

Let Every Minister, While He is Preaching, Remember That God Is One Of His Hearers!

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

The Baptist Examiner

The Paper With a National Circulation

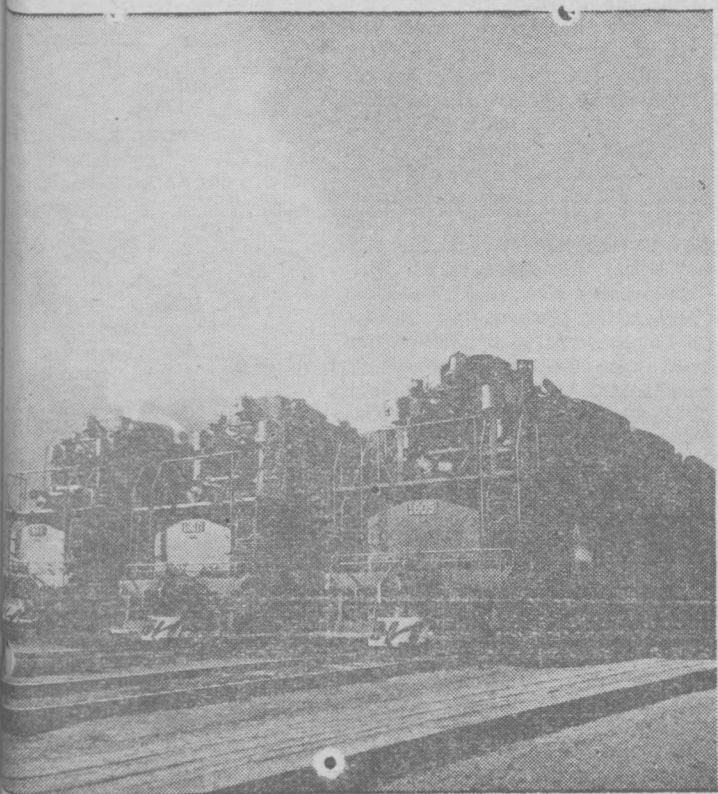
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—(Isaiah 8:20).

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POWER!



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

"THERE'S AN EYE WATCHING YOU"

By R. D. Conley, Morehead, Ky.

1.
When you start to take a drink,
You had better stop and think,
There's an eye watching you.
And you men who make the
shine.

Did you know that all the time,
There's an eye watching you.

CHORUS
Watching you, watching you,
There is One who sees all that
you do.

Watching you, watching you,
There's an all seeing eye
watching you.

2.
When you take God's name in
vain,
And you start to raising Cain,
There's an eye watching you.

When at home you cheat and
lie,
And at church you testify,
There's an eye watching you.

3.
Every night that you go,
To the moving picture show,
There's an eye watching you.

Even tho the lights are dim,
There's one who sees within,
There's an eye watching you.

4.
When you claim to be so good,
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"Let's Change Preachers!"

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, world church member, who was labouring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion and inquire as to the reason why there had been no revival for three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give an opinion, and after a little thought, frankly answered:

"No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this trouble in Zion, and taking courage, he asked:

"Do you think his sermon on 'Their Eyes Were Holden' anything wonderfully great?"

"No, I don't."

Making bold, after this en-

couragement in monosyllable he asked:

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if he had been shot, and in a tone louder than his won't, shouted:

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said don't you?"

"No, I don't."

"You talk so little sir," replied the guest not a little disturbed, "that no one can find out what you do mean."

"I talked enough once", replied the old man rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked:

"What happened to you thirty years ago?"

A Bitter Experience

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in

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Lot's Foolish And Fatal Choice, Warning To Believers Today

In Genesis we have an account of Abram's generous offering and Lot's foolish and costly choice of the plains of Jordan. One controlling motive in Lot's decision was money. He went in for money and he got it. The Lord Jesus said: "Ye cannot serve God and money." Lot left God out and served money. That was far-seeing and shrewd from the worldling's point of view; it was short-sighted and foolish from God's viewpoint. Jesus called the man who lived to make money a fool; and adds, "So is he that is not faithful towards God". In other words the Lord of Glory says that every man who puts money before God is a fool. Read Luke 16:13. Lot's choice was not only a foolish and colossal blunder but was costly. He made money but he lost everything else and even lost all his money. He is the proto-type of the man Paul

describes in 1 Cor. 3:9-15, the man saved as by fire. If Lot were the only man to make this mistake it would not be so bad; but we know a lot of Baptists making the same mistake Lot did, losing all except their souls, here and hereafter, to make money. Lot made money, but how it did cost him to do it. He did not stop to count the cost of that move or he would never have made it. Let us note some things it cost.

1. The Presence and Blessing of God.

Lot left God out of his life plans when he decided to move to the rich and fertile plains of Jordan. He forgot God and God forgot his children. He says He will. "Seeing thou hast forgotten the law of thy God, I will also forget thy children". Hos. 1:2.

