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

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).

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WHOLE NO. 245

Standing Guard!

How marvelous it is to know that our Heavenly Father likewise "stands guard" over each of His children.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28, 29).

"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." Romans 8:38,39.



John Bunyan's Immortal Dream When In Bedford Jail, 1660-72

Hundreds of thousands of men have spent years of their lives behind prison bars, usually because of some serious crime against society. A few have, like Oscar Wilde, spent a part of the time writing "Confessions" or other books that have had no real or abiding value.

In the seventeenth century there lived a man, who, without having been brought to trial, was confined in an English jail and there wrote a book that has lived for nearly three hundred years. Today it is widely known and read and has been translated into hundreds of languages. Next to the Bible, it is the most popular and influential book ever published.

John Bunyan was born of humble parents in Elstow (near Bedford) England, in the year 1628.

His father was a tinker, an itinerant mender of pots and pans, and bequeathed his trade to his son. In those days there were few schools for poor boys in England but John was fortunate in being able, for a few years, to attend one in Bedford. Most of his education was in the school of experience and in later years came through his reading of the English Bible, the King James version having been published only seventeen years before Bunyan's birth. Earlier translations had been under the ban of the Church or were unobtainable for many, so that the book was sought after by the earnest minded peasants who could buy and read it.

John Bunyan wrote four books that may be regarded as largely autobiographical: "Grace Abound-

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I Want to Love You

It was one morning about 2 o'clock, when I was awakened by the cries and sobs of my little boy. "What do you want, Duggie?" I asked, somewhat grumpy. The answer came back, "I want to love you." I told him to lie down and go to sleep. With more earnestness and persuasion and worse sobs, he cried again, "I want to love you, Daddy!" Immediately and gladly I got out of bed, went to his room and let him "make love to me." He hugged and kissed me to his heart's content and then went to night when sleepy and tired, I rested.

Yes, I thoroughly enjoyed being loved. Even in the middle of the ponded to the precious desires of my baby boy.

I know another Father, the Heavenly Father, who longs to hear His children say, "Father, I want to love you." In the dark night of

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Why Baptists Everywhere Should Designate All Of Their Gifts

In stressful times like we are now in, conscientious stewards, who want to please God and invest His money in Biblical works that is the only way to prevent church and denominational machines from misappropriating your tithes and offerings to machine ends purposes. Here are good reasons for designating your gifts:

1. So God's money will not be wasted on big overhead expenses.
2. So God's money will not be used for unscriptural objects such as enlistment work, supplementing salaries of peanut pastors and hirelings, paying insurance policies of worldly preachers, etc.
3. So mission money will not be

used for teaching evolution and other forms of infidelity in our schools.

5. So as not to be partakers of be used for propagating modernism, unionism, or worldliness on mission fields.

6. So as not to be partakers of other men's sins. 2 John 10,11.

6. So that none of God's money will go to wicked, brutal, godless athletics in our schools.

7. So that crooked church politicians or state or south-wide bosses cannot use any of your money on Arminians or other heretics, who fight the very truths you want propagated.

Trouble--Deeper

The Eld. Thomas K. Beecher despised deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands, the trouble lies deeper."

That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin goes deep; but Christ goes deeper and changes the heart and the will.

- Christian Witness

Daring To Pray

An engineer lay in a Philadelphia hospital very ill. He had lived a sinful life but he had a Christian wife. Finally the doctor told the wife that her husband was dead. He said, "No, he is not dead. He cannot be dead. I have prayed for him for twenty-seven years and God promised me that he should be saved." The doctor brought six other physicians and each made an examination and confirmed the decision. Meanwhile the woman knelt by the cot, insisting that was not dead, and that even if he were God would bring him back, "until he is saved." How after hour passed, and still the wife knelt by the cot. At length at the end of thirteen hours the

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The First Baptist Pulpit

"Salvation By Grace"

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:8).

Sometime ago I made a rather extended visit or trip I should say, down to the penitentiary at La Grange, Kentucky. I had visited the penitentiary on various occasions from time to time, but I had never before had the opportunity to visit it for any length of time and become acquainted with what went on there. I had always had in mind from my few experiences in going to the penitentiary, and especially in preaching in jails and penitentiaries, that only the "riff-raff" of society, and those who were the moral off-scourings of society, could be found in a penitentiary. But beloved, when I visited there a few months ago, and had ample opportunity to observe and ask numerous questions, I found not the "riff-raff" of society there, but rather I found bankers, and lawyers, and doctors, and college professors, and preachers, and the highest type of individuals that are to be found, morally speaking. When I came away, I said, "That's a new revelation to me, it shows that it takes more than education, and refinement, and culture, to make a man live rightly. It requires a great deal more than education, and refinement, and culture to save a man's soul."

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THE BAPTIST EXAMINER

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"I Want To Love You"

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sleep without a word.

trouble, sorrow and confusion. He has invited us to love Him. "Thou shalt love the Lord thy God." Mat. 22:37. The Psalmist said, "I love the Lord." Ps. 116:1. He has done more than request us to love Him. He has shed abroad in our hearts His love, by the Holy Ghost. Rom. 5:5.

