

Devoted to Evangelism, Missions and Bible Doctrines

The Baptist Examiner

The Paper With a National Circulation

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

"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).

WHOLE NO. 300

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Oh, Yes, The Modern Evangelist Just Leaves These Things Out!

A man who on his own responsibility would stage a meeting in a town with or without the solicited approval of the churches and pastors approached a certain pastor for his cooperation.

The pastor pointed out that in the town was a church which taught baptism as conditional to salvation; one that taught falling from grace; one that taught a mystical perversion of the Gospel; and the Baptist church which taught salvation by pure grace. Then he wanted to know how the evangelist could preach an adequate Gospel message in an official "united" campaign in view of these conflicts. In substance, the evangelist said, "Well, sir, I just leave those things out." The pastor said, in substance, "That is why I'll stay by my fire and warm my toes if you come." Then the evangelist, calling the pastor "a young, beardless squirt", went on angrily to say several things to voice his displeasure.

Now no man should engage in abuse or in hateful personalizing. But if one's exposition of the Gospel itself does not come into vital conflict with opposing denominational interpretations of the Gospel, then he does not preach the Gospel adequately. Fundamentally the man whose preaching does not definitely clash with error is an unsafe religious guide, however fine a man he may be otherwise. To leave out revealed truth for the sake of peace, popularity or — pelf is tragic selfishness and cowardice.

—Baptist and Reflector.

(Editor's Note): —That's the curse of the modern evangelist, just as it is the curse of all union meetings. Too much of the Word of God has to be omitted. All of which reminds me of a man who was married to two women—one old and the other young. The young woman, not liking gray hair, pulled every gray hair out of his head; and the old woman, not liking dark hair, removed each dark hair from his head. You can imagine the result. Well, union evangelists are like that. The Methodist

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STRANGE ESCAPE

Three Scotch privates and a corporal had been cut off during a fierce engagement in a Belgian town one day just preceding Dunkirk. Taking refuge in the loft of an empty house, they awaited what seemed to be certain death. Outside they heard the Germans setting fire to buildings, looting, killing.

Suddenly the corporal said, "Lads, it's time for church parade, let's have a wee bit of service here, it may be our last".

The soldiers looked a bit astonished, but, placing their rifles in a corner, they stood at attention. The corporal took a small Testament from his breast pocket and turned the pages.

As he read, loud shouts came from below. Doors banged, and glass was shattered.

He finished, and his grave

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The Voice Of God Is Never Hushed At Cumberland Falls



"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: Who covereth the Heaven with clouds, who prepareth rain for the earth; who maketh grass to grow upon the mountains."—Ps. 147:7,8.

ANOTHER DARK AGES A BORNING

By W. LEE RECTOR, Ardmore, Okla.

Young William Pitt, at the age 24, Prime Minister of Great Britain, after reading the newly created Constitution of the United States, said, "It will be the wonder and admiration of all future generations, and the model of all future constitutions." Another statement accredited to him is, "The Constitution of the United States is the greatest document ever struck off by the pen of man." Multitudes today will agree with young Pitt's appraisal of our Constitution. Only the "long haired Communistic professors and followers" demur at his statement. For long years our Constitution has been revered as the "immortal document," but today, with the falling of dark totalitarian shadows, whiffed in upon us by an inner dominant clique of crackpot New Dealers, many fear it is doomed—God forbid!

The creation of our Constitu-

tion checked the high-water-mark of man's striving for genuine freedom. Yes, it marked the Mount Everest of man's battling ascent to rise above the dark liberty-destroying and race-enslaving clouds of the valleys to come forth at last into the sunlight of genuine freedom. But, what misgivings we have today about this hard-earned freedom! How dark, indeed, freedom's future now appears!

In order to understand the on-rushing night, our new dark ages a borning, we shall survey some of the historic events of our yesterdays, and these, we believe, will enable us to better discern where we are today.

The Dark Ages

The "Dark Ages" marks a segment of time roughly covering a period of 600 years, beginning 476 A. D. and closing at the beginning of the eleventh century A. D. It was ushered in by the crumbling of the old

Roman empire before the on-rushing hoards of Ostrogoths, Visigoths, Vandals, and Angles and Saxons. Each conquering power set up a totalitarian state and ruled with an iron hand.

