at de chu'ch las' pas' Sat'dy night, dem rough neck boys cut one anudder wid razohs, an' yist'dy mo'nin' Melindy Jones an' Sissy Stepstone sliced one anudder ovah de back fence wid a few nice words.

-- The First Baptist Pulpit --

"THE CHRISTIAN PILGRIMAGE"

"Come thou with us and we will do thee good."—Numbers 10:29

This text is taken from the familiar story of Israel's wanderings from Egypt. It doubtlessly required some six months for Israel to journey from Egypt to Sinai. At the time our text was spoken, they were getting ready to leave Sinai, going on to Kadesh-Barnea. God's Word tells us the exact day on which Sinai was left. Listen:

"And is came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony."—Num. 10:11

Thus Israel was two years two months and twenty days outside of Egypt.

This meant that they had dwelt at Sinai for about a year and a half, during which time they had received the law and the pattern for the tabernacle from God.

Likewise, during this period of time they had built the tabernacle. And now, a little better than two years from the time they had left the land of Egypt, they get ready to take their departure for the Promised Land.

Moses' brother-in-law was named Hobab. He evidently was visiting Israel's camp. Moses invited him to accompany Israel into the Holy Land, which invitation Hobab refused. Then

(Continued on Page Two)

Thy Way, Not Mine

Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy rest.

I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God;
So shall I walk aright.

—Horatius Bonar.

A Puzzling Bible Question As To "Once In Grace, Always In Grace"

ELDER ROY MASON
Tampa, Florida

Does the Bible Warrant Us In Presuming on the Doctrine of "Once In Grace, Always In Grace"?

One of the great doctrines held by Baptists is the doctrine that eternal life is ETERNAL. That when one is spiritually reborn, they cannot be UNborn. That Christ's work is effective and sufficient. To believe otherwise is to destroy the very plan of salvation itself. For the doctrine of FREE GRACE rests upon the truth that salvation is in nowise of human works or merit.

However, there is such a thing as presuming on this doctrine. Some have made this doctrine their excuse for not being baptized—for not joining a church—for not giving—for not attending church—for doing nothing. And others have gone further and used the doctrine of once saved, always saved, as a license to sin. Their philosophy has been, "Oh, well, if I am saved, then it doesn't matter what I do, I will go to

heaven anyhow." Such an attitude needs to be WARNED AGAINST for at least TWO REASONS:

It raises the question: Is the person who thus reasons, really saved?

We believe that many people who make the grace of God their excuse to do nothing for the Lord, or to go into sin and to live in sin, will find out in the end that they were mistaken about being saved in the first place. Like a man being careless with his house about fire, supposing himself to have insurance, and having the house to burn down only to find out that he was not properly insured at all.

Why do we believe that many such are deceived?

Because Christ teaches that if one loves Him, they will obey. See John 15:14; 14:23, also verse 21). The person who has no dis-

(Continued On Page Four)

ALCOHOL'S RECORD

Recognized as a poison by all leading scientists.

Increases death rate by eighty per cent over normal, and shortens life expectation of average man by eight years.

Responsible for twenty-two per cent of admissions to hospitals for the insane.

Involved in forty per cent of cases of social diseases.

Involved in sixty per cent of all highway accidents.

Responsible for thirty-seven per cent of pauperism, 45.8 per cent of child destitution, leading to juvenile delinquency.

Responsible for ninety per cent of cases of cruelty to children.

Diverts 3,018,000,000 pounds grain from food supply.

Hoards sufficient sugar for five year's distilling.

Employs 750,000 potential soldiers and defense workers.

—Christian Advocate.

NOT WASTED

A young woman who was a great lover of flowers had set out a rare vine at the base of a stone wall. It grew vigorously but it did not blossom. Day after day she cultivated it and watered it and tried in every way to coax it into bloom.

One morning as she stood disappointed before it, her invalid neighbor, whose back lot adjoined her own, called over and said, "You cannot imagine how much I have been enjoying the blooms of that vine you planted." The owner looked and on the other side of the wall was a mass of bloom. The vine had crept through the crevices and flowered luxuriantly on the other side. There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's

(Continued On Page Four)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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LAST WEEK'S SERMON

The sermon in our last issue, "The Historicity of Baptists and Others" is now in tract form and is available in quantities for gratuitous distribution. It is free to our readers as God provides the funds for its distribution, but you may remember that it costs money to print and distribute these booklets. Help us distribute them widely for God's own glory.

