

Devoted to Evangelism, Missions and Bible Doctrines.

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. 400

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Christmas Observance

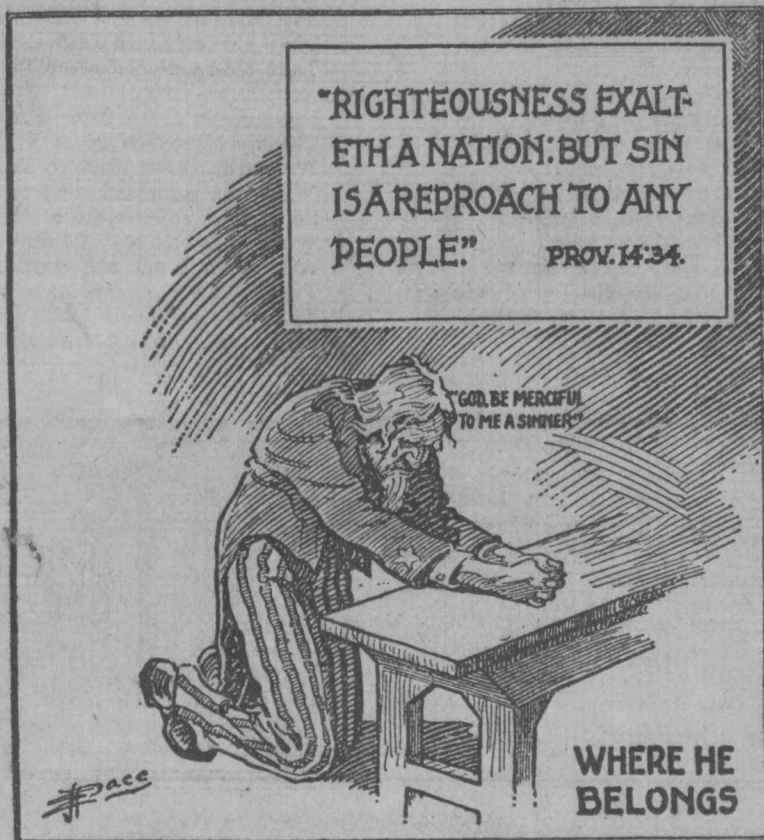
An Exposition of Acts 5:12-28

By T. P. Simmons

In the above verses the Holy Spirit has given us the description of a New Testament revival which many were converted (v. 14). We are in great need of revival today. Much is being written in our papers about the need of a revival we need, and about how it may be brought about. So it should be very timely for us to study this revival. Let us note its characteristics:

1. It came through believing prayer. In a previous lesson we saw on the part of the apostles and for manifestations of God's power. The revival came as a result of that prayer. These people prayed believingly because they believed unqualifiedly in the sovereignty of God. I don't believe a revival is ever going to come through the prayers of Arminians. They have no faith.

2. It was a by-product of persecution. It was persecution that drove (Continued on page four)



We deal with this topic because of a request that has come that we do so, and in so doing, we shall deal chiefly with THE ABUSES OF CHRISTMAS OBSERVANCE.



First, let us ask, WAS JESUS BORN ON THE 25TH OF DECEMBER? Most Bible scholars say NO. One Baptist student who prepared a Bible chronology based on the recovered Hebrew calendar (published by the Sunday School Board) says that he WAS born on Dec. 25th. Personally we have doubt that such is the correct date. Not much stress was placed on the date of Christ's birth in earliest Christian times—and none in the New Testament. His death, burial, and resurrection constitute the main facts on which the New Testament lays stress—not the time of his birth.

Another question then: IS IT WRONG TO OBSERVE ANY DAY IN SPECIAL COMMEMORATION OF THE BIRTH OF CHRIST? We see no harm in this. To be sure the name (Continued On Page Four)

Our Hope For Today And Forever Is His Glorious Certain Appearing

This month nominal Christendom celebrates again the birth of our Lord; there is no Scripture authority for the belief that He was born on the day which commemorates His incarnation. But while Christendom remembers on a special day His birth, on another day His sacrificial death, and still another His resurrection and His ascension, no one has ever suggested to have a special day set apart in which it is to be remembered that He is coming again. Of this nominal and ritualistic Christendom does not care to hear anything. Yet it is the next great event in the life of the Son of God, Who was born in Bethlehem, Who died for our sins, was buried, rose again on the third day and is now in a glorified human body seated at

the right hand of God. While it is perfectly scriptural to think of these great facts connected with our great salvation as wrought out by Him in the past, the Holy Spirit directs the believers' attention to the future likewise and assures us that He is coming again. "Till He come." These three blessed words of power and comfort should ever be remembered by God's people.

They are written in connection with the Lord's Supper, which Paul mentions in First Corinthians 11:23-26. It is the feast of love and loving remembrance of Himself Who long ago in the night He was betrayed took the bread and the cup, the emblems (Continued on Page Two)

Communist Editor Quits Reds For Catholicism

According to the International News Services Louis F. Budenz, managing editor of the Daily Worker, announced his resignation from the Communist newspaper and said he had returned to Catholic faith.

