

Man Casts Aside Broken Things As Junk. God Casts Aside Unbroken Things As Useless. Fear Not If He Desires To Break You. Cf. Rom. 8:28.

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

The Baptist Examiner

The Paper With A National Circulation

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

Devoted to Evangelical
Missions, and Bible
Doctrines.

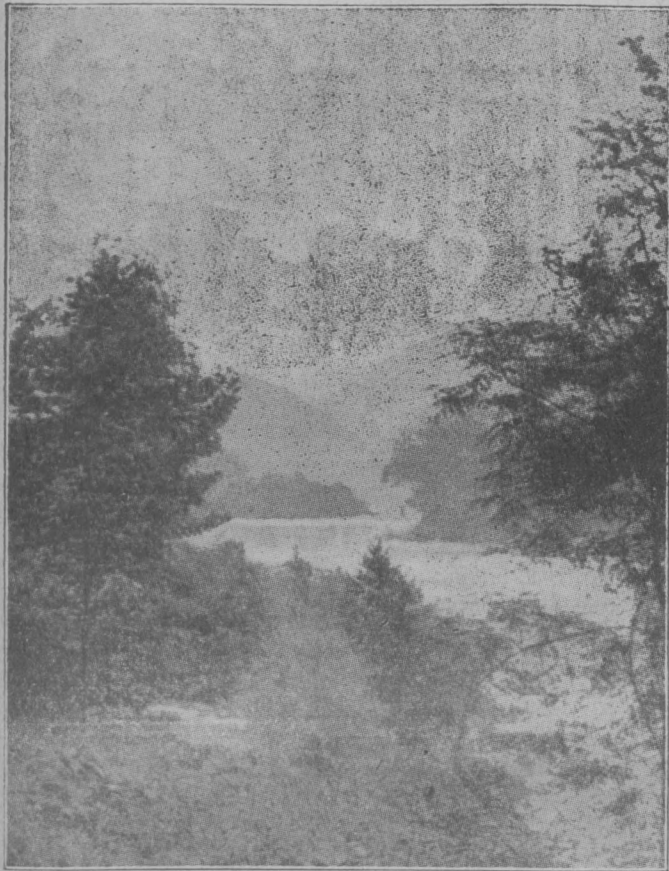
"Go ye into all the
world and preach the
Gospel."

WHOLE NO. 292

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Sweet Peace The Gift Of God's Love



"When peace, like a river, attendeth my way
When sorrows like sea-billows roll
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul."

Our Government Dishes Out Dice To Keep Up Our Soldier's Morale

One of the biggest disgraces that patch from the Greenville News, respectable American citizens have been slapped in the face with stabbed in the back at the time was the announcement of the United Press under a date of Jersey City, N. J., March which reads as follows: "Colonel Henry B. Barry, commander of the army's quarter-master depot here, said today that 10,000 pairs of dice have been distributed to the men in the military service. Colonel Barry said while the army holds no brief for gambling 'our job is to supply things that keep the morale high.'" copy the United Press Dis-

Presbyterian Modernist

Dr. Henry Sloane Coffin, a man who in his writings calls the Virginal Birth an "unscriptural exaggeration," has been elected Moderator of the Presbyterian Church in the U. S. A. Dr. Coffin was one of the original signers of the "Auburn Affirmation," which holds that five essential Scriptural doctrines need not be believed even by Presbyterian ministers. Since 1926 he has been president of Union Theological Seminary of New York City, one of the leading modernist theological seminaries in this country. (Continued on page two)

WHAT OTHERS SAY ABOUT THE FEDERAL COUNCIL OF CHURCHES

"The Federal Council is not, as the words 'Churches of Christ' would indicate, a body of born-again followers of the Son of God, but the friends and coworkers of Communists and Atheists, sworn enemies of the Church" (Dr. W. B. Riley).

Dr. E. Stanley Jones writes: "God reached out and put His hand on the Russian Communists to produce a juster order and to show a recumbent church what it has missed in its own gospel." What blasphemy!

Harry Emerson Fosdick said, "We expect to find the bones of Jesus somewhere in the grave." Again we exclaim, What blasphemy!

The Bureau of Navy Intelligence says: "The Federal Council of Churches of Christ in America is a radical pacifist organization; it is always extremely active in any matter against National Defense. It has meddled incessantly in political affairs, invariably sponsoring the ideals of radical groups."

"The Red Network" declares that "it issues radical pronouncements in favor of birth control, disarmament, negro social equality and is against deportation or exclusion of alien red."

The Federal Council has been denounced by the American Legion on the ground that "it persistently engages in activities of a radical nature."

"The Western Recorder" — a Baptist publication — says: "It is the most dangerous ecclesiastical organization in this hour."

The largest bodies of people on the American Continent, the Southern Baptists, the Lutherans, and the Southern Presbyterians, will have nothing to do with it.

Kagawa says: "I think Jesus was a Communist." Horrible!

The Dies Committee says: "The Federal Council is a huge political machine. It interlocks with many of the most extreme radical organizations." — Exchange.