O, my friends, if you have never made love to God in the time of struggle and darkness, you don't know how easy it is to go to sleep. Why? Because He kisses your restless brow, soothes your anxiety and watches over you till the morning star appears and the "Sun of Righteousness shall rise with healing in His wings." Mal. 4:2.

You say, "Lord, I want to love you." The blessed Lord answers back, "Ah, that is what I want and long for. If you love me, I will have little trouble with you." This is scriptural for in John 14:15, He says, "If ye love me keep my commandments." To Peter, after having got him to confess he loved his Lord, Jesus said, here is your responsibility, "feed My sheep." John 21:15-17.

- The Baptist Witness

Appreciated Comments

"I sent you a dollar about this time last year as my first subscription for THE BAPTIST EXAMINER thinking that I was subscribing for two years. However, since I have read the paper, I find it is well worth a dollar per year, so I am sending you another dollar for the coming year, and if I am living this time next year, I will be sending for THE BAPTIST EXAMINER again."

Clara Reaser
Cedarville, W. Va.

BOOK REVIEW

From William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

ECLIPSE. By Paul Hutchens. 184 pages. Price \$1.00. This is one of the most interesting of Paul Hutchens' books. Terry Neale, handicapped by blindness, has grown cold to spiritual things, things which he previously thrived on. His interest in Mildred Handel drives him further away when she became engaged to Clem Lindeman, a college classmate whom Terry feels is not worthy of Mildred. As the wedding day draws near, Mildred suddenly appears at Neale's Year-Round Camp, alone.

How Nurse Marvel helps Clem to find his place in life and Mildred and Terry back to living for Christ, is told against a beautiful background of the Rockie Mountains.

You'll find this story full of spiritual uplift and challenge that will stir your soul.

Standing Guard!

The picture entitled "Standing Guard" appearing in this issue was snapped by Mr. Charles J. Belden of Pitchfork, Wyoming. It, and the two pictures which follow in succeeding issues, are used through the courtesy and generosity of Mr. Belden.

Whenever you see a beautiful Western shot, big gorgeous sky, mountains and hills and valleys, bucking bronchos, cowboys branding cattle or playing a ukulele in some lonely outpost, you can suspect that Mr. Belden made that picture. And probably he did. He has ridden 100,000 miles on horseback with his camera no farther away than his saddle bag.

He is the owner of Z Bar T, a 200,000 acre cattle, sheep and dude ranch at Pitchfork, Wyoming, where he is Mayor and Postmaster. Mr. Belden also ships baby antelope by plane from Wyoming to New York for foreign zoos.

It is to him that we are deeply grateful for the privilege of using this picture "Standing Guard" in this issue of our paper and the other two pictures which will follow.

"MY LORD HAS NOT TOLD ME TO DO IT"

Dear Reader: If you have been born again thru faith in our Lord Jesus Christ and have a real heartfelt appreciation of Himself and His salvation you will welcome this little message; but if not born again or are not in sweet communion with Him it will find no place in your heart.

We have nothing to say in this message to the world, nor to anyone who has no heart for the Lord Jesus Himself. Our appeal is to those who love Him and desire to please Him in all things, but have never been impressed with the truth that the Word of God is our all sufficient Guide Book for every step of the journey down here. Read 2 Tim. 3:16,17.

If I cannot say concerning my religious activities as the Lord Jesus did to Satan, "It is written" then they are mine, not God's. Nadab and Abihu used fire on their incense that God had not commanded them to use and died for their sin. Lev. 10:1,2. Uzza died before the Lord not because he was doing the wrong thing but because he was doing the right thing in the wrong way. 2 Sam. 6:3-7.

The fact that God has not commanded the celebration of the birth of His Son is sufficient reason for any devoted child of God not to have any part in such practice. They are many other reasons that may be stated why the one who loves the Lord Jesus will shrink from any participation in such unfruitful works of darkness, but this is enough "My Lord has not told me to do it."

The word "Christ-mass" we prefer not even to take it on our lips. Think of associating the title of our blessed Lord with the abominable Romanized heathen mass. The modification of the name to Xmas is preferable as it leaves out the name of the Lord Jesus, and substitutes only the Greek initial.

But some of our readers will ask how this practice came into existence and if it is not generally practiced by Christians. To the last question we would say, "It is more generally practiced by the world and by 'professors' than by real Christians; altho some whose salvation we cannot doubt are still

blind to the question of guidance wholly from the Word of God in all spiritual matters.

No one who acknowledges the supreme authority of the Holy Scriptures to direct in all questions of Doctrine and practice will have any fellowship in Xmas celebrations after his attention has been called to the matter, unless he does it deliberately in self-will.

As to the question of Origin, Xmas was originally a Roman heathen celebration of the birthday of the Sun-god. It was taken over by Catholics with such changes as suited their abominable idolatry. And then her Protestant Children followed the mother of harlots and modified it a little more till they think (at least a few of them do) that they are honoring the Lord by such observance. The use of the Xmas Tree, the Mistletoe, the Holly Wreaths, the Candles, and the tradition of Santa Claus are all of heathen origin; not one word in the Bible about any of them. "Thus saith the Lord, learn not the way of the heathen for the customs of the people are vain; for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." Jer. 10:2-4.