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THE BAPTISTS IN ALL AGES HAVE OPPOSED ALIEN IMMERSION

In discussing this theme, I will quote largely from Dr. John T. Christian's History of the Baptist, giving his sources of information. On page 83 he quotes from Mosheim, a learned Lutheran historian, as follows: "The origin of the sect, who from their repetition of baptism received in other communities, are called Anabaptists, but who are also denominated Mennonites, from the celebrated man to whom they owe a large share of their present prosperity, is involved in much obscurity (or is hid in the remote depths of antiquity, as another translator has it.)" Note: These Mennonites were called Anabaptists because of their "repetition of baptism received in other communities. So they would not receive alien immersion. Mosheim goes on as quoted by Dr. Christian and says, "I believe

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"God Left No Threads To Hold The Two Sides Together"

An Incident showing the Marvelous Way in which God brought the Knowledge of the True Gospel of Christ to a Woman seeking Peace.

"Jesus when He had cried again with a loud voice, yielded up to the ghost.

And behold the veil of the temple was rent in twain from the top to the bottom." Matt. 27:50, 51.

The writer of the Epistle to the Hebrews viewed the rending of the veil of the temple as a type of Christ's atoning work. He wrote: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new living way which He hath consecrated for us, through the veil, that is to say, His flesh . . . Let us draw near with a true heart in the full as-

urance of faith." Hebrews 10:19-21.

After speaking on "Hindrances of Approach"—"the blood of bulls and goats," and church ordinances, cannot put away sin—and "God's Violent Judgment of Sin"—the violent rending of the temple veil typified the awful anguish of soul of our Lord as He suffered "the just for the unjust"—I spoke on "Unhindered Entrance" and urged every unsaved one present to come directly to God for forgiveness and eternal life—"For there is one God, and one Mediator between God and men, the Man Christ Jesus, Who gave Himself a ransom for all." I Tim. 2:5, 6. To make the way more plain, I said: "God left no threads to hold the two sides together." Immediately a woman in the audience bounced to her feet, clapped her hands excitedly and with radiant face

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A Man Of One Book

In reading the "Life of Trust" by Geo. Muller a few days ago we were impressed with these facts about him.

He was master of the Hebrew, Greek, Latin, German, French and English languages and knew something of four others. Yet his entire library consisted of a Hebrew Bible, three Greek Testaments, a Greek concordance and lexicon, six versions of the scriptures and some of the best translations of the Bible into these several languages. HE DID NO GENERAL READING. He said: "I have no time for that". Read elsewhere in this issue of his prodigious labors and you

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THE FIRST BAPTIST PULPIT

"The Parable Of The Hidden Treasure"

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. 13:44.

At the very outset, I want to offer to you a good rule concerning the Word of God for your life.

1. Know it in your head.
2. Store it in your heart.
3. Show it in your life.
4. Sow it in the world.
In preaching this series of ser-

mons, I have this four-fold purpose in mind. In fact, it is with no other thought in mind that I am preaching this present series, other than that the Word of God might come to have a more important and practical place within your life.

There is a very vital connection between all of these parables. Each of them speaks of the kingdom of heaven. In order to learn the whole truth relative to the kingdom of heaven, we must put them all together and thus from the com-

posite picture we get the entire message which Christ meant to leave concerning the kingdom of heaven.

As an example, it is interesting to notice how this present parable completes the truth which was begun in the parable of the tares. In a previous parable Jesus pictured a sowed field, and when the sower was leaving the field there crept up from the pit a shadowy figure who oversowed the field with tares. In it we saw the intro-

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Will They Never Stop?

Troubles sometimes come in such a stream that it seems as though they never would stop. And the troubled Christian who has hitherto been committing everything to God, trusting in His loving care and sufficiency, with abundant evidence that God was caring and providing, now wonders whether, after all, God does care; whether God is even noticing the uninterrupted onslaught of troubles; and if He notices, whether He is really ever going to do anything about it. A man was reminded of this after a street corner experience in one of the busiest centers of a great city. He needed to cross

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"LET'S CHANGE PREACHERS"

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which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear would be tickled by more flowery words and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious, though we were doing God's service when we drove that holy man from his pulpit and his work and said we considered his work ended in B— where I then lived. We groaned because there was no revival, while we were gossiping about and criticizing and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert me; so we haunted him like a deer, until worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His respected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed had now sprung up. God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who touches one of His servants touches the apple of His eye.

"I heard my pastor was ill, and taking my oldest son with me set out on a 25-mile ride to see him. It was evening when I arrived and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to her chamber. She said, and her words were arrows to my soul:

"He may be dying and the sight of your face might add to his anguish."

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? "God pity me," I cried, "what have I done?" I confessed my sins to that meek woman, and implored her for Christ's sake

to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said:

"Brother Lee! Brother Lee! "I bent over him and sobbed out:

"My pastor! My pastor!" "Then raising his thin white hand, he whispered in a deep impressive voice:

The Pastor's Last Words

"Touch not mine anointed and do my prophets no harm."

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face brought the last pang on earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was:

"Touch not mine anointed and do my prophets no harm!"

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said:

"I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us."

"Well, sir, those dying words sounded in my ears from the coffin and from the grave. When I slept, Christ stood before me in my dream, saying:

"Touch not mine anointed and do my prophets no harm."