Baptists Are Not Protestants

Baptists are Baptists — not Protestants. Catholics are Catholics and Protestants are Protestants. Baptists had their beginning with Jesus who took the people whom John the Baptist prepared under God's decree: Isa. 40:3; Malachi 3:1; Mark chapter 1; Matthew chapters 5, 6 and 7, and He established His First Baptist Church, which was located in Jerusalem. Jesus commissioned and empowered this selfsame church to preach REPENTANCE toward God and faith in Jesus Christ, to lost sinners and then to baptize (IMMERSE in water) those who trust Jesus for salvation and then teach them to observe ALL THINGS HE commanded. Matt. 28:18-20; Acts 1:8. Baptists have NO creeds, catechism nor overlords over them, except what is found in the Holy Bible. There are some few so-called Baptists here, there and yonder who might misuse the sacred Scriptures. True Baptists are the only religious people who practice democracy in our churches. Baptists being more than 500 years older than Catholic, could not come out of that religion. Catholic religion (not a church) is a developed religion from the days of Constantine, Gregory VII and Boniface III which grew into its power and zenith about 606 A. D. and brought on the "dark ages" — the slaughtering and even burning to death the early Baptists, "called Christians first at Antioch," Acts 11:26. Protestants are those who follow after the teachings of great leaders who were saved and BROKE from the Catholic religion, such as: John Calvin, Martin Luther, Henry VIII, John and Charles Wesley, etc., and later Alexander Campbell and other isms galore. Be it forever understood, that any person and EVERY person who trusts Jesus Christ for salvation is saved with an everlasting salvation regardless of their religious connection.

Baptism and the Lord's Supper ARE NOT sacraments. They are church ordinances to MEMORIALIZE the death, burial, and glorious resurrection of Jesus and cause us to remember that He shed His precious blood for our sins, that His body (flesh) was broken for us and with His stripes we are healed. These two ordinances of our Baptist churches do not save nor do they help to save any one, but we are to observe them after we are saved "in obedience to His command" and "in remembrance of Him." Catholic religion is not a church. The very word — catholic — means a universal religion and they (many of them) (Continued on page four)

A Campbell's Testimony To Baptists As True Successors To N. T. Church

Alexander Campbell, ninety-four years ago, bore the following explicit and emphatic testimony to the Apostolic origin and succession of Baptist churches. Mr. Campbell is considered the best authority among all the writers of the "Current Reformation," to which he, more than any other, gave rise.

The following quotation is taken from the Tennessee Baptist of December 22, 1883:

"While the Protestant church must date its origin from the 19th day of April, 1529 — that memorable day on which fourteen cities

of Germany protested against a decree of the Diet of Spire, which met in the March preceding; while the Presbyterian church must date its origin from the autumn of 1537, the year in which John Calvin published all his confessions of Faith, had a public debate with Peter Crate and constituted a church in Geneva; whilst the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who, arriving there A. D. 1558 and becoming a champion in the cause of Presbyterianism, was denominated the "Scotch Apostle, John Knox," whilst the English (Continued on page four)

The First Baptist Pulpit

"The Parable Of The Sower"

(Read Matthew 13: 1-23)

With this parable Jesus began a manner of teaching which He had not used hitherto. This was the first parable which He gave. Of this we are assured in that in giving His explanation of this parable, able? and how then will ye know all parables?" (Mark 4:13). Literally, He said: "Don't you understand this parable; how then will

you understand the balance of the parables that I give you," as if to say that this was the first parable which He had given.

This parable was spoken at a most familiar spot in Palestine. The scene is the Sea of Galilee. His pulpit was a boat. In this story, Jesus pictured a plowed field which had been sown with seed. As the sower leaves the field having carefully surveyed it with an eye of satisfaction because

of the work which he had accomplished, the birds swooped down and carried away all uncovered grain. After a while the field turned green, carpeted over with grain. In the beaten path no grain has come up. Of course, the birds of the air explain this. Then in certain parts of the field, the stalks begin to turn yellow. The stone under the soil accounts for this. Elsewhere the thorns are choking (Continued on page three)

Baptist Modernist

There is a department operating within the Northern Baptist Convention known as the Baptist Youth Fellowship. The Board of this Fellowship held a meeting in Rochester, N. Y. this spring. In official attendance at that board meeting was one, Lemuel Peterson of Minnesota. According to the Baptist State paper of Minnesota, Mr. Peterson is to take over a position in the office of the Baptist Youth Fellowship in Philadelphia. Something of the character of the leadership and instruction which Mr. Peterson will be dish- (Continued on page two)

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Presbyterian Modernist

(Continued from page one)
Concerning the Atonement, Dr. Coffin declares that "certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering."
Such a man who speaks and teaches these blasphemous things now heads the Presbyterian Church in this country. What a tragedy!
This, as the Sunday School Times comments, is fresh evidence that the time has long since come "when they will not endure sound doctrine; but ... shall ... heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3,4).