Budenz renounced all ties with Communism, a movement with which he had been associated for ten years, and said he would join the faculty of Notre Dame University, November 1. He left New York for South Bend, Ind., immediately after issuing his statement. (Continued on Page Two)

Mused Uncle Mose

"People gittin' so used to tur'ble things happenin' dat dey ain' eb'n 'feard uv hell fiah no moah."

Are You Busy About Good Things Or Busy With The Best Things?

Vance-Havner

Israel's King Ahab, contrary to the will of God, had allowed Ben-hadad, the king of Syria, to go free. A prophet dared to reproach the king: "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man . . . and as thy servant was busy here and there, he was gone" (I Kings 20:39-40).

Here was a man unfaithful to his trust. A charge was committed to him, and, while he was "busy here and there," he failed in his chief responsibility. Mind you, he did not fail because he

was asleep or drunk or inattentive, but because he was busy! Can It Be Wrong To Be Busy?

We glorify busyness these days. "Idleness is the devil's workshop," we are reminded. Busyness can be used by the devil, too, if it causes us to miss the principal thing in life. America is a beehive; much of our activity, however, is not worth the trouble. We are like squirrels in a cage; there is plenty of action, but no progress. We are like one going the wrong way on an escalator, feverishly energetic, but never arriving anywhere! While we are so busily engaged with unimportant details, the important thing gets away. All of us have been entrusted with sacred charges, but while we are "busy here and there," the main (Continued On Page Four)

GAMBLING HOTSHOTS

A man is a sucker to play a slot machine, for the machine was made for the operator, and the wheels are set so that the player has a minority of chances.

The punch board is regarded as innocent by some Christians, but it is as much gambling as playing the ponies.

Most gambling is done with cards. No Christian has the right to play cards.

Our government is added when will allow New York State to bet \$450,000,000 in a year on horse-racing, and then arrest bookies for "shooting crap" in a back alley.

You women who play bridge (Continued On Page Four)

-- The First Baptist Pulpit --

"GOD'S CALL"

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

There is a general sense in which God calls everyone who is ever born into this world. At least two passages of Scripture immediately come to my mind in this respect. Listen:

"Look unto me, ad be ye saved, all the ends of the earth; for I am God, and there is none else."—Is. 45:22.

"That was the true light, which

lighteth every man that cometh into the world."—John 1:9.

Every individual is engrossed in spiritual darkness. Paul declares that the unsaved have "the understanding darkened." (Eph. 4:18). Accordingly, we speak much of heathen darkness, yet here is a passage which speaks unmistakably of the light of God shining to all the world. While every man which cometh into the world is not drawn irresistibly by the Holy Spirit unto salvation, still there is a sense whereby the light of God shines out unto his soul.

Then in a very decided contrast, there is a particular sense in which God calls only the elect, and only the elect hear Him when He thus calls. Out of the many Scriptures which might be thus read, I offer the follow:

"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.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are (Continued On Page Three)

ROBBING GOD

Daily papers are reporting lots of hold-ups and robberies.

"Robbers" is God's word for all who do not tithe. A robber is one who holds you up and takes all you have. That is what non-tithers do. They hold God up and take what is His. No non-tithers are safe from highway robbery. They rob God: He lets others hold them up. If He does not do that He lets the boy and girl thieves steal it from their own parents. Better bring in all your tithes (Mal. 3:8-10), into God's storehouses, if you want any protection of life, limb or property from God. No man is safe without God's protection.

THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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ABOMINATORS

In a recent issue of "Look" magazine we read the results of a scientific survey of "fortune-tellers." Six "mediums" were chosen for the survey, and a young man and a young woman were selected to visit them at different hours. The results were that the six different mediums told the young woman six different fortunes, and they also told the young man six different fortunes. This proved these fortune-tellers to be fakes and racketeers. However, there may be a very few who are so in league with the Devil that they commune with him, and are able to get some information from him, but the majority are like the six mentioned above.

In times like this day in which we are living, people have a great tendency to visit the mediums because they hope to find the solution to their problems, or to inquire about the state of their loved ones in the next world.

If you are a child of God please read what God says about such practices. Deuteronomy 18:9-12, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord doth drive them out before thee." Also in Isaiah 8:19, 20 "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter: Should not a people seek unto their God? For the living to the dead? To the law and the testimony: if they speak not according to this word, it is because there is no light in them. Dear prayer "For He careth for you." Dear sinner, let Jesus into your believer, take everything to God in heart and you, to, can be happy and safe.—The Baptist News.