During this period of time, life was harsh, tyranny was rampant, the masses were enchained, despotism reigned, totalitarian ideologies dominated all life, freedom of worship was banned, both religious and political intolerance held sway, and millions were martyred. It was a cycle of mass illiteracy, mass oppression, and mass suffering. The state and the Catholic church both shared in forging the bonds of "The Dark Ages." The value of human life fell so low that history records an event in which a king ripped open the abdomen of one of his servants and thrust his cold feet into it in order to warm them.

We shall now take a look at

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When Hostile Eyes Beheld A Miracle As David Brainerd Prayed

After David Brainerd, the missionary to the Indians in the early days of New England, had succeeded in winning to Christ a number of the Indians of some of the tribes, his heart went out in loving sympathy to a fierce tribe that had become very much soured and embittered against the whites. The white man's fire-water and greed in the early days of the country's history very much hindered the progress of genuine Christianity among the original inhabitants of this great continent.

This savage tribe lived in a retreat from which they used to make their stealthy raids upon the white settlers. To win these savage Indians to Christ so aroused Brainerd's ardor that, although in feeble health, he resolved to go among them alone and unarmed and tell the story of the Saviour's love for them.

He carried with him a little tent and the few essentials he needed for existence in the forest while prosecuting his missionary work. He was never very strong, and so could not make much progress, burdened as he was. However, without being molested by any one, at length he reached the vicinity of the principal village of the tribe he was seeking. Here he pitched his little white tent, and then, ere he went to the wigwams of the Indians, he resolved to spend some time in prayer for another blessed assurance of the divine approval upon his attempt.

But while he was alone with God in his tent the sharp eyes of some Indian hunters had been watching him while he pitched his tent, and then had hurried away and told the chief and warriors what had been seen of the doings of the white man.

Devotion

A hasty council was held, and the audacity of this white man, coming in this manner into their country, and even daring to pitch his tent without their consent, was intolerable; and so it was unanimously decided that he must be killed. A band of warriors was sent off with orders instantly to kill and scalp

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FOUND OUT

A story from the daily press illustrating the automatic action of sin:

A tourist in Egypt had his purse stolen one night. The sheik guide said, "I will get it for you." Mark his steps:

He called the camp before him, and asked who had the money. All denied having it. Then he made them go alone and think solemnly for an hour. Same result of denial. Only the guilty man was getting more restless all the time.

He then had a mule placed in a tent and ordered each man in the company to go in there alone, close the flap, and pull the mule's tail, telling them the mule would bray as the guilty man pulled. One by one they filed in and out—no sound from the mule.

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THE FIRST BAPTIST PULPIT

"The Parable Of The Pearl"

"Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matthew 13:45,46.

For several Sundays I have preached to you on the parables of Jesus. This is the seventh of this present series of Sunday morning sermons.

In my message of last Sunday morning concerning the treasure hidden in the field, I said that this represented the remnant of the Jewish nation who by faith receive Jesus. Speaking to an

audience that was entirely Gentile, I naturally anticipated some objections to this interpretation. Hardly was the service completed than one of my friends came to me saying, "I'm not so sure about that interpretation. I wouldn't be surprised but what there are some Gentiles in that treasure too." My answer then and my answer now after more mature reflection, is definitely "No!" The Gentiles are no part of the treasure hidden in the field. The Jews themselves are this treasure. Listen: "Now, therefore, if ye will obey my voice indeed and keep my cov-

enant, then ye shall be a PECULIAR TREASURE unto me above all people." (Ex. 19:5). In all the twenty-one epistles of the New Testament, the elect Gentiles are never once spoken of as His treasure.

I'm ready to grant that the elect Gentiles do hold a place of tremendous importance in God's program. While the elect Gentiles are no part of the treasure hidden in the field, we shall see from this present parable the place which they do hold in God's affection.

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John R. Gilpin—Editor

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ANOTHER DARK AGES A BORNING

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some of the forces which brought on such excesses and such tyranny:

1. THE COMPROMISE OF TRUTH. In the centuries-old battle between the "Greek Fathers" and the "Latin Fathers," Pagan ideas gained the ascendancy; heathen traditions were canonized; and organized Christianity was largely socialized—Socialism in religion became the order of the day. This always leads to broken moorings and then to spiritual drifts.

