

The Baptist Examiner

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

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A Scriptural Study Of Thanksgiving

To whom it should be offered:
To God—"Offer unto God thanksgiving; and pay thy vows unto the Most High" (Ps. 50:14).

To Christ—"And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry" (I Tim. 1:12).

By whom it should be offered:

The saints—"Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness" (Ps. 30:4).

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15).

Why it should be offered:

It is commanded—"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your

requests be made known unto God" (Phil. 4:6).

How it should be offered:

Through Christ—"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

In the name of Christ—"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

Where it should be offered:

In public worship—"I will give Thee thanks in the great congregation: I will praise thee among much people" (Ps. 35:18).

In private worship—"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled

upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

When it should be offered:

At the remembrance of God's holiness—"Rejoice in the Lord, ye righteous; and give thanks at the remembrance of His holiness" (Ps. 97:12).

Always—"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. 13:15).

For what it should be offered:
For the goodness and mercy of God—"O give thanks unto the Lord, for He is good: for His mercy endureth for ever" (Ps. 107:1).

For the gift of Christ—"Thanks be unto God for his
(Continued on page three)

The Blessings That Remain

There are loved ones who are missing
From the fireside and the feast;
There are faces that have vanished,
There are voices that have ceased:
But we know they passed forever
From our mortal grief and pain,
And we thank Thee, O our Father,
For the blessings that remain.

For the love that still is left us,
For the friends who hold us dear,
For the lives that yet may need us
For their guidance and their cheer.
For the work that waits our doing,
For the help we can bestow,
For the care that watches o'er us
Wheresoe'er our steps may go.

For the simple joys of living,
For the sunshine and the breeze,
For the beauty of the flowers
And the laden orchard trees,
For the night and for the starlight,
For the rainbow and the rain—
Thanksgiving, O our Father,
For the blessings that remain.

The Missionary Worker Herald

Is The Gospel Of God's Grace Being Preached In Baptist Pulpits Today?

By Jay Green
Madisonville, Ky.

Most all Baptist preachers in Kentucky would answer this with a resounding YES. They are of the opinion that they preach salvation by grace and make no reservations about it. They all with one accord claim to testify to the Gospel of the Grace of God—Acts 20:24. They say with conviction that they are serving a living God who is "able to save unto the uttermost them that come unto God by Him"; a God that is King and sovereign over all; subject to no person but Himself; that "His counsel stands, and the thoughts of His heart are to all generations"; that "the Lord hath made all things for Himself"; and that "all things are of Him, through Him, and to Him." They nod their heads in unison when you say that "He will not give His glory to another," and that "He doeth according to His will in the army of heaven; and among the inhabitants of the earth."

What then? If all agree that the Scriptures are wholly inspired of God and every whit true, and if all agree that God doeth His will always in Heaven and on earth, and they preach these things—do they not preach the Gospel of God's Grace so that all who hear will

believe that it is "by grace" (that unmerited favor of God) that we are saved and not of works lest any man should boast. We must say it is our experience that they do not teach this at all! It is sad to see some of the God-dishonoring announcements and invitations which are put out by so-called Grace churches. So far wrong are most churches in their thinking about God and Grace that one of the best sellers among Baptist people, a book printed by a Baptist press, is one by this blasphemous title, "Don't Disappoint God," by R. L. Middleton, Broadman Press, Nashville, as if God were not essentially happy in His own self. If this gentleman could indeed disappoint God just one time, then He would prove that He is no God—for it is not the way of perfection to be disappointed. God is totally independent of the creature world, and so He cannot be dependent
(Continued on page three)

Are Catholics Supposed To Read The Bible?

The subtle advertising of the Knights of Columbus intends to create the impression that the Church of Rome is eager for its members to study and read their Roman Catholic Bible. It states that the Bible is a Catholic book; that the Catholic Church treasured it and gave it to the world in its original and unaltered form. The Pope himself recently issued a "directive" that it was a good thing for Roman Catholics to read the Bible.

Bible Societies Condemned

But how does all this concur with Roman Catholic teaching? Pope Gregory XVI, in his encyclical *Inter Praecipuas*, in the year 1844, was especially severe in condemning the Protestant Bible societies. The following excerpts are from the opening paragraphs of the encyclical:

"Among the chief machinations by which in our times
(Continued on page four)

Should Baptists Ape Rome In The Observance Of Special Days?