— The Midnight Cry

BAPTIST MODERNIST

(Continued from page one)
ing out to Baptist young people can be pretty well determined in advance when we read some of the following quotations from Mr. Peterson's voluntary expression of what he believes. Here are a few of them:
"I believe that Jesus is the greatest human personality to ever live. Because he approached the divine nature more than any other person, he can truly be called the Son of God."
"I believe He died because He was unafraid to fight sin; that my faith in the kind of life He lived saved me from sin."
"Christianity molded on law and Jewish tradition is limited to a certain era and people."
"I believe parts of the Bible approximate absolute truth."
"I believe in the principle of evolution and I believe in determinism."
"I believe the function of religion is to refine and synthesize the good in each person."
"I believe in the principle of the new birth. One man may need several re-births in his life time. Whenever one has sinned greatly he needs to be born again."
Surely our Baptist young people are in for a fancy dish from this young theological upstart.
— The Baptist Bulletin
"If we truly love the Lord Jesus, we shall have not trouble getting rid of our old, sinful companions. Our Godly lives will be so distasteful to them that they will drop off without being excused. God and the world don't mix"
"Teething time is a perilous time for spiritual babes."

My Debt To My Church

By Ralph Webb, Paintsville, Kentucky

"I am debtor," declares Paul to the Roman church, and then proceeds to fulfill his obligation by preaching the gospel of Christ to them. I, too, am a debtor to the churches of Christ, and must discharge my duty and fulfill my obligations toward them.
1. I owe to my church the impartation of a new and loftier conception of the majestic person and mission of Christ; a fuller revelation of the One who was, is, and ever shall be, the world's greatest object of interest. I owe to it a ministry comparable to that of Philip of old, of whom it was said, "He preached unto him Jesus." I owe to it preaching such as Daniel Webster heard from the lips of an obscure servant of God in a small suburban church near Washington, — preaching so stirring that it sent the eminent statesman away singing, "This man makes me think of eternity, and calls my soul to God." I would remember it well, and forget it never, that my supreme duty is to meet man's supreme need, — his spiritual need. And because this is man's supreme need, I would preach to him ever and only of Jesus. Fittingly has one of our divines said, "Thoughtful men do not go to church to hear disquisitions on literature, or economics, or modernism, or socialism. If their moments of super-sanity — and these moments come to every man — he is aware of the fact that he must soon meet God. On that account he goes to church to hear about God." I must not fail such men!
My task is to implant in man's heart a desire to be more like the Master with each succeeding day. My task is to lead my church into a closer fellowship with the Christ of the cross. My task is to instill into the living of the constituents of my church the glowing principles of Jesus. My task is to present Christ as the center-piece of all the universe. For no individual has ever so influenced mankind for good as has He. No soldier was so victorious as He, no teacher so masterful, no philosopher so profound, no physician so powerful. Napoleon declared, "No comparison is possible between Christ and any other being in the world." Such illustrious men as Galileo, Bacon, Milton, Carlyle and Shakespeare have been unanimous in their declaring Christ to be the incomparable One. My debt to my church is to call it Christward, to seek His enthronement in its life, and to make it conscious of the abiding presence of Him whom Richter styled, "The purest of the mighty, the mightiest of the pure, who with His pierced hands lifted empires from their hinges, turned the stream of history from its old channels, and still continues to rule and guide the ages."

II. I owe to my church my supreme effort to increase their interest in and their appreciation for the Word of God. Since our welfare, both material and spiritual, is based so completely upon the beautiful ideals set forth in Holy Writ, I would seek to cultivate an undying loyalty to its sacred pages. I would turn the search-light of my ministry, weak as it may be, toward the Book of Books, radiant with celestial glory. Book Divine, showing the living how to live and the dying how to die. Blessed

Book, enduring ferocious and incessant persecution; which could not be eradicated although crusade after crusade was hurled against it. Holy Book, still with us, brilliant with eternal youth, skin without scar, organ without disease, voice without weakness, step without failure, eye without darkness, the untouched, unharmed Word of God. Unchanged and unchangeable, this Book stands for centuries, unconcerned about the praise or reproach of man. Being the living Word of the living God, it is supernatural in origin, eternal in duration, inexpressible in value, infinite in scope, divine in authorship, regenerative in power, infallible in authority, universal in interest, personal in application, and as Paul declares, inspired in totality. Honored in palace and hovel alike, this Book is perused by prince and pauper alike. Fascinating and satisfying the smallest child, this Book challenges even the most worthy intellects of the ages. Book of all books — favorite of the masses, friend of all the classes. Milton declared, "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets." Napoleon on dreary St. Helena asserted that "nowhere is to be found such a series of beautiful ideas and admirable moral maxims, and no soul can go astray with this book as its guide."
My debt to my church is to portray to it the transcendent beauty and infinite worth of our Bible. That debt will be fully paid when those who make up my church are enabled to say with John Burton:
"Holy Bible, Book divine,
Precious treasure, thou art mine.
Mine to tell me whence I came,
Mine to teach me what I am.
Mine art thou to guide my feet,
Mine to judge, condemn, acquit.
Mine to show by living faith,
Man can triumph over death.
Mine to chide me when I rove,
Mine to show a Savior's love.
Holy Bible, Book divine,
Precious treasure, thou art mine."
III. I owe to my church a fuller revelation of present-day opportunity. "Where there is no vision, the people perish," declared the wise man of old, and his words are universally true. For vision is a fundamental pre-requisite of success. It is axiomatic that a stream can never rise higher than its source. Likewise, it is true that the activity of any church can never rise higher than the vision of that church, but is always commensurate with that church's realization of present opportunities. The sky scrapers of achievements are built upon the foundation stones of vision. Great forests of advancement sprang from the seed of vision. Mighty rivers of service had their head-waters in the mountain brooklets of vision. Vision might well be called the parent of progress. For all progress, social, commercial, or spiritual had its birth in the vision of some soul or group of souls.
America enjoys her unchallenged place in the sun today because a band of God-fearing, lion-hearted patriots envisioned a place where mortals could worship God in God's way. Fulton was called insane when he launched his somewhat crude steamboat on the Hudson