2. THE RESURGENCE OF SOCIALISM IN STATECRAFT. The emergence of ancient New Deals, or a state planned economy, had its part in preparing for "The Dark Ages." The internal chaos produced by dictators led to the fall of Rome 476 A. D. Every dictatorship was a Socialism. Italy was overrun by the Ostrogoths, the Visigoths, the Vandals, and the Lombards. Each dictator established a Socialism, a state of centralization, regimentation, bureaucratic control, and planned economy. They "socked the rich" in order to feed the masses and buy themselves patronage. After a time, the hey-day came to an end, and the masses were, in each instance, completely enslaved. France and England were also battlegrounds in which home folk were robbed of their freedom by Socialistic dictators. All kinds of schemes were brought into play to gull the people. One man would claim to head "a party of the common people," "a party of humanity," and through his New Deal (A Socialism) the people accepted the state's bounty and then payday came, and suffering and slavery resulted.

During these dark years, the Roman Catholic church at times held ascendancy over the state, and when this ascendancy was achieved, it too applied the same intolerance, the same oppression, the same repression, and the same tyranny that the state had practiced. The best a nation can expect under Socialism is a reign of tyranny and of oppression and of death, whether this Socialism be in the hands of the state or of a worshipping group.

The leaders during "The Dark Ages" raped justice, enchained the masses, martyred millions, and drove liberty loving souls away into the fastness of mountains and caves in order to find refuge and freedom.

Now, don't overlook one stupendous and tragic fact—"The Dark Ages" was born of invading Socialisms, or totalitarianisms. It was manifested in the emergence of New Deals of one

type or another.

The Battle for Freedom

In the race's battle to throw off the fetters of despotism imposed throughout the "Dark Ages," the spread of Christianity had much to do with the same. By the propagation of the doctrine of soul liberty and man's inalienable rights by Christian forces, though long done under cover for a shield, truth emerged at last and manifested itself in the Renaissance. With the increase of individualism, the right of suffrage came into prominence.

In England, 1215 A. D., the battle waged by the nobility class for enfranchisement was one, and King John was compelled to enfranchise the nobility class.

Odd as it may appear, the nobility joined the king and resisted further enfranchisement. The middle classes increasingly asserted themselves and in 1689 won the Bill of Rights from William of Orange. Thus another group was enfranchised.

And again odd as it may appear, the enfranchised middle class joined the nobility class and the king in resisting the enfranchisement of the great laboring group of Britain. It was not until 1884 that this group forced the Reform Bill on the Brittons and found its freedom.

It was, however, left to our new country, a commonwealth carved out of the primeval forests of a new continent, to bring into existence an instrument which provided freedom for all. In 1789, the Constitution of the United States was created, approved by Congress, and within two years approved by three-fourths of the Colonies and became the governing law of our land. It represents the climax of all achievements in men's battling climb for liberty.

Under the Constitution of the United States, the American people have risen step by step to positions of larger and larger influence among the family of nations. The acknowledgment of man's inalienable rights, individual initiative, private enterprise, and our freedom, released conquering native forces and gave such an impetus to achievement that no nation in all ages has made such stupendous gains in strength, and power, and might as the land over which the stars and stripes float. The United States became a star of hope for all of the beleaguered and enslaved nations of the world.

Another Dark Ages A Borning

But today, the "land of the free and the home of the brave" faces an internal battle, even as does the world, to preserve a vestige of freedom. The forces which operated to create the dark ages of our yesterdays are in the saddle again. Those were Socialistic, even so are the forces today. Under the operation of those past forces, freedoms vanished, inalienable rights were cabined, and the people enslaved. Present-day horizon discloses the vanishment of many freedoms and the endangerment of all rights by the same kind of forces.

In Russia, the sword has robbed the masses of freedom and the will of the dictator dominates all life.

In Germany, the rights of the people have fallen before the invasion of national Socialism, and their freedoms are gone.

In Italy, these same rights have vanished, and a National Socialistic Incorporate State has been set up.

In England, the people are regimented from top to bottom, and herculean battles must be waged there if present fetters

are ever overthrown.

In the United States, in the name of Democracy, we have been gradually eased over into a Socialism, so that today we are regimented, and made to bow before brainless bureaucrats to the end of the land.

Now, 'twas the invasion and conquest of the totalitarian or Socialistic ideology which brought the world to its dark ages during the medieval days, and 'tis these same kind of forces that are bringing on another dark age.