Suppose someone were to offer me \$1,000 for every soul I might try to win to Christ. Would I endeavor to lead any more souls to Christ than I am doing now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule what I hesitate to do, or shrink from doing now, in obedience to God's command? Is my love of

How dear to my heart are the scenes of my childhood,
When I was a boy as tall as a chair.
How often together, in summer and winter,
My parents to God would offer up prayer.
I often have wondered when I was a youngster
What could be the reason of looking above,
But now that I'm older I see it quite plainly,
The hearts of my parents were full of God's love;
That old-fashioned father, that old-fashioned mother,
That old-fashioned altar I'll never forget.

And then when our dinner or supper was over,
The Bible was brought from its place on the shelf,
I hoped they'd forget it, but never, no, never,
And soon I was taught to get it myself;
The boys would stretch their necks like a turtle,
To see if the chapter dad read would be long.
We thought it was foolish, we were not attentive,
But now I perceive that my own thoughts were wrong;
That old-fashioned father, that old-fashioned mother,
That old-fashioned altar I'll never forget.

money stronger than my love for God or for souls? How feeble then my love to God. Perhaps this explains why I am not a soul winner!—Great Commission Prayer League.

COMMUNIST EDITOR QUILTS REDS FOR CATHOLICISM

(Continued From Page One)

The announcement that Budenz and his family had returned to the "faith of my fathers, the Catholic Church," and turned his back on Communism was made public by the Monsignor Fulton J. Sheen, noted Catholic educator. Budenz disclosed that his wife and three daughters had joined him in becoming Catholics.

"Reason and faith have led me to this happy step," said Budenz.

"I have resigned the managing editorship of The Daily Worker and have severed my associations with the Communist movement. Communism and Catholicism are irreconcilable.

"Communism, I have found, aims to establish a tyranny over the human spirit; it is in unending conflict with religion and true freedom."

"In a storm-tossed world, the Catholic Church is the great rock upon which human beings can find refuge and a tower of strength."

Mr. Budenz has yet to discover that "the great rock upon which human beings can find refuge and a tower of strength" is the Lord Jesus Christ—not a Church—regardless of its name.

The apostle Peter calls attention to the fact that it was of Jesus Christ that the prophet spake when he said: "Behold, I lay in Zion a chief corner stone, elect precious; and he that believeth on Him shall not be confounded."—(1 Peter 2:6.

OUR LORD'S COMING

(Continued from page one)

of the body He gave and the blood He shed. "This do in remembrance of Me." Oh! that request He made in view of the Cross with its suffering and shame, its deepest depths of judgment! Remember it was for you, and now remember Me! Therefore, "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

Whenever we gather at the Lord's table on the Lord's day, the Lord Himself must be the one object before us to give to Him the worship of our hearts, the praises of our lips. Led by His Spirit we shall see Him only as He loved us and gave Himself for such as we are; as He liveth, filling Heaven's glorious throne, never forgetful of His own, ever caring, loving, guiding each. And so we do this in remembrance of Him, and do so "till He come." All such outward remembrance will cease when at last He takes His blood-bought people home, to His home and our home, to His Father and our Father. "till He come" we remember His love, and praise and adore Him.

"Just a few lines to let you know how I do enjoy reading THE BAPTIST EXAMINER. Enclosed is a piece of money to help you carry on."—C. H. Brubaker, South Point, Ohio.

"Till He come." Words are these which should never leave our hearts. They may be termed Heaven's message for His waiting people. If they but echo and re-echo in our souls all will be well with us; joy and peace will be our daily portion and fellowship with Him will be constantly more real.

"Till He come" we serve, not in self-will, but according to His will, asking Him, "Lord, what wilt Thou have me to do?" What service He would get if it all were done in the light of these three little words, "till He come." What zeal and self-denial, what earnestness and devotion would accompany all our work for Him. How we would use our time, the precious hours He gives us, which are often so sinfully wasted, if we just remembered "till He come." What energy and ambition would possess us if these words were never forgotten.

"Till He come." It will help us and keep us in that walk and life into which His Grace has called us. Some speak of a deeper life, others of a higher life; the best is to lead the humble life. To this we are called, to walk even as He walked, to follow Him Who was meek and lowly. And willingly we shall follow hard after Him, bear His reproach outside of the camp, if we just remember it is all "till He come."

Again we look back to the old Pilgrim fathers,
Who landed in Plymouth when this country was young,
And how on their knees they thanked God the Father,
With hearts overflowing, his praises they sung.
Their lives of devotion have all been recorded,
In ages to come the pages will speak,
How first on the shores of this country united,
The blessing of God they wisely did seek;
That old-fashioned father, that old-fashioned mother,
That old-fashioned altar I'll never forget.

But now in these days of the hustle and bustle
The world rushes on at a sickening pace;
We hardly have time for a talk with the Master,
Who soon we must meet as our Lord, face to face.
So give us some more of those homes of devotion,
Where parents and children may love as they ought,
And when I am old, gray-haired and feeble
I'll still think of parents and the good that they wrought;
That old-fashioned father, that old-fashioned mother,
That old-fashioned altar I'll never forget.

