

In reality, it is a continuation of the same truth which was begun by Jesus in the parable of the sower and which was developed also in the parable of the tares. In our next study, we shall see that this same truth is continued in the fourth parable which Jesus

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THE BAPTIST EXAMINER

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A QUESTION: "IS AN HEAVEN-SENT REVIVAL NEEDED TODAY?"

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will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." (Hos. 4:6). And to thy church He says: "Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:16).

2. HAST THOU A CHURCH MAKING NO DISTINCTION BETWEEN RICH AND POOR? If so, well and good; but remember this, that "If there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool . . . Ye have despised the poor." (James 2:2, 7).

3. HAST THOU AN UNCOMPROMISING CHURCH — refusing to countenance false doctrine or worldliness — New Thoughtism, Millennial Dawnism, Christian Science secret lodgism, card playing, theater going, dancing, questionable practices and unclean habits — or is it one which harbors these abominable heresies of creed and conduct, and that, too, without protest on thy part or the part of thy church? God's Word is explicit: "Damnable heresies" (2 Pet. 2:1); "perilous times" (2 Tim. 3:1); "a falling away" (2 Thess. 2:3); "filthy dreamers" (Jude 8); "lovers of pleasure more than lovers of God." (2 Tim. 3:4). Nothing but a Holy Ghost revival of church discipline can purge the churches of their corruption and save them from their spiritual impotence. (Eph. 5:11; 2 John 9 to 11; 1 Cor. 5:9, 13; 1 Tim. 5:20; 2 Tim. 4:2; Rom. 16:17, 18; 2 Thess. 3:6, and other like passages).

4. AND WHAT OF THE COMMUNITY IN WHICH THOU DOST LIVE? Are no unbelief, and deceit, and double dealing, and bribery, and corruption, and "false weights," and sins of every kind prevalent? What of the average man, or the average community, in the light of this one Scripture: "It is naught, it is naught, saith the buyer; but when he goeth his way, then he boasteth." (Prov. 20:14).

What wonder that "the whole creation groaneth and travaileth in pain until now," and that from thousands of prayer closets the agonizing cry is ascending to God, "O Lord, revive Thy work in the midst of the years?"

III. Throughout The World?

The spiritual dearth in your own church and community is scarcely even a miniature picture of the sum total of the spiritual dearth of all the churches and communities of the world.

"The whole world lieth in the wicked one." (1 John 5:19).

We call it "an age of light" — it is not — three-fourths of the race is in spiritual darkness.

We call it "an age of education" — with one person in every three unable to read or write.

We call it "an age of reason" — but a single spark has ignited the whole world.

We call it "an age of wide-spread beneficence" — and yet "one-half of the human race is without access to a physician and is rotting with disease."

We call it "an age of wealth" — but with war debts mounting up in every nation, a recent magazine says that we are rapidly approaching world-wide bankruptcy.

We call it an "age of success" — but God calls it failure, "evil men and seducers waxing worse and worse deceiving and being deceived."

The foregoing is a dark picture, but it is the picture, true to reality, that man himself has drawn — man, proud, haughty, "going about to establish his own righteousness."

Soon man's cup of iniquity will be full, the fulness of the Gentiles come in, Israel restored, the gospel preached for a testimony to all nations, the prophecies of Revelation fulfilled and the heavens opened to give back to earth the Son of God as earth's rightful King. Earth's long night will have ended and the morning dawned at last. This is God's brighter picture of the glorious reality ahead — drawn in letters of gold throughout His Word.

The apostate churches will have been cast out, Israel will have been restored, and the overcomers will reign with Christ a thousand years.

"He which testifieth these things saith, sure I come quickly. Amen. Even so, come, Lord Jesus." (Rev. 22:20).

Call to World-Wide Intercession
Man's Appeal: "O Lord, revive Thy work in the midst of the years."

God's Response: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14). (See also 2 Chron. 34:18-33; Dan. 9:3-20; Jonah 3:5-10; Isa. 57:15; 58:1-14; Acts 2; 19:18-20). Nothing short of whole-hearted confession of sin will avail with God — for the individual, for the church, and for the nations, — followed by "fruits meet for repentance."