By ROY MASON
Tampa, Florida

"Easter Day" is a very appropriate day for us to consider the matter of "day observance" among Christian people. Should we as a church go in for the observance of days, or should we not? This should depend on the teachings of the Scriptures. If there is Bible for it we should—if not, then we should not.

"Days" Back In Old Testament Times

In Old Testament times there was a good deal made of special days and seasons. These days and seasons were usually typical and designed to foreshadow things to come. For instance THE PASSOVER season looked forward to the coming and death of Jesus, the Lamb of God. Then there was PENTECOST and the SABBATICAL YEAR and the YEAR OF JUBILEE. There was the WEEK-

LY SABBATH, and special sabbaths. But let us remember that these things were among the JEWS, and were never given to any but them. We are not under the old dispensation, hence we are not to carry over any of the Jewish days or seasons.

Growth Of Days Among The Catholics

The Catholic Church has taken on all sorts of days down through the centuries. They have various "saints days." There is some kind of a "day" for every day in the whole year. Holy Week, Lent, Good Friday, Palm Sunday, Ash Wednesday, and Easter—all of these are Catholic. Protestants and Baptists have borrowed their days in the main from Catholicism. Protestants may well do so, for the Catholic Church is the mother or grandmother of the various Protestant churches. Baptists, who are not Protestants should have neither part nor lot in the things that symbolize with Rome.

A favorite stunt of the Catholic Church has been to take HEATHEN THINGS and "baptize" them and make professed "Christian" things out of them. They took over the title "Pontifex Maximus"—the name of
(Continued on page four)

The First Baptist Pulpit

"The Three Calls"

"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.

Man's calls are very, very ineffectual. Man's calls are very, very weak and powerless, but, beloved, God's calls are entirely different. It ought to be a blessing to us today to study how the Lord speaks and how the Lord calls His own to Himself.

I

GOD CALLS SINNERS.

"... 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.

Beloved, God is in the business of calling lost sinners to Himself.

That call that comes to lost sinners is a call that is definitely undeserved on the part of every one of us. If you are saved today, you are not saved because you deserved to be. You are not saved because you were worthy of salvation. The day that Jesus Christ called you from darkness to light, from

bondage to liberty—the day that the Lord Jesus Christ called you that you might be saved, it wasn't because you were deserving of salvation in any wise at all.

"Who hath saved us, and called us with a holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

God didn't call us because we deserved to be called. I have in mind that most of us get a lot
(Continued on Page Two)

TWENTY-FIVE CENTS

I am twenty-five cents.
I am not on speaking terms with the butcher.
I am too small to buy a quart of cream.
I am not large enough to buy a box of candy.
I cannot be exchanged for very much gasoline.
I am hardly fit for a tip. But believe me,
When I go to church on Sunday, I am considered some money.

DO YOU KNOW?

THAT in mission lands the heathen population is still increasing far faster than the Christian population?

THAT "of China's original 18 provinces one-quarter of the total area is still unclaimed as the field of any mission, while many parts of the remaining three-fourths are yet unworked?"

THAT if 1,000 missionaries were today to land in India,
(Continued on page four)

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"The Three Calls"

(Continued from page one)
from the Lord in life by way of blessings that we don't deserve. In fact, I doubt seriously if any of us deserve in any wise the least of God's material blessings which He pours out upon us. What is true of the material blessings that He gives us every day is surely true of the spiritual blessing that He gave us the day He saved our souls. When the Lord Jesus Christ saved us, we surely did not deserve in any wise at all to be saved. It was an undeserved call.

In the Old Testament, when God spoke to young Samuel, Samuel thought that it was Eli, in whose home he was living, who was speaking to him. He ran to Eli and said, "Here am I," thinking that he was answering Eli who doubtlessly had called him. Eli said, "No, I did not call you. Go back and lie down." When Samuel lay down to sleep God spoke again and called him a second time. This time Samuel ran to Eli and said, "Here am I; for thou didst call me," and Eli disclaimed the call. Samuel went back and lay down a third time. Eli told him that if the voice spoke again to look up and say, "Speak, Lord; for thy servant heareth."

Beloved, God deals with men and women today just like He dealt with Samuel in the Old Testament. He may not speak in audible tones as He did to Samuel, but the call is just as distinct and just as clear as it was the day when God spoke to Samuel. I am convinced that every time that God saves a man, God speaks to that individual and calls that person, just as distinctly as God called Samuel.