river, but his vision revolutionized the commerce of the world. Good-year struggled for years, pawning clothes and jewelry, and his vision resulted in the development of vulcanized rubber, an indispensable item in modern civilization. Men laughed at Morse and his telegraph but his vision girdled the globe and made thought omnipresent. The early church had received a vision from the risen Lord, hence their flaming evangelism. Judson and Carey envisioned the conversion of the heathen, and succeeded so gloriously that the inhabitants of the glory world must have sung an oratorio of heavenly joy.
All history is vibrant with examples of the results of an empowering vision. Therefore, I owe to my church a fanning of this flame of vision: I owe to my church to present opportunities unlimited and inviting, to challenge it to wake to the dawning day of world-wide service and to go forth conquering for Christ.
IV. I owe to my church a life that exemplifies the spirit of my Savior. I owe it a life of exemplary character. An old preacher once said to a younger one, "Be thou an example to the believer, in word, in conversation, in charity, in spirit, in faith, in purity." Again, he said, "Take heed to thyself, and to thy doctrine." And so I would, by God's grace, cultivate that which is good in me, and resist that which is bad in me, for I owe my church a life which is above reproach.
I owe my church my lifetime of constant, humble service. I must spend and be spent. I must lift hands that fall, soothe wounds that ache, be servant of all, heal hearts that break. The task is great, so I must pray always; the world is cruel, so I must be kind and forgiving. The struggle is fierce, so I must be brave; the world is deceitful, so I must be true.
"I would be true, for there are those who trust me;
I would be pure, for there are those who care.
I would be strong, for there is much to suffer,
I would be brave, for there is much to bear.
I would be friend of all, — the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness,
I would look up, and laugh, and love, and lift."
These are my debts to my church. God helping me, I will settle my account in full.
(Editor's Note): The above was a graduating thesis prepared by Brother Webb when he was a student of the Tri-State Baptist Bible School several year ago. He has become one of God's noblest servants, and is being widely used by the Lord in his present pastorate at Paintsville, Kentucky. This graduating thesis is a good indication of the soul and spirit of the man who wrote it. It is no wonder that he is being used today by the Lord in view of the philosophy which he has expressed in this article.
"The jawbone of an ass is always a dangerous weapon."

"One rough diamond is of more value than many counterfeits."
"Stewardship is not primarily to heighten the giving, but to deepen the living."
Many are in that uncertain state of health that makes them too frail to go to church on Sunday morning but just well enough to go for a joy ride Sunday afternoon."
— Ithaca Baptist Tabernacle
It is hardly possible to be conformed to the world in outward life while we are being transformed into the image and likeness of Christ in our inward life.

By PAUL HUTCHENS



A spiritually used evangelist down by the White Plague and in bed where he remained many months. Separated from his pulpit-ministry he turned to ministry of the printed page. Christian fiction is in great demand—thousands of copies have been sold.

ECLIPSE



Injured in a game of football and handicapped for life Terry Neale views with bitterness the rapidly growing interest between the girl he loved and Slem, one of his classmates. The happy working out of this tangled plot takes place in the Rockies in the month of June. 184 pages, \$1.25.

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- Mastering Marcus \$1.25

PARABLE OF THE SOWER

(Continued from page one)

However, some of the seed sprouted, germinated, making good growth and fruit by and by.

As the story Jesus gave to His disciples, we do not have to go to its meaning, since the Lord Himself gave us an interpretation.

Interpretation and its application can all be grouped under the letter "S," namely, the seed, the soil, and the sower.

I

Power in this parable represented by the Lord Jesus Himself.

When Jesus appears in a new way, He was never presented to the world as a sower. The prophet foretold His suffering and glory that was to follow. His sowing was neither suffering nor reigning. It was that which He foretold even the suffering be-

It is interesting to notice how Jesus came to be a sower. To this is not difficult. It is He could find no fruit. He went to His vineyard to gather but found only sour grapes. The prophet had said, wild figs. When He looked at the fig tree, He found that it was barren. It is just as John described the sower. Listen: "He came to His own, and His own received Him not." (John 1:11). Therefore, He was to be any harvest, the Lord Jesus must sow the seed. It is thus He came to be a sower. There could be no harvest if the seed being sown.