God has not told us to observe any special days, but has rather shown us the danger of it. Paul said to the Galatians who had been led off after the traditions of Judaism, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." Gal. 4:10,11. To the Christian there are no special holy days. Every day should be alike holy unto the Lord. It is the Christian's blessed privilege to cease from other occupations and spend one day in seven in more strictly spiritual things and best of all, as the early disciples did, to meet together on the first day of the week to break bread. This privilege is secured to us in this and many other lands by the laws, which we are commanded to obey. The fact that the world joins in the celebration of Xmas is a proof that it is not according to the will of God. "For the carnal

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I Should Like To Know

1. Could the word which is translated "church" mean a "universal spiritual body" in this age without twisting and wresting the Word of God?

No. A heap of heads and hands and feet are not a body. There must be assembling and organization.

2. Isn't it true that it is just as reasonable and Scriptural to make a rubber band out of steel as to stretch and expand the meaning of "church" which is limited to a "local assembly?"

Worse.

3. Isn't Scofield guilty in this respect of forcing a meaning into this word which does not and cannot exist there, in order to back up this unscriptural theory of a "universal spiritual body" including all the redeemed of the past, present and future, which is accepted by many as "the church" the bride of Christ, in the present tense sense?

No worse heresy than that. Scofield and the Louisville Seminary are responsible for the popularity of unionism and invisibiticism and alien immersion and open communion and open membership among Baptists today.

4. Did Jesus build or institute His church personally during His earthly life or did He build it on Pentecost through Baptism of the Holy Spirit?

During His personal ministry here on earth. I Cor. 12:28 says the apostles were first in the church. Luke 6 tells where they were set in. Every gift mentioned in I Cor. 12:28 was in the church before the death of Christ except the gift of tongues. Paul says in Heb. 2:12 that the prophecy about Jesus singing in the church was fulfilled before His death. That happened the night He instituted the Lord's Supper and that was before He died showing the church was in existence before His death.

5. If He built it during His earthly life it would have been an unredeemed body, because He had not died yet for the sins of the members nor rose for their justification, would it not?

No, for He was a lamb slain from before the foundation of the world. Rev. 13:8.

6. If the "church" includes all the redeemed what is meant by the "Kingdom" and the "gospel of the kingdom" and what did Christ mean when He said that the "least in the kingdom of heaven is greater than John the Baptist?"

There is no such thing as "the church." Wherever the New Testament speaks of "the church" it is "the church" at Ephesus or Antioch or elsewhere. It is a located church. The gospel is the gospel of the kingdom, not of the church.

The gospel believed admits into the kingdom. Men enter the kingdom by the new birth (John 3:5) or by conversion (Matt. 19:1-3). They enter the church by baptism.

1 Cor. 12:13. All the born-again are in the kingdom. Multitudes are in the kingdom who are not in any church of Christ; and on the other hand many are in some church of Jesus Christ who never were in the kingdom. Compare Judas, Simon Magus, et al. The least in the kingdom being greater than John the Baptist may mean as to privileges or position or it may refer to privileges which the believer enjoys in Christ, which John did not enjoy as the forerunner of Christ.

7. If through the gospel when one is regenerated he is born into the spiritual church, the Scripture would certainly designate the gospel as the "gospel of the church," isn't that obvious?

But the gospel is nowhere of the gospel of the church because the gospel in no sense admits any kind of a New Testament church.

8. I believe Christ set up His church personally while on earth, because Scriptural law can only be fulfilled that way. Pentecost and faith, baptism, were taught the all things, observed the Lord's Supper and given the Commission of Matt. 28:18-20. The theory of a "universal spiritual church" purchased as they came with the blood of Christ and institution on Pentecost with argument given that no one is "truly born again" until Pentecost, because that marked the event of the Holy Spirit "to regenerate" gives rise to questionable answering, for it is tearing down denominationalism and bringing over the separatist walk commanded to Baptist churches.

Nothing was organized on Pentecost. Just as the temple of Solomon was built and finished and dedicated by Solomon and the holy Shekinah came to dwell in it, so Christ built His church and dedicated it by sacrifice of Himself, and the Holy Spirit, the Divine Spirit, came into it on Pentecost. It was not built on Pentecost. It was built before Christ died.

9. Can it be scripturally said that no one was regenerated until Pentecost?

No. David said in the 51st Psalm he had the Holy Spirit. He said in Psalm 32 that he had forgiveness of sins. Paul in Rom. 8:1-8 shows that Abraham and Isaac were as truly saved, justified, and that no future sin was charged to them as is true of the believer today.

10. Was not the Spirit sent that day to "endue with power" so Christ's Kingdom work would be accomplished and believed would witness to Christ?

That was what the Master said was His purpose of coming. Acts 1:8.

11. There were 120 assembled in the upper room and upon Pentecost the "power of God" fell. Are we to believe or assume these were all who truly believed up to that time, that of the five thousand men besides those whom Christ preached on two different occasions, besides those He preached in the temple and in personal individual witnessing, only 120 truly believed on Him and were regenerated at Pentecost? Yet, this is Scofield's theory.