Learned His Lesson

"Those words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake; and I vowed to love them evermore for His sake even if they were not perfect. And since that day, sir, I have talked less than before and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth and my right hand forget her cunning before I dare to put asunder what God has joined together. When a minister's work is done in a place I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more stir.

—The Evangel

A MAN OF ONE BOOK

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will understand why. HE WAS PRE-EMINENTLY A MAN OF ONE BOOK—THE BIBLE. His preaching was altogether expository.

E. N. Sawtell, Chaplain to British and American seamen in Havre, France, well-known in

France, England and America in the middle of the last century, went to Bristol and stayed three Sundays just to hear Mr. Muller preach. He says: "Never have I listened to more burning words and touching eloquence than occasionally burst from the lips of this man of God."

He went to the fountain of truth to get his messages direct from God. How they gripped men's hearts! What power and freshness there was in his sermons! How this statement from Mr. Muller convicts us 20th century preachers, of laziness, insincerity, want of faith: "I NEVER STUDY THE BIBLE FOR OTHERS, BUT FOR MYSELF, TO FIND OUT WHAT MY FATHER REQUIRES OF ME."

That was what God told John and Jeremiah to do—to eat the rolls He gave them. He was mighty in the Scriptures and out of him, as the Lord Jesus said, "flowed rivers of living water".

What was the result of such preaching? Let Mr. Sawtell answer, who tell these facts. He visited Bristol a number of times to get first-hand knowledge. This is his verdict: "The happy results of his methods of preaching are seen in the number of men and women connected with his churches, who have become mighty in the Scriptures, and are better qualified to expound them, and to guide inquiring souls to Christ, than many a young minister who has spent his three years in a theological seminary." Selah!!

THE BAPTISTS IN ALL AGES HAVE OPPOSED ALIEN IMMERSION

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the Mennonites are not altogether in the wrong, when they boast of a descent from these Waldenses, Petrobrusians and others, who are usually styled witnesses for the truth before Luther." So this shows we had Baptists opposed to alien immersion before Luther's time.

On page 85 Christian gives "Robert Barclay, a Quaker, who wrote largely upon this subject, though not always free from bias, says of the Baptists: "We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are also reasons to believe that on the Continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the time of the apostles." This indicates that Baptists back to the apostles opposed alien immersion. Then on the same page, Dr. Christian quotes, "Cardinal Hosius, a member of the Council of Trent, A. D. 1560, as saying, "If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists since there have been none for these 1200 years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." This takes these Anabaptists back to 360 A. D. He quotes Cardinal Hosius in another place as saying, "The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem to have been, although some of them lately, as they testify in their apology, declare that they will no longer re-baptize, as was their former custom; nevertheless, it is certain that many of them retain their former custom, and have united with the Anabaptists."

This shows the Waldenses

were of the same faith of Anabaptists, but some of those had promised not to "re-baptize," perhaps to prevent being persecuted by the Catholics for it. There are Baptists to-day of our Missionary Baptists, who no doubt, under persecution, would go over to the aliens.

Dr. Christian quotes, the Zwingli, the Swiss Reformer, as saying, "The institution of Anabaptists is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for a time."

Following this quotation Dr. Christian says, "No definite starting place can be ascribed to the Baptists of the Reformation, for they sprang up in many countries all at once." On page 87 he says, "The Anabaptist movement was the continuation of the old evangelical faith maintained by the Waldenses and other Medieval Christians."

Let me say here that you cannot trace Baptists back to Christ except through a Baptist people, hated and persecuted because they would not receive the immersion of the Catholics and others as valid baptism.

On page 92, Dr. Christian says, "The author of the 'Successio Anabaptistica,' says of the Anabaptists: I am dealing with the Mennonites or Anabaptists, who pride themselves as having the mission and the extraction from the apostles. Who claim that the true Church is found nowhere, except among themselves alone and their congregations, since with them alone remains the true understanding of the Scriptures."

We, as true Baptists today, claim the same these ancient Mennonites or Anabaptists did, and if I believed "ALL OF EUROPEAN CHURCHES practice alien immersion and have always done so," I would quit the Baptists and join something else. I cannot be both fish and fowl. We cannot serve God and Mammon. We cannot be true Baptists, and betray their teachings.—R. Y. Blalock, Richmond, California.

"GOD LEFT NO THREADS TO HOLD THE TWO SIDES TOGETHER"

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lifted heavenward exclaimed: "Thank God, I'm Saved!"

At the close of the service the good woman, almost ashamed of her actions, came to the front of the church and explained why she had manifested such emotion. She told us of her early training. She told of her early training in the Roman Catholic Church in Canada and how a few months previously she had come to Denver.

With tears of gratitude she told how a neighbor had induced her, a Canadian, to come to our church to hear "a man from England." "God," she exclaimed, "brought me all the way from Canada to Denver to get saved!"

Once in her youth she attended a Mission Hall in Canada and heard a sermon on the same subject I had chosen. "The preacher preached just like you did tonight, Mr. Gravett, he urged me not to trust my confession to a priest or my attending mass but to come then and there direct to God through Jesus Christ for salvation." She replied that she must first see her priest.