BIBLE PRESCRIPTIONS

The Bible is God's apothecary shop. Here are prescriptions for:

Care: "Be careful for nothing."

Doubt (as to doctrine): "If any man will do his will, he shall know the doctrine."

Doubt (as to duty): "If any man lack wisdom, let him ask of God."

Fear: "Perfect love casteth out fear."

Greed: "Seek ye first the kingdom of God."

Pride: "Be clothed with humility."

Lust: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

Selfishness: "He that loveth his life shall lose it."

Ambition: "Seekest thou great things for thyself? Seek them not."

Anger: "Let all anger be put away from among you."

STORY OF EX-PRIEST

(Continued from page one)

the church. In Spain today under Franco rule, not only is an ex-priest forbidden employment but not even an ordinary Spanish citizen can get employment unless he produces a certificate from his parish priest that he attends church.

An illustration of how the Catholic church will hound an ex-priest to his very grave wherever it can safely do so, has recently come to our attention from a Presbyterian missionary in Bucaramanga, Colombia. The case is as follows:

The conversion of Father Juan Estaban Roldan came about one day when he was visiting the local priest of the little town of Ituango in Antioquia. He was then over 50 years of age, and doubtless had been considering the step for many years before. But the climax came on that day in Ituango when Mr. Arthur

Douglass, a missionary of the



Dear Bro. Gilpin:

Please change my address to read Box 1027, Chickasaw, Ala., old address of Amory Hotel, Amory, Miss. May I add, you have been a great blessing to me for a long while. THE EXAMINER brings joy to me, teaching the authority of the Bible and leaving man made stuff alone.

Your friend, because of Jesus,

T. W. Barker.

Dear Bro. Gilpin:

Please send me your paper. I read it through a friend. I like it so much for the truth it speaks, that I want a year's subscription. Thanking you sincerely,

Mrs. Joe Spalin,
621 Hermosa Ave.,
W. Palm Beach, Fla.

Dear Brother Gilpin:

"A young preacher came to me and wanted to know if I had any thing on Masonary. I looked and found your article in 'THE BAPTIST EXAMINER,' June 3, 1944, Vol. 13, No. 18, entitled 'A Frank Exposure of Masonary.'"

He brought it back with many thanks saving him from going into it.

Now do you have any tracts with that message? It is about the best I ever read. If you have it made up in tract I would like to have some."

Elder W. H. Schweinfurth
Pekin, Illinois.

THE CHRISTIAN PILGRIMAGE

(Continued From Page One)

Moses made a second appeal to Hobab in that he asked him to accompany Israel in order that he might be "eyes" for them. It is true that Hobab was a man of the wilderness and that he was well acquainted with the land through which Moses and Israel were to travel. Therefore, Moses invited him to go along in the capacity of "scout" that he might assist Moses in leading the people. While Hobab had refused to go with Israel on the basis of Moses' first invitation which was purely that of personal gain for Hobab, the indications are that he agreed to go in view of this second proposal in order that he might be of service to Israel.

American Presbyterian Board of Missions, arrived in the town to distribute Bibles and other Christian literature. Father Roldan watched the local priest order a policeman to go around and gather up the Protestant Bibles and pile them up in the middle of the public square. With growing resentment he saw the priest kindle a fire under the books and in the light of the flames threaten his Catholic people who had gathered around that unless they desisted and burned all such "heretical and immoral" books, they themselves would burn forever in the fires of hell.

As far as Father Roldan was concerned, the bonfire did more good than harm, for it burned up all that was left of his loyalty to the Roman Catholic church which he had faithfully

(Continued On Page Four)

Thus, Moses, Aaron, Hobab, and Israel set forth from Sinai journeying toward Canaan.

I
LIFE FOR ISRAEL UNTIL THEY REACHED CANAAN, WAS TO BE NOTHING BUT A PILGRIMAGE.

In fact, Israel was a pilgrim people. At least three Scriptures indicate their pilgrim character.

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover."—Exodus 12:11

This was spoken on the night of the first Passover and anyone can easily see that it does not represent a settled people, but rather, presents the truth that Israel was to be a pilgrim people.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."—Exodus 13:21

The Jews had a pillar of fire to guide them by night and a pillar of cloud by day. As this cloud moved, so Israel moved. If the cloud went to the right or to the left, they did likewise. When it stopped, they stopped, or when it moved forward, they moved forward. Thus, they were not settled in any one place, but rather, were constantly on the alert—ready to march as soon as their cloud began to move.

"Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's highway, until we be past thy borders."—Num 21:22

Israel was getting ready to go through the land of the Amorites. It is rather conspicuous that they did not ask for any privilege other than the privilege of passing through. They even promised the king of the Amorites that they would not touch his fields, nor his vineyards, nor his water—they would merely make their journey along the public highway.

Thus Israel was to count themselves as pilgrims and strangers to the people through whose lands they were to pass. They were not a people of the Amorites land—rather, they were a people of the beyond.

Surely all this is highly typical of the Christian, as life for each child of God is but a pilgrimage. We are not a people of this world. Though we live in it, and though we brush elbows and rub shoulders with it day by day, still our citizenship is not in this world. Listen:

"For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."—Philippians 3:20

God's Word makes it clear that we are merely ambassadors here for Him, and that our chief business is to reconcile men to Him, acting in His stead as His Ambassador.

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—2 Cor. 5:20

Thus we see that as the Jews were not a people of the Amorites land, so we are not a people of this world. Like them, we are a people of the beyond.

Possibly no one ever stated this as forcibly as did Mr. Bunyon in his "Pilgrim's Progress." In this immortal story which has turned more people heaven-ward than any other book outside of the Bible, Mr. Bunyon tells of Christian journeying toward the Celestial City. He tells how Christian fell into

the Slough of Despondency by following Mr. Worldly Wise Man. He tells how Flatterer led Christian on to the wrong road which ran seemingly along side by side to the road of the Celestial City.

He tells of his experience with Giant Despair at Doubting Castle. And finally pictures Christian lead by the Shining Ones into the City. All this is but an allegorical way whereby Mr. Bunyon presents the truth that we are but pilgrims journeying in this world unto the Celestial City.

A remarkably good example of this is in the experience of Abraham, of whom we read:

"By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which had foundations, whose builder and maker is God."—Hebrews 11:8-10

Abraham was doubtlessly one of the wealthiest men of his day, with many flocks and herds and sheep and cattle. Servants were most unusually plentiful in his house. All the land of Palestine was promised as a home for his posterity forever, and yet Abraham did not consider himself as the owner of one foot of soil; rather as a pilgrim, he journeyed about from place to place, living in tents with no fixed abode nor home, constantly looking, as our text says, for "a city which hath foundations, whose builder and maker is God."

II
HAVING NOTICED THAT LIFE FOR THE CHRISTIAN IS MERELY A PILGRIMAGE, I WANT US TO NOTICE THE CHARACTERISTICS OF THIS PILGRIMAGE.

First of all, it is a new highway. It is absolutely new for the Christian. It begins the day that he comes into saving favor and personal knowledge of Jesus Christ as his Lord and Master. In this respect, we are reminded of the words of Joshua who said of Israel as they entered into the land of Canaan—"Ye have not passed this way heretofore."—Joshua 3:4

Certainly it is true of the Christian that previous to his knowledge of the Son of God, he has not passed this way before. In other words, this Christian pilgrimage is a new highway. Every step in it is a new step. Every joy is a new joy. Every sorrow is a new sorrow. Every problem is a new problem. Every battle is a new battle. None of the experiences of this Christian pilgrimage are even faintly similar to the experiences before salvation became a reality. Even Paul refers to this when he says:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5:17

This Christian pilgrimage is likewise a way of faith. Paul realized this, for he said:

"For we walk by faith, not by sight."—2 Cor. 5:7

Of course, Israel perfectly illustrates this truth, for as we have already seen, when the pillar of cloud moved, Israel moved, and when it stopped, Israel stopped. They went forward by faith, not knowing whither they were going, and they paused by faith, at God's command. Thus, day by day as they journeyed from Egypt to Canaan, for forty years they wandered by

faith. During this period of time God fed, watered and clothed these three million Jews miraculously while they themselves walked by faith with Him.

Possibly the greatest character in all the Word of God who seemingly was motivated entirely by faith, was Job. When his children were killed, and property was destroyed, in faith he looked up into the face of God, worshipping, to say:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."—Job 1:21

Even later when his wife turned her back upon him, when his friends reproachfully spoke to him, and when even his own health was gone, he still clung to God by faith. He said:

"Though he slay me, yet I trust in him: but I will maintain mine own ways before him."—Job 13:15

Well, God's people today need to be a people of faith like Job.