But, beloved, this call is undeserving. There isn't a one of us today who deserves in any wise at all that God should have called us.

I remember a woman who twenty years ago said to me one day that God would think twice before He would damn a man like her husband. No, no, beloved, God won't think twice, and God won't even think once, for not one of us are deserving of that call that came to us the day the Lord Jesus Christ saved our souls.

I want you to notice also that this call which comes to lost sinners is not only an undeserving call, but it is a call from Heaven.

Sometimes a minister will preach and then go down into the audience and buttonhole an individual and get that one to make a profession of faith. Now that man has had a call from the preacher. Sometimes a zealous but untaught worker of our Lord will go out into the audience and approach an individual and get him to make a pro-

fession. That one has heard the call from a church worker. Brother, sister, if the Holy Spirit speaks to you today and if God calls you unto Himself and saves your soul, mark it down, it is not the call of the preacher, it is not the call of man, it isn't because of the flesh, it isn't because of emotions, it isn't because of the persuasiveness of the pulpit. Beloved, it is the call of God that has come to your soul. It is a Heavenly call.

"Wherefore, holy brethren, partakers of the HEAVENLY CALLING, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1.

Paul was writing to church people. He was writing to people who had been saved and he calls them "partakers of the heavenly calling."

When Paul wrote to the church at Philippi, he likewise referred to the same Heavenly calling.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the HIGH CALLING of God in Christ Jesus."—Phil. 3:13, 14.

Beloved, if you have been called to salvation and if you have been saved, it is because you have experienced an Heavenly call. God has spoken to your heart.

This call that God gives is also an effective call. When God calls a man, something takes place. I might speak to an individual and it would do no good at all, but when the Lord calls, it is always with power.

"But unto them which are CALLED, both Jews and Greeks, CHRIST THE POWER OF GOD, and the wisdom of God."—I Cor. 1:24.

This verse literally says that when the Gospel is preached, it is either to a Jew or a Gentile. When that individual has been called of the Holy Spirit, Jesus Christ becomes the power of God to everyone that He calls.

That is to say that God isn't trying to save anybody. Rather God is saving His elect.

Recently a preacher told me of hearing another preacher say that God was doing His best to save the people of that particular town, but that they were not saved because of their own rebellion against the Lord. This preacher went on to say that God had done all within His power to save them, but He couldn't.

Listen, beloved, God isn't trying to save anybody. God is calling His elect. This verse tells us that whenever He calls us, it is effective. There is power behind the call.

This call of God is likewise a permanent call. When the Lord calls us, He calls us for permanency.

"For the gifts and CALLING of God are WITHOUT REPENTANCE."—Rom. 11:29.

Repentance means a change of mind. Regardless of whom it is spoken, if that one has repented, he has changed his mind.

This verse tells us that God is calling us without repentance. That is, God doesn't change His mind after having called us. God never does call a man to Himself and then change His mind after He has called him. You have heard of an Indian-giver—a person who gives a gift and then asks for it back. He has changed his mind. You have heard of that individual who makes a decision today, who changes his mind relative to it tomorrow. Beloved, God doesn't do that. The gifts and the calling of God are without



repentance. God doesn't change His mind after He has called a man. In other words, the call of God is a permanent call.

Some people think that the Lord saves a person today, and turns him loose tomorrow, and lets him go to Hell the next day. Beloved, the Word of God tells us that when God calls a man, it is permanent. He doesn't change His mind.

I think of that group of individuals who talk about "once in grace, always in grace," and who refer to it as something to be shunned. I think of those Arminians who make fun of us because we believe that when God saves a man, he is saved forever. I think of them and I wonder how in the world they would explain this passage of Scripture when it tells us that God doesn't change His mind after He has called an individual.

Beloved, it doesn't make a bit of difference as to what might come to pass in your life. God will never change His mind if He has called you unto salvation.

"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."—Rom. 8:38, 39.

As the old song says:

"I've found a Friend, oh, such a Friend!

He loved me ere I knew Him; He drew me with the cords of love,

And thus He bound me to Him. And 'round my heart still closely twine

Those ties which naught can sever,

For I am His, and He is mine, Forever and forever.

Thank God, God's call to a sinner is a permanent call. God doesn't change His mind about us.