Then, beloved, the sower is Jesus and as such, He is faultless, perfect sower. Many of His day have acted as a sower, yet none have ever existed who were faultless and perfect.

II

The sower represents the Word of God.

Quite evident and self-apparent throughout the Bible that the Word of God can be saved apart from the Word of God. Listen: "So then let us hear the word of God." (Rom. 10:17). Here Paul declares that the Word which saves comes by the Word of God. In order that faith be begotten, we must first hear the Word. That is to say the Word of God is "the seed."

Again: "For whatsoever ye sow, that shall ye also reap." (Gal. 6:7). These were written aforetime for our learning, that through patience and comfort of the Scriptures might have hope." (2 Tim. 3:16). Here is a verse which speaks about hope being begotten and it happens that it is through the Scriptures that this hope is begotten. You will notice that it is the Scriptures which is "the seed" whereby hope is begotten.

Near the end of John's Gospel, you find these words: "And the signs truly did Jesus work in them, which they did not believe in His name, because they did not receive Him who sent Him." (John 12:37). These verses tell us why John's Gospel was written, — namely, in order that we might be saved by believing upon the Lord Jesus who is thus presented in this

Gospel. John's Gospel is a Gospel for sinners and sinners are to be saved through believing on Him as He has been presented within the Word. You will thus notice that it is the Word of God which brings sinners to faith in Jesus.

Then when the Apostle Paul wrote his second letter to Timothy, he said: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15). Here, in a most concise manner, Paul declares that the Scriptures make one wise unto salvation. That is, we come to learn about salvation through the Scriptures. Or, in other words, the Scripture is the seed which beget us unto eternal life.

The Apostle James declares the same fact when he said: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18). Here is a verse which declares that we are begotten by the word of truth. It is thus the Word of which is "the seed."

Then the Apostle Peter mentions the same fact: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Peter 1:23). Here's the doctrine of the new birth presented whereby we are told that it takes place through an incorruptible seed which is the word of God. If this were the only passage in the Bible which declared this truth, we have sufficient evidence here to say that the only seed which the sower uses is the Word of God.

However, this is not the only Scripture. In the Old Testament, the Psalmist makes mention of the same truth: "Wherewithal, shall a young man cleanse his way? By taking heed thereto according to Thy Word. Thy word have I hid in mine heart, that I might not sin against thee." (Psa. 119:9,11). Even the Psalmist realized that it was through the Word of God that we are to be cleansed from our sins. That is to say that the Word of God is the seed which produces the new life.

I realize in this modern twentieth century it is generally conceded that for a man to be an able preacher, and especially a successful evangelist, he must tell a lot of sob stories and funny yarns. It is generally thought that he must be able to make his audience laugh one moment and cry the next. Yet, beloved, sob stories and funny yarns will never save anyone. Nobody was ever saved because he laughed nor because he cried. The only seed which is to be scattered by the sower today is the Word of God.

That which we said concerning the sower, we can also say concerning the seed. It was a faultless perfect sower, and it is a faultless perfect seed which Jesus had to sow.

III

While the sower was faultless and the seed was perfect, the same cannot be said concerning the soil.

Jesus declared that the seed fell upon four types of soil, the first of which resulted in the way side hearer. In the parable, Jesus said: "And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up." (V. 4). Then He interpreted this by saying: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by

the way side." (V. 19).

The way side hearer represents purely the unsaved. Two things are wrong concerning the way side hearers. First of all there is an evil condition of the soil in that it has not been broken. No plow has ever touched it. It is just hard unbroken soil. Many come to church who are of this class. Their hearts are hard. They have never been convinced nor convicted, and hence there is no possibility of conversion. As the seed falls by the way side upon hard unbroken ground, so the gospel falls all about them and yet affects them no more than the seed which falls upon the hard ground.

Then the second thing that is wrong with this way side hearer is that the Devil was waiting to catch away the seed. Jesus declared that the birds of the air carried away the seed no sooner had it been sown. Just as soon as church services, during which time the gospel has fallen all around these careless hard-hearted individuals, has ended, they begin to talk about the weather, business, politics, and a hundred kindred trivial matters. These would appear to be the birds which carry away the seed which has been sown. Yet, in reality, back of each of these, is none other than the Devil who is watching to catch up the seed lest it spring up and grow in the heart of the sinner.

In Luke's account of this parable we read: "Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." (Lu. 8:12).

This then is the first type of soil picturing the way side hearer, and thereby representing those who are unsaved and who never become interested in the things of God throughout the entirety of their lives. In the main, it can be said that they represent the non-elect who hear but are never concerned and who never become interested in spiritual truths.

There is a second type of soil which promised more but produced nothing. Jesus spoke of this in Verse 5: "Some fell upon stony places, where they had not much earth; and forth with they sprung up, because they had not deepness of earth." Later He interpreted these stony ground hearers: "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." (V. 20,21).

In this instance, these are professors but not possessors. They have churchanity but not Christianity. Their names are doubtlessly written in some church record book but have never been inscribed in the Lamb's Book of Life.