"Till He come." Conflict is our share while here in the body. It does not cease. Our enemies are the wicked spirits, the world, and the flesh. But victory is on our side. He has overcome and through Him we overcome. "Till He come" the conflict rages, but when He comes the conflict ends and Satan will be completely bruised under our feet. What an incentive to fight the good fight of faith, to be constantly resisting, when the goal is in sight. And "till He come" is the goal.

And trials, perplexities and the burdens of life. What about these? There is the present comfort, the present help. Prayer is our refuge. He is the great burden bearer. Go to Him and roll the burden today upon Himself. He will take it for He has said so. Not the burdens of tomorrow or next week, but the burdens of today. And in the midst of all, even as we make use of our privilege and cast our burden upon the Lord, we must remember still Heaven's message to His own "till He come." If He comes today what will become of our burdens? They will sink deeper than our sins have sunk.

And tears! Was there ever a time of so much crying and weeping in this dark and evil age as today? Tears of pain, tears of sorrow, tears of bereavement! Loved ones snatched away, others sick and nearing the grave. But—blessed be His Name!—weeping endureth during the night, but joy cometh in the morning. It is all "till He come." And when He comes, He shall wipe away all tears. We shall meet our loved ones, our friends in His own presence. "Till He come" is the balm even now for all our heartaches and in faith we may smile through all the tears we shed.

"Till He come." Make a test of these blessed words. See if there is anything in your life as a Christian to which they could not be applied. They enter into everything, if we only would have them filling our eyes and our hearts more. Then we would indeed occupy till He comes.

"Till He come" and He will come. The "little while" must end some blessed day. The "little while" will end—and then what? Oh the joy! We shall see Him as He is. It is enough! Let us go hence and serve Him better, and spend the "little while" faithfully and devoted to Him "till He come."—Our Hope.



"Enclosed you will find 50¢ for one subscription to THE BAPTIST EXAMINER. I am trying to get the people of many churches to subscribe for your paper because it will make them stronger Baptists as it has me."—Boyd Sandlin, Island, Ky.

"May the Lord's blessing rest upon you and your work in Jesus' name. Maranatha! You have been very helpful to me in many ways for I enjoyed reading your paper THE BAPTIST EXAMINER, while at home and since I have been in the service I have missed it so now I plan to subscribe for it. This paper has shown me many truths and has highlighted points we as Christians should know. The enclosed \$1.00 is for a subscription to your paper and though it is not much I pray it shall be used for the Lord's work. A brother in Christ."—Sgt. Albert A. Hawkins, Clovis, N. M.

"I have read your paper with interest for several years now and can say I truthfully get a lot of good out of it. I trust that the Lord will continue to use you in this line of work. We surely need just the kind of material that you put out that we may keep on the right path and that others may know where it is. I will say again that it is a great paper. KEEP IT COMING."—N. E. Bryant, Ferris, Texas.

"Enclosed please find \$1.00 to keep THE BAPTIST EXAMINER coming to our home. We think it is a splendid paper full of the Truth of God's Word."—Mr. and Mrs. Raymond E. Spence, Carmi, Illinois.

"We enjoy your paper very much and ask a deep interest in your prayers that our church may continue in the true faith. We thank God for a man like you."—Mr. and Mrs. A. B. Clark, Roseville, California.

GOD'S CALL

(Continued from page one)
called."—I Cor. 1:26.

"Whereunto he called you by our gospel."—I Thos. 2:14.

"That they which are called might receive the promise of eternal inheritance."—Heb. 9:15.

No individual can read these verses without realizing that they refer to a particular call which only the elect of God receives. It is this particular call wherein God speaks to His elect that I wish to emphasize in this message.

I
THE CALL OF GOD IS AN UNDESERVED CALL.

"God who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace."—II Tim. 1:9.

Not one of us ever deserved that we should be saved or that the Lord should call us unto salvation. If we received our just deserts, everyone of us would spend his eternity in a Devil's Hell.

I remember several years ago reading a sermon which had been stenographically recorded. Just at the beginning of the message, the preacher had prayed, and the stenographer had recorded the prayer as well as the sermon. In reading it, I noticed in the prayer these words: "Lord, deal with us in justice." When I read this, I immediately offered another prayer whereby I said, "Lord, don't answer that prayer on me." I don't want justice, beloved, I want the mercy of God.

I remember several years ago that a country church wrote me and asked that I send them a preacher for a particular Sunday. I sent a layman out to this church and told him to go to a particular house and tell the folk there that I had sent him. When he arrived at this home and delivered his message, the man of the home asked his name, to which he replied by saying that his name was "Justice." Immediately the individual in question said, "Man, go on back home; we don't need Justice; out here, we want mercy."

Well, beloved, none of us want the justice of God, for God's justice would demand our eternal death. It would necessitate our punishment forever. I insist that the call of God which comes to the elect, is not a deserved call, but rather, one that is very much undeserved on the part of each one to whom it comes.