The priest listened to her report of the sermon and to her expressed longings for the "Peace of God" of which the preacher spoke. He agreed that the rending of the veil was a type of our Lord's sufferings. He said, "The death of Jesus

brought to an end the ceremonial law of the Old Testament," he added, "God left no threads to hold the two sides together to represent the works of the Catholic Church."

The young woman still satisfied, left her confession mass and other "Church services," but the longing and hope that came to her when she heard the plain Gospel in the Mission Hall was only dampened and smothered. It was kindled again expectantly as in Denver she again heard of salvation faith in Christ Jesus.

That night God answered her prayers, leading me, His servant, to utter, for the first time, the words that proclaimed God's answer to a soul troubled about the "threads." "God left no threads to hold the two sides together," were recognized. God's words to her soul and her simply to trust the Sacrifice for sin "offered once for all." "But this Man, after He had offered one sacrifice for sins, ever, sat down on the right hand of God." Hebrews 10:10.

How often afterward did she heartily and sincerely join with us in singing her joyful testimony.

"Now we are free—there's condemnation,
Jesus provides a perfect salvation;
'Come unto Me', O hear my sweet call,
Come, and He saves us all
for all.
'Children of God', O glorious calling,
Surely His grace will keep
from falling;
Passing from death to life
His call,
Blessed salvation once for all

—Joshua Gravett, Denver, Co.

WILL THEY NEVER STOP?

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the broad street to get to his destination. The automobile and other traffic kept up such a continual stream of swift motion that it was out of the question to attempt crossing. I paused, indifferently, expecting the traffic to stop in a moment to allow crossing. But the stream never hesitated; it came uninterrupted and resistless on. Surely, he thought, in another moment it will be stopped at some point a block or two away from here, and we can cross. It kept on. When he had finally begun to wonder if there was any one in charge of the traffic anywhere, the whole stream of motors came to a sudden, unexpected stop right before his eyes and on the verge of the place where he wanted to cross. They were motionless; and he crossed without the slightest strain or uncertainty in entire safety. Looking around in amazement for the cause of his "deliverance," he finally saw at a considerable distance, and in a direction in which he had not even been looking, a traffic policeman who had just given the signal "Stop!" The mystery was explained. The "troubles" that had blocked and barred the traveler's way had been allowed to go on till one in charge knew that it was time for them to stop; then they stopped short and completely. We can safely trust God to do as well as a traffic policeman! — Sunday School Times.

Faith is the key that unlocks the cabinet of promises and empties out their treasures into the soul.

All who would reach the Mount of Transfiguration, must go by the way of the Valley of Humiliation.

"THE PARABLE OF THE HIDDEN TREASURE"

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duction of sin into the world and the disastrous effects which have fallen in its wake. Now when we come to this present parable, we learn how the world is redeemed back to God and the cost of the world's redemption. Thus you see that the one parable completes the other and that each is a complement to the other.

THIS PARABLE DOES NOT MEAN THAT THE SINNER IS THE BUYER AND THAT SALVATION IS THAT WHICH IS BOUGHT. This is the teaching of practically all commentaries. After I had made my usual preparation for the preaching of this message, I went carefully through all the books of my library to observe just what each of them taught concerning this parable. In a library which cost me better than a thousand dollars, and with a great number of books which deal with the parables, I found that there was only one volume that agreed with my interpretation and that all the balance took the position concerning this parable that the sinner was the buyer and that salvation was that which was bought.

This cannot be true in view of the fact that THE SINNER CANNOT BUY ANYTHING BECAUSE HE HAS NOTHING WITH WHICH TO PAY. Each of us are spiritual bankrupts. Not one of us have aught wherewith to purchase anything by way of God's favor. When Jesus gave the parable of the creditor and the two debtors, He was speaking of two respective sinners. He said concerning them: "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And WHEN THEY HAD NOTHING TO PAY, he frankly forgave them both." (Luke 7:41, 42). Note the expression, "they had nothing to pay." Then in a still different parable, He speaks of another sinner as a bankrupt spiritual creditor. Listen: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch AS HE HAD NOT TO PAY, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made." (Matt. 18:23-25). You will notice the expression again "he had not to pay." I say then that the sinner is not the buyer because the sinner has nothing with which to pay.

I remember standing in front of the market house in Charleston, S. C., several years ago to see the auction block from whence they used to auction slaves before the days of the Civil War. A friend told me how that his grandmother sold an old negro Baptist preacher on this identical auction block years before. Because of his age, being nearly seventy, the bidding started low and rose very slowly. When it neared the seventy dollar mark, the old negro lifted his voice and shouted "Seventy Dollars." The auctioneer, his owner, and the prospective purchasers all divined his meaning. In some manner he had come into possession of seventy dollars—all that he had, and he was bidding this for his freedom. He was thus "knocked down" to himself and he became his own buyer. Yet, beloved, spiritually speaking, each of us are far poorer than this old African. We cannot even pay God our righteousness, because we have none. Do

not the Scriptures say: "But we are all as an unclean thing, and all our righteousness are as filthy rags." (Isa. 64:6). Therefore, we can only come to Him in the words of the old hymn:—

"In my hand, no price I bring
Simply to Thy cross I cling."