It is interesting to notice Jesus' description of them. He said they heard the word with joy immediately. This is enough to indicate to us that they were unsaved, for when a sinner is saved, he does not receive the Word of God with joy at once; rather, he hears it with sorrow; it brings a grief to his soul to realize how he has trampled upon God's law and has violated His statutes. After the word of God brings sorrow when the sinner definitely receives Jesus as his Saviour, then comes the joy of a happy experience. However, with these the order was just reversed. They immediately heard

the word with joy, which in itself is sufficient indication that they were only professors but never possessors.

They were easily stirred but without any depth. Jesus said they had not root and if no root, then there could be no resistance. If no root then there could be no deepness of experience. They did not count the cost. The fair and beautiful of Christianity attracted them but the outward and the inward trials and other hostile influences which came upon them, caused them to waver and fall.

This is the group which makes professions during revival meetings. They have doubtlessly not heard the word of God for some period of time, yet come to church, suddenly become interested, and immediately with joy profess to be saved. Especially under the influence of a magnetic, hypnotic personality of the average professional evangelist they are swept with great numbers into some local church. Some of them last until the meeting is over; some of them endure a little while longer; yet, not for long since they have no root and hence no resistance.

The third type of soil is spoken of as the thorny ground hearers which represent to us carnal Christians. I do not think there is any question but what this third group were saved and yet they were not fruitful. Jesus spoke of them when He said: "And some fell among thorns; and the thorns sprung up, and choked them." (V. 7). You will notice that He does not say that they had no root as He said concerning the previous type. Instead, He declares that they did not become fruitful. I gather from this that they were saved but they produced no fruit within their lives.

This was an attempt to produce fruit while the thorns of the old nature were still growing, which illustrates to us most forcibly that one cannot grow thorn and corn on the same soil. No heart is sufficiently large enough to mature the world and the Word at the same time.

We have a good illustration of one who attempted thus to do in the experience of Demas. Listen: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." (2 Tim. 4:10). What was wrong with Demas? Only one thing — he loved the world. He was a thorny ground hearer; he was a carnal Christian. Doubtlessly he was saved, but he produced no fruit.

The Apostle John described this group when he says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 Jn. 2:15,16).

Paul likewise describes them when he wrote to the church at Philippi. Listen: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." (Phil. 3:18,19). Do not fail to note those last words — "who mind earthly things." That's the trouble with the thorny ground hearer, — the carnal Christian — he minds earthly things.

Hence, this group is unlike either of the previous ones, for where-

as the first group represents those who are never converted and never interested, and the second group represents those who are interested but never converted, this group of thorny ground hearers represent those who are interested and who are saved but whose lives are wasted through carnality. Remember, no one can grow thorn and corn on the same soil. The thorns of the old nature have to be rooted out before a harvest can come.

Then there's the fourth sowing that Jesus spoke of in that He said: "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (V. 8). Then we have His interpretation when He declared: "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (V.23). This is the only part of the sowing which produces a harvest. Even then it is graduated — 30, 60, 100 fold. Mighty few even produce thirtyfold, while still fewer produce sixtyfold, and it is a very small number of God's elect that could ever be spoken of as hundredfold Christians. Yet, beloved, this should be the normal experience of each child of God. It certainly is the ideal toward which each of us should aim.

Would you like to know how you could be a hundredfold Christian? Then listen: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psa. 1:1-3).

IV

Having noticed that the sower represents Jesus, and that the seed represents the Word of God, and that the soil represents these four types of hearers, we now pause for the sequence of this parable as far as our own lives are concerned. Each Christian today is a sower. While in Jesus' day and especially when He presented this parable, He considered Himself only as sowing seed, yet today each child of God whether he be a preacher, a teacher, or a layman without an official position — each is a sower.

In the light of this parable, then each sower should find both discouragement and encouragement. It is interesting to notice that even with a faultless sower and a perfect seed, that three parts of the labor were absolutely lost. Certainly there should have been much to discourage Jesus in that three parts of His labor was lost, and yet at the same time there was much to encourage Him in that 25 per cent of it produced. The same is true with the sower today.

Further, the seed is to be scattered everywhere, even on the most unlikely places; for Jesus declared that the field was the world. Listen: "The field is the world." (Matt. 13:38). He didn't say that He picked out certain spots in which to sow the seed, but rather it was scattered over it in its entirety. Where there were thorns, where there were stones, and even the hard unbroken surface received seed the same as that portion of the field which produced fruit. This is a most encouraging and helpful truth for the child of

God and especially for the one who would seek to be a soul winner. We are to scatter the seed in even the most unlikely places. The prophet Isaiah declared that we are to "sow beside all waters." (Isa. 32:20).

You will notice that the whole world was to be sown with the seed of the gospel of salvation. We are not told to bring any one part of the field into a high state of cultivation, but rather, to sow the seed in all nations.

Thus it is our duty to preach the gospel to the whole world. This is the age of universal evangelization and not the age of universal Christianization. This world in its entirety will never be Christianized until Jesus personally takes control. Yet in this age it is to be evangelized. Listen: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20).