TIMES AND PLACES FOR PRAYER: Daily and weekly — in the secret chamber, at the family altar, and in the public sanctuary until God shall open afresh the windows of heaven upon His repentant children. Let it not be said, as was said of old: "He wondered that there was no intercessor" (Isa. 59:16). To cease intercession is sin. (1 Sam. 12:23).

— Adapted from Call to Prayer of Great Commission Prayer League.

When A Baptist School Deserves Support

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away. 4. When all that is done

within its walls, directly or indirectly, cultivates a strong denominational spirit in the student body. If a school does not run strongly in the Baptist direction it has no right to look to Baptists for money. 5. When all that is done within its walls makes for the highest Christian citizenship. 6. When the atmosphere is such as to call out into the ministry men upon whom God has laid His hand to preach and then grow them into mighty servants of God and the churches. When it grows great strong deacons and other church workers after old time Baptist fashion. 7. When it puts the Bible above all books and spiritual training above all training. — Rogers and Compere.

THE GOD OF ISRAEL

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place of the sea

To a land that you have not known;

And your fears shall pass as your foes have passed,

You shall be no more afraid;

You shall sing His praise in a better place,

A place that His hand has made.

— British Weekly

Christ And Human Agencies In Missions

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attitude toward them, and what Baptists should do about it.

Human Agencies In Missions

To secure the expenditure of human energies and the Lord's money along ecclesiastical lines, Satan invents many lies and convinces the followers of Christ that they are O. K.. He leads Christians to reason on the assumption that "In the multitude of counselors there is safety." This approach is obviously reasonable when human wisdom is allowed any say in what His churches have to do. But in projecting a mission program for the Lord's house, man's wisdom has no part to play — The Holy Spirit alone has the say. Since He is absolute, knowing ever the mind of Christ, the head of the church, He does not need our wisdom to direct His way. He asks only that the church sanction His choices and support His workers. He is the potter and saints are the clay. This procedure is clearly set forth in Acts 13:1-4.

And by the way, none should overlook the fact that the Apostle Paul was a church-elected missionary for an indefinite tenure. He was the missionary of the Antioch Baptist Church from the time he was chosen as Saul until the hour he died as Paul. If brethren would keep this in mind, a lot of reckless interpretation of his missionary labors would vanish. Agencies, such as boards, committees, auxiliaries, W. M. U's, brotherhoods, and messenger assemblies, would vanish from Baptist thinking as missionary factors. These are unknown in the Scriptures. Accordingly, they are human inventions, imposed upon the Lord's churches by brethren who have not taken the time to learn the truth about the Lord's way of doing missions. These agencies sabotage the Holy Spirit's work in the churches of the loving God.

Brethren should not overlook the fact that the invasion of human wisdom in making missionary programs for His churches can but lead to compromises and to the accommodation of heretical practices in missionary endeavors. Out of

these compromises have come the Roman Catholic hierarchy, the Episcopal hierarchies, the Presbyterian hierarchy, and now our Baptist hierarchy. The existence of these hierarchies in the life of Christendom shows that Christians have presumed to legislate for the Lord. They cannot so do with impunity. God will hold them responsible.

One of the most tragic things in this world is an independent Baptist church looking to brethren, or to assemblies, or to headquarters for a missionary program. Surely Satan operates today as an angel of light, adulterating the Word, subverting the truth, and putting God's light under a bushel by human inventions and manipulations.

Remember, one and all, that human agencies, whether boards, or committees or ecclesiastical organizations, have no standing before the Lord and have no sanction in the book of God.

The Lord's Attitude

The Lord's attitude toward the invasion of human agencies in His work is clearly set forth in the Scriptures.

First, He lays down a changeless principle and pronounces it by Isaiah, "This is the way, walk ye in it," Isa. 31:21. Accordingly, man has no option on the way he shall go. If he moves according to the divine blue print, he must move the Lord's way, and this way is straight, Matt. 7:14; and Jno. 1:23.

Second, He outlaws the operation of human wisdom in His method of work by requiring that His churches shall be responsible to Him, and to Him only, bringing all reports to Him. He says, "Ye shall be witnesses unto me," Acts 1:8. The witnessing done by the church of the living God must be for and unto Jesus Christ, the Head.