No. The 120 were the only ones whose names were on the roll of the Jerusalem church. Acts 1:15. In 1 Cor. 15:6, Paul tells that over 500 brethren saw Him after His resurrection. They were baptized believers, but were not members of the church at Jerusalem.

12. The Scripture says "redeemed the church" and bought it, "purchased it with His blood". It would have to be purchased or instituted first—it would be the very nature of the case for it to exist in order for Christ to redeem and purchase it, for He cannot redeem and purchase a thing that is not already there. Existing institution isn't this so does the Scripture warrant a twisting of every day grammar, such as it would have to do for Christ to purchase the church and build it on Pentecost?

The passage in Eph. 5 and Acts 20:28 both refer to the church at Ephesus and Paul telling the elders of that church.

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ALVATION BY GRACE"

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While there, I had a second observation: I had in mind that there would be very, very few religious persons to be found in a penitentiary. But to my surprise, I found an irreligious person in a penitentiary is hardly known. There is a man in the penitentiary who is an atheist. Nine-tenths of those who are there, profess some form of religion. On the day that I was there, I think there were 2,200 prisoners there, and of that number, thirteen were preachers. Nine-tenths of the entire group claims some form of religion.

I came away with another observation: Not only is it true that there are more than education and culture and refinement to save a man, but it also takes more than education. Here were persons who had all of these, and better than some kind of church, and still they were moral and spiritual and religious renegades before God and man. Nothing but the grace of God could save, but beloved, that is just in accord with all the Bible. Listen to the experience of the Apostle Paul: "But by the grace of God I am what I am." (I Cor. 15: 10). There never was a man in all of this day who had the education, refinement, and culture that Paul had before he was saved; but the grace of God came into his heart one day, and he became a new creature in Christ, and when he wrote to the church at Corinth, he said, "By the grace of God I am what I am." This is also in accord with the letter which he wrote to the church at Ephesus, for he says: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God." (Eph. 2: 8). It isn't by education, nor by culture, nor by refinement, nor by religion that we are saved; but we are saved by the grace of God through faith.

Now beloved, what makes up the grace of God? So far as I am concerned, there are five elements

I
The first element of grace is the fact that God made a choice in our life. Listen: "According to the foundation of the world" (Eph. 1: 4). Do you realize that if left to yourself, there is not one of you that would be saved. The fact that you are saved, shows that God chose you. Before the foundation of the world, God knew that you would listen to this broadcast tonight. He knew what I was going to preach on. Brethren, that same man who is responsible for your salvation tonight, made a choice out of all humanity before the world was and before you were born. "According as he hath chosen us in him before the foundation of the world." (Eph. 1: 4). There isn't anything that thrills me more than the fact that God chose me unto salvation before the foundation of the world. Brethren, I am older than creation itself, older than the hills and the rocks and all the earth upon which we walk, before they were made. God made a choice in my life, and He chose me in Christ before the world was. That's grace.

Over in the penitentiary we will find there are two individuals who are awaiting death. As these two individuals are waiting the time when the electric current shall be sent through their bodies which will send their bodies into the grave and their souls out into eternity, the governor, for some cause unknown only to himself, says concerning one of them, "I

am going to pardon this man," and that man walks out free once more. The other man, when the hour comes that he is to be electrocuted, walks up to the chair, the current is switched on, and his body passes to the grave and his soul into the hands of God. Both were guilty. Which got justice? The man who was electrocuted got justice, while the other man received the mercy of the governor. In the sight of God, beloved, everyone of us deserve damnation. If you would only stop and analyze your heart; you know you sin so against God that there are hundreds of things that God could justly send your soul into Hell because of. If you and I were to go to Hell, we would only get our just deserts. If I got justice, I know it would be a burning lake of fire for me, but thank God, Jesus Christ made a choice. That's grace, beloved, Christ chose me in Him before the world began.

I go back to the Old Testament and read the story how that God chose Isaac. There were two boys in the home of Abraham; God might have chosen both, but He didn't. He passed Ishmael by and chose Isaac. Beloved, that's grace.

I take up the experience of Noah and I find there was a world God might have saved, but Noah only found grace in the eyes of God. He might have chosen others, but He didn't. That's grace. Noah was a sinner just like the balance, even though he was only a moral man. Even after the flood came and he left the ark, he was still a sinner. For look at him as he lies out there drunk in the presence of the people. He was a sinner, but he found grace in the eyes of God. God chose him and allowed the rest of the world to perish in the flood.

Look at Abraham. He didn't deserve to be saved. There was nothing good about him. He was an idolater. Even when God saved him, he had an idol. Both his father and his grandfathers were idolaters. "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terrah, the father of Abraham, and the father of Nachor: and they served other gods." (Joshua 24: 2). Abraham didn't deserve to be saved, but God saved him and passed all others by. That's grace, the fact that God chose him and saved him.

A few weeks ago when I preached to an assembled congregation, a young lady made a profession of faith. I believe under God that that profession indicated a genuine possession of the Saviour. She chose the Lord then; but long before that dear girl chose the Lord, God chose her, before the world began. That's grace, the first element of which is God's choice.