In our land, we witness wanton wastefulness; we witness a government within a government, making a football out of the American people; we witness the chief executive vetoing every bill which looks toward the curtailment of his power, and signing every bill which looks toward emptying our purses of our hard-earned money; we witness an inner circle, unofficially named, controlling the destinies of the American people; we witness the moral strength of our manhood so depleted that our government gives assent to calling upon the women of our land to enter into its defense; we witness people afraid to express an honest opinion; we witness votaries of Socialism smearing and defaming every protester of the internal policies of our land, dubbing them Nazis or Fascists; we witness our government join hands with the underworld, with the liquor interests, and through its Bureaucrats smear all who dare lift their voices against such corruption and such shame.

These things but show that the foundation is being laid for a coming world dictatorship. The storm will soon break, and unless the Christian forces of America rise up and fight for our individual rights, we shall be swept into an international state, and Old Glory will doff her colors to an alien Socialist flag.

The regimentation of the American people, the propagandizing of social security programs, the assumption that man needs bread, and bread alone, and the gathering of world forces to the food conference at Hot Springs, Va., where liquor was provided at the taxpayer's expense, and where 200 bayoneted men were thrown about said gatherings to prevent a news reporter from gathering his scoop—These things are but weathervanes which show which way the winds are blowing. The winds are adverse. The clouds hang low. And the world's Socialisms portend another "Dark Ages."

Read Eccl. 12:1-5; Isa. 21:11-12; Dan. 9:27 and 12:1; and Matt. 24:15-21.

"Watchman, what of the Night?"

WHEN HOSTILE EYES BEHELD A MIRACLE AS DAVID BRAINERD PRAYED

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the rash white man who had dared to invade their hunting grounds.

Indians do not fight like the soldiers or warriors of other nations. The ambushade is ever preferred to the attack in the open ground. So in this case, although informed that there was only one white man to attack, when they reached the neighborhood of Mr. Brainerd's tent, they hid themselves in sheltered places and waited for the white man to come out, that they might shoot him with their bows and arrows. But while they waited the man of God continued long in prayer. Doubtless he felt that at this critical time, when he was about to face these wild savages, he needed much of the companionship and

help of Him who said, "My presence shall go with you," and for that he pleaded.

The Indians had not his patience, and so they became tired of watching, and after a whispered consultation it was decided that three or four of them should approach the tent and find out all that was possible about the white man. Quietly and cautiously they approached the little tent, and as everything was still, they reached it unobserved. Cautiously looking in they saw the missionary on his knees with his back toward them, utterly unconscious of their presence. To them he seemed in earnest conversation with some other person, whom they could not see, but who must surely be visible to him, or he would not continue to talk so earnestly to him.

Divine Providence

As they gazed their superstitious natures were awed and subdued, and they felt that they dare not injure the man; and still they watched him as though riveted to the spot. But look! What is that? A great rattlesnake pushes its ugly head under one of the side curtains of the little tent and comes gliding in. It moves along and goes straight for the feet and legs of Brainerd. Over them it crawls, and rearing itself, seems to threaten to strike its deadly fangs into his neck. However, it does nothing of the kind, and after a few more movements it glides out of the tent and disappears in the long grass.

The startled Indians had watched the movements of the snake with intense but suppressed excitement. That it had not stung the man was to them a great mystery. Noiselessly they drew back and joined their comrades in the forest, and described to them what they had witnessed at the tent. It was unanimously decided to return and report to the chief what they had witnessed.

In the meantime the missionary had been so engaged in prayer that he knew nothing of the visit of the snake, or of the savage warriors. He rose from his knees and proceeded to the village, little knowing how he would be welcomed by the wild and savage people.

To his great astonishment and delight, it seemed as if the whole village welcomed him as if he were a long-absent, and now much-welcomed, friend.

To his teaching they gave heed, and in time many of them were converted, and there was wrought a great work of God.

—"Herald of His Coming,"
Los Angeles, Calif.

FOUND OUT

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"Now," said the sheik, "let each man approach, and put his palms on my cheeks. I will pick the thief."

They had not proceeded long before the old sheik cried, "Behold the guilty man!" He was right, and the convicted man confessed his guilt.

How did he know? Before they went in with the donkey the sheik had daubed the donkey's tail with some aromatic oil. Every honest man pulled the tail and his hands were fragrant. The thief was afraid to touch the tail—his hands were different. Only a trembling hand or a fingerprint—that is enough.

"Be sure your sin will find you out."—Bull's Noses.

