

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."—(Isaiah 8:20).

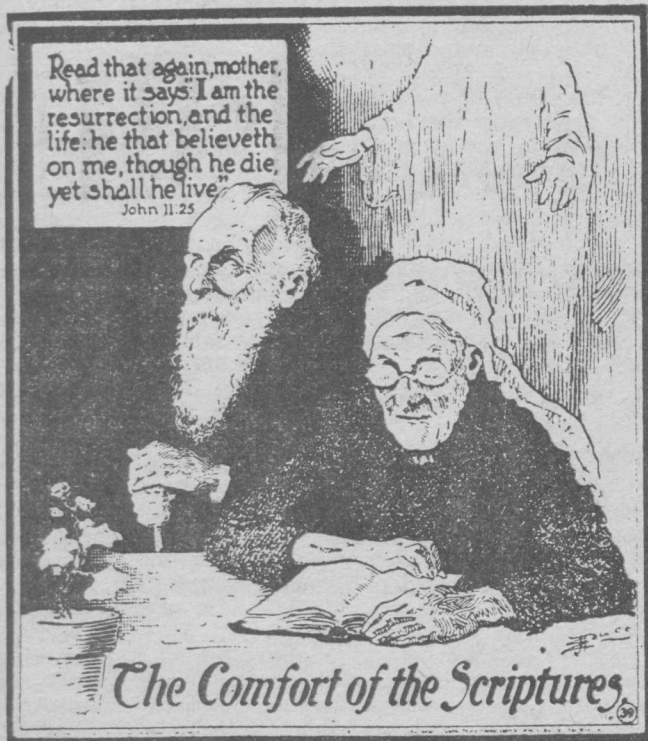
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Devoted to Evangelism, Missions and Bible Doctrines

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



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## A BRIEF STORY OF POPULAR NOVELIST, BERTHA B. MOORE

Mrs. Bertha B. Moore McCurry, one of America's most beloved writers of Christian fiction, was born in Kansas City, Kansas. Part of her early life and education were spent there, later moving to Missouri where she finished her high school training and taught for some years.

At the early age of seven, Mrs. McCurry came to know Jesus as her personal Saviour. Some years later, as a young and consecrated Christian girl, she was fired with a strong missionary zeal. It was thus that she attended the WMU Training School in Louisville. Later, she went into the Kentucky Mountains to teach the underprivileged children of the backwoods sections, and to tell them of the Saviour who had found her so early in life.

Then, she taught for a short time in an Indian school in Oklahoma, going from there to North Carolina to teach in a

## Resignation Or Vindication?

Has some one betrayed your confidence? So did they betray Him also. Has some one deceived you? So also did they attempt to deceive Him. Has some one slandered you? They slandered Him too. Has some one misrepresented you? Well, under what misrepresentation think you He passed? Has some one lied about you? They lied about Him too. Liars dragged His holy name to their lair. Indeed, it is not a pleasant experience to be lied about. Who has not suffered the infamy and humiliation of it, and who has not been stirred to indignation because of it?

But Christian, what are you going to do about it? Pray, tell. The first thing you thought of doing—full well we know, for it is the first thing we thought of doing ourselves: You said indignantly, "I'll nail that lie!" "That lie must be eaten!" "The one who told that lie will confess himself a liar!" "I'll get even with that liar!" Yes, these are the things

you thought and the things you said.

There was provocation, perhaps, for your anger, but no justification for your answer.

Did you not know, Christian, that self-vindication is a part of the old life? It is true. The Book of Holy Writings does not say, "Vengeance is thine," it says, "Vengeance is mine," saith the Lord. The Bible does not say, "Avenge yourselves," what it really says is, "Avenge not yourselves." Vengeance is no fit thing to put in the hands of man, therefore God keeps it in His own hands.

A liar eats his own lies, and lies are not good eating. Slander always shows up at the table of the talebearer. It may go forth in the morning but it always comes home at night. There is a wind that blows slander and lies back in the face of those who originate them.

It is sad—yes, it is, that one Christian would misrepresent another one. Yes, it is hard to (Continued on Page Two)

## An Interesting Reflection On The Tenderness Of God

By Herbert Lockyer

"Tenderhearted . . . even as 'God' (Ephesians 4:32).

The direct interpretation of the passage before us concerns the infinite tenderness of God, expressed in His willingness to forgive the sinner for Christ's sake. And here we have a somewhat significant phrase, "for Christ's sake." Christ is even the medium of divine supply, as well as the one Mediator between God and man. Laban confessed to Jacob that he had learned that the Lord had blessed him for his sake. Christ's sake.

The Being and Attributes of God will ever remain a profound study. The Almighty is incomprehensible, yet the most single-hearted can accept the revelation concerning Him. And in our study of the divine character, we must be careful to maintain a full-orbed vision of God, seeing there is a tendency in some quarters to dwell upon one

attribute to the belittlement of another. For example, often His mercy is magnified at the expense of His majesty.

One of the most beautiful and comforting among God's transcendent attributes is that of His tenderness. How this part of His nature brings Him near making Him so real and dear to faith. And not only so, but "tenderness" is sadly needed in these harsh, loveless days when it is a scarce commodity among men.

Dictatorships crucify tender feelings and outrage that which is noble in life. Communism, Nazism, Fascism, yes, and even Materialism, dry up the sweet, the loving, the gracious and the gentle. Look at the hard, repulsive, unlovely faces of some of the would-be dictators! Such proud men may have greatness, but it is not a greatness born (Continued on Page Two)



Bertha B. Moore

mountain mission school.