II
There is another element to grace besides choice, and that is the Lamb. What Lamb? The Lamb of God, the Lord Jesus Christ, John the Baptist said of him, "Behold the Lamb of God, which taketh away the sin of the world." (Jn. 1: 29). Listen again: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5: 9, 10). Look at this Scripture! Of whom is he speaking? It is the Lamb that was slain for sinners. That's the second element of grace.

Go back to the Old Testament to get the type. On the night of the Passover when the Jews were

delivered, God condemned the first born in the whole land. God told the Jews if they would kill a lamb and take the blood of this lamb and sprinkle it on the door posts and the lintel above the door, that He would pass them by. You see beloved, the blood of a lamb saved them. I look to the cross of Calvary, and tonight I see God as He gave His Son, Jesus Christ, as the Lamb of God to die for my sins. I go back and say to you that the first element of grace is the fact that God chose us in Christ before the world began, and then in order to save us, He gave His Son who died on the cross for our sins. Look up at the cross and see Jesus as He is dying. It is a different death to what you will die; it is a different death to what the thieves died. Why is He dying? He is dying for Gilpin; He is dying for you. Tell me you deserve that? Tell me you deserve that God should take His Son and nail Him to a cross? Not one of us deserve that God should treat His son in that manner. That's grace, beloved.

III
But there is a third element to grace, and that is the call. He not only chose us back before the world began; He not only gave His Son to die for us; but He calls us. "Moreover whom he did predestinate, them he also called." (Rom. 8: 30). Yes, that same God who made a choice before the world was, who gave His Son to die for us, calls us unto Himself. Have you ever heard Him calling you? Has God ever spoken to your soul? I'm not talking about church membership; I'm talking about something that is much deeper than that. Have you ever been called to receive Jesus as your Saviour?

He uses different ways to call us. Sometimes He calls men by His goodness, by pouring out blessing after blessing upon us. And beloved, the blessings of God ought to be sufficient to bring every one of us to salvation. "Or despitest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2: 4). Why the fact that you have a job, the fact you have a salary, the fact you have an automobile, the fact you don't have sickness in your home, all are blessings from God, and they all indicate God's goodness. The goodness of God ought to lead all of us to repentance.

But most of the time when men are having the blessings of God showered upon them, they can't hear God's voice. But you let a man come to the place where that big automobile shrinks into a Ford; you let him get flat of his back in bed; you let him walk out and instead of giving tips he is almost ready to receive tips himself, and then he can hear the voice of God that he could never hear at any other time. How strangely God calls us. But remember, no matter how you are called, it is God who does the calling. You would never have been saved if God had not called you. You would have no room in your life for Him if He had not called you, regardless of how He calls, by adversity or by blessing, it is God who does the calling. And when He has called you, you can say in the words of the old song:

Naught have I gotten but what I received;
Grace hath bestowed it since I have believed;
Boasting excluded, pride I abase;
I'm only a sinner saved by grace!

Once I was foolish, and sin ruled my heart,
Causing my footsteps from God to depart;
Jesus hath found me, happy my

case;
I now am a sinner saved by grace!

Tears unavailing, no merit had I
Mercy had saved me, or else I must die;
Sin had alarmed me, fearing God's face;
But now I'm a sinner saved by grace!

Suffer a sinner whose heart overflows,
Loving his Saviour to tell what he knows;
Once more to tell it, would I embrace.
I'm only a sinner saved by grace!

Only a sinner saved by grace!
Only a sinner saved by grace!
This is my story, to God be the Glory,
I'm only a sinner saved by grace!

It was grace that caused God to choose me; it was grace that caused Him to crucify His Son, Jesus Christ; it was grace that caused me to hear His voice calling me.

IV
There is a fourth element to grace, He puts a seal on us when He saves us. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." (2 Tim. 2: 19). We have a seal on us. What does it mean when you seal an envelope and put it in the post office? It means that the power of Uncle Sam stands back of it. Look beloved, He saves me. He gave His Son to die for me; and then He called me when I was in sin; and He seals me, and that seal guarantees the fact that I am going to be delivered safely home to glory.

Let me read you an Old Testament Scripture: "Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing in the king's name, and sealed with the king's ring, may no man reverse." (Esther 8: 8). Beloved, when the Lord Jesus Christ writes out an unconditional pardon for Gilpin and then seals it, no man can reverse it. I have a pardon written and sealed by the King of Kings, and there isn't enough Devils in Hell nor men on earth to reverse that pardon. Thank God I am sealed and the Devil can't break the seal. How I rejoice for the fact that I am sealed in Him. Beloved, that's grace. If it were left to me, I would fall a hundred times a day; but thank God, He doesn't leave me to myself. Instead, He seals me.

V
But there is another element to grace, the image. Look at it: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8: 29) Some day I am going to wear the image of the Lord Jesus Christ. Will it not be wonderful when we go down in the grave and then the body will be caught up in the skies to meet the Lord? Then we are going to look like Jesus, we are going to be conformed to the image of His Son.