Another characteristic of the pilgrimage is that it is a narrow road that we travel. Our Lord Jesus declared this to be true. Listen:

"Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13,14

There is no room on the side. It is so narrow there is not even room enough for Christ to walk beside you. I repeat, beloved, that there is not room for even Jesus to walk beside us. He must walk within us. Listen:

"I am crucified with Christ nevertheless I live; yet not I, but Christ liveth in me."—Gal. 2:20

While this pilgrimage leads us away of a narrow road, it is also of confidence. Those Jews of the Old Testament did not have of worry—their's was a matter of simple faith, trust and confidence in God. They moved on as the cloud directed. And today, we have the same God, and our pilgrimage is likewise one of confidence. Paul knew this to be true in his own experience. As he neared the end of the way, he said, "I know whom I have believed."—2 Tim. 1:12. Previously he had already written to the church at Rome saying,

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28

Well, as it was with the Jews of old, and as it was with Paul so it is with God's children today. Even though we may walk through much darkness—though all our plans lay in heaps of ashes—though sorrow stabs the heart like a knife—we can still speak with a voice of confidence knowing that whatever may come to pass along our pilgrim pathway, is of the Lord.

The highway of our Christian pilgrimage is likewise a lonely road. Do I say lonely? Yes, lonely, for often it carries us far away from the crowd. It has often been said that it is human to stand with the crowd, while it is divine to stand alone. The battle-scarred apostle said, "No man stood with me, but all men forsook me." Noah built an ark voyaged alone. Even Jesus Himself loved and died alone. So in one sense, the highway we travel in our Christian pilgrimage is lonely.

(Continued on page three)

"THE CHRISTIAN PILGRIMAGE"

(Continued From Page Two)

And yet at the same time, it is not lonely, for no child of God is ever lonely when Jesus goes with him. As the old song has said—
"On life's pathway I am never lonely
My Lord is with me, my Lord Divine;
My present Guide, I trust Him only,
No longer lonely, for He is mine."

III

THE PILGRIMAGE WHICH THE JEWS MADE AND WHICH EACH CHILD OF GOD TODAY MAKES EVENTUALLY COMES TO AN END.

Israel in their pilgrimage came to their last barrier after forty years of wandering. This barrier was the River Jordan, which

must cross is not the River Jordan, but the River of Death. As the Jews passed over Jordan into their promised home, so each of us must pass through the River of Death unto our promised home. Perhaps the most interesting thing of all concerning our parting is that when we come to the River of Death, we will find that there is no river there, but rather, just as the Jews passed through the channel of the Jordan, so we too shall pass over unto our heavenly Canaan. Jesus said:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."—John 11:25,26

dirt floor of a cabin, Brother Carroll leaned over him and said: "Brother Bryan, you have come to the river, but in the name of Jesus I assure you you will find no river and no darkness. If God permits you to give us a token that what I have said is true, then do so. The man seemed to die, and Mr. Carroll leaned over to close his eyelids. When he did so, the man shivered and said in jerking words, "Brother Carroll—no river—all bright." Thus, he found that there was no darkness and that the channel of death was empty.

Just as the Jews' pilgrimage of forty years came to an end by their entrance into Canaan through the dry channel of the Jordan, so some day our earthly

asked Jesus if he might go along with Him. To his request, Jesus said: "Go home to thy friends and tell them how great things the Lord hath done for thee."—Mark 5:19. Thus Jesus would not let this man go with Him, but sent him back to his own home that he might witness for Jesus there. While he was not permitted to be a foreign missionary, he was told to get unto 'his own people, and thereby become a home missionary.

All the way through the Word of God we are exhorted to win others to the Lord Jesus and thereby invite others to accompany us on our Christian pilgrimage. Listen:

"And he saith unto them, Follow me, and I will make you

gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,)

. . . . I am made all things to all men, that I might by all means save some."—I Cor. 9:19-22

"And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."—Jude 1:23

Certainly, in the light of these Scriptures, we can see that our business is to invite others to accompany us to Heaven. If it is worth our going there, then surely it is worth inviting others to go along with us.

Posessing Our Christian Possessions

To be Appropriated and Possessed by a Faith as we Discover Our Riches Recorded in the Word of God.