Now, in outlawing human wisdom as the determiner of the way His work shall be done, the Lord does by the same word free His churches forever from the intervention of ecclesiastical organizations. Acts 1:8 is the Lord's Magna Carta for His churches.

Again we find the Lord outlawing the operation of human opinions in choosing the way to go when He says, "Follow me and I will make you fishers of men," Matt. 4:19. Churches are to follow Him, not brethren, not "Bell Wethers," not boards, not committees — They are to follow Him and Him only. Thus we see the Lord precluding the operation of human agencies in missionary boards.

What Shall We Do About It?

According to our judgment, there is but one rightful thing Baptists can do to clear their skirts and move guiltlessly in their methods before the Lord; namely, They must turn to the Holy Spirit, the Vicegerent of Christ in His churches. By the Father and by the Son, the Holy Spirit was set up in the Lord's houses to comfort the witnesses, Jno. 14:16-17, to teach the witnesses, Jno. 14:26, to testify of Christ to the witnesses, Jno. 15:26, to preach the glorious gospel and the Word of God, Jno. 16:7-11, and to guide the witnesses into the truth — The truth about method, as well as the truth about the message.

That we Baptist brethren might know without doubt that the Lord aims for us to turn to the Holy Spirit for light and endowment and leadership in His program, seven times we find Him in chapters 2

entreating His witnesses, saying "He that hath an ear, let him hear what the Spirit saith unto the churches." Beloved, this treaty is not an accident. It is imperative. We must do it, else we shall be guilty before God. To move otherwise is to shame Him.

To illustrate this blindness of human wisdom, we present the following incident which transpired at a messenger assembly meeting, of which I was in attendance. The nominating committee met, the chairman called the group to prayer, and after they entreated the Lord to show them the man to place on the Board of Education, they then set themselves to the task of naming said board. The president of that school came in to counsel with them, leaving suggestions and then went away. After the board had completed the list of names to recommend, here came the president back, saying, "Brethren, I must have brother So and brother So and So on the board. He left, then the committee gave itself to the task of eliminating two of the brethren whom they had asked the Holy Spirit to guide them in choosing, and when one brother spoke up and suggested that certain two brethren be dropped, and the president's recommendation be included, a friend of mine on the committee began to say, "Brethren who is the Lord God anyway?" This brother highly shamed them. But that's the way human agencies operate when they set themselves to the task of running the Lord's business.

Brethren, with all of my heart I pray that the day be not far distant when our good brethren shall be willing for the Holy Spirit to run the Lord's houses, and to supervise His missionary work.

— W. L. Rector, Ardmore, Okla.

Would Jesus Do It?

(Continued from page one)

To become a member of a secret society? Would Jesus do it?

To use tobacco or other drugs? Would Jesus do it?

To have a trunk hauled to the depot on Sunday? Would Jesus do it?

To break any moral law or to sin in any way because grace abounds? Would Jesus do it?

Would Jesus have YOU do what would be wrong for HIM to do? Moody Ch. Herald.

What "Compromise" Means

(Continued from page one)

You know I used to steal. Well, since I joined the church I stopped stealing, but you know Mr. Jones' shoe store? Well, to-day night I was in that shoe store and I looked on the shelf and I see a pair of boots, jes' de nicest pair of boots jes' my size; number fourteen. I was de debil, and he say, "Take 'em, take 'em." Den de Lord say, "Leave 'em alone; dat's stealin'." But I wanted dem boots; mine is all worn at de bottom and sides. Dere was de debil and me, and we both say, "Take 'em." Den de Lord say, "You take 'em; dat stealin'." In dere was a clear majority of two against one. Jes' den Mr. Jones' he leeb de store, and he leeb me all alone. Den de debil say, "I can't take dem boots and chuck away under my coat and go right away and Mr. Jonesing would know nottin' about it. But bless de Lord! I 'stood de temptation; I compromised, and took a pair of shoes instead." — Biblical Record.

Parable Of The Seed Sowing Secretly

(Continued from page one)

namely, the parable of the seed. These first four are thus parables relating to the sowing of seed.