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

In noting this sequence to Jesus' parable, it is interesting to see that the seed will surely bring some results. While it is true that three parts of labor were lost, there were some results also noticed. The same is true today. No child of God can faithfully represent the Lord Jesus and no Christian can sow the seed of the Word of God without there being some type of harvest. Listen to the words of the prophet: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11). As surely as this seed produced thirty, sixty, and hundred-fold so the seed which we as God's sowers today scatter is certain to produce the results which have been ordained and predestined of God in our lives.

Finally we as sowers are not to be disappointed if great results do not follow our labor. We certainly should not expect better results than Jesus found. He, the perfect sower with perfect seed, is much in contrast with us, even though we have the same perfect seed. I say then, beloved, that we are not to expect better results than He found. Yet, it is rejoicing to the heart to know there shall be results.

In closing, let me remind you of two Scriptures: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:6). "This has always been a precious truth to me. It tells us that the faithful in bearing the precious seed that doubtlessly we shall have some sheaves to bring into God's presence with rejoicing.

Yet, there is another Scripture that is even more interesting to me than this. Listen while I read it: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccl. 11:6). In

both the morning and the evening we are to faithfully sow the seed. What is meant by the morning? When the sun is coming up, when everything is bright and when the brightness gives to us the promise of a beautiful day. The morning then is the time when everything is most promising. Certainly it is then we must sow the seed. However, not all is morning and not all days are days of promise in the life of a Christian. Many days are the time of the evening. Evening is the time of shadows, and the time of dusk, and ultimately darkness. There is no promise. Yet, we are to be just as faithful in these days which are likened unto evening as in those days which are compared to the morning. Both sowings may be valuable. It isn't ours to know, it is only ours to trust. It is only ours to sow the seed. It is only ours to be faithful and to wait on God for the results. May God bless you all!

BAPTISTS ARE NOT PROTESTANTS

(Continued from page one)
would love to compel the peoples of this world to accept their religion. Baptists want everybody to accept Jesus Christ as their personal Saviour by their own free choice.

May our Baptist people wake up and learn the difference between Christianity and Catholicism. With all of my heart I say, WAKE UP!

— The Baptist Record

OUR GOV. DISHES OUT "GALLOPING DOMINOES"

(Continued from page one)
morale is, or has a warped moral conscience which is more crooked than a ric-rack rail fence. We do not hesitate to say that a person is either crazy or crooked who believes that gambling will make a soldier fit to fight a determined enemy like the Germans and Japs. The question naturally appears, is this another move financed by some sensual forces in America which are determined to make this nation the gambling mecca of the world. A number of high-powered magazines are using their influence now to get the United States government to adopt a national lottery in order to finance this war.

It is wonderful what the devil can concoct to produce a nation of gamblers and do it under the guise of "morale." Distributing 750,000 pairs of dice to young men of the army will help to produce a nation of gamblers. The race track, slot machines, and gambling interests of the country have no more compunction of conscience about the men in the American army than the brewing industry. They see an opportunity to make men who will follow that business after the war is over and come out confirmed gamblers.

Liquor Claims To Build Morale

The brewing industry looks on the army and says, "The opportunity presented to the brewing industry is so obvious that it is superfluous to go into details. Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer consuming section of our population." From the Brewers Digest Magazine, May, 1941. Brewers seizing on their opportunity to sell drink to the armed forces has resulted

in a series of strict controlled orders by the army. Curfew hours are made and strong liquor is prohibited in army camps. From some flaming headlines it would appear that the only thing to hold up the morale of the army is to give it liquor.

Dice Does Not Build Morale

Shooting dice does not or never will give an army or an individual true morale. There never was an honest gambler. A man who gambles is not honest to begin with. He proposes to take another man's money without giving him an honest value for the same. When a man gambles, he gambles to win. The person who wins in a crap game may feel pretty well and has a built-up morale, which is not the right word, but what about the other men who lose? If you believe that losing will help the morale of men, then watch what happens when a man comes home after having lost his entire pay check and his wife and family without anything to go on until the next payday. The editor has seen this happen and knows of men who had to borrow money until the next payday to have something to go in their dinner pails.

Shooting dice in the army does not help the morale any more than in civilian life. The editor knows of one soldier in a hospital who was there for several months. As soon as the other soldiers received their pay checks, they sneaked back of the hospital buildings on the outside and this man would fleece the entire crowd every month. He sent home from \$2,000 to \$5,000 per month which he had gambled off the other soldiers in the hospital. Of course, all the wounded soldiers in that hospital who were able to hobble out and lose all their money had a high morale after that one day of crap shooting on the river bank. Many of the men in the hospital would give their money to the chaplain for him to keep so they wouldn't lose it in gambling.

Isn't it wonderful what some crackpot can think up to help the morale on the home as well as the fighting front? We can just imagine the high morale which will be engendered in the spirits of the farm boys from the middle west. Many of them never rode anything faster than a Model-T Ford and the old gray mare, and she isn't what she used to be. All the farm boys from the plains will be right at home and all the home sickness gone when they get to riding the "African ponies" somewhere in Tunisia. Yes sir'ee! Our midwestern boys are sure going to enjoy riding the spotted ponies instead of a bucking jeep in the rock strewn desert.

Aid To Home Front?