- ✓ 1. A LIFE that can never be FORFEITED: Rom. 8:31-39, Col. 3:3, Phil. 1:6.
- ✓ 2. A RELATION that can never be ABROGATED: Gal. 3:26, I John 3:1-2, Rom. 8:18.
- ✓ 3. A RIGHTEOUSNESS that can never be TARNISHED: Rom. 3:25-26, I Cor. 1:30, 2 Cor. 5:21.
- ✓ 4. AN ACCEPTANCE that can never be QUESTIONED: Eph. 1:6, Rom. 8:33-34, I Thess. 1-4.
- ✓ 5. A JUDGMENT that can never be REPEATED: Rom. 8:1, Gal. 3:13, John 5:24.
- ✓ 6. A TITLE that can never be CLOUDED: 2 Tim. 1:12, Eph. 4:30, I Peter 1:3-5.
- ✓ 7. A POSITION that can never be INVALIDATED: Eph. 2:5, 6, Col. 2:9-10, 3:1-4.
8. A STANDING that can never be DISPUTED: Eph. 1:6, Rom. 8:33-34, I Thess. 1-4.
- ✓ 9. A JUSTIFICATION that can never be REVERSED: Rom. 8:30-34, Eph. 1:4-13, Phil. 3:10.
- ✓ 10. A SEAL that can never be VIOLATED: Eph. 1:13, 4:40, 2 Tim. 2:19.
- ✓ 11. AN INHERITANCE that can never be ALIENATED: Eph. 1:11, 14:18-19, Col. 1:12, Eph. 2:7.
- ✓ 12. A WEALTH that can never be DEPLETED: 2 Cor. 8:9, 12:7-9, Phil. 4:19.
13. A RESOURCE that can never be DIMINISHED: 2 Cor. 9:8, Col. 3:3, Eph. 3:20-21.
14. A BANK that can never be CLOSED: Rom. 11:33, Phil. 4:19, Eph. 1:7.
- ✓ 15. A POSSESSION that can never be MEASURED: Rom. 11:33, Eph. 3:17-19, 3:8.
16. A PORTION that can never be DENIED: Rom. 8:32, 8:17, I Cor. 3:21-23.
- ✓ 17. A PEACE that can never be DISTURBED: Rom. 5:1, Phil. 4:6-7, Col. 3:15.
- ✓ 18. A JOY that can never be SUPPRESSED: Gal. 5:22, Rom. 5:1-3, Phil. 4:4.
19. A LOVE that can never be ABATED: Eph. 2:4, 3:19, Rom. 5:5-8.
20. A GRACE that can never be ARRESTED: Eph. 2:7, II Cor. 12:9, Heb. 4:16.
21. A STRENGTH that can never be VITIATED: II Cor. 12:9, Phil. 4:13, Eph. 6:10.
22. A POWER that can never be EXHAUSTED: Eph. 1:18-19, 3:20-21, Col. 1:11.
23. A SALVATION that can never be ANNULLED: Rom. 8:1, I Thess. 1:4, Heb. 5:9.
- ✓ 24. A FORGIVENESS that can never be RESCINDED: Eph. 1:7, Col. 1:14, Eph. 4:32.
25. A DELIVERANCE that can never be THWARTED: I Thess. 1:10, Rom. 7:24-25, II Tim. 4:17-19.
- ✓ 26. A PRESERVATION that can never be HINDERED: I Cor. 10:13, I Tim. 1:1-2, I Thess. 5:23.
27. AN ASSURANCE that can never be DISHONORED: II Tim. 1:2, Titus 1:1-2, I John 5:11-13.
- ✓ 28. A NATURE that can never be CORRUPTED: II Cor. 5:17, I John 3:14, 5:19.
29. A FRUIT that can never be CONDEMNED: Gal. 5:22-24, Phil. 1:11, John 15:16.
30. A HUNGER that can never be UNSATISFIED: Acts 20:32, Matt. 4:4, John 6:33-35.
31. AN ACCESS that can never be DISCONTINUED: Rom. 5:2, Eph. 2:18, 3:12.
32. A BLESSING that can never be INTERRUPTED: Rom. 8:32, Eph. 1:3, I Cor. 2:12.
33. AN ATTRACTION that can never be SUPERSEDED: Col. 1:18, I Peter 2:4, 6-7, Heb. 1:1-12.
- ✓ 34. A COMFORT that can never be RETARDED: II Cor. 1:3-4, 7:4-7, II Thess. 2:16.

THE CHRISTIAN FUNDAMENTAL LEAGUE
By MAURICE L. BATES, Chairman
"Go to a Baptist Church next Sunday."

was at flood-tide. The river being out of its banks, no bridge and no ferry, and hence impassable. Yet God worked a miracle in their behalf in that he divided the river so that the water from above piled up wave on top of wave. Thus as God divided the river, these Jews passed over dry shod. They crossed through the channel but there was no river there. When they emerged from the Jordan, they were then in the land of Canaan which was their promised home. They had safely passed over the last barrier and their pilgrimage had now ended.