The call of God also brings peace. You can join a church and have just as much anguish of soul afterwards as you had before. You can be baptized and never get any peace, but, beloved, when a man receives Jesus Christ as his Saviour, having been called of the Spirit of God, that man immediately receives the peace of God into

his soul.

"And let the PEACE OF GOD rule in your hearts, to the which also ye are CALLED in one body; and be ye thankful."—Col. 3:15.

After I came to the house of God this morning, and as I was thinking over my message to you for today, I remembered Sister Gayheart, whose funeral we held yesterday, how that she said to me less than a week after she professed faith in the Lord Jesus Christ, "Brother Gilpin, I have a peace that I never had before." She told me about some church organization with which she had been affiliated, but that she had never had peace before within her heart.

Listen, brother, sister, you can join the church, you can be baptized, you can turn over a new leaf, you can reform, and you can do the best you can but it won't bring you peace; but when you get the call of God, it plants peace deep within your soul.

This is the first call that comes to us—the call that God gives a sinner—the call to an unsaved man to call him out of the world unto Christ that he might be saved. It is undeserved, it is Heavenly, it is effective, it is permanent, and it brings peace to the soul.

II

GOD CALLS CHRISTIANS.

God's call to Christians is a call to draw near to Him. It is a call to consecration, a call to dedication, a call to separation; consecration unto the Lord, dedication to the things of God, and separation from the things of the world.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. 6:17, 18; 7:1.

God is giving us a call to come out from the world and to come up to Him. He is giving us a call to leave off the things of the flesh and walk in the spirit—a call to separation from the world and consecration unto

God.

As I was thinking about my message this morning, my mind went back to our last church wedding. I was thinking of a bride walking down the aisle, of a groom waiting here beside me, until she stood by his side and locked her arm in his. I was thinking how they stood before me and I said a few words which in the sight of man united them as they already were united in the eyes of God, and how when I pronounced the benediction they turned to go down the aisle and she walked out a different girl from the one that had walked in. She had a new name; she had a new home; she had new purposes; she had a new outlook on life. As far as she was concerned, her life was changed.

Beloved, when the Lord Jesus Christ calls a man to save him, that individual is married unto the Lord. God calls him to a new life, new works, new ambitions, and new experiences in his service for the Lord. It is the normal, logical experience that when God has called you and saved you, you ought to walk with Him, you ought to journey with Him, you ought to live for Him.

Over and over again within the Bible He calls to us as Christians that our lives shall count for Him.

"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members SERVANTS TO RIGHTEOUSNESS UNTO HOLINESS."—Rom. 6:19, 20.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

You can turn through this Bible, from one end to the other, and you can find the calling saved people to a life of service and consecration and separation from the world.

III

GOD WILL CALL US UP.

God calls a sinner to Himself, He calls the Christian from (Continued on page three)

A Song Of Thanks

For gray days and gold days and all the days between,
We thank Thee, Lord, that each one came bit by bit, unseen;
Though some have dragged so heavily, weighted down with stress and strain,
Thy love has always cheered us with "clear shining after rain."

We thank Thee Thou hast numbered our steps in shade and sun,
And closely fenced the pathway on which we chose to run;
How often in the darkness Thou hast healed the hearts of scars,
By the moon that walks in brightness and the glory of the stars!

We thank Thee for revealing that God has sent His grace
Through Thee—our Blessed Saviour—that we may see His face
When the last long day has ended, and stand blameless at His throne,
Through Thy redeeming merit who hast made our sins Thine own.

—Grace W. Haight

If you witness to anyone about Christ, it will have to be while you are on earth.

"The Three Calls"

(Continued from page two)
himself, and He will call us, some of these days, unto Himself. Some of these days, not far hence, you and I are going to hear the sound of a trumpet, if we are alive, and we are going to be called up into His presence.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that ye which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—I Thess. 4:13-17.

The most glorious event which is awaiting us as Christians is the return of our Lord. Nothing else will compare with

Some folk are looking for a hole in the ground, whereas they ought to be looking for a hole in the skies. Some folk are looking for the undertaker, but they ought to be looking for the Upper-taker. I am glad that my Lord is coming back to call each of His own unto Himself, and the greatest thing that might happen to any of us today would be to rise to meet Him in the clouds, when He calls us away from this world unto Himself.