I say thus, beloved, that the sinner can't buy anything because he has nothing with which to pay, and therefore the sinner cannot be the buyer and salvation cannot be that which is bought, despite the teaching of practically all the commentaries.

Furthermore, the sinner cannot be the buyer and salvation cannot be that which is bought because SALVATION CANNOT BE BOUGHT, AS IT MUST BE RECEIVED AS A GIFT. All through the Word of God we are taught that salvation is not to be bought. It can only be had by receiving it as a gift from God. When Paul wrote the church at Rome, he said: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23).

When Jesus gave the golden text of the Bible—John 3:16—He said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this He declared that salvation was to be had in a person—Himself—and that that salvation was to be had only as a gift.

Even the Old Testament teaches this same truth. Listen: "Lo, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, come buy wine and milk without money, and without price." (Isa. 55:1). Are you thirsting today for something better? Then here's an invitation to you. You can buy wine and milk and honey without price. Do you want the wine of the gospel? The milk of the gospel? You can have all this in Christ who brings salvation to you, but this cannot be bought, it must be received as a gift or as the prophet says: "Without money, and without price."

Furthermore, the sinner cannot be the buyer and salvation cannot be that which is bought in view of the fact that SALVATION ISN'T HIDDEN IN A FIELD BUT IS REVEALED IN THE BIBLE. Jesus declared that the field was the world. "The field is the world." (Matt. 13:38). If salvation were the hidden treasure, then it is hid in the world. Yet, beloved, salvation is not found in the world, but rather, in the Bible. Therefore, salvation cannot be the hidden treasure.

In fact, instead of salvation being hidden in the field, it is actually revealed in the Word of God. Listen: "And that from a child thou hast known THE HOLY SCRIPTURES, WHICH ARE ABLE TO MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus." (2 Tim. 3:15). You will notice that this text declares that the Scriptures make us wise unto salvation. In other words, the Scriptures, or the Bible, reveal salvation to us. It isn't something that is hidden from us, but it is that which is revealed in God's Word.

Finally, this parable does not mean that the sinner is the buyer and salvation that which is bought, in view of the very wording of the parable itself, for you will notice that Jesus said, "The kingdom of heaven is like unto treasure hid in a field; the which when a man

hath found, HE HIDETH." This is contrary to the way in which sinners receive Jesus. No sinner, having found Christ, hides Him again. Instead, beloved, the sinner blazes abroad the fact that he has been saved. In fact, Jesus cannot be hid. In the days of His flesh, He desired often to get away to Himself, yet He could not be hidden. Listen: "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but HE COULD NOT BE HID." (Mark 7:24).

It is quite apparent that Jesus cannot be hidden in the life of a believer. In the early days of Christianity when Simon Peter was called upon to make a defense for the disciples before the Sanhedrin, among other things, he said: "For we cannot but speak the things which we have seen and heard." (Acts 4:20). By these words, he meant that it was impossible for these who had believed, to keep still and to fail to tell the story of what Jesus had done for them. They had to speak what they had "seen and heard."

In the very beginning of Jesus' ministry, He healed a great number but not desiring that His fame go abroad as a miracle-worker, when He healed a leper, He said: "SEE THOU SAY NOTHING TO ANY MAN; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." (Mark 1:44). However, this individual did not do as Jesus commanded him, for the following verse tells us: "But he went out, and began to publish it much, and to BLAZE ABROAD THE MATTER, inasmuch that Jesus could no more openly enter into the city, but was without in desert place; and they came to him from every quarter." (Mark 1:45).

Thus you see, beloved, that no sinner, having found Christ, hides him again. I cannot imagine a young woman being married and keeping still about the fact that she has been married. I cannot imagine her refraining from telling her closest friends and companions of the fact that she has become a bride. Neither can I imagine any sinner being brought from darkness to light and from sin to a Saviour; from death to safety; from the position of a child of the Devil to that of a child of God—I cannot imagine such a one keeping still as to his new-found experience in Christ.

Because of these various reasons which I have mentioned, I state again that this parable does not teach that the sinner is the buyer and that salvation is that which is bought.

II

In contrast, THE HIDDEN TREASURE REPRESENTS THE FAITHFUL REMNANT OF THE JEWISH NATION. In the parable Jesus speaks of a hidden treasure. Throughout the Word of God, He speaks of the faithful remnant of the Jews as His treasure.

The Psalmist declares this truth: "For the Lord hath chosen Jacob for himself, and ISRAEL FOR HIS PECULIAR TREASURE." (Psa. 135:4). You will notice from this verse that He had chosen Israel for "His peculiar treasure." I do not mean to say that all the Jews of the world are to be represented by this parable of the hidden treasure. The majority of them are absolutely ignorant concerning the God of the Bible and the Bible of God. They know nothing about the Lord Jesus Christ. The only God which many Jews know could be spelled with four letters—

G O L D. They know absolutely nothing of the Christ who was born in Bethlehem, grew to manhood at Nazareth, preached in Palestine, and was crucified at Jerusalem. The only Christ they know is the Messiah they look forward to and whom they hope shall yet come to be a political and material deliverer to them.