II
THE CALL OF GOD IS NOT ONLY UNDESERVED — IT IS LIKEWISE HEAVENLY. Listen:

"Wherefore holy brethren, partakers of the heavenly calling, consider . . . Christ Jesus."—Heb. 3:1.

The value of any invitation or request depends upon the one who signs it. If an invitation comes to you requesting your presence at a dinner, it makes all the difference in the world as to whether it is signed by the president or by some garbage collector. It makes a world of difference as to whether the invitation is signed by some statesman or a rag picker. It is this difference which makes the call of God so wonderful in view of the fact that this call which comes to us is itself from the very God of Heaven.

Not everyone who makes a profession of faith has an heavenly calling. Many have been called by mother, or by some relative who was interested in their salvation. Many have been called by some well-meaning, yet scripturally thoughtless person,



"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word . . . Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:9, 105.

who has persuaded the individual to make a profession. Many professions come as a result of the call of the preacher. I have seen preachers on many occasions who were not content to do the work of pastor alone, but rather, desired to be preacher and Holy Spirit both, so that after finishing the message, they would go down into the audience in an effort to persuade men to come forward and make a public profession. When a sinner makes a profession under such circumstances, this is not an heavenly call, but an earthly calling.

I remember several months ago I attended a service in a near-by, so-called Missionary Baptist Church. After the message was ended, a woman left the choir during the invitation song and came all the way down the aisle to the seat just in front of me where two girls were sitting. Those girls had manicured their finger-nails, plucked their eye-brows, painted their faces, and applied lipstick as well as giggle and talk during the entire service. They had sat immediately in front of me and were very much of an annoyance to me during the service. By their actions it was evident that they were not one bit interested in spiritual things. Yet, when this woman came to them and pleaded tearfully with them, each went forward to make a public profession of faith. Of course, I would hope that each was saved, and yet the evidence is very much to the contrary. Unless each of them has an experience of grace between now and the time of death, each will realize that hers was only a worthless profession rather than a priceless possession, which shall result in her destruction in a devil's hell. Neither of these girls evidently received an heavenly call. Their's was a call from an earthly individual.

Yet, beloved, the individual who is one of God's elect and who

is definitely saved, has received a call from the Lord directly from the skies — an heavenly calling which is unmistakable and convincing. Paul speaks of it in slightly different language, yet with the same thought in mind when he wrote to the church at Philippi as to their calling. He said:

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

Whether you refer to it as an heavenly call or a high calling makes but little difference, the truth is the same. Any individual who is one of God's elect and who has been saved, has received a high and heavenly calling—a calling from God and not of man.

III
IT IS AN EFFECTIVE CALL.

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I Cor. 1:24.

When one is called by a preacher, it does not have much effect upon the individual. In fact, such a calling usually lasts only as long as the preacher is in town. I have seen individuals under the stress and strain of an emotional revival meeting make a profession of faith which lasted no longer, and in some cases not as long, as the stay of the evangelist. Whenever an individual is called by his mother or some relative who tearfully pleads with him, that call lasts only for a little while. When anyone is called by an earthly individual it cannot be said that such a call is effective.

Yet, when one receives a call from heaven, it is effective. Paul declares that such a call makes Christ become to the individual the very power of God and the wisdom of God. A man may be called of the preacher, or his mother, or some friend and yet Christ never manifests any power within his life; yet whenever that same individual is called of God, immediately in his life Christ becomes to him the power of God. In this we can see that the call of God is effective—it does something to the sinner's life. It produces something within his soul. It is effective in that it makes Christ powerful to the individual.

IV
THE CALL OF GOD IS LIKEWISE AN EXACTING CALL.

When God calls, He exacts something from us—namely, service. Thus an old but true statement that we are saved to serve. The Word of God makes it clear from beginning to end that God's call is of an exacting nature and thereby demands service of each of us. Out of an abundance of scripture which might be cited in this respect, note with us these few following texts:

"I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called."—Eph. 4:1.

"For God hath not called us unto uncleanness, but unto holiness."—I Thes. 4:7.

"But as he which hath called you is holy so be ye holy in all manner of conversation."—I Pet. 1:15.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9.

"Not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—I Pet. 3:9.

A man may soon forget the call of some earthly being, for

such a call does not exact anything from our lives, yet no man who is saved can ever forget the call of God in view of the fact that it is exacting and demanding in its nature.

When Abraham was called of God to leave Ur of the Chaldees, he was called to go to live in the land of Canaan. In other words, he was not only called out from Ur—he was likewise called unto Canaan. God not only calls us out from the world to save us, He calls us to live for Him here within this world. Surely there is no man who has ever received the call of God but what has realized that it was of an exacting nature.

V
THE CALL OF GOD IS A PERMANENT CALL.

This is one of the most blessed truths relative to God's Word. It is permanent in our lives. God does not call us today, turn us loose to go to hell tomorrow, and then recall us at a later date; but rather, as Christ's death was once for all, so God's call is of the same nature, being permanent.