Issuing 750,000 pairs of dice is going to help father and mother out on the home front immensely, too. They can go to bed and sleep in peaceful serenity knowing that their Johnny is provided with a pair of army pants and a couple of dice to put in one pocket. They certainly will enjoy the knowledge that the government is doing everything possible to keep the spirit of their 18-year-old lad at its highest standard. We can just imagine thousands of grim-faced fathers and tear-eyed mothers kneeling by their beds and uttering a prayer in this order, "Dear God, be sure and take care of Johnny and don't let him lose his dice, because we want

him to come back home with a high morale. Amen."

Sabotage

The commanding officer who purchased or ordered purchased for distribution of 750,000 pairs of dice to be distributed to the men of the armed forces ought to be tried by court martial for sabotage. He is a fifth columnist of the blackest kind. His destructive power of character, conduct and morale cannot be measured in human terms. This very order is contradictory to everything the government has been doing to bolster morale in the armed forces. The government is attempting to provide a chaplain for every 1200 men in our armed forces. Their business is to look after the religious and moral side of the army, and at the same time, the quartermaster department is issuing 750,000 pairs of dice to destroy all their work.

Drink, Dice And Dives

A captain in the United States Army not long ago stated in his camp, where many thousands of soldiers are stationed, that gambling was prohibited at the post. He stated that there are three evils that effect military discipline. The three are drink, dice and dives. A drunken soldier isn't fit for anything, except the guardhouse where he can sober up. A gambling soldier is irresponsible because he will take chances on anything and especially on disobeying orders. The dives are the sources from which the soldiers are infested with venereal diseases. Along with the crazy idea of providing a bottle of liquor and a pair of dice for every soldier, the next suggestion will be a woman for every man at every post. With that combination of drink, dice and dives, the American army ought to be fixed up to whip anything under the sun.

Why Not Another Investigation?

We've had a lot of congressional investigations in the past few years from soup to nuts and mostly nuts. Of all the investigations that could be made, one of them could be on "Who is responsible for providing 750,000 pairs of dice for the armed forces." The God-fearing, honest, upright citizens of America ought to protest with such strong language that Washington can hear and some of the brass hats in that city would know who talks. Of all the crazy schemes that the American taxpayers have had to pay their money out for during the past few years, this is one of the craziest. Taxes are mounting every day, and the end of the war is not in sight. The national debt is zooming to stupendous figures beyond the imagination of man. We now must pay for dice. How long, oh how long is the American public going to put up with this kind of spending? If anybody has any more imbecile suggestion on how to keep the morale of the army up, your suggestion ought to be sent to the quartermaster's department for them to supply the things that keep the morale high." — Illinois Baptist.

A. CAMPBELLS TESTIMONY

(Continued from page one)
Presbyterians must date their origin from November 20, 1572, when a small Presbyterian church was erected at Wadsworth, a village near London; whilst the Seceders must date their origin from Aug-

ust, 1773, when E. Erskine Wilson; A. Moncrief and J. Er were deposed and excluded the communion of the Presbyterian church, and became the founders of a new sect, while the Unionists or Scotch Burghers date their origin from the year 1747; the Methodists from Wesley, 1729; the Quakers from George Fox, 1655 — I say of these sects are of recent origin one of them yet three hundred years old, not one of them furnish a model of their peculiarities from Scripture or any greater than I have mentioned. Baptists can trace their origin to Apostolic times and produce a quivocal testimony of their existence in every century down to the present time; and the peculiarities the sect themselves afford, so far as name Baptist is concerned must be acknowledged that the sect is distinguished by some peculiarity which is generally expressed in the name of it. The history of a sect is the history of a people adhering to one system of peculiarities, which distinguishes them from all others.

The date of the origin of a sect must, then, be the date of the origin of its grand peculiarity. Were we to adopt any method, we should be obliged to describe sects by that which was peculiar to them, which would be impossible; for all sects would be alike. The grand peculiarity from which the Baptists have their name is found in the Scripture: "A part of Christianity and I will apply this: To require faith and repentance, as previous to baptism, and to immerse the subject in the name of the Father, Son and Holy Spirit. This is the peculiarity which Baptists have their name by. All that believe and profess this way are Baptists; and they do not are not Baptists. I intend to show that the Baptists have existed in every century from the Christian era to the present day." etc. — Ford's Repository.

From the above it is evident more can be said of the history and frankness of Alexander Campbell than can be truthfully said of many of his followers; yet the last trumpet shall have sounded and the judgment is at hand, few men will have to gain credit, or rather discredit, in being the first cause of souls being led astray and eternally lost than he. A. Campbell, a great scholar, and if his knowledge had been commensurate with his intellectual attainments it is hardly probable the Baptists would ever have to withdraw fellowship from him. — Orthodox Baptist Searcher.

WHY FRANCE FELL

Many have been the reasons given for the tragic collapse of France in May, 1940. One thing is out clearly; it is that a powerful nation became weak through moral corruption. The last census in France showed that of forty millions, or three-fifths of the French people registered having no religion at all. "Righteousness exalteth nation, but sin is a reproach to nations."

Mail your renewal today