This is a parable of sowing. Jesus naturally pictures a field which this time has been sown with good seed. In the parable, Jesus pictured the sower in the field at work. In the field of the tares, the sower was in the act of retiring from the field when a shadowy figure crept from a pit and over-sowed the field with tares. In this third parable there is no sower in sight. The sower himself has retired and is enjoying his rest in sleep. Yet in the night an anxiety awakens him. He gets up, dresses, and with anxiety, he goes into the field and digs into the dirt. He turns up the seed and examines it, turning it over in his hand to see if it has sprouted. By the looks anxiously for clouds, he may promise a rain. By night he endeavors to see if there is further evidence of germination. If he will but talk to him, you can see his fear of a cold blighting frost. You can see his desire for a day's development in it. In the morning, he tries to comprehend the inscrutable. He rises up in the night. He is anxious and even over-anxious for the sprouting, and seed-growing, seed-maturing and sunshine rain. Such is the parable Jesus gave.

I. The sower is primarily the Lord. However, every Christian is a sower to. Every church and every Sunday School is a sower. However important the sowing may be done, nevertheless each is a sower. The layman who pauses to give a good word for Jesus or to give an explanation of some doctrine to the man by whose side he is walking, — even the layman is a sower of the Word of God.

II. We have noticed the sower, we observe that the seed represents the Word of God. This is the seed, the preacher, or the teacher, or the individual has to sow. There is something that will produce and make a crop other than the Word of God. Sob stories and funny sayings may work on the emotions, but only the Word of God can produce a harvest in the spiritual realm.

Scriptures make it clear that no one can ever be anyone saved from the Word of God. Listen: "So then faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17). No one can be saved except as he has faith and has never have faith except as he hears the Word of God. It is of this that the heathen king said: "The Word of God cannot be silenced." In fact, no one can be saved from the hearing of the Word of God. It is the seed which brings the harvest of salvation.

When the apostle Paul wrote to young Timothy, he declared this same truth. "And that which thou hast known the Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15). In this verse Paul declares that it is the Scriptures which are able to make one wise

unto salvation. The only way that anyone can be enlightened and instructed that he might be brought unto salvation is through the Scriptures themselves. Again we note that the seed is the Word of God.

This is also the teaching of the apostle Peter, for he said: "Being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:23). Remembering the words of Jesus when He declared, "Ye must be born again," we see how utterly important the new birth is. Yet, this new birth can never come to pass except by and through the Word of God.

I used to know a young Arminian preacher who told me that in the school which he attended in the class of homiletics he was taught to cry just at the proper time near the close of his sermon for an emotional effect upon his congregation. He said in this class wherein he was taught the preparation and delivery of sermons that he was told just when and how to cry for the most desirous effect. I declare, beloved, that it isn't through one's emotions nor by an appeal to one's emotions that the sinner is saved, but rather, the only seed that can ever produce a harvest of salvation in the soul of any unsaved man is the Word of God.

III

Having identified both sower and seed, we now proceed to observe that the business of every spiritual husbandman is sowing and cultivating. When the apostle Paul wrote to the church at Corinth, he declared: "I have planted, Apollos watered; but God gave the increase." (1 Cor. 3:6). Part of the sower's work is that of planting and part of his work is that of cultivating and watering. This then is the business of every spiritual husbandman.

All through the Word of God this truth is presented to us. Listen: "Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley and the rie, in their place?" (Isa. 28: 24, 25). In this remarkable Scripture, the prophet makes a clear statement that the sower's work not only includes the preparation of the ground, but the scattering of the seed as well.

Then too, the Psalmist indicates that it is the business of every spiritual husbandman to sow. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:5,6).

Likewise, Solomon brings to us this same truth — that it is our business as Christians to sow the Word of God: "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 fact, the Bible even goes so far as to tell us just how extensive our sowing is to be, for the prophet declares that we are to "sow beside all waters." (Isa. 32: 20).

I found a little poem a short time ago which appealed to my fancy and which I think illustrates this truth:

Said Farmer Jones, in a whining tone,

To his good old neighbor Gray. "I've worn my knees through to the bone;

But it ain't no use to pray.

"I've prayed to the Lord a thousand times

For to make that 'ere corn grow; And why your'n beats it so and climbs,

I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,

In his easy, quiet way:

"When prayers get mixed with lazy bones,

They don't make farmin' pay."

"Your weeds, I notice, are good and tall,

In spite of all your prayers. You may pray for corn till the heavens fall

If you don't dig up the tares.