"For the gifts and calling of God are without repentance."—Rom. 11:29.

This verse declares that the call of God is without repentance. Literally repentance means a "change of mind." Then this would tell us that God never changes His mind after He calls the sinner unto salvation. When God calls a sinner, He never repents—He never changes His mind—He never calls him to save him and then turn him loose to be lost. Rather, when God calls, He gives to the individual a call which is permanent.

Another Scripture which presents this same truth to us is in Paul's first letter to the church at Thessalonica. Listen:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you and will do it."—I Thes. 5:23, 29.

In this Paul prays for a complete preservation of the saints of Thessalonica. He prays that their triune personality, body, soul and spirit be preserved, and then out of absolute confidence, he declares that the God who called them is faithful and that He will perform and complete this preservation.

Still another Scripture which tells us that this call of God is permanent is found in Paul's first letter to Timothy. Listen:

"Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called."—I Tim. 6:12.

In this we are told that God has called us unto eternal life. Some individuals talk a great deal about falling from grace and pray that "they may hold out faithful to the end." Others speak of apostasy. Still others talk about being saved today and lost tomorrow. All these are the ones who have been called by

man. God's call is unto eternal life. No individual who has ever been called of God has been called for any purpose other than to everlasting salvation. It isn't God's plan nor purpose to call one for temporary security, but rather, unto eternal and everlasting life.

VI
THE CALL OF GOD BRINGS THE SINNER UNTO A POSITION OF PEACE AND FELLOWSHIP WITH THE LORD JESUS CHRIST.

Of course, this should be the desire of every individual. It should be the earnest expectancy of each individual that the peace of God and fellowship with Christ become his possession. This only comes as a result of God's call. A man may join the church to please his relatives, or to satisfy the preacher, but it will never produce peace with God and fellowship with Christ. This only comes as a result of the call of God. It is only when He calls that the sinner becomes a saint—the child of the devil becomes the child of God—the lost man is found—the dead man is made alive—and thereby peace and fellowship comes into the heart and life and soul of the believer. Listen:

"And let the peace of God rule in our hearts to the which also ye are called."—Col. 3:15.

"God is faithful, by whom ye were called unto the fellowship of his son."—I Cor. 1:9.

How wonderful then is the call of God.

It is undeserved.
It is Heavenly.
It is effective.
It is exacting.
It is permanent.
It produces peace with God and fellowship with Jesus Christ.

In view of this, may you heed God's Word, hear His voice, and thereby be saved.

Several years ago I heard of a man who was coming home after a day's fishing, whose boat capsized in the darkness. Though he was an expert swimmer, he became confused in the dark and started swimming in the wrong direction. Just at the time when he was going away from shore and away from his home and safety, his little girl opened the door of their home to call to her father. It was then through the open door that the light shined out into the darkness and when she lifted her voice to call, he not only saw the light but heard the call and turned to swim toward that light and voice to safety.

Surely each of us know the meaning of this in our own experience. We too have been shipwrecked on the sea of time. We are confused. We are non-plused by sin. We know not which way to turn. If left to ourselves, we would go in the wrong direction. It is only when the light of God shines out from Heaven and the voice of God speaks to our hearts that we turn from our sins unto Him. May God grant that he shall call you now unto Himself.

SAD BUT TRUE

Two well-dressed ladies once came to a week-night program at a church. A small admission was being charged that evening. When the lady at the door asked them for their tickets, they were quite surprised, looked at each other, and then one of them said, "We thought you were taking a free-will offering tonight, and we didn't bring a cent with us."

—World Call.

A DOER OF THE WORD

An old Scottish elder, who was faithful in church attendance, but the cause of a great deal of trouble among its members, told his pastor one day that he was going to pay a visit to the Holy Land. "And when I get there," he said with great enthusiasm, "I'm going to climb Mt. Sinai, and read the Ten Commandments from the top of it."

"I can tell you something better to do," his pastor replied. "Stay at home and keep them."

It's a grand thing to know Scripture by memory, but grander to know it by heart. "Be ye doers of the Word, and not hearers only," says James (1:22). It is an admonition that never grows old, and is always needed.—The Pilgrim.

HOT-SHOTS AGAINST GAMBLING

(Continued from page one)

for a vase or a book as prize, are just as bad gamblers in the sight of God as tough, professional gamblers who play poker all night.

Gambling costs the U. S. \$7,000,000,000 a year—over 53 dollars a year for every person in our land. That money would preach the gospel in a lot of places.

Gambling is an effort to get money without giving an equivalent for it, and is the pastime of loafers and bums—who hate work.

"Gambling is the child of avarice, the brother of iniquity, and the father of mischief."—George Washington.

"Keep flax from the fire; and youth from gaming."—Benjamin Franklin.

Gambling is usually allied with drinking. Oftentimes, prostitution makes up the third party in "The Devil's Triplets."

Gambling reverses the spirit of Christ. The spirit of Christ is "Give," that of gambling is "Take."