You don't see much of Jesus in me now, but some day you are going to see the image of the Lord Jesus Christ shining through me. Oh, can you realize that He has predestinated us to be conformed in the image of His Son? Listen: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (I Cor. 15: 49). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I Jn. 3: 2). Paul wrote to the church at Philippi

and said, "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3: 20, 21).

I shall never forget that night last spring over in Richmond, Virginia, when we had been singing, "My cup's full and running over," and I had preached somewhat as I am preaching to you tonight; An old lady got up and said, "I can't sit still any longer, my cup is full and running over too." When I think that some day Jesus is going to change my body to look like His, I tell you beloved, "My cup's full and running over," also.

It was grace that caused Him to choose me before the world began; it was grace that caused Him to crucify His only Son for me; it was grace that caused Him to call me; and beloved, it is grace that keeps me saved. He seals us and keeps us saved, and some day we are going to bear the image of Jesus Christ. That will be the final act of salvation, when we receive the image of the Lord Jesus Christ. I didn't choose myself; I didn't cause Christ to die in the sense that I merit it; I didn't deserve to be called; I didn't deserve to be sealed and kept; neither will I deserve to have the image of God stamped upon me. From beginning to end, salvation is of the Lord. I am completely saved by grace. Now I am ready to say in the words of the old song:

Some day the silver cord will break,
And I no more as now shall sing;
But, O, the joy when I shall wake
Within the palace of the King!

Some day my earthly house will fall,
I cannot tell how soon 'twill be,
But this I know, my All in All
Has now a place in Heaven for me.

Some day, when fades the golden sun
Beneath the rosy tinted west,
My blessed Lord shall say, "Well done!"
And I shall enter into rest.

Some day; till then I'll watch and wait,
My lamp all trimm'd and burning bright,
That when my Saviour ope's the gate,
My soul to Him may take its flight.

And I shall see Him face to face,
And tell the story, saved by grace;
And I shall see Him face to face,
And tell the story, saved by grace.

Why Baptists Should Designate Gifts

(Continued from page one)

Daring To Pray

(Continued from page one)

man opened his eyes, and asked to go home. He recovered and was saved, and now as an engineer he tells men everywhere what Christ can do. - From "Getting Things From God."

Jesus answered them, "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin."

And the servant abideth not in the house forever: but the Son abideth ever.
If the Son therefore shall make you free, ye shall be free indeed." (John 8: 34, 35, 36).

Prayer and pains through Jesus Christ will do anything.
Christ is either Lord of all, or He is not Lord at all.

JOHN BUNYAN'S IMMORTAL DREAM WHEN IN JAIL

(Continued from page one)

ing," a Spiritual Autobiography; Pilgrims Progress," an Allegory of the Christian life; "The Life and Death of Mr. Badman," a dialogue describing the experience of the unconverted man; and "The Holy War," an Allegory of the struggle of good and evil forces for man's soul.

Bunyan himself says: "My father's house was of rank that is the meanest and most despised of all the families in the land. But, notwithstanding, it pleased God to put it into my parent's hearts to put me to school to learn both to read and to write. To my shame I confess that I did soon lose the little that I learned long before the Lord did His gracious work of conversion upon my soul."

His father was an honest but poor man and belonged to the Established Church of England. As was common in many humble homes, John as a child was taught the Catechism on Sunday afternoons. The results were seen in all his later life, though in youth evil companions led him to profanity and lying and other sins described in "The Life of Mr. Badman." These habits he attributed to the influence of the devil. John's sensitive conscience rebuked him for the sins of his "wild youth" but he could not or would not discard them. According to his own account, however, while he was "without God in the world," he was never drunken or unchaste in his behavior. At this time he was very fond of dancing on the village green, and of other sports and pranks which he later believed to be sinful.

Bunyan was a tall youth, well built, nervous and active. He had a very vivid imagination and his dreams were often filled with visions of angels, demons and hobgoblins. Several times he had remarkable escapes from death which he attributed as warnings from God and signs of His mercy.

At about seventeen years of age, as a soldier, he was once assigned to sentry duty in the North of England. At the last minute his place was taken by another soldier who that night was shot at his post. Bunyan saw in the circumstance another evidence of God's mercy. At eighteen he married a poor but pious girl who brought into their home two books which influenced his thinking: "The Practice of Piety," and "The Plain Man's Pathway to Heaven."

With his wife he began to attend church and thought all who were connected with it must be holy. Special answers to prayer, and what he believed to be direct judgments of God on evil doers, led the young man to serious thoughts of God. He came under the influence of "Non-Conformists," professed conversion and joined the Baptists of Bedford. Soon he attained an honored place in the village and developed the gift of public speech. In 1655, at the age of twenty-eight, he felt called to the Christian ministry. While he had no theological training he believed with all his heart that all men are in bondage to sin and are destined to perish unless they are set free by Christ. He began to lease but rearrested and kept convillage green and in the woods. The English Church and State were united to demand conformity to ecclesiastical rule; all non-Romists were required to attend the Established Church; preaching without the Bishop's authority was illegal, as was the holding of religious services outside approved churches. The use of public prayers, not provided in the ritual, was forbidden. Bunyan had been made a deacon of the Baptist Chapel

popular and effective preacher.