However, we don't want to be idle while we are waiting for Him. We must strive to see that we do not become careless nor calloused nor unconcerned. We must keep busy. Sometimes if all get tired and discouraged they'd think that we must quit. However, the God who gave us the first call, whereby we became His, and who some day will give us the third call, whereby we will be gathered eternally with Him—that same God is now giving each of us the second call, that we faithfully and diligently serve Him in the most consecrated manner possible.

During the years of my long pastorate here, I've often felt like quitting, and have said to myself, "What's the use? Why keep trying?" Many times the burdens have pressed almost to the breaking point. Soldiers, after a long siege at the front, complain of "battle fatigue." Well, I've had it many times. I have it today. I'd like to quit. I'd like to get out of the fight. I'd like for my family to have an easier time. I hate for them to be recognized as the family of "Old Gilpin, the fighter." I hate for them to be stigmatized and branded just because their husband and father contends for what he believes the Word of God teaches. However, I can't quit. I can't give up. I must keep going until He says that it is enough and He calls me unto Himself. Like Jeremiah, "His word was in my heart as a burning fire shut up in my bones . . . and I could not stay."—Jer. 20:9.

In this respect, the poet has said:

"I want to let go, but I won't let go.
There are battles to fight
By day and by night
For God and the right,
And I'll never let go."

Is Gospel Preached

(Continued from Page One)
upon man for His pleasure and happiness. God is also, independent of man's will—though it is certainly said that He doth work in us both to will and to do of His good pleasure. To those who say this destroys man's free choice I recommend the case of Judas who chose to betray Jesus but all the while He did the will of God and Jesus Christ just as if he had been forced physically to do the will of God. God does not need to apply direct physical force and thereby violate the free choice of man in order to cause man to will and to do of His (God's) good pleasure.

You say only the uneducated, most ignorant kind of preacher would claim that the Almighty God must wait on man and his will! You are wrong, my friend, for I have talked to numbers of graduates from our seminaries, and otherwise undeniably cultured men, but only a handful of them have even been willing to say that God regulates our lives in matters other than salvation—let alone in the matter of salvation. I found two most recently at Ridgecrest (there were many other preachers there clothing themselves with God's Grace as a robe, but being Arminian to the core otherwise) who were so unfamiliar with the Gospel of God's Grace that they were actually horrified to hear me state that the Holy Spirit called out whom He willed to call out, and quickened all that were come to the time when God intended for them to be quickened. I was told that God's providence was a fact, and that He controlled the lives of men every minute of every day, BUT that in the matter of salvation He could do nothing until man willed for Him to go ahead and save him. They said, "God has done all He can do, it is up to the individual sinner now"—which is one of the biggest lies ever told.

"To everything there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die."—Eccl. 3:2.

They all agree that God sets the period of a man's physical life, but they are foolish to think that God CANNOT justly set all the period of that same man's immortal life—in other words that God determines to the minute just how long that man shall remain dead in trespasses and sin. To hear them you would think that the heathen who NEVER hear the Word of God have the same opportunity to choose Christ as these wicked people who hear the light of the Gospel continually but WILL NOT love Christ because of their deceitful hearts. I ask them (without answer) if man himself makes the difference between election and non-election—then why is God not unjust to condemn the Tibetan monk without any single opportunity of choosing Christ?

I want to let go but I won't let go.

I'm sick 'tis true
Worried and blue
And worn through and through,
But I won't let go.

I want to let go, but I won't let go.

I will never yield.
What! Lie down in the field?
And surrender my shield?
No! I'll never let go!

I want to let go, but I won't let go.

May this be my song
Mid legions of wrong—
Oh God keep me strong,
That I may never let go."

A DAY CALLING FOR THE HIGHEST IN MAN

"NOT THAT I HAVE ALREADY OBTAINED, OR AM ALREADY MADE PERFECT: BUT I PRESS ON, IF SO BE THAT I MAY LAY HOLD ON THAT FOR WHICH ALSO I WAS LAID HOLD ON BY CHRIST JESUS."

—PHILIPPIANS 3:12
A.S.V.



If the truth were known, I very likely am more wicked at heart than that monk could ever be, yet I am by God's grace alone made meet for Heaven forever—a very partaker in the Divine nature.

"For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity."—Eccl. 2:22-23.