Gambling corrupts justice, produces depressions, breaks down physical health, cultivates the lowest passion in man, and squelches the development of thrift, industry and labor. It contradicts faith in God, defies the Bible, and takes its victims to failure, disgrace and death. **SHUN GAMBLING AS YOU WOULD THE DEVIL.**

The worst gambler in the world is the person who risks the damnation of hell's fire for the fleeting things of this world. Gambling a million against a dime, or a house against a toothpick is not such reckless and foolish gambling, as to risk going to hell for anything in the world, or the world put together.

The cards are stacked against the sinner. He CAN'T WIN! HE'S BOUND TO LOSE!

—Ralph Webb.

AN EXPOSITION

(Continued From Page One)

the church to prayer. There is never any real or solid growth where there is not persecution. There are two reasons for this.

(1) Where there is no persecution the truth is not being faithfully preached. (2) Persecution leads to prayer and to greater devotion and zeal. The trouble about the talk today about the need of a revival is that lots of it, perhaps the most of it, is be-

ing done by the biggest compromisers among us. It is ludicrous for feminists, modernists, and secretists to talk about being interested in a revival. They need to be confessing their sins and praying for forgiveness. They are miserable compromisers and men-pleasers. They know nothing about the kind of a revival we need. This applies to all the machine crowd among Baptists. If there should come such a revival as they want, it would be the biggest curse that could come upon us. If there ever comes a real revival it will crush the machine, and convert all compromisers or else put them out of business. That is the kind of a revival that we need. Such a revival that will turn preachers and churches back to the whole counsel of God. It will turn Baptists back to scriptural mission work through the church's instead of unscriptural work through God-dishonoring inventions of men.

3. It was a revival from which all high pressure methods were absent.

Men and devils had not yet invented the mourners' bench. And the Apostles were simple minded enough to depend on the word and the power of God to save people. No real revival will ever come through Arminian methods or preaching. They are wholly worldly and fleshly. Arminian methods and preaching tend to kill missions, spirituality, and everything else worthwhile. The only things that thrive on them are fleshly emotion and sickly sentiment.



ARE YOU BUSY?

(Continued From Page One)

responsibility is disregarded and neglected.

How well this kind of busyness is illustrated in the home! God gives parents a child to rear for Him, and, while they are "busy here and there," concerned with such good things as food, shelter, clothing and education, the soul of the child gets away. There is no time for the bread of life or the family altar. Then these parents discover one day that while they were "busy here and there," the children followed the road to hell. If some mothers and fathers were as concerned about the souls of their children as they are about their daughters' social success and their sons' business prosperity, more names would be written in heaven, and there would be fewer broken hearts.

While Christians are "busy here and there" with inconsequential matters, souls are lost and opportunities to win them are gone. The fields are white unto harvest, but we keep on saying, "There are yet four months, and then cometh harvest." We are not buying up the

opportunities and numbering our days that we may apply our hearts unto wisdom. We are our brother's keeper, and we should look not on our own things but on the things of others. While we are "busy here and there," souls go into eternity without God.

A dying man was asked if he wanted a certain professing Christian to talk with him. "No," he replied, "he has worked beside me for years and never has mentioned Christ. If he couldn't talk Christ then, I wouldn't want him to talk Christ now." "Busy here and there," he waited to do the significant thing until it was too late!

What Is Our Business?

We read that the apostles would not assume the financial responsibilities of the Church lest, while they were "busy here and there," the ministry of the Word and prayer would be neglected. The biggest problem many pastors face is that, while they are engrossed with such trivialities as attending church suppers, making social calls, pronouncing an invocation here and laing a cornerstone there, they forget that their calling is to preach the Word. It is easy to become an ecclesiastical bellboy!

One can become so busy in "church work" that he misses something better. The man referred to in our text was not idling or dissipating. Whatever he was busy about may have been good in its place, but it was not that for which he was responsible. All too often "the good is the enemy of the best." The Church today is squandering her devotion and strength by having so many irons in the fire that none of them are hot! We need not only consecration, but concentration, on our main business.

The church of Sardis had a name for being alive, but Jesus pronounced her dead. Without doubt it was a very busy church. So was the church at Ephesus: orthodox, active and aggressive, but deprived of the best thing—its first love! While we are busy with reports and committees and conventions and campaigns—proper in their place—the best things—the deeper Christian life, growth in grace and the saving of the lost—fail to receive our time and attention.

We are busy—but about what? Land-grabbing, politics, pleasure-seeking, making a living, a great "much ado about nothing"! Jesus was never in a hurry. He said, "Are there not twelve hours in the day?" There is always time enough to do what God wants done. We spend much valuable time and wear ourselves out doing what we want done. The tragedy of most lives is not that men rob banks, drink, curse and steal; they merely "putter around," playing "tiddledy-winks" with life. As in the days of Noah, they eat and drink, they buy and sell, the plant and build, they are "busy here and there" until the day is ended. The men who missed the Great Supper were occupied with land, oxen and wives. There is nothing bad in these things, but they diverted these men from the call of God. Many people go to hell not because they are extremely wicked, but simply because they are too busy to be saved. "The wicked shall be turned into hell, and all the nations that forget God." They do not revile, blaspheme or curse God; they simply forget Him. That is what we do when we are "busy here and there."