It was while there, twelve years ago, that she married, and later bought the old location where the mission school in which she had taught, had been. The school, which had become an orphanage, had been moved (Continued on Page Two)

## A Logical And Helpful Study Concerning God's Electing Love

By A. D. Muse, Evangelist, Memphis, Tennessee

The first question we want to raise in order to get as clear an understanding of the subject as possible before us, "Does the Bible Teach It?" The Gospel of John is full of it. The book of Acts is full of it. The book of Romans is full of it. The first chapter of Ephesians is all Election. First Thessalonians is full of it. So with Second Thessalonians. Then I Peter is full of it. That the Bible teaches Election no man can fail to see.

There are two attitudes one can take toward it. One is that he does not understand it, hence takes no interest in it. Such an attitude will leave all the Bible untouched by every Christian. Spiritual babes can understand but little of the Word. The more intelligent the grasp of deep and difficult doctrines, the more stable the faith and the

deeper and richer the experiences of the believer.

Another attitude is that he does not believe it. But no one can properly evaluate saving grace until he does go back to God's own sovereign act in the distribution of grace. Grace is not grace until it finds its origin in God's sovereign initiative in salvation. Dr. Gambrell used to tell of a lady who said to him: "Dr. Gambrell, I like the Baptists, but there is one thing I just can't get on to."

"What is that, my sister?" expecting it to be close communion.

"That is this election business. I can't see that."

"Well, sister, are you saved?" he asked.

"Yes, sir, I am saved."

"Well, I think you are, too," he replied. "Well, I want to ask you a question. Did God save you, or did you save yourself?" he asked.

She paused a minute and said, (Continued on Page Four)

## Missionary Giving

Who should give nothing to missions? Matthew 28:19, Romans 1:16; Matthew 24:25.

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."

2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth, Jew or Greek" (Rom. 1:16).

3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.

4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"

5. Those who do not care to have part in Christ's final victory.

6. Those who believe that (Continued on Page Four)

## THE FIRST BAPTIST PULPIT

### "The Parable Of The Mustard Seed"

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. 13:31, 32.

In journeying through an art museum, all connoisseurs of art well know that you pass from one picture to another. Well, that's true concerning God's art museum of the kingdom of heaven whereby He gives us these

various pictures relatives to His kingdom. EACH OF THESE PARABLES IS A PICTURE. Each is complete in itself, and yet at the same time, each is joined with all others.

Especially is this true concerning the first four, for each of these have to do with sowing. As you remember, there was the parable of the sower followed by the parable of the tares sown among the wheat. Then came the parable of the seed growing secretly which is likewise followed by this, the parable of the mustard seed.

In this parable, Jesus pictures a plowed field again. Yet, the sower in this instance is unlike

the sower in each of the others in that he only has one seed to sow. He holds it in his hand and looks at it. It's just a tiny seed. In fact, it's so tiny you have to look at it closely or you won't see it. It's no bigger than a mustard seed. Possibly the sower may be discouraged over the smallness of it. It may be that as he looks at it, he wishes that he had a larger seed. Yet, Jesus said that when He cast it into the ground it grew. It wasn't just an ordinary growth, but rather it was so expansive in its growth that it spread out its branches so that the birds of the air were attracted to it. (Continued on Page Three)



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### AN INTERESTING REFLECTION ON THE TENDERNESS OF GOD

(Continued from Page One)

of gentleness, but of brute force. Well, here is the apostle Paul, the once-arch persecutor, urging the Ephesians to emulate the tenderness of God. Do our lives reflect this attractive attribute? Or do we find ourselves hard, bitter, unfeeling, loveless, and unsympathetic? Are we characterized by a lack of gentleness, even of God's gentleness with its power to make us great? Contact with the tenderness of God can soften and refine character. John, the Son of Thunder, was transformed into the Apostle of Love. It is still that Christ is able to make the rebel a king and a priest. The dying thief was perhaps a murderer, a desperado equivalent to a modern gangster, a stranger to all that was delicate. Yet, at the sight of Jesus who, as He died exhibited the tenderness of God in praying for His enemies, the repentant thief was so broken up and transformed that, as Robert Browning puts it "Twas a thief who said the last kind word to Christ."

And, if we have lost the tender feeling of human nature, it is for us to repair to the source of all gentleness, even the tenderhearted God Himself. "Gentleness", Paul reminds us, is a fruit of Holy Spirit. He it is, the blessed Holy Spirit, who alone can enable us to manifest such a God-like quality.

As the Scriptures present us with several aspects of divine tenderness, it is helpful to faith to combine the pictures so beautifully drawn.

#### I—The Eagle That Fluttereth

"As an eagle that stirreth up her nest, that fluttereth over her young, spreadeth abroad her wing, taketh them, beareth them on her wings, so the Lord alone did lead him." (Deut. 32:11, 12).

Three aspects of the eagle's purpose are here indicated by Moses.

First of all the eagle stirs up her nest, compelling the eaglets to fly. Wings grown in the nest or the crag must learn to fly, so out go the young. Destroying the nest, twig by twig, the old eagle's desire is to make the nest too uncomfortable for the eaglets. And it is thus that God sometimes acts toward His own. The nest has to be torn to pieces, especially when the soul becomes too settled among the things of the world.

In the next place, the mother eagle flutters over her young in order to teach by example how to fly. It might well seem as if the eaglets are falling down into a bottomless abyss. The mother, however, is determined to induce her brood to use their

wings. She, of course, is ever near and ready to swoop down to the help of her own. And thus it is with God. He stirs up our nests and makes us use our wings. We become too earth-bound. Yet we were made to fly. May we spread our wings and trust ourselves to God.