Here in Ecclesiastes we are first told that all man's works and sorrow and restlessness are but vanity, nothingness. Then we are told there is a time for everything which befalls man. After this in verses 10 through 15 God tells us of His work of grace in man:

"I have seen the travail which God hath given to the sons of men to be exercised in it. He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

This shows us that man cannot see the things of the Spirit. I should like to hear anyone explain to me then how that a man can choose Jesus Christ as Lord and Master without being able to even see and hear the things of the Spirit of God (I Cor. 2:13-15). To explain it according to the preaching in our pulpits today, we must imagine a dead man being made able to listen and to decide to come to life before he had any life in him. It isn't possible in the physical world and the Word of God certainly does not teach that it is possible in the moral field either!

Now the salvation by works

advocates use this third chapter of Ecclesiastes for their defense. But in it God says, "whatsoever God doeth, it shall be forever," thereby cutting the very ground out from underneath those who say that God deals with men on their merits. If God saves forever, which it says He does, then no man's works can affect his salvation. To those who say that man makes the decision for God to go to work with His resurrection power to the salvation of man forever, it is noted that God says He doeth things forever—and nowhere are we told that man doeth anything forever. You say that is missing the point, twisting things for the belief that our Baptist people have is like this: Man only chooses but God is the one who doeth the thing forever.

Who is boss? Who is supreme? Who is sovereign? This seems to me to be the very nub of the entire matter. Man has always tried to minimize the Almighty as a close reading of the Old Testament will show a thousand times over. Those who claim

(Continued on page four)

Thanksgiving

(Continued from page one)
unspeakable gift" (II Cor. 9:15).

For salvation—"And my soul shall be joyful in the Lord: it shall rejoice in His salvation" (Ps. 35:9).

For deliverance from inbred sin—"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body

of this death? I thank God through Jesus Christ our Lord" (Rom. 7:23-25).

For the nearness of God's presence—"Unto Thee, O God, do we give thanks, unto Thee do we give thanks: for that Thy name is near Thy wondrous works declare" (Ps. 75:1).

For the supply of our bodily wants—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; . . . commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (I Tim. 4:1, 3, 4).

For victories through Christ—"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place" (II Cor. 2:14).

For Christ's coming Kingdom—"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:4, 5).

For the coming triumph over death and the grave—"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

For all things—"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God" (II Cor. 9:11).

—Selected

Special Days

(Continued from Page One)
the head of the pagan religion of Rome, and gave it to their pope. They renamed idols and images, giving them Christian titles. It is even claimed that the IMAGE of Peter in St. Peters, is the image of Jupiter, renamed and christened "Peter." They took over the heathen festival to Eostre (Easter), and gave it a Christian flavor, making it resurrection day.

The Growth Of Days During Recent Years

Baptists, for the first time during the 19 centuries of their existence have started day observance. This has been during the last few years. They have begun to observe "Holy Week" and even Lent, while Easter has been swallowed whole. The southwide revival among Baptist churches was timed to begin at Easter. Other special days have sprung up. MOTHER'S DAY, FATHER'S DAY, CHILDREN'S DAY. The world out here promotes these for COMMERCIAL REASONS. They are all a deliberate STEAL for they take the LORD'S DAY.

What Does The Bible Say?

Read Galatians 4:8-11.

Paul rebukes "day" observance. He says the following about it:

1. He calls it "weak and beggarly" stuff. (v. 9).
2. He calls day observance a form of bondage. (v. 9).
3. He wonders if he has bestowed labor on those day observers "in vain"—wonders if they are really saved people.

NOTE WELL!

The LORD'S DAY, which by example began to be observed by Jesus after his resurrection, and was continued by the disciples, and has been further continued through the centuries, IS THE ONLY DAY given to Christians to be observed. Not another day is prescribed. The Bible knows nothing of CHRISTMAS DAY, HALLOWEEN, EASTER, or anything of the kind. Day observance goes along with decadence in religion, and is accompanied with ritualism and formalism. We ought to have nothing to do with such. "NOTHING BEYOND WHAT IS WRITTEN" should be our motto. If we make the New Testament our "rule of faith and practice—let us make it so indeed!"