"I mix my prayers with a little toil

Along in every row,

An' I work this mixture into the soil

Quite vigorous, with a hoe.

"So, while I'm praying I use my hoe,

An' do my level best

To keep down the weeds along each row,

An' the Lord He does the rest.

"It's well for to pray, both night and morn,

As every farmer knows;

But the place to pray for thrifty corn

Is right between the rows.

"You must use your hands while praying, though,

If an answer you would get,

For prayer-worn knees an' a rusty hoe

Never raised a big crop yet.

"An' so I believe, my good old friend,

If you mean to win the day,

From plowing clean to the harvest end

You must hoe as well as pray."

As I say, beloved, this poem indicates that a farmer's business is to hoe as well as pray, and therefore teaches us that as spiritual husbandmen who are doing spiritual farming, that it is our business as Christians to sow the seed and cultivate the crop looking forward unto the harvest.

IV

This parable reveals the utter helplessness of every spiritual husbandman. By way of analogy, we note that a farmer can't make his seed; neither can he make it sprout; neither can he make it grow nor mature; neither can he produce the sunshine and the rain; he is absolutely helpless and dependent upon God for the seed, its germination, its growth, and the harvest.

Well, beloved, the spiritual husbandman is just as helpless. We may plow, we may sow, we may plant, we may water, and we may cultivate; but only God can give the increase. "I have planted, Apollos watered; but God gave the increase." (1 Cor. 3:6).

You will notice in the realm of salvation everything depends upon God and nothing upon man.

It is God who elects the sinner unto salvation. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (Jn. 15:16). Even though he has been

elects, the sinner must be made willing, and it is God who works upon his will that he may be willing to be saved. "Thy people shall be willing in the day of thy power." (Psa. 110:3).

In order to be saved, the sinner needs to repent. He cannot do this in himself, it must come as a gift from God, and it actually is God who gives repentance unto the sinner. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:31).

While the Word of God declares that "without faith it is impossible to please him" (Heb. 11:6), it also declares that even faith comes as a gift from God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:8).

Even though God elects the sinner and makes him willing to be saved and gives him the gifts of repentance and faith, he could never be saved unless God called him unto salvation. Hence, the Word of God declares: "God, who hath saved us, and called us with an holy calling." (2 Tim. 1:9).

Thus you see, beloved, that everything that is necessary in order that the sinner be saved has been done by the Lord. It is He who elects and makes the sinner willing and gives to him the gifts of repentance and faith and calls him that he might be saved.

Certainly, in view of this fact, we can see the absolute and utter helplessness of every spiritual husbandman. There is nothing that the preacher, nor the teacher, nor any Christian worker may do in order that one might be saved other than as we have already said, to sow the seed and cultivate the crop, leaving all results in God's hands.

I realize that this is an unpopular teaching for the majority of preachers like to do a great deal themselves in the realm of salvation. There are so many who like to do what they call "personal work" which is nothing more or less than a high pressure method of dragging unsaved sinners from their seats in the house of God to the front bench that they might make a profession. Then too, there are still others who want to drag these same unconverted sinners up to an altar of prayer and by playing on their emotions thus secure a profession. Oh, how the world of preachers and Christian workers at large need to realize that man's business is to sow the seed and cultivate the crop, and that only God can give the results.

I remember being in the study of a pastor sometime ago whose church was passing through the throes of a so-called revival meeting conducted by one of these Arminian preachers. Some seven or eight days of the meeting had passed by and though the preacher had used all of the tricks of his trade, there had not been a single profession.

Although he was a master in the art of mob psychology, and although he had used most everything from mesmerism and hypnotism, on down, not a single person had made the slightest move. I remember seeing him come into the study of the pastor wringing his hands and saying, "What can we do; what can we do!" He is not an isolated case. There are multiplied hundreds and thousands like him who need to remember how helpless the spiritual husbandman is in the realm of salvation.