This is exactly how the pilgrimage for each Christian will end. The last barrier which we

Years ago, B. H. Carroll, a great preacher of Texas, was preaching in a brush-arbor by the roadside. A wagon stopped, and out from a slit in a canvas a dirty, emaciated, hungry man looked out. Mr. Carroll felt impressed to stop his sermon to the crowd and to go out to the wagon to preach present and eternal salvation to the man. Of course, that was all he or any other preacher has to preach today. Salvation is present in that we have it now, and it is eternal in that we will always have it. As Mr. Carroll did so, this man was converted. He was so weak that he had to be baptized sitting in a chair. A few days later as he was dying on a straw bed on a

pilgrimage will come to a close as we are ushered into our heavenly kingdom.

IV

OUR BUSINESS IS TO INVITE OTHERS TO GO ALONG ON THIS PILGRIMAGE.

Moses invited Hobab to go along with him, and each Christian ought to invite others to journey with him. To be sure, Moses was a saved man, and doubtlessly Hobab was unsaved. Then this would tell us that we ought to invite the unsaved to journey with us unto our promised home.

When the Lord Jesus healed a maniac of Gadaria, casting demons out of him into a herd of swine which later were drowned in the sea—this man then

fishers of men."—Matt. 4:19

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."—Matt. 22:9

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more, and unto the Jews I became as a Jew, that I might

In closing, may we notice that Hobab at first rejected the invitation which Moses gave him, though later he reversed his decision. It may be that there are unsaved ones within this service who perhaps have rejected the invitation of Jesus Christ time and again. Yet, may you be constrained this day to reverse your decision and begin now to journey with us toward the new Jerusalem—our heavenly home—the Celestial Cith.

Don't forget His marvelous promise—

"But 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

NOT WASTED

(Continued from page one)
service our prayers, our toil, our crosses are never in vain. Somewhere they bear their fruit and some heart will receive their blessing and their joy.—Forward

ACCUSATIONS AGAINST PREACHERS

(Continued From Page One)
There is a very good reason for this rule. Certainly, God made no mistake in making the rule, "Against an elder receive not an accusation, but before two or three witnesses" and even if we did not see the reason for it, we should be governed by the rule God gave. Here are the reasons for the rule, and there is always a reason for everything God has put in His Book.

A preacher, if he does his duty, will almost certainly make enemies. If an enemy were allowed to bring accusation unsupported by other witnesses, the preacher could be kept in hot water and suspense all the time.

A man could say, "I heard the preacher use profane language," or "I saw the preacher drinking whiskey," or some woman could say, "The preacher acted indecently with me," or "I caught the preacher in some other bad act." Allow a single witness to charge the preacher with something bad, such accusations could put a good man out of business. Such individuals could keep the accusations pouring in and thus keep the preacher busy meeting such single handed accusations and thus ruin his influence and usefulness. God has safeguarded His ministers by the rule: "AGAINST AN ELDER RECEIVE NOT AN ACCUSATION, BUT BEFORE TWO OR THREE WITNESSES."

Shall a preacher live in peril of having to defend himself from the accusation made by some evildoer who may be angry with the preacher because his own sins have been rebuked? A preacher who drinks will sooner or later be seen by MORE THAN ONE as he drinks. The preacher who runs after loose women will sooner or later be caught WITH ONE OF THESE LOOSE WOMEN. Thus more than one witness can be arrayed against him. So it is fair and safe to abide by the BIBLE RULE, "Against an elder receive not an accusation, but before two or three witnesses."

There are bad men who are in the ministry. Judas was a bad man and he was one of the twelve apostles and it is no wonder when we find bad preachers now. But before pronouncing a preacher bad and then proceed to blast his reputation and ruin his influence, the BIBLE RULE should be followed... get the two or more witnesses.

I have had a wide acquaintance with preachers and my opinion is that there are very few who go wrong. They could not go far wrong nor keep it up for a long time without MANY WITNESSES who could testify against them.

It is a fine thing when a preacher can live in ONE PLACE for many years, and preach in one church for many years, keep it up until the young have grown up under him and look upon him as a father, and nothing worse than rumors have been heard of him. Such as that is a goodly heritage and should be prized.