Twelve Years In Prison

By his enemies Bunyan was called an adventurer, and even a highwayman. By the State his independence and non-conformity were termed sedition, and he was marked for arrest. When addressing a meeting in a private house in 1660, he was apprehended and put in prison. The judge tried to persuade him to conform to the law but he refused to give up preaching if people wanted to hear his message. He was committed to jail for six years and, when he again refused to abide by the law, was recommitted for another six years. When told that he must use the prayer book, "as the apostles had done," he replied, "We are told to 'pray in the Spirit and with the understanding.'"

Bunyan had a wife and four children, one of whom was blind. His first wife had died and he had married again. In prison he was allowed some liberty, even to preach to his fellow prisoners. His wife and children were permitted to visit him and friends could minister to his physical wants. He says that "parting with wife and children was like pulling his flesh from his bones," and that not being able to provide for his family was "like allowing his house to be pulled down on their heads."

The greatest trial in prison, however, seemed to have been from the temptations that assailed him. He declared that he put his trust in God and was ready to "jump off a ladder into eternity." "It is better, he wrote, 'to go to hell with an honest heart than to enter heaven with a disloyal and impure soul.'"

Desiring to occupy his mind profitably and to avoid the temptations of idleness, Bunyan set himself to study the Bible more diligently and read "Fox's Book of Martyrs" the only other book he had at first. Then, for his own amusement, he began to write the Allegory of "Pilgrim's Progress" from this world to that which is to come." Before he realized it, he had completed a book and read it to his friends. In his Apology, in verse, he wrote:

Some said, John printed it; others said not so.

Some said, It might do good; others said, no.

Deciding to print, he continued: Art thou for something rare and profitable;

Or wouldst thou see a truth within a fable?

Then read my fancies; they will stick like burs,

And may be, to the helpless, comforters.

This book is writ in such a dialect As may the minds of listless men affect;

It seems a novelty, and yet contains

Nothing but sound and honest strains.

Bunyan had a quaint sense of humor. Once when he was out of jail and constables were seeking to rearrest him. Bunyan was going along the road disguised as a wagon driver. A constable stopped him and asked: "Do you know a devil of a fellow named John Bunyan?" "If you knew him as well as I once did you might indeed call him a very devil," replied Bunyan as he went on his way.

More than once John Bunyan's wife went to London to plead for his release; but while John was ready to suffer for conscience sake he would not at the command of the State, promise to stop holding meetings in public. He was released but rearrested and kept confined until the "Declaration of Indulgence" was issued by King Charles II.

Finally, on May 18, 1672, he was set at liberty, having already been

elected pastor of the Baptist Chapel in Bedford. This post he continued to occupy for the next sixteen years and became known as the greatest popular preacher of his day. When he was announced to preach in London, no non-conformist Church was large enough to hold the crowds. Once an audience of twelve hundred gathered before seven A. M. to hear him.

The first edition of "Pilgrim's Progress" was published in 1678 and immediately became popular in England and Scotland. It was translated into several languages of the Continent and the author's fame spread in Europe and America. He was called to other fields of service but would never leave his Bedford congregation.

Bunyan was not a fanatic and was never seditious in spirit. If he could not obey what he considered to be a law contrary to the will of God, he was willing to suffer for the penalty quietly. He was loyal to the State and disapproved of violence. He was never bitter or complaining and did not denounce his prosecutors.

John Bunyan died on August 31st, 1688, at sixty years of age. When he was in poor health, he journeyed to Reading as a labor of love to reconcile a father and son. His mission was successful but as he returned to London on horseback he was overtaken by a heavy rainstorm. The result was a violent fever and ten days later he "entered into the Celestial City." His last words were: "Take me, Lord, for come to Thee." Like the Pilgrim Valiants for Truth he "passed over, and all the trumpets sounded for him on the other side."

- Truth

"I SHOULD LIKE TO KNOW"

(Continued from page two)

church to feed the church of which they were the bishops or pastors.

13. The church will be in truth the body of Christ, His bride, general assembly and church of the first-born without spot or wrinkle, will not exist as such until it is assembled when Christ returns will it?

Each local church is a body of Christ and a temple of the Holy Spirit. Christ is only betrothed now. 2 Cor. 11:2. Not until His Bride is completed and the church of the First-born are all gathered in Heaven with Him will those Scriptures be fulfilled.

14. Is a Baptist in the true sense of the word justified in fellowshiping a member of another church (synagogue of Satan or harlot congregation) when practically all the other Baptists locally are not in agreement with him on the person and work of Christ and His second coming and this member of another congregation is in agreement on these things?

No. No man who belongs to another denomination recognizes the headship of Christ. If he did he would belong to a Baptist church. He belongs to that class in Matt. 7 of whom Jesus said: "Why call ye me Lord, Lord and do not the things that I say?" So long as Christ has not spewed a Baptist church out of His mouth, that long is a Baptist warranted in keeping his membership there and giving His testimony to the truth, instead of lining up with men who are heretical on the ordinances and polity and perpetuity and organization of a church Jesus built. The second coming of Christ is nothing like as important a test of the truth as the ordinances and organizations of a church are.