Is Gospel Preached

(Continued from page three)

God moves when man invites him to move in salvation—must ponder what they are saying. If your house is wired with dynamite enough to blow it to pieces, and you are the one who pushes the plunger and sets it off—you must admit that the dynamite is much stronger than you are—but also you will have to say that the insurance company would never pay you a dime because you were the one that set the powerful dynamite off—you were in control of the power even though the power blew your house to bits. If you swing a huge tiger by the tail and kill a man with him, YOU will be called the murderer and the tiger will never be held responsible though he furnished the power to kill the man. My friend, if you are the one who

says the word that puts the power into operation then you are the boss, you are supreme. If a man sits in the Pan-American Airways office in New York and decides to fly all their airplanes to China to haul Communist troops, and they go at his decision, he sets in motion a tremendous organization of thousands of men and hundreds of planes with a billion times the power of the one man that he is, but if he makes the decision and the power goes to work for him—then will you tell me, friend, who is the boss? Is the power supreme? Is the billion-fold power sovereign over the man, or the man directing the power?

If God's power is dead and lifeless (inanimate, inoperative, latent) so that it cannot work upon man until man himself puts it to work with an acquiescence or choice for the power; and if man is thereby holding the power back from working until he makes the choice; then I say to you that God does not work all things according to His will and His good pleasure, but that man does work his own salvation with God furnishing the power upon the good pleasure of man's will.

This foolishness does not come from the doctrines of the Baptists! This is the result of man-loving, God-hating, shallow, fuzzy, lazy, rebellious, selfish thinking. I hope to further point out this fact in an article on the subject of "Who Is A Baptist?" Let those who think that man sets the time of his own salvation (even those who mistakenly claim that God foresaw when man would believe and then ordained it—which means that God foresaw to whom He would give the gift of faith in order to ordain to them the gift of salvation) realize how dishonoring this is to the free and sovereign Grace of God, and ponder the many, many Scriptures such as this one:

"God shall judge the righteous and the wicked: for there is A TIME there for EVERY purpose and EVERY WORK."—Eccl. 3:17.

As a sinner once so truly said, if God is not able to save me when He wants to, then God won't be able to send me to Hell when He wants to either.

May God bless you with the Gospel of His Grace in your hearts.

Catholics

(Continued from Page One)
non-Catholics of various denominations try to ensnare Catholic believers and turn their minds away from the holiness of their Faith, a prominent place is held by the Bible Societies. These societies, first instituted in England and since extended far and wide, we now behold in battle array, conspiring to translate the books of divine Scripture into all the popular languages, to issue immense numbers of copies, to spread them indiscriminately among Christians and heathen, and to entice every individual to read them without any guidance.

"To those societies, however, it matters little or nothing into what errors the persons who read the vernacular Bible may fall, provided they are gradually accustomed to claim for themselves free judgment of the sense of Scripture . . .

"From information and documents received, we learned that several persons of different denominations met last year in New York City in America and on the twelfth day of June formed a new society called The

WE THANK THEE LORD, BUT

MABEL GLENN HALDEMAN

We often thank the Lord for shelter, clothes and food,
But do we thank Him for Himself, so pure and good?

We thank Him for our friends and all for us they do,
But do we thank Him more for comrades born anew?

We thank Him for position and e'en Christian fame,
But do we thank Him for His lovely, matchless Name?

We thank Him for the answers to our pleading prayers,
But do we thank Him that Himself with us He shares?

We thank Him for deliv'rance from cruel fate,
But do we thank Him for redemption from sin's state?

We thank Him for our wealth on earth, or all our store,
But do we thank Him for His riches evermore?

We thank Him for the air we breathe, and rest from strife,
But do we thank Him more for His eternal life?

We thank Him—do we?—but a moment pause and see
If we could not for just Himself more thankful be!

Christian Alliance . . . whose common purpose shall be to bring religious liberty — that mad pursuit of religious indifference — to the Romans and other Italians, not realizing that for several centuries . . . there has been no great achievement in the world that did not begin in the Holy City.

"Having, therefore, taken into consultation several cardinals of the Holy Roman Church . . . we again condemn with our Apostolic authority all Bible Societies censured by our predecessors, and by the same authority of our Supreme Apostolate we reprobate by name and condemn the above-named Christian Alliance, founded last year in New York, and other societies of the same sort.

"Be it known that all that lend their names or their help to such societies will be guilty of a grave crime before God and Church. Moreover we confirm and by our Apostolic authority renew the commands already given against the publication, distribution, reading and keeping of Scripture translated into the vernacular . . . At the same time it will be your duty to snatch out of the hands of the faithful, not only Bibles translated into the people's language, but also forbidden or injurious

books of every sort, and thus provide that the faithful may learn from your warnings and authority what sort of pasture they should consider good for themselves and what sort is harmful and deadly."