Then we notice that the eagle spreadeth abroad her wings. In this way she protects, defends, hides her own in case of attack. With her wings the mother bird can drive off assailants, carry her young on her wings or back, and soar away. At a considerable altitude she will drop the eaglets, compelling them to find their wings, she rapidly darts down and places her body beneath her young that they may alight and rest upon it. And what a beautiful glimpse of the tenderness of God this presents as He shelters us with His strong wings! If He cuts us loose from something to which we have clung, He is ever near to preserve us from falling.

#### II—The Father Who Pitieth

"Like as a father pitieth his children so the Lord pitieth them that fear Him. He knoweth our frame and remembereth that we are dust" (Psalm 103:13, 14).

The Fatherhood of God is indeed a sublime truth but is only efficacious as it rests upon the kindred truth of the Saviourhood of Christ. Of course, there is a sense in which God is the Father of all. He it is Who is responsible for our creation (Mal. 2:10). But in a spiritual sense He is only the Father of those who are reconciled to Him by God the Son. He also declares Himself to be a Father of the fatherless.

There is always a lack in life if one has never had a father's benign and beneficial influence. Are you living with God as your Father? A father's compassion belongs in an eminent degree to God. He displayed it in the gift of His beloved Son and in His sufferings for a sinful race. "In His love and His pity, He redeemed them" (Isa. 63:9).

Human fathers know how to pity their children when they are in distress or wrong. And the tenderness of a father will carry him to great lengths in order to extricate his child from trouble. His tenderness is also expressed in strength, wisdom, and provision. A mother's tenderness is manifested in love, patience, and comfort.

And faith is thrice happy when it can sing:

"I know my heavenly Father  
The storm that would my way oppose."

#### III—The Bridegroom Who Rejoiceth

"As a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:5).

Here we have another sacred glimpse into the tender heart of God. How does a bridegroom rejoice over his bride? Watch him as he slowly moves toward the altar to claim his bride. What holy joy and deep satisfaction are his as he awaits the union which will indicate the climax of love!

Believers are spiritually joined in marriage to Christ. The Bride is His Church (Rev. 21:9), and He is coming to claim His own. Once a bridegroom takes his bride he is supposed to possess her till death do them part. He endows her with all his worldly goods and they become each others. Thus is it with ourselves. The figures of Bride and Bridegroom typify the union and communion existing between Christ and His own, as the Bride the Church has been married to the Bridegroom forever. He has endowed her with all He

has; and ere long, beloved, He will return to claim His Bride.

#### IV—The Mother Who Comforteth

"As one whom his mother comforteth, so will I comfort you" (Isa. 66:13).

As a good mother is the "holiest thing alive," we here have another precious insight into the heart of God. It is to the mother that the child usually runs when there are tears to be kissed away. And God calls Himself "El Shaddai", the Breast-fed One. This is a delicate and sacred expression. A mother's breast imparts sustenance to her child. And in the perplexed, troubled hours of life it is blessed to know that we can lean upon the heavenly bosom for comfort and relief.

A child, still fretful in spite of a father's efforts to calm and soothe, is soon asleep upon the soft pillow of a mother's breast. Of course the wonder of God is that He is able to function as Father and Mother, seeing He made them both. He combines all the qualities of noble-hearted fatherhood and gentle motherhood. As the Father, He can inspire courage and fortitude, while in troubled hours of life God's mother-side is sufficient for comfort and peace.

#### V—The Shepherd Who Seeketh

"As a shepherd seeketh out his sheep . . . scattered abroad . . . in the cloudy and dark day" (Ezek. 34:12).

The metaphor of a shepherd is a favorite one of the Lord's (Psal. 23:1; 80:1). The prophets exhibited the compassion of Christ under the same figure. "He will feed his flock like a shepherd" (Isa. 40:11), and Christ Himself used it, "I am the good Shepherd" (John 10:11) while the apostles represented Him in the same way (Acts 20:28; Heb. 13:20; I Peter 5:4). In Luke 15 the tenderness of the Shepherd is revealed in His willingness to give His life in order that straying sheep might be found. Are you a lost sheep? Have you strayed? Then the seeking Shepherd, Who is the Saviour, is waiting to place you tenderly upon His shoulder and bring you home to God.

#### VI—The Refiner Who Sitteth

"He will sit as a Refiner and Purifier of silver" (Mal. 3:3).

A refiner deals with the molten mass as if it were a child. His precious ore requires careful and delicate handling. Here, then are depicted the sanctifying influences and graces of Christ. The refiner sits. He must sit, seeing that his eye is steadily fixed upon the furnace. If the silver remains too long in the heated crucible, it will be injured. So he sits. He is in no hurry for the purification of his metal. And it is needful for us to go into the furnace of trial and affliction. But Christ is ever at the side of His own. His eye is steadily intent upon His work of purifying us in love and wisdom. The refiner knows that his silver is ready when he can see his own image reflected in the heated metal. Thus is it with the heavenly Refiner. He knows that His work of purification is completed in His own when He can see His own face reflected.

"Work on then, Lord, til on my soul  
Eternal light shall break;  
And in the presence glorified  
I satisfied shall wake."

#### VII—The Hen That Gathereth

"As a hen gathereth her chickens" (Matt. 23:37).

Here Christ compares His saving, preserving mercy to a hen covering her brood with her

wings in time of danger. He knew that the Roman Eagle was about to desolate Jerusalem; thus He pleaded with the inhabitants to seek the shelter He so willingly offered. Doubtless the Master had often watched the mother bird calling her young beneath her sheltering wing (and how they would rush for protection!) but here were defenseless souls who refused His protection. And of what folly sinners are guilty when they reject their only possible avenue of escape from sin and eternal darkness!

Further, the figure of the hen reveals the tenderness the Lord Jesus exhibited in the days of His flesh. He went about continually doing good. We see Him saving men and soothing, calming the troubled minds of the distressed. Ever in touch with a world of familiar objects, as the hen, Christ exhibits Himself as the all-compassionate Lord.