Yet, beloved, there is a little remnant scattered throughout the whole world of the descendants of Abraham who are believers in the Lord Jesus Christ as their own personal Saviour. IT IS THIS FAITHFUL REMNANT OF THE JEWISH NATION WHICH IS REPRESENTED BY THE HIDDEN TREASURE.

Notice another Scripture in this respect: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then YE SHALL BE A PECULIAR TREASURE unto me above all people." (Ex. 19:5). This is a conditional promise given just preceding the day when God gave the law through Moses. God promises that the Jews shall be a peculiar treasure unto Him, if they obey His voice and keep His covenant. The majority of them have never obeyed His voice and have never kept His covenant. This has been true of the Jewish nation from the day when God gave the law all the way through the Old Testament and down to the present era. Yet, there have been a few in all ages who have been faithful to Him and His Word. They are the ones who have been His "peculiar treasure," or as He states within this parable the "treasure hid in a field."

When Jesus came into this world, the majority of the Jews rejected Him. However, THERE WAS A REMNANT WHO RECEIVED HIM. We read of this in John 1:11, 12: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Here we are told that He came unto His own, which means His own things, namely, the tabernacle, the altar, and the sanctuary of worship. Yet, His own people rejected Him. However, despite this rejection by the multitude, there were some descendants of Abraham, Isaac, and Jacob who received Him as their Saviour. It is, then, beloved, this faithful remnant out of the Jewish nation that have been true to Him and to His Word through the ages, who is represented by the parable of the hidden treasure.

III

In this instance, THE BUYER OF THE FIELD IS THE LORD JESUS CHRIST. Many Scriptures reveal this fact. Listen: "Remember thy congregation, WHICH THOU HAST PURCHASED OF OLD, the rod of thine inheritance, which thou redeemedst, this mount Zion, wherein thou hast dwelt." (Psa. 74:2). Here Jesus is spoken of both as the PURCHASER and the REDEEMER. Then in the New Testament we have a number of Scriptures:

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18, 19).

"But there were false proph-

ets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying THE LORD THAT BOUGHT THEM, and bring upon themselves swift destruction." (2 Pet. 2:1).

Yes, the Lord Jesus is the buyer and He has bought this treasure at the cost of His own blood.

What a revelation this brings to us! IT COSTS JUST THE SAME TO REDEEM A JEW AS IT DOES TO REDEEM A GENTILE. Despite the fact that the Jews received the promises, the covenants, the law, and countless blessings directly from God's hand, still it costs just as much for their redemption as that of heathen Gentiles. Despite the fact that they were and are God's chosen people, it required the same blood of Jesus for their redemption that it requires for the redemption of a pagan Gentile who has never heard the story of the Son of God.

I can imagine the surprise and the wonderment on the part of the angels the day that Jesus announced that He was going to earth to become a man. I imagine they must have looked with awe upon Him as He unloosed His golden sandals and laid aside His golden crown, saying, "I do not disdain the womb of a virgin." I imagine that it must have been with amazement that they looked from glory and saw Him as a babe in Bethlehem. Can you imagine that He, Who had created this world, and even formed His own mother, has now become so helpless that He must cling to His mother's breast and is dependent upon her for His every need. Will you observe Him as He works with hammer and nails in His foster-father's carpenter shop, constructing and building, and yet He Himself formed this world and fashioned everything therein by the breath of His own power. Notice the privation He suffered, the disgrace through which He passed, finally enduring the cross, all for one purpose that He might buy the field in order that He might get the hidden treasure therefrom. Is it any wonder in view of all these sufferings that the apostle Paul speaks of Him as he does: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9).

I say then, beloved, that Jesus is the buyer and that the purchase price was that of His own blood.

You will notice, beloved, that Jesus bought the field which represents the world, NOT FOR THE SAKE OF THE FIELD, but BECAUSE OF THAT WHICH WAS HIDDEN IN IT, namely, THE JEWISH NATION. It is true that He was likewise concerned about and interested in, the salvation of all elect Gentiles. Yet, primarily, Jesus' purchase of the field was that He might get out of it the hidden treasure—the faithful remnant of the Jewish nation.

Here and there over the world today a Jew is saved. Yet, in the main, they are still hidden, and they will still be hidden even when Jesus comes again. However, there is a day in the future when Jesus is going to fight for His chosen people—when the great horde of the northern army swoops down upon them and it looks as though every Jew in the world will be slain in the plans of Megiddo. After two-thirds of them are annihilated, it is then that Jesus fights with the sword of His mouth in behalf of His

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"THE PARABLE OF THE HIDDEN TREASURE"

(Continued from Page Three)

own people to the extent that the remaining one-third believe upon Him and receive Him as their Saviour. Listen: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them, I will say, It is my people; and they shall say, The Lord is my God." (Zech. 13:7-9).

THEN IT IS THAT THIS HIDDEN TREASURE, THE REMNANT OF THE JEWS, ARE BROUGHT TO LIGHT. Then it is that they are saved. Then it is that "a nation is born in a day." Never forget that Jesus bought the field in order that He might ultimately and finally get out of it this hidden treasure, the faithful remnant of the Jews, for His own glory.