Pope Pius VIII, in 1829, denounced the circulation of the Bible by Protestants as a "crafty device," and "a nefarious scheme threatening everlasting ruin." Pope Leo XII (Ubi Primas, 1824) described Protestant Bible Societies as "strutting with effrontery through the world," and Pope Pius IX (Qui Pluribus, 1864) spoke of giving the Bible to the people in their own tongues as "an old device of heretics."

God's Word vs. The Pope's

The Council of Trent (Canons 9 to 14) stooped so low as to anathematize (curse) all who believe in the Gospel teaching of justification by faith.

"If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins . . . let him be anathema."

In Protestant countries nowadays, where the Protestant version of the Bible is the "Biggest Best Seller," Roman Catholics are even urged by their Church to read the Bible, but only the Roman Catholic version as approved by official authority. But here again, permission is not given to understand what is read if it in any way contradicts what the Catholic Church teaches. When such contradictions are found, the Roman Catholic is told that the Church is the final authority to be followed, since the Bible is a "dead book," whereas the Church is a "living organism." Roman Catholics, therefore, are not forbidden to read the Bible, but are forbidden to believe anything in it that is not in conformity with the tradition of their Church. They do not gain for their souls as much promised release from temporal punishment for time expended in reading the Bible, as in following other Roman Catholic traditions and teachings.

In the front of the Roman Catholic Douay version of the Bible is the following notice:

"INDULGENCES
"The Faithful who spend at least a quarter of an hour in reading Holy Scripture with the great reverence due to the Word of God and after the manner of spiritual reading, may gain an indulgence of 300 days (S.C. Ind., Dec. 13, 1898; S.P. Ap., March 22, 1932)."

The Raccolta (Preces et Pie Opera) No. 645."

The same number of days is given for once saying "My God, unite all minds in the truth, and all hearts in charity," or "Blessed be the Holy and Immaculate Conception of the most blessed Virgin Mary, Mother of God."

Why then should Catholics read the Bible? Every time they come to a passage which contradicts the teaching of their Church, they must not believe what the Bible says; and for a few seconds recitation they can gain the same or greater indulgence than a full fifteen minutes of reading the Bible. We suggest, therefore, that the Pope and Knights of Columbus urge their people to believe the Bible, not just read it.

Surfeited On God's Word

Vast areas of the world have never heard any of the Word of God. Multitudes in America have never heard a faithful proclamation of the Gospel of Christ. Many of the Lord's children live in communities where they can hear no pure ministry of the Word of God. Such hunger for the Word and often travel great distances to hear it. But, in more than a few places there is a fairly faithful ministry of the Word. The people are privileged to sit regularly under the proclamation of God's Word and have a rich feast in spiritual food set before them regularly. However, even in such places there are very few strong, healthy and active Christians. Why is this? There may be a number of reasons which enter in, but one of the main ones is that they are surfeited on the Word of God. Suppose one should arise each morning and find a sumptuous breakfast and, after eating, he should go to bed until noon. He then eats a bountiful dinner of many good foods. Again he does nothing but lie around and sleep until supper time. Again he eats a full banquet and retires for the night. Suppose he continues this day after day. The result will soon be a sick patient who has no pleasure in any kind of food. Likewise if God's children feed upon His Word day after day and week after week, but engage in no spiritual exercise, they will soon be spiritually sick and will have little pleasure in His Word. Certainly we need to feed regularly upon the Word of God. But, we also must engage in spiritual work if we are to be spiritually healthy and strong. That's what the Lord said through James (James 1:22): "Be ye doers of the word, and not hearers only, deceiving your own selves."—A. H. Overton.

Do You Know?

(Continued from Page One)
each one could have a parish all his own of 550 villages?

THAT apart from a few tiny points of light, an area of 4,000,000 square miles in the heart of Asia, with a population of 34,000,000 still lies in unrelieved spiritual darkness?

THAT Arabia, with a population of 7,000,000 has less than 50 openly confessed Christians?

THAT the latest Conference on Moslem Missions characterized the Moslem advance in Africa as perhaps the largest world missionary problem confronting the whole church?

THAT the heart of South America is "the greatest stretch of unevangelized territory in the world?"