#### VIII—The Nurse Who Cherisheth

"We were gentle among you as when a nurse cherisheth her own children" (I Thess. 2:7).

The gentleness of the Apostle Paul was born in the tenderness of God. This is why meekness, love, and compassion characterize his writings. He lived near to the heart of his Lord. This portion, where he speaks of himself as a gentle nurse, is one of the most affecting in all his epistles. The reference, of course, is to a nursing mother, seeing that to "cherish" means to support or nourish. And Paul was able not only to bring souls to the spiritual birth, but to nourish them thereafter with the sincere milk of the Word.

The nursing profession is a most noble and sacrificial one. Surgeons and physicians are certainly valuable, yet they themselves readily confess that after an operation a great deal depends upon the kind of nursing their patients receive. And newborn souls require a great deal of care. If they are to become strong and robust, then they must be constantly nursed. As a Nurse, God offers to make our bed in sickness, which means that He ever yearns to make us the recipients of His tender care. Alas, we are too often spiritually weak. Our low condition requires constant attention. Yet such is His grace that He deals kindly with our erring hearts, nursing us back to robust health.

This meditation of Divine Tenderness however, would be incomplete if one failed to say that if the forgiveness of God's tender heart is spurned, then another side of His divine nature is seen. Justice, unbending and unchanging, divine justice which was satisfied on Calvary's Cross for all who believe, must operate upon the individual if Love is finally rejected. For if a soul dies without Christ, for whose sake God is willing to forgive, then the righteous judgment of God is caused to fall upon the guilty sinner. Therefore let us urge sinners to be wise and respond to the tenderness of God, so intreating in its invitation to flee from the wrath to come.

#### A BRIEF STORY OF POPULAR NOVELIST, BERTHA B. MOORE

(Continued From Page One)  
to an adjoining county where it still exists as a faith work. Since last May, Mrs. McCurry has been postmistress in the town of Bostic, North Carolina. As a young girl, feeling in her heart that she could do a greater missionary work for the Lord Jesus whom she loved and served, by devoting her life to the writing of Christian fiction, she

thus began her career.

To date, she has written fourteen full-length novels, each of which has been an inspiration to the thousands who have read them. The interesting manner in which she has presented the stories of each of these novels has earned for her the position of being one of the greatest Christian novelists of today. In her living and in her writing, this verse of Scripture stands paramount: "Study to show thyself approved unto God."

In addition to these novels, she has also written seven juvenile books. In view of the fact that she was only a child when she came to a saving knowledge of Jesus, and since she spent part of her early life teaching especially underprivileged children of mountainous sections, she has a particular interest in our young people. Mrs. McCurry has said: "I think loving Him as I did when I was such a little girl has helped Him to be real and precious to me all these years. That's why I delight in leading children to Him." Thus, as a result of her early experience with Him, she has produced these seven books which all boys and girls will enjoy and appreciate.

If you have never seen any of these books by Mrs. McCurry, you have missed a great blessing, for truly one cannot read the heart-stirring pictures presented in them without coming to appreciate more what Christ could really mean to each of us in our every-day lives.

Why not order some of these today from THE BAPTIST EXAMINER and receive the encouragement, inspiration, and help which thousands of others have received in the reading of them.

#### RESIGNATION OR VINDICATION?

(Continued from Page One)

reconcile to a Christian confession this sort of a thing, but what we are attempting to do is to tell the wounded Christian that self-vindication is of the old life and not of the new. It belongs to the works of the flesh—it is a carnal defense. Self-vindication or self retaliation is not well-pleasing to God.

Why not in calm and quiet resignation commit the matter to God? He will be thy defense and thy recompense. Joseph committed his way unto God and God reversed the woman's lie and clothed His servant with the beauty of truth.

Jesus was reviled but He reviled not again. He was more slandered than any of the sons of men. He was hated without a cause. Peter tells us with what spirit He met His revilers.

"When He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously."

O how Christly, how beautiful—"revile not again," "He threatened not," "committed Himself"—O that Christians would ponder these words and practice these precepts!

Do you mean to say that the Christian is not to resent misrepresentation and begin at once to seek vindication? You may, but you will not make better the situation, but rather worse.

The Christian is a non-combatant against another Christian. God will do all if but committed to His holy hands. God's time is so much better than man's way. Why not commit yourself to "Him that judgeth righteously?"

Christian, once again, self-vindication is a part of the old life, it has no place in the new.

—W. L. Tucker in Wonderful Word.



THE PARABLE OF THE  
MUSTARD SEED

(Continued from Page One)

which was the story Jesus told, such is the picture it brings us.

## I

THIS MUSTARD SEED REPRESENTS THE KINGDOM OF CHRIST. There is NOTHING SMALLER THAN A MUSTARD SEED. So small is it that when we desire to make comparisons to articles that are minute, we refer to them as being as small as a mustard seed. And insignificant as this was, it symbolizes the beginning of the kingdom of Christ.

In fact, the kingdom of Christ is the smallest kingdom that ever begun. It was unlike the kingdom of Babel, for Babel began great and came to nothing. In fact, there never was a kingdom begun that was as small as the kingdom of Christ. Greece and Rome, though they became mighty powers, were begun with a few hundred men and a few intrepid leaders. Yet Jesus had still fewer followers. He had a mere handful which had been prepared by John the Baptist. Certainly the kingdom of Christ began small.

This kingdom of Christ, so small in its beginning that it is likened unto a mustard seed, did not come into being with pomp and show. It did not rise in one of the world's great cities, but in a poor and despised country. Its first ministers were learned ignorant men. It was the object of the world's scorn, ridicule and opposition. Even Jesus, the great, the rich, the proud, and the noble, made no effort to attract the great, the rich, the proud, and the noble.