Everyone means to be saved someday, when he "feels like it," when he is "good enough," when

he can "make up his mind." To a great degree, the population of hell will be made up of such people. "The road of By-and-By leads to the city of Never." One need only to keep procrastinating and soon the harvest will be past, the summer ended and still he will be unsaved. The devil leads some into infidelity, crime and worldly pleasure. Other honest, industrious souls who would never succumb to such a belief, he ensnares by keeping them so busy tinkering with decent and respectable things that they are as lost and certain of hell as the worst criminal. The man who missed the supper because of land, oxen or wife missed it as surely as if he had spent the time getting drunk or robbing a bank.

The rich fool mentioned in our Lord's parable was not a complete fool. He was a successful farmer. He was religious, for he talked to his soul. But his clock was too slow; he said, "Many years," but God said, "This night." In his relation to God he was a fool. Any man who is too busy to consider the salvation of his soul is the greatest of fools.

Beware lest while you are "busy here and there" the best gets away from you!

—The King's Business.



WHAT ABOUT CHRISTMAS OBSERVANCE?

(Continued from page one)

"Christmas" is from the Catholic "Christ-mass" but we need not let the name that has been given, disturb us. We can see no reason as to why we should not at a certain time remember especially the great fact of the Savior's birth. However Christmas is abused until the observance—or rather the mal-observance of it, is harmful to many people. Let us consider some of the abuses:

THE COMPLETE COMMERCIALIZING OF THE DAY. Everything is done to capitalize on the money making possibilities of Christmas, and in this the real significance of the Christmas season is lost sight of.

THE BURDENSOME SWAPPING OF GIFTS TO GET GIFTS. People often give just to get given to, and not out of love. We have in this a reversal of the teaching of Jesus in Luke 14:14.

THE PERVERSION OF THE DAY — MAKING IT A TIME FOR A BIG DRUNK OR DANCE OR REVEL. And that is just

what it is for many people. Think of celebrating the birthday of Christ with a drunk!

MAKING IT A THING THAT INTERFERES WITH THE WORSHIP AND SERVICE OF GOD. And that is exactly what happens in most churches. The preaching of the gospel is supplanted by Christmas "pageants," "cantatas," "Christmas trees," "programs," Church giving drops off—missions suffer—no souls are saved—and a season of spiritual dissipation is entered upon that isn't recovered from for at least a month. It becomes veritably a holiday spree.

HEATHENIZING THE CHRISTMAS TIME. How is this done?

1. By giving Santa Claus the place that Christ should have in thinking.

2. By resorting to all the trappings of Christmas that have come from heathenism. For instance, consider one. (Can you take it?)

THE CHRISTMAS TREE.

What has the Christmas tree to do with the birth of Christ? Nothing. But such a tree had to do with the ancient worship of the god "Bacchus" (god of booze) and on the eve of the 25th of December, homes were decorated with trees. This form of worship obtained among heathen under different names, and we have mention of it in Jeremiah. Listen to this description: (Jeremiah 10:3).

There is the Christmas tree! What does the Bible say? Read Jeremiah 10:2.

What does the Bible say about mixing paganism with holy things? Read Levit. 10:1; Numbers 3:4, and 26:21, for a hint in this direction.

THE GIVING OF GIFTS TO EVERYBODY SAVE CHRIST AT CHRISTMAS TIME. And this is the measliest, most miserable, most wretched, most thoughtless habit that one can think of. Celebrating a birthday and remembering everybody save the one whose birthday is being celebrated. Think of it. That's what most of you do. (Isn't it?) To whom were the first gifts given (Matthew 2:11).

Certainly we ought to make a special gift to Christ at this season that amounts to as much or more than any gift made to individuals. And we ought to see to it, that the Lord's cause doesn't suffer because of Christmas.

Long Was The Way

By B. Latrobe Weston

Long was the way,
That led from Nazareth to Bethlehem—
No angel smoothed the path that Mary trod,
By rough hills winding, over Jordan's fords;
Only the patient ass betimes sustained
Her overwheeled frame.
By day she traveled and by night she slept,
While Joseph, tireless guardian, vigil kept;
Until, in trust upstayed, the journey o'er,
In Bethlehem's stall the Son of God she bore.

Long was the way,
That traversed cosmic voids from Heaven to Earth,
When God, in love compassionate, came down.
By glittering galaxies and blazing suns,
Through spaces infinite the path led on
To Bethlehem's lowly shed—
To Bethlehem, named of old the destined place
Whence to the world should spring redeeming grace,
Now wondering shepherds heard the angels sing,
And Christ was born to Earth, the Saviour-King.