15. Is a pastor authorized in forcing the fellowship of a Camp-

bellite, Mormon, Catholic, etc., and was much in demand as a upon church members by giving him leave to address or preach to his congregation and lead in prayer?

No. But the church can remedy that by getting rid of a unionist or worldly pastor. Many churches need teaching. Stay with them and teach them. That is better than disobeying the Scriptures and forsaking the assembly of the saints, and far better than fraternizing with heretics who are not straight on church organization or ordinances.

16. Doesn't a Baptist by fellowshiping with Campbellites, Christian Scientists, Catholics, Methodists, Mormons, Luthurans, Presbyterians, Episcopalians, etc., take the evident compromising position of approving the position taken by the above that Campbell, Mary Baker Eddy, the Pope, Joe Smith, Wesley Luthur, Knox, King Henry VIII, etc., the head and founders of their churches respectively, are equal with and as good as Jesus Christ the Head of New Testament Baptist Churches?

Yes and no. If they had been taught, yes. But most of them are untaught and do not know. They need line on line, precept on precept, here a little and there a little. When the hot-headed and impulsive disciples wanted to call down fire from Heaven on some who did not see things as they did, the Master told them that they did not know of what Spirit they were. Of course it depends on how far the fellowship goes. Simply calling on a man to pray or allowing him to testify, if he prays in the name of Jesus or testifies to salvation in Christ, does not mean an endorsement of his heresies.

Jesus had great patience with the ignorance and weakness of men. He said: "He that soweth not with Me scattereth abroad", but He also said, "He that is not against us is for us." God is merciful to all of us for our ignorances. There is a vast difference between sins of weakness and sins of wilful sins. Paul said: "Him that is weak in the faith receive ye, but not to doubtful disputations." Again he said: "If a brother is overtaken in a fault, ye which are spiritual, restore such an one in in the spirit of meekness, looking to thyself, lest thou also be tempted." Some of these heresies are far worse than others. Any heresy that denies the inspiration of the Scriptures or the deity of the Lord Jesus or blood atonement or salvation by grace is a damnable heresy and should be dealt with summarily. Some of these belong to that class. Men like W. J. Bryan and the editor of Sunday School Times, D. L. Moody and R. A. Torrey and a host of others were as valiant defenders of all the fundamentals as any of us are. They were wrong on church truth but were staunch defenders of the gospel of our salvation. We make nothing by putting all heresies in the same class and dealing with them all alike. God does not deal with us that way. He is merciful to our ignorance. That servant which knew his Lord's will and did it not, is the one beaten with many stripes.

17. Isn't a Christian just as much a heretic if he belongs to an organization other than Christ's as one would be if he did not believe in "bodily resurrection" or other scriptural doctrines?

No. A man cannot be saved who denies the resurrection. I Cor. 15:1-19. But a man can be saved who trusts Christ for salvation, whether he belongs to a Baptist church or not. He will lose much of his reward and be saved so as by fire, but he will be saved all the same.

18. Please give some references regarding Baptism from the world and again baptism between Baptists and Baptists.

Rom. 12:1,2; 2 Cor. 6:11,18; 2:15-17; James 4:4-5.

19. Isn't it true that the Commission of Matt. 28:18-19 given to the "church" and that a Baptist church can fulfill that commission because all change the order—make all baptize (immerse), teach all commanded by Christ — that no other church or organization can claim this as its marching orders?

Yes, that is true. But it is true that every believer is commanded to be a witness for God blesses and honors the money in the salvation of the as He did in the case of the Moody even if they do not unify all the comission.

"MY LORD HAS NOT TOLD ME TO DO IT"

(Continued on page two) mind is enmity against God's is not subject to the law of neither indeed can be." 8:7.

If they would not link the of our blessed Lord with the athen ceremonies then we hold our peace. If it were 4th of July celebration we have nothing to say. We here to argue the question. A sible argument would have least weight since, "My Lord told me to do it."

Not only so but He has allowed us to know the time Son's birth. The time of His His resurrection and His are all marked but His hidden.

What may be said of Xmas also be said of Easter, just religious heathen celebration. think of a Child of God one of the Lord's days and it Children's Day or Mother's Father's Day, etc. But do "I do not see any harm in you are not a child of God you say so, but if you are, you a miserably low spiritual make such a statement. Many things that have no harm in them have no good either, because, "My Lord told me to do it."

The only place in the God where people made sent gifts was when they the Lord's two witnesses 11:10. The world has Lord's Faithful and True of Rev. 3:14. Will you, er, have part in their celebration. The only Birthday celebration the Bible are Pharaoh's rod's, both accompanied by

"In vain they do worse teaching for doctrines the mandments of men."

Thus have ye made the mandment of God of none by your tradition. Matt. 23:23 "Full well ye reject the mandment of God that ye keep your own tradition." 7:9.

"Making the Word of noneffect thru your Mark 7:13.

To all who, after reading message, go on in their we will give the solemn of our Lord Jesus Christ. "Ye are they which justify selves before men, but God eth your hearts: for that highly esteemed among men, in the sight of Luke 16:15.