No more fitting emblem nor symbol could have been chosen to represent the kingdom of Christ than a grain of mustard seed. In speaking of the smallness of that kingdom, the Psalmist even refers to it as a handful of corn in the earth upon the top of the mountains" (Ps. 72:16). Not a wagon nor a bushel, nor even a handful, but just "a handful of seed" was the figure of speech the Psalmist used to describe the kingdom in its beginning. Daniel likewise indicates the smallness as to its size when he refers to the stone which was cut out of the mountain without hands" (Dan. 2:45).

Certainly these expressions in the Psalmist and from Daniel coupled with Jesus' own comparing the kingdom of Christ to "a grain of mustard seed" indicates its insignificance and its smallness in its beginning.

## II

## THIS PARABLE REVEALS THE GROWTH OF THE KINGDOM

While it was small in its beginning, yet it was with a growth that it became a great tree. No one would ever have suspected, standing by the shore of Galilee the afternoon Jesus spoke this parable, that the kingdom of Christ which He spoke would make the growth that it made, becoming a great

tree, such has been the growth of the kingdom of Christ. It is that in the days of Jesus, while at times He attracted crowds of curiosity seekers in the end there were but few who might be spoken of as true followers of Him. The book of the Acts would indicate that there were only 120 of these. "The number of the disciples together were about an hundred and twenty." (Acts 1:26). However, this church after Jesus' death, held a ten days meeting. Afterward, on

the day of Pentecost, some three thousand came to believe on Jesus. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41). Still later, growing out of the first persecutions, some five thousand more turned to the Lord. "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." (Acts 4:4). When Ananias and Sapphira died, great power was manifested in the church, and as a result, great multitudes were saved. "And believers were the more added to the Lord, multitudes both of men and women." (Acts 5:14).

When the second blast of persecution fell upon these early Christians, the high priest asked them: "Did not we straitly command you that ye should not teach in this name? and, behold, ye HAVE FILLED JERUSALEM WITH YOUR DOCTRINE, and intend to bring this man's blood upon us." (Acts 5:28). By his own testimony he declared that the disciples had "filled Jerusalem" with the doctrine of Jesus. The question which this high priest asked thus indicates that the disciples had been faithful to the commission which Jesus had given them in Acts 1:8 when He had said: "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."

Later persecution fell upon these Christians so that they scattered abroad from Jerusalem. Jerusalem handed the light over to Antioch and Antioch in turn covered the whole of the New Testament land with New Testament churches until today, though the kingdom of Christ began small, IT HAS BECOME WORLD WIDE IN ITS EXTENT. Nothing could be more clearly revealed than this truth which is illustrated by the growth of the plant which came from the mustard seed.

## III

THIS PARABLE BRINGS ENCOURAGEMENT TO THE SOWER. It was just a little seed, but its growth was phenomenal and its expansiveness was world wide.

JUST A LITTLE IN THE HANDS OF GOD MAY BECOME MUCH. Sampson had the jawbone of an ass as his only weapon, but with it, strengthened by God, he slew a thousand of the Philistines. David had only a slingshot with a few pebbles which he had picked up in the brook when he went out to meet the Philistine Giant; yet with God's power, that sling-shot became an instrument of power and the pebble a missile of death.

When the children of Israel marched around the city of Jericho for seven days carrying the ark of God, at the end of their thirteenth trip around the city when they blew with their rams horns, the walls of the city fell down flat. It wasn't their power, but the power of God which brought down the walls of Jericho.

When Israel, under Gideon, went out to fight against the Midianites, they were outnumbered 135,000 to 300, or proportionately 450 to 1. Yet Gideon placed a pitcher with which to make a noise and a light to flash, and a rams horn trumpet upon which to blow, in the hands of each of his men for weapons, and when these were used as they were advised, we read that "All the host ran, and cried, and fled." (Judges 7:21).

Of that tremendous army of Midianites, only 15,000 escaped to tell the story.

It wasn't Israel at Jericho which was powerful over the inhabitants of that city, nor was the power in David, nor Sampson; neither did the power rest in Gideon nor in his 300 faithful followers; the power was of God and these were only the faithful human obedient instrumentalities which He used. I repeat: A little in the hands of God may become much.

We certainly see that to be true in this parable. In the first parable, much of the seed was lost—at least seventy-five percent of it came to naught. In the second parable, the enemy over-sowed the wheat field with tares so that there was not a perfect harvest. In the third parable, the seed grew secretly, making little or no display.

Perhaps the disciples, from these first three parables, might have become discouraged. Maybe Jesus read their minds and fathomed their souls, and realizing that from these first parables they needed encouragement, He then proceeded to give this parable. Certainly He could have given no greater teaching to show that the kingdom would survive all of its losses and would surmount all its hindrances until it accomplishes God's purpose.

Let us, as sowers under Christ, ever remember the encouragement of this parable. OUR BUSINESS IS TO SOW THE WORD AND ITS GOD'S BUSINESS TO TAKE CARE OF THE RESULTS, eventually bringing in all of His elect. No greater Scriptures reveal this truth than the following:

"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).

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37).

## IV

Having seen that the mustard seed represents the kingdom of Christ, we NOW OBSERVE THAT THE FOWLS OF THE AIR REPRESENT THE ENEMIES OF THAT KINGDOM. There are two distinct references to the fowls of the air which indicate that they are to be considered as enemies. When God gave His first great revelation to Abraham on the night when Abraham was saved (Gen. 14:6), it was said that "When the fowls came down upon the carcasses, Abram drove them away". In this instance it is seen that the "fowls" were enemies in that they were desirous of destroying the sacrifice which Abraham was offering.