Preachers and others who endure persecution should remember that Rom. 8:28 is in the Bible, "We know that all things

STORY OF EX-PRIEST

(Continued from page two)
served for half a century, as child, student, and priest. He accompanied the local priest back to the rectory and, to the amazement of the latter, removed his clerical collar and told him he could no longer remain in a church that publicly burned the Word of God. He contacted the Protestant missionaries, studied the Bible and settled down as a rural school teacher. Later he married and had a family of five children, one of whom is now an Evangelical school teacher. His exemplary Christian life and conduct greatly edified those around him, and he exerted considerable influence in the country district in which he lived.

"I will not confess to you, but to Jesus Christ whose blood cleanses from all sin!" "But if you want divine grace," the priest insisted, "you must return to the church." In the dying man's defense, Mr. Ramirez turned to the priest and said: "Divine grace comes only from God through Christ. This is no time to discuss beliefs and sects, but to turn the dying man to Christ alone." Furiously the priest raised his voice and shouted: "No one may interrupt me in my functions," and turning to the dying ex-priest he said: "Are you going to take advantage of your last chance to be saved? Tell me once and for all whether you accept the Roman Catholic faith and absolution for your sins? Be quick about it for I cannot stay any longer." The

asked him, "Do you want to confess?" Though there was no response, he rushed to the door and shouted: "He says yes! Come on in Father Gaviria!" So the priest entered and, under the protection of the policemen, administered the last rites of the church to the unconscious ex-priest. A witness to the scene was a visiting American missionary whom the mayor had ordered out of the bedroom but who had refused to leave.

Next day, March 15, Esteban Roldan, the beloved and converted ex-priest, passed away at half-past nine in the morning. He died as a true Christian, firm till the end in his hope and saving faith in the all-sufficient work of Jesus Christ. His body was taken to the Presbyterian church

with it down the street in triumph to the public square. There they took axes and wrenched the coffin open, took the body out and placed it in a new coffin. Then, headed by the priest, a crowd marched with the body to the Catholic church where a service was kept up till midnight when the remains were buried in the Catholic cemetery.

Thus was this dauntless ex-priest's body made to do what his soul refused, go backwards. For his soul goes marching on. There were days of harrowing experience for his wife and children when the Catholic church triumphed over his lifeless body. But, fortunately it is necessary for the Catholic church, for prophetic and gaudy purposes, to impress an ignorant people the power of a priest in life and in death, matter what the desires of the deceased may be nor how much it adds to the anguish of a sorrowing widow and children.

—Converted Catholic

A PUZZLING QUESTION

(Continued from page one)
position to be obedient, may doubt that he has been truly converted.

Because the indwelling spirit will prompt a true Christian to be what the Lord wishes. (Rom. 8:15; 8:2; Galat. 4:6). Here it is made plain that if one is a believer—a true believer in Christ, he is on the right foundation—he is saved. But it matters as to what sort of a BUILDING he erects. Those who erect their spiritual structure out of "wood, hay, stubble" do what they SUFFER LOSS. (v. 13)