There has never been a lesson that I have learned in life that has meant so much to me as this one. I used to retire after a church service and if no one had made a profession of faith, I would toss and tumble in my sleep and would lament and bemoan that if perhaps I had just done something differently somebody might have been saved. I would think about the things I had done, and the things I had not done, thinking that if I had done differently some one might have made a profession. Then one afternoon, I read this parable — the parable of the seed growing secretly and I realized that I was as utterly helpless in the realm of spiritual farming as any farmer is when it comes to producing a harvest. I will never forget how that when I read this Scripture the Lord spoke to my heart about my worrying and trying to help God out in the realm of salvation. I shall never forget how He rebuked me by reminding me that He was a sovereign God and that He would take care of the results. Then I turned to read the statement of Jesus when He said: "All that the Father giveth me shall come to me." (Jn. 6:37). I thus came to realize that I was serving a God who was able to take care of the results. It was my business to sow the seed and it was also my business to wait on Him for the harvest. From that time, I have tried to be faithful in my part of the task with full assurance that God will take care of saving the elect.

V

Furthermore, from this parable we can see that the growth of the kingdom of God is a mysterious growth. No one can explain nor understand how it is that the kingdom of God grows. In the parable we read how that "the seed should spring and grow up, he knoweth not how." Certainly it is true that we do not know how it is that the growth takes place, yet we know it is a fact.

There are so many things in life just like this that we cannot understand. We know that they are true, but we do not know how it is that they are true. Frankly, I have never been able to understand how it is that the moon and the stars and the sun and the planets — multiplied thousands, and millions of them — move around in the heavens without ever striking the one against the other. It is just beyond my comprehension. Yet, though I cannot understand it with my finite mind, still I know it is a fact.

Furthermore, I have never been able to understand the procreation of life. I realize that multiplied millions and even billions of human beings have been born here upon this earth since the days of Adam and Eve, and yet I cannot understand how it is that life is thus procreated. It is too great a mystery for me to comprehend, yet I know it is a fact just the same.

To fall back to an old illustration of mine, — I cannot understand how it is that you can put a sheep, a goose, a cow, and a hog in the same pasture and allow them to eat grass out of the same field, and yet that grass will produce wool on the back of the sheep, feathers on the back of the goose, hair on the back of the cow, and bristles on the back of the hog. I say that it is beyond me, — my little puny mind just can't comprehend it, and yet I know it is a fact just the same.

Well, the same is true concerning the kingdom of God. It is mysterious as to its growth. I don't understand how it is that God saves souls, but I know it is a fact just the same. I know it because He saved me, and I know it also because of observation in seeing others saved. I say beloved I cannot understand it. It seems so amazingly mysterious to me that I stand before a congregation to preach the Word of God and that the Holy Spirit carries that Word into the hearts of the unsaved and that by the mysterious work of the Holy Spirit the lost are brought to know the Lord Jesus.

This is in keeping with the statement of Jesus as he talked to Nicodemus. After He had declared the necessity of the new birth, He said to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." (Jn. 3:8). No one can tell how the wind blows. We know it is blowing, but to tell where it has come from and whither it is going is beyond our comprehension. Jesus declared that it was thus with the new birth that it was just as difficult for one to understand being born of the Spirit as it was to understand the operation of the wind. Certainly the growth of the kingdom of God is a mysterious growth — too great for our little minds, and yet we know it is true just the same.

VI

This parable indicates that there are three stages to the kingdom of God. In fact, I think that this might be considered an historical parable picturing to us the growth of the kingdom of God in three stages, likened unto the blade, the ear, and the full corn in the ear.

There is first of all the inceptive period which is described as the blade. This period of the kingdom of God began with the days of John the Baptist and extended unto Pentecost. This was the beginning of the kingdom of God. In this brief period we see the kingdom of God in its inceptive period. That you might see that it began with John the Baptist, note these two Scriptures: "In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1, 2). "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke 16:16).

Then there is the second period of the kingdom of God — the development period likened unto the ear. This extends from the first Pentecost after Christ's ascension until His return when He comes to catch away the believers at the time of the rapture. We are in that period now. The kingdom of God is thus developing and has been since that first memorable Pentecost.

Then there is the consummation period of the kingdom of God likened unto the "full corn in the ear." This begins when Christ returns with His glorified saints at the rapture and closes with the millennial age.

I have a very definite conviction that when Jesus spoke of the blade, the ear, and the "full corn in the ear," that He was thus describing these three periods of the growth of the Kingdom of God.

VII

This parable also tells us that there is to be a harvest after

a while and a time of ingathering.