However, we do not have to get out of our present chapter, (Matthew 13), to learn that the fowls are to be considered as enemies. In the first parable, Jesus said: "And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up." (Matt. 13:4). Then later when He interpreted this parable, He said concerning these fowls that devoured the seed by the way side: "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." (Matt. 13:19). Even in this instance, the fowls are seen to be enemies of the kingdom of Christ.

And such are the fowls that Jesus speaks of in this parable of our present study—the grain of mustard seed. In every respect, they are the enemies of

the kingdom.

It is interesting to observe that THESE BIRDS WERE IN THE TREE BUT WERE NOT A PART OF IT. So it is that evil professors are in the kingdom of Christ but they are not a part of it. Many profess who do not possess. Many have churchianity who do not possess Christianity. Many have their names upon church record books who do not have their names in the Lamb's Book of Life. They are the birds who are in the tree but not a part of it.

It is interesting to notice that THESE BIRDS DO THE TREE NO GOOD, BUT RATHER, INJURY. In the case of a literal tree, they destroy the seed, they injure the fruit, they break the limbs of the tree, they defile it with their excrecences, they deface its beauty, they impede its growth. It is thus when wicked men and women flock into our churches. They do the kingdom no good, but rather, injury.

Furthermore, the BIRDS USED THE TREE TO THEIR OWN ADVANTAGE. So it is that unregenerate worldly folk use the kingdom of God and the churches which are God's expression of the kingdom—they use these for their own advantage today. Many are the instances which might be cited. The professional man, perhaps a lawyer or doctor, may go to a certain church, not for what spiritual good may come therefrom, but for what material benefits he may personally derive. Many go to church and sing, making a fair display of the flesh. It is thus that the "birds" use the tree to their own advantage.

IT IS RATHER INTERESTING TO NOTICE THAT THE TREE BECAME POPULAR WITH THE BIRDS. This is but an indication that our churches are becoming more and more conformed to the world. Certainly it is true that as this takes place, persecution ceases. It has gotten so today that it is fashionable to be a respected member of some church, even though the individual's heart may be far removed from God.

This, therefore, IS A PROPHETIC PARABLE. As such, it offers a prophecy that Christianity will become demoralized by the introduction of masses of unregenerate church members. Of course, this is taught throughout the entirety of God's Word. Listen: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: Having a form of godliness, but denying the power thereof: from such turn away. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:1-5, 13).

This parable then is to be remembered as prophetic in its sweep. While the mustard seed represents the kingdom of Christ in its growth, and while it brings encouragement to the sower, it LIKEWISE PROPHESES ITS DEMORALIZATION BY THE UNREGENERATE.

THIS PARABLE IS AN ABSOLUTE DENIAL OF THE HERETICAL TEACHING OF THE POST-MILLENNIALISTS. You know the post-millennialists are those individuals who believe that the world is getting better and that by and by as a result of our efforts and labors, the world is going to get so good that Jesus will just have to come to this world and set

up His kingdom to live here. This fallacy of the post-millennialists is about like the idle Utopian dreams of the world leaders and professional politicians. It just isn't so.

In this parable, BOTH THE GOOD AND THE EVIL ARE PICTURED GROWING TOGETHER IN THE KINGDOM. While the mustard seed grew and became a great tree, the birds of the air continued as long as the tree lasted. Thus the unregenerate continue in the kingdom but not a part of it. Post-millennialism is absolutely false in the light of this parable.

Yet every one of these parables denies the teaching of the post-millennialists. In the second parable—that of the wheat field oversown by the tares, we have the tares continuing right along with the wheat until the end of the age. Later parables in this chapter will make this same revelation. When we come to the parable of the drag net, we shall read what Jesus said: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." (Matt. 13:47-49).

In the second chapter of Daniel, we have a dream of history. Nebuchadnezzar saw a vision of a great statue of component metals. The head was made of gold, the chest and arms of silver, the belly and thighs of brass, the legs of iron, with the feet of iron and mirey clay. This, Daniel said, was to represent the Gentile nations of the world, including Babylon, Medo-Persia, Greece, Rome, and other unidentified nations of today. You will notice in the listing of these metals, that they are given in the following order: gold, silver, brass, iron, and iron and mirey clay. While there is an increase in strength in each of these, there is likewise a decrease in the finer qualities. Since this was to represent the nations of the world, it is a hint to us that the world is not getting better, but rather, that there will be a decrease of finer qualities right down to the end of the age.

Not one word is said in this parable nor in any of the balance of the parables about the world being converted before Christ returns. Both good and bad grow together, thus denying post-millennialism.

## VI

THIS PARABLE ALSO DENIES THE CHURCH-BRANCH THEORY. Practically all Protestants say that this parable of the mustard seed represents Christ's church on earth and that each branch represents a different denomination. However, my contention is that the very thing which these heretics say Jesus was teaching is actually denied, as we will notice by a careful study of His words.

Jesus did not say that His church was to be likened unto a grain of mustard seed, but rather, His kingdom. What a contrast, for Jesus' churches are local, whereas His kingdom is world-wide.

Then also, you will notice that this mustard seed produced a tree. Naturally and logically we are to suppose that the branches are identically of the same wood. Yet, if those who would interpret this as representing the church were true, then each branch would have to be of a different type and kind of wood to every other branch. What an unusual tree it would be.

Furthermore, in this tree (Continued on Page Four)



**"THE PARABLE OF THE MUSTARD SEED"**

(Continued from Page Three)

which Jesus describes, each branch bore identically the same seed. Yet, this is certainly not true in the light of the church-branch theory. With those who believe this theory that each branch represents a different denomination, then you have each branch producing different seeds and diverse fruits. What an unusual freak of nature would we have in the light of this theory, with each branch and limb and twig of a different type of wood and each producing a different kind of fruit. Even Jesus said Himself that such could not stand. Hear Him: "And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand." (Mark 3:24, 25).