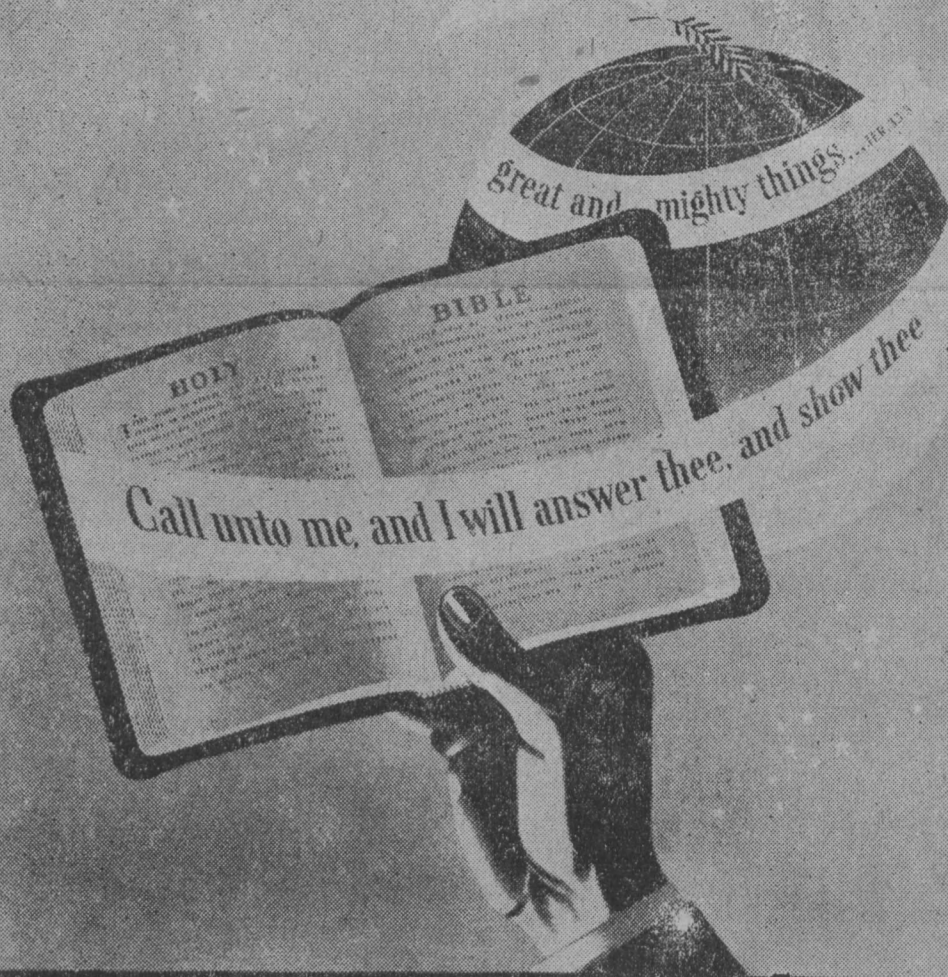
What of those who build of "gold, silver, precious stones?" They RECEIVE REWARD. But what of the salvation of those who are true believers, but poor workmen? Verse 15 says "they shall be saved so as by fire." The translator translates it, "They shall be snatched as from the very flames." Just like a person getting out of their burning residence, with nothing to show for their experience but their own self. Lot rescued from Sodom is a good example of this.

The doctrine of once saved always saved is designed to encourage us to do and be—not to discourage. It is designed to make us diligent—not lazy. Since we have such a wonderful, eternal salvation we ought all the more to want others to share it. Since it is all of grace—all of the goodness of God—we ought all the more love to him, and love ought to show itself in deeds.

Take one of the great passages on grace: Ephes. 2:8-10. It says we are saved by grace apart from works, but "created... for the purpose of doing good works." Moreover it says that "God hath before ordained that we should walk in them." THEM refers to good works. A true believer is just as much predestinated and elected and ordained to walk in good works as to be saved. There is no work of separating the two.

Paul deals with the question of one sinning just because of God's grace in forgiveness. He asks, "Shall we continue in that grace may abound?" Look up his answer. No, we are not to presume upon the doctrine of once saved always saved.

MARCHING ORDERS FOR A NEW DAY



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In February of this year, at the age of 82, he became seriously ill in the town of Dabeiba. Immediately every effort was made by the local priest to bring him back to the Catholic church before he died. He was visited also by his own Presbyterian pastor, Mr. Noel Ramirez. Just two days before he died, Mr. Ramirez found the priest at his bedside strenuously insisting that the old man confess his sins to him and return to the Catholic church. With all his remaining strength, Roldan answered back:

work together for good to them that love God." It is fine to know that all misrepresentations and false accusations will be overruled for good. — Orthodox Baptist Searchlight.

dying man merely turned, looked at him calmly, and said, "Good-bye!" Frustrated at seeing that further argument was useless, the priest took his hat and said: "Soon your body will be at rest, but your soul will be in hell."

Next day, Roldan sank into unconsciousness and the priest returned to renew his attack, but found the door barred to him. He left saying that all Protestants and their Bibles are but fuel for the flames of hell. In a little while, however, he returned, bringing with him the mayor of the town and some policemen who, in the name of the law, demanded that the door be opened at once. As soon as they entered, they ordered Mrs. Roldan and her children out of the bedroom. Then the mayor went over to the bedside of the unconscious man and

where a special service was held before the funeral services at the grave. But at the church door, the police intercepted those who were carrying out the body and said: "We will not allow you to proceed with this burial!"

So all that afternoon, the coffin and two watchers had to remain inside the barred church while a mob outside gathered and shouted for the body of the ex-priest. At about 8 o'clock, one of the watchers left for supper at the pastor's house next to the church. The mayor, taking advantage of the situation, sent a messenger to ask the other lone guard to come out and talk to him as he had something important to say to him. As soon as he was outside the church door, the police rushed in, took the coffin outside and marched