"But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mark 4:29). That which every farmer looks forward to is the day of harvest, and that which each child of God should look forward to is the spiritual harvest. This will come at the end of the millennial age when Christ sets up a new heaven and a new earth. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:1, 2).

What a day of rejoicing it will be at the time of the harvest. Even the world itself will undergo many changes. Listen: "The wilderness and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose." (Isa. 35:1). "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. 55:13).

Even we ourselves at the time of the harvest are going to enjoy unusual privileges. Listen: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28). "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel." (Lk. 22:29, 30). "If we suffer, we shall also reign with him." (2 Tim. 2:12).

What a day of joy this harvest then shall be in a new earth from whence has been taken all thorns and thistles and in which the desert has been made to blossom like a rose garden: and in this new earth, we ourselves shall live and reign with Christ. Certainly as the farmer looks forward to the ingathering and the harvest in the fall of the year, the child of God is to look forward in like measure to the time of the spiritual harvest.

There are so many things that arise in our lives here to annoy and upset and bring grief to us, yet all these will be forgotten at the time of the harvest. What a glorious day it shall be for each child of God.

VIII

Finally, this parable would tell us that we are not to be discouraged with our sowing. This, to me, is the heart of the parable. It shows us that the Word of God sown in season or out of season will bring a harvest. It will naturally produce. This is as is prophesied in God's Word: "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).

When Stephen was stoned, he died calling upon the Lord. Paul never got away from Stephen's dying prayer. In it, Stephen sowed the seed which produced in Paul's life on the road to Damascus. It was certainly sown out of season, yet it produced a harvest.

I remember right here within

our own church a few years ago that a man came to disturb the services and to hurl a rock at me after I started preaching. However, the Spirit of God got hold of him and when the service came to a close, he made a profession of faith. It was nearly two months afterwards before I learned thru a friend, and later through this man who had been saved, what his intention had been when he came into the house of God. Certainly the Word was sown out of season as far as he was concerned, and yet it brought forth a harvest.

May this parable then become to each of us a parable of encouragement, remembering that while we can't produce the harvest, we can be faithful in our sowing, cultivating, and endeavors for Christ to the end that ultimately there will be a harvest. May God grant to us faithfulness with the full assurance that He will give the increase. May God bless you.

A GREAT ENGLISH PREACHER DISCUSSES HEREDITY, DEPRAVITY

(Continued from page one)

perfidious rather than fundamental. For the most part they lie on the surface of things, and when bed-rock is reached all distinctions disappear. There is no difference in origin for all have descended from Adam. "BY ONE MAN sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12).

Origin determines species. There are many varieties of roses, but all belong to a common genus. Horses vary much in size, color, intelligence and value, but all belong to a single class. So also men may differ much in externals, but internally, inherently, fundamentally, they are one; they have a common father, share a common heredity, possess a common ancestry. In origin there is NO DIFFERENCE — "In Adam ALL die."

A few years ago we heard much about "evolution." Scientists affirmed that man is the product of a primordial germ. But this theory is unscientific, unscriptural, and unutterable. The evolutionary hypothesis is not only contrary to Divine revelation, but it is also incompatible with human observation. The philosophy of human history lies not in evolution but in devolution; the human race has not ascended from an ape, but has descended from Adam.

There Is No Difference In Nature — Corrupt

Not only have we all descended from the same parents, but we all share a common nature. Almost at the beginning of God's Word we read, "And Adam lived a hundred and thirty years, and begat a son IN HIS OWN LIKENESS, after his image." (Gen. 5:3), and speaking in common terms, every one of Adam's descendants is "a chip off the old block." The confession of the Psalmist is of universal application: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

The Lord Jesus Christ in His humanity, is the only exception to this rule; of every other member of the human race is must be affirmed. "The wicked are estranged from the womb." (Ps. 58:3).

The KIND of fruit which hangs from the branches is determined by the NATURE OF THE TREE. "A corrupt tree cannot bring forth

good fruit:" it is against the very nature of the case. Figs never grow on thorns, neither do thistles bear grapes. A bitter fountain cannot send forth sweet waters. A fallen parent begets fallen children. "That which is BORN of the flesh is flesh."