I say then, beloved, that instead of teaching the church-branch theory, that this parable in contrast teaches the very opposite. Jesus was not speaking about His church, but of His world-wide kingdom when He said: "The kingdom of heaven is like unto a grain of mustard seed."

In closing, may you remember that **GOD'S PURPOSES WILL BE PERFORMED**. In every respect will His purposes and desires be completed.\* It

was this thought which prompted Paul to cry: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33). Since His purposes must be complete, then His kingdom will grow to just the extent that He has planned for it.

Our position, in the light of this parable, is to strive to keep it clean. It is ours to drive out the fowls who lodge therein.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1).

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11).

May God open the heart of some unbeliever to receive Christ as his Saviour, and may that one thus become a part of the kingdom of Christ. May God bless you all!

**MISSIONARY GIVING**

(Continued from Page One)

God will not call them to account because of the way they spent their (?) money.

7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not to one of the least of these, ye did it not to me!" (Matt. 25:45.)-Expositor.

**A LOGICAL AND HELPFUL STUDY CONCERNING GOD'S ELECTING LOVE**

(Continued From Page One)

"Why, God saved me."

"Well, tell me, sister, was it an accident or did He do it on purpose?" And that is election!

A question with many is that of children dying in infancy.

Let us imagine we had a blackboard here. Now let us put up a big circle over here to our left. Let us write across that, "ALL CHILDREN DYING IN INFANCY." Now write right under that, "Never lost!" Hence "not saved but safe." They have never sinned. It is "The soul that sinneth shall die." But the babe has never sinned, hence is never lost. Hence the babe is safe. Election has nothing to do with them. Election has to do with people who are lost, not people who are safe.

Now, in our mind, let us draw another large circle up here to the right of the first circle. Now, let us write across that circle, "ALL CONSCIOUS, HENCE NORMALLY, RESPONSIBLE PERSONS." Under that we must write "All have sinned" and "Dead in trespasses and in sins."

There are pages of like Scriptures! Now, let one thing grip our hearts. These are sinners. These are sinners and they are dead. If they are ever saved, some merit outside themselves has got to commend them to

God and stand surety for them at the Judgment. Not only so, but these are devoid of spiritual life, hence incapable of availing themselves of whatever merit outside themselves may have been provided. If they ever lay hold of the atoning merits of the death of Jesus Christ, some power from outside themselves has got to come into them and do the enabling act within. That is the begetting work of the Holy Spirit. Jesus said, "No man shall come unto me except the Father which sent me shall draw him." Again Jesus said, "All that the Father giveth me shall come unto me," and again, "He that cometh unto me I will in no wise cast out." There everything rests upon the beginning of the work of the Holy Spirit which is the begetting work in the heart of the individual.

Now, over here to the right of that second circle let us write another big circle and then let us write across it "THE ASSEMBLY IN GLORY - THE CHURCH OF THE FIRSTBORN - THE REDEEMED OF THE AGES." Now "God for the first time hath visited the Gentiles to take out of them A PEOPLE FOR HIS NAME," "A PEOPLE" certainly implies a definite number. He has predestined us unto the adoption of Children by Jesus Christ to Himself, according to the good pleasure of His will, TO THE PRAISE OF THE GLORY OF HIS GRACE where-

in He hath made us accepted in the beloved" (Eph. 1:5-6).

There is not one single person in that second circle that is ever saved and brought over into that third circle but whose salvation had its origin in the purpose of God. For God's Holy Spirit does not extend the effectual call of quickening grace to ALL, else there would be millions in hell with a new nature. EVERY person in that second circle is there because he is a sinner. Justice condemns him to eternal banishment from God's presence. There is not one in that third circle because he deserves it. The only justice for every soul in that second circle is damnation. They can not be saved from damnation at the expense of Justice, hence the atonement. The atonement is objective, legal, propitiatory and substitutionary. But the atonement must be voluntarily and personally availed before it can prevail. Hence the initiative of the Holy Spirit in quickening making alive, begetting and working of enabling faith.

What about "Whoever will?" Just one answer, "Who is going to will?" No man can until God's Holy Spirit operates within "To will and to do."

Do you believe in the sun when it is hidden behind the cloud? Then doubt not the goodness of God when He seems to hide His face.

**THE WORKS OF BERTHA B. MOORE****Listen, the Bells**

The story of an heiress, an airline hostess, an army chaplain, and an air pilot, and how their lives were suddenly and unexpectedly drawn together by a plane crash in a blizzard, which leaves both Doris Renfro, the heiress, and Philip Dodd, the chaplain, paralyzed. An up-to-the-minute novel with a fragrant love interest, and a plot that works itself out amid hospital scenes. \$1.00.

**The Time of Their Coming**

This is the story of the Craig family who through trying and sad events were brought to realize their dissatisfaction in their carefree way of living.

Shirley, the older daughter, was married to Lee Perry just before the bombing of Pearl Harbor. Her anxiety over him and the news of his death almost resulted in her death at the birth of her child.

The two sons enlisted in the armed services and almost met death in active duty.

When sadness overtook the Craig family, Mrs. Craig and her younger daughter began to pray, with the result that the whole family finally yielded their lives to Christ. Due to their influence, there was a great spiritual cleaning up in the little community of Forest Park in which they lived.

**These, My People**

In this book a very lovable Christian character is portrayed as "Miss Eunice", leader and friend to all in the little community of Pleasant Ridge. Her one desire was a Community House which through her efforts and prayers was erected for these people of the mountains.