IV

THE FIELD, REPRESENTING THE WORLD, IS STILL IN THE POSSESSION OF THE USURPER, SATAN. This old world, while it has been purchased by Christ, has not yet been delivered to Him as purchaser. It is still in the hands of the usurper, Satan. He controls it, he directs it, and the people of the world run to do his bidding.

Sometime ago I heard of a new post office being built in one of our large cities in conjunction with the depot so that they would not have to haul the mails through the town. Due to the danger of robbery, the post office was to be constructed near to the depot that they might "shoot" the mail through a subway directly from the train and thus minimize the risks of robbery. I am ready to grant, beloved, that that is efficiency, but it is far from Christianity. It certainly is an indication that the usurper, Satan, still has possession of this world.

Sometime ago I saw an armored truck pull up in front of a large bank and out from it six men stepped, each with a sawed off shotgun in his hands and wearing a pistol at his side and a cartridge belt about his body. They formed two lines, three on either side, and then other individuals carried great sacks of money from this armored car into the bank building. I'm ready to grant again that that is efficiency, but it certainly is not Christianity. It is only another indication that the usurper, Satan, is still controlling this world. He still has it in his possession.

How thankful we are that some day Jesus is going to take possession of this world—the field which He has purchased, and it then He will bring to light the hidden treasure which it contains.

Now we are waiting for that event to take place. Paul had this in mind when he was writing to the church at Rome. Listen: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know the whole creation groaneth and

travalleth in pain until now." (Rom. 8:20-22).

How glorious it will be when this whole creation will be delivered from its corruption and will be taken out of the hands of the usurper, Satan, who has had it in his possession since the days of Adam and Eve's fall in Eden,—how glorious it will be then for Christ to take possession, and in that hour bring to light the hidden treasure which this world contains. Paul had this hour in mind and was thinking of the redemption of the Jews as this hidden treasure when he wrote: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: 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. 11:25, 26, 33).

V

THE LORD JESUS CHRIST WILL NEVER REGRET THE PURCHASE OF THE FIELD, NOR WILL HE EVER BE DISAPPOINTED IN THE TREASURE WHICH IT CONTAINS.

Sometimes each of us go to bargain sales and wish afterwards we had not bought. Sometimes each of us make purchases in life and later we would have been happy had we not done so. Yet, this is not true with Jesus. He will never be sorry that He died on the cross to redeem this world back to Himself. He will never regret the price which He paid for this world's redemption. He will never be disappointed in the treasure which He is going to get out of this world. Isaiah, the prophet, declares this blessed truth: "He shall see of the travail of his soul, and shall be satisfied." (Isa. 53:11).

While we are waiting for that blessed day to take place when Jesus shall take possession of this world and recover for Himself this hidden treasure, glorious things are taking place as far as God's program is concerned, for WHILE WE ARE WAITING, ALL THE ELECT GENTILES ARE BEING BROUGHT INTO GOD'S FAMILY.

Though the Jews have spurned and rejected the Son of God, and though very few of them are being saved today, all the number of the elect with all the Gentile races are slowly but surely coming into the family of God. Listen:

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be grafted in.

Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and se-

verity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" (Rom. 11:15-24).

It was with the greatest of anticipation and joy that even in the days of His flesh, Jesus considered the rejection of the Jews and the salvation of the elect Gentiles in this age. Then it was that He said: "All that the Father giveth me shall come to me; and him that cometh to I will in no wise cast out." (Jn. 6:37). Whether you be Jew or Gentile, may you remember today that Jesus has died to redeem this world back to God and to purchase the elect out of all nations which were given Him as a love-gift from God the Father. In view of this, may you receive Him as your Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn. 1:12).

LOT'S FOOLISH AND FATAL CHOICE, A WARNING TO BELIEVERS TODAY

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4:6. We have seen a good many rich men's children God-forsaken. No greater loss or more terrible cost can come to any man in his greed for gold than to have a God-forsaken home.

2. He lost His Testimony.

In Gen. 19:14 we see Lot an old man going around to his married children telling them Sodom was going to be destroyed and they sneered and laughed in his face. Poor old man! What sadder spectacle than that? Trying to save his own children from impending wrath and they laughing him to scorn.

3. He Lost Favor With God and With Men.

When the angels came to spend the night in his home in Sodom the sons of Belial in that city had to be blinded by the angels to keep them from dastardly sin and shame. Lived as a godless worldling until as savorless salt he was good-for-nothing but to be cast out and trodden under the foot of men. Alas, how often is that true today. Men set out to make money and leave God out of their plans. They not only have no power with God but by their very sycophancy and boot-licking propensities they lose the respect of their neighbors and fellows.

4. He Lost His Family.

Married children all burned up in the city: wife turned to a pillar of salt and spoken of by the Lord Jesus as a warning to other women of the danger of loving this present evil world; his two single daughters mothers by their own father, while drunk, of Moab and Ammon, whose posterity were cursed of God and among the most pestiferous of Israel's enemies. Could you think of a more costly course or a worse ending for a man's family than that? That is what Lot's choice of money as his life aim cost him and his family.