Every page of human history illustrates and corroborates this truth. The cultured Greek, the scientific Egyptian, the militant Roman, the aesthetic Hindu, belong to the same stock, reveal a common parentage and exhibit a uniform nature. Once more, then, we see how that "there is no difference." Orientalist or Occidental, ancient or modern, civilized or barbarian — all are "by NATURE children of wrath."

There is No Difference in character — Sinner

"There is no difference for all have sinned, and come short of the glory of God." This does not mean that all men are sinners alike, but it does declare that all men alike are sinners. There is variety of conduct, but uniformity of character. If I have in my orchard two trees which bear bitter and worthless apples, it matters not whether one tree yields five hundred and the other only two, both trees are valueless and useless. So it is with sinners. One may pride himself that he has only one or two little sins which God will not notice, while another may have broken all the ten commandments. But there is no difference; every one has broken the Divine law, each has sinned, all come short of God's glory.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things COME FROM WITHIN and defile the man." (Mark 7:21-23). Here, my reader, is the Divine delineation of your character. But, you say, that is the picture of a heathen. True; but it also depicts yours and mine. Every one of these elements are within your heart. Some of them may have been restrained by God's grace, but they are all present in germ, each is there in embryo. This truth is surely hard to receive. Nevertheless it must be believed and confessed before salvation can be ours. Men measure themselves by their neighbors, and pride themselves in their own superiority. They ask, is there no difference between myself and a law-breaker? They are kind husbands, generous fathers, honest tradesmen, good neighbors, and responsible citizens; but they are SINNERS, and in this there is "no difference." As it is written, "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 2:10-12).

There is No Difference in Guilt — Condemned

If then ALL are sinners, then all stand condemned before God, all are equally guilty. "Now we know what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD." (Rom. 3:10). There are no degrees in the FACT of guilt, every member of our fallen race has been weighed in the balances and

found wanting.

Go yonder to the prison. So are there for stealing, some drunkenness, some for forgery, some for murder. You may class them different, but in one thing they are all alike — they are CRIMINALS. So it is with you, readers. You have all violated God's laws and broken His commandments, and in the sight of the righteous Judge all are guilty. As many as are of the works of the law are under the curse: for it is written, Cursed is EVERY ONE that continueth not in all that are written in the book of the law to do them." (Gal. 3:10). When the Angel of Death visited the land of Egypt on the night of the Passover, he slew ALL firstborn of the Egyptians — the son of Pharaoh who sat on the throne to the son of the criminal which lay in the dungeon. There was no difference: for all had sinned. There might have been some who were beautiful, amiable, cultured and refined, but all were condemned, all were slain. So it will be at the Great White Throne. All distinctions will disappear there — WHOEVER was not found written in the book of life were "into the lake of fire."

There is no Difference in our need of a Saviour — Lost

The great difficulty is to convince men of this fact. In the days of our Lord's earthly ministry, Israel were blind to their miserable condition and ignorant of their need. The gracious Saviour often have gathered their children together, as a hen does her chicks, but they would not. So it is today. We are born into this world in trespasses and sins and, yet, the great majority will not come to the Lord Jesus Christ that they might have life.

We have all descended from a fallen parent, we have all inherited a corrupt nature, we have all sinned and come short of the glory of God, all out of Christ are under the Divine sentence of condemnation, therefore all stand in need of a Saviour. All are debtors, and though there may be differences in the amount of our indebtedness, yet there is no difference in our utter inability to discharge our debts. Our only hope lies outside of ourselves, in another, and that one is the Lord Jesus Christ. One level all distinctions — "Lost is the natural condition of every member of Adam's fallen race." "ALL we like sheep have gone astray; we have turned every one to his own way." (Isa. 53:6).

Praise God there is some place else in which there is "no difference," and that is the Way of salvation. There is not one way for the rich and another for the poor, both the millionaire and the pauper must accept eternal life as a GIFT, through our Lord Jesus Christ, if they would be saved. Cross levels all distinctions, but as I am without one plea, but Thy blood was shed for me, and that Thou bid'st me to come, Thee, O Lamb of God, I call, are the terms for one and all. There is only one way to God, that is through Jesus, who is the Life; no man cometh unto the Father, but by Me." May the poor sinner of his need of God to the praise of the glory of His grace. "It is the Spirit that quickeneth, the flesh profiteth nothing."