The sacrifices she made, the troubles she shared, and the affection she bestowed is all told in "These, My People".

**Go With Him Twain**

When Kathleen married Bob she gave up her luxurious life in the city to become the wife of an orchard farmer. Both

had prayed about the one that they would some day marry and the Lord had given them to each other. But try as she might, Kathleen found it difficult to adjust herself to her unmodernized country home. She became very discouraged when the crops failed due to heavy frosts and tried to persuade Bob to go with her to live with her parents. But Bob refused, saying that his place was on the farm. The trials and they endured, and finally their separation, only strengthened the love that existed between them.

This is a very enjoyable novel showing that victory comes as a result of prayer and faith in God.

**One More Year**

When Marjorie Neil and Bruce Macmillan, emerging simultaneously from adjoining doctor's offices and having received the same verdict, "one more year to live, both were very much depressed because of the desire to live. At Bruce's suggestion they entered an experiment in order that they might help each other get well. How they carried out their plan, the results obtained, and the ever-trusting faith portrayed by Aunt Kate and Uncle Bill makes this an exceedingly interesting story which will long be remembered.

**As By Fire**

Plain, unattractive Peggy Tavenner was very unhappy because of the great contrast between herself and her lovely sister, Gretta. Being very stubborn and self-conscious, she often hurt her family and friends who were really trying to help her. To escape her unhappiness she accepted a position as companion to a sick lady in another city. It was there that she gained confidence in herself and changed from a small town girl into a sophisticated young lady. But she didn't find complete happiness until she returned home and there accepted the Lord Jesus.

This is a very interesting Christian novel especially appealing to young people.

**Mary Sunshine**

Mary Alice Webb, third grade teacher, had promised to marry Victor Vann in June, but when he was called to war they were secretly married on the eve of his departure.

When school was out Mary returned home to live with her parents and there had to face many problems and long suffering. Her courage and faith makes this a popular and enjoyable novel.

**Doctor Happy**

Ann Harper was a very unhappy girl. Her mother had neglected her home and as a result her father had become ill and lost all interest in life. Her sister having lost faith in her parents added to the burdens which Ann had to bear.

But Ann had a plan that she carried out which took the family to another city and there, with the help of friends, she made her family into a happy family and acquired for herself the name of "Doctor Happy".

**The Girl of the Listening Heart**

Betsann was a vivacious young girl determined to become a noted writer of popular fiction. In order to accomplish this desire she visited her cousin in the city so as to better observe life and all of its carefree living. Unaccustomed to the ways of the city she wondered if there were real happiness and satisfaction in their so-called pleasures. The continual prayers of Jimmy, her devoted admirer, and the final acceptance of the Lord Jesus, made her realize that the only real joy and peace was in a complete surrender of her life to Him.

This book is especially appealing to young people.

**The Rock of Decision**

This story takes place in the Blue Ridge Mountains. Phoebe Bradford, the oldest of eleven children, faces many hardships. With the death of her brother, Peter, and the drinking of her father, she refused to yield to

the Lord which Peter had loved. It was through the influence and prayers of Miss Brahman, teacher of the industrial school, that she finally came to possess the peace that passeth understanding. How Phoebe and Bill Farnham pledge their love to each other and their lives to the service of these mountain people, makes this a very enjoyable Christian novel.

**Joyous Judy**

Young carefree Julia Bright, one of the most popular and brilliant students on the campus, was forced to leave college at the end of her junior year because of the ill health and the business failure of her father. Eager to help, she went to work in her father's cheap restaurant in a poor section of town. Faced with these new experiences and feeling that her old friends had turned against her, she became a new and embittered Julia.

Not until she remembered to pray and read her Bible, and with the help of a friend, Bob Deal, did she become a wonderful Julia strengthened by faith and possessed of a deeper peace and happiness than she had ever known.

**NOTICE**

In addition to these eleven books of Christian fiction by Mrs. Moore, she has written three other full length novels, all published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Those three are:

- Never Forgotten
- To These Also
- Ordered Steps

The first two of these have been most favorably reviewed in the columns of THE BAPTIST EXAMINER previously. The third has not yet been received from the publisher, but will be reviewed soon.

Besides these full length novels, she has also written seven juvenile stories, as follows:

- The Three Baers
- The Baers' Christmas
- The Triplets in Business

**The Triplets Go South****The Triplets Sign Up****The Triplets Over J. O. Y.****The Triplets Go Places**

The first three of these have already reviewed. The next two (The Triplets Go South and The Triplets Sign Up) have not yet been received from the publisher. The review for the last two of these juvenile books follows.

**The Triplets Go Places**

The triplets have a very exciting time in this sixth series of the Baer children.

Because of a storm they were forced to close their business, which they were selling produce from their victory garden. But because of the scarcity of laborers they were invited to visit their grandparents and assist in the harvesting of their crops. But they had a greater thrill in store for them when they were permitted to return home in an aeroplane.

The witnessing they did with all whom they came in contact makes this a delightful Christian story for boys and girls.

**The Triplets over J. O. Y.**

This is the fifth in the series about the three Baer children.

In this book they are opening up their place of business known as Baer & Co., having taken on their new brother as "junior partner". Then, too, they help entertain visitors and have the opportunity to sing over radio station J. O. Y.

This book is wholesome and entertaining and is written especially for children ages 8-12.

All of these excellent books by Bertha B. Moore can be ordered from THE BAPTIST EXAMINER. The full length books sell for \$1.25 and juvenile stories for \$0.60 cents. Send us five subscriptions to THE BAPTIST EXAMINER and we'll send you one of the larger books free or three subscriptions and you can have one of the children's stories.