5. He Lost His Money.

In old age homeless, friendless, penniless and comfortless he spent his last days in a cave. That is the ending of a child of God, for Peter tells us Lot was a saved man, who in his early manhood chose money as the

goal and ambition of his life. He made money for awhile; but in the end he not only lost every thing else, but lost his money. Many years after Lot's day a wiser than Lot said these words: "There is a sore evil which I have seen under the sun, namely, riches kept by the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son and there is nothing in his hand." —H. B. Taylor.

"THERE'S AN EYE WATCHING YOU"

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And you slip and chew your cud, There's an eye watching you. When you smoke and dip and chew,

Just be sure in all you do, There's an eye watching you.

5. When you go out in the dark, For a joy ride in the park, There's an eye watching you. In the car you set and pet, Drink and smoke your cigarette, There's an eye watching you.

"ARMINIANISM EXAMINED"

Let us now look at an Arminian stock illustration.

Here is a great river overflowed out over all the lowlands and over many high places. Thousands of stock and millions of property and many human lives are being destroyed. A father stands on a bridge with a rope and as his children go floating by he chooses to reach down and get this one. The next one he chooses to let drown and so on, saving some and not saving others. Now the objection to that whole illustration is, God is not saving children. They are not His children and He is not their Father. But He is saving those whom He, Himself, has "predestinated unto the adoption of children."

Here is a illustration absolutely in point. Here are two men. They are both over here at Parchman sentenced to be hanged. They are both to be hanged the same day for the same kind of crime. Now for reasons absolutely satisfactory to himself, the Governor chooses to extend a reprieve to one, while he leaves the other to go to the scaffold and hang. Did he do the one left an injustice? Why, he is the only man who got justice. And the man who gets justice with God is the man who goes to hell. The other man got mercy. And, brother, that is what I got, **MERCY!**

Second Arminian illustration: I have a hen out here that is going to set. I have a certain place I want her to set. She wants to set somewhere else. I decorate and fix up the place I want her to set and make it so attractive that she **CHOOSES** to set there. But that whole illustration fails. The application is that we make the Gospel so attractive and Christ so beautiful until the sinner just naturally wants to come to Jesus. There is nothing in a hen that makes her know anything about beauty and attractiveness. In that case you would have to work on the aesthetic tastes of the hen first. And that is the beginning of grace. The Holy Spirit works on the spiritual powers of taste of the sinner first. He puts a new heart within him first. We have dressed the Gospel down to the low taste to unregenerated men until we have decoyed every kind of barnyard fowl and some not barnyard into the church. **AND THAT IS THE CURSE OF MODERN EVANGELISM!** We are spending our time calling a vast multitude that God has never chosen. My brethren, my Baptist brethren, you can believe it or leave it, but the vast, vast portion of evan-

gelism today rests wholly upon Arminianism and is Arminian in foundation and in method and in result for every revival is usually followed by a "Falling away first." And the pastors are to blame for it and the people are to blame for it. The evangelist who can show the wildest stampede of people into the churches is the one who is called to hold a revival. You can't stampede people into salvation. People have to come **INTO THE LIGHT OF THE GOSPEL** before they can be saved. They are **BY NATURE BLIND** to the Gospel, and their every concept of religion is utterly foreign to the first semblance of the Spirit and grace of God. It takes time, and lots of time, and preaching, and preaching and preaching, and lots of preaching! When a soul comes into the light of the Gospel and the fullness of the meaning of the Gospel breaks in on his heart, that man is coming out of there and make public confession of Christ. And you don't have to pull and beg and twist and pull and beg and twist and sing and sing and play trick after trick.

A man's just **DECIDING** to accept Christ and be a Christian and join the church and live a good life is **NOT SALVATION**. It is not salvation, I don't care if he lives a most exemplary life of loyal service from there out. Salvation does not start with a man's just **MAKING UP HIS MIND**. There is something vastly deeper and infinitely more meaningful than that. And that something is the regenerating, the enabling act of the Holy Spirit in the heart and in the very innermost moral consciousness of the individual which results in repentance and forsaking of **ALL** sin and **ALL** self-righteousness and receiving for himself **ALONE AND ONLY** the finished work of Jesus Christ. And such is done only in those whom He hath "chosen before the foundation of the world according to his good pleasure" and "predestinated unto the adoption of souls."

—A. D. Muse, Memphis, Tenn.

Why Don't They Get Ready?

When Ben's master died, they told him that he had gone to heaven. Ben shook his head: "I 'fraid massa no go there." "But why, Ben?" " 'Cos when massa go North, or go on a journey to the Springs, he talk about it a long time, and get ready. I never heard him talk about going to heaven; never see him get ready to go there." —The Lamp.

The difference between listening to a radio sermon and going to church, says an esteemed contemporary, is the same as the difference between calling your girl on the telephone and spending an evening with her.—Selected.

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland; and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the Gospel except at the hands of an alien.—Southern Christian Advocate.

If God has called you, don't spend time looking over your shoulder to see who is following you.

When God has an especially bright crown for a soul, He first imparts an equally heavy cross.