Reputation is your photograph. Character is your face.

God will accept a broken heart, but He must have all the pieces.

A Stirring Message!

The Importance of a Good Start

When you enter the pulpit make no apologies. If you have a message from God, deliver it, or hold your peace and have a Quaker meeting. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you get done. Better leave the poor people longing than loathing. Leave self out of the pulpit and take Christ in. Do not preach old sermons without warming them over, and never stop growing. Do not harp too much on one string, but give the great variety of the Bible. Take care of your character, and let God take care of your reputation. If led about, thank the Devil for lifting from you the woe of those concerning whom all men speak well. God may love you for the enemies you make. Have no petted or neglected classes.

A setting sun may rise again, but a falling star never. Do not abuse people for not liking you; perhaps you like yourself too well. Blame them for not loving Jesus. You are not a preacher, no matter whose hands have been laid upon you, unless you know the truth and are anointed by the Holy Spirit. Do not scold. Be a friend of sinners, but not of sin. Always preach as well as you can, but do your best for those who come on rainy days. Christ preached marvelously to one woman at the well and to one rabbi at night.

Do not repeat, "As I said before." If you said it plainly before, say something else next. Leave out big words, and do not expect your hearers to bring their dictionaries, but their Bibles. Cultivate naturalness; chew your food, but not your words. Do not dwell on a monotone, nor drop your voice near the end of a sentence. Do not tire yourself and others out; when weariness begins devotion ends. Do not begin too low and slow. Keep your lungs full. It is easier to run a mill with a full pond than an empty one. Do not miss all the good places to stop. Stop at a climax. Do not preach with a big stick in your hand, but keep sweet, and hold up the cross. Use illustrations, but pack your sermons so as to have something to illustrate. Be clear. We can see to the bottom of Lake George, but we do not think a mud puddle deep because we cannot see the bottom. Make your sermon proportionate. If it is narrow and shallow make it short; if wide and deep may be longer. I was told of a man who might be a good preacher but for two faults: he had no delivery and he had nothing to deliver. Remember that you preach to save rather than to entertain.

If dancing deacons and gambling "ladies' aiders" and Sunday School teachers who play bridge for prizes do not destroy the spirituality of the church it is likely that nothing can destroy it. But no church should tolerate such hinderers in its membership.—Advance.

Keep your face always toward the sunshine and the shadows will fall behind.

The Bible is the one window of hope in this prison through which we look into eternity.

Of all the lights you carry in your face, joy carries the farthest out to sea.

Make friends with your trials as though you were always going to live together.

THE PARABLE OF THE PEARL

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I

THERE IS QUITE A DIFFERENCE BETWEEN THIS AND THE PRECEDING PARABLE. In the former,—the parable of the treasure hidden in the field—Christ bought the field itself in order that He might get the treasure out of it. In this—the parable of the pearl, He buys the pearl itself.

There is a reason for the difference. The Jews are hidden in the field which represents the world and they are not to be fully uncovered nor brought to light during this present age. Hence, Christ bought the world in order that He might get the treasure from it. Yet concerning Gentile believers, they are being brought to salvation day by day. Hence Christ directly bought the pearl itself.

II

THE PEARL DOES NOT REPRESENT CHRIST AND THE BUYER IS NOT THE SINNER AS MOST COMMENTARIES TEACH. I have heard this parable discussed a great number of times and by a great number of preachers ever since it first began preaching myself. Practically without an exception, each speaker has declared that the sinner is the buyer and that the pearl represents Christ. Practically all commentaries teach the same. Of course, the most of them have been written by Arminians and naturally they have to thus speak in order to teach their Arminian theology. Nearly all of these say that the pearl is the sinner and that in order to procure salvation, the sinner abandons his earthly companions, surrenders his will, and gives his heart to Jesus.

I declare, beloved, that THIS IS NOT TRUE BECAUSE THE SINNER HAS NOTHING WHATEVER TO SELL. He certainly is bankrupt in God's sight. He surely has no righteousness. Listen: "All our righteousness are as filthy rags." (Isa. 64:6).

Furthermore, the sinner has NO GOODNESS whereof to speak. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:12).

Certainly he has NO FAITH, for even the faith which one sees in receiving Jesus comes as a gift from God. "For by grace ye are saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:8).

Likewise, the sinner has NO REPENTANCE, for God must give him the gift of repentance before he can turn to the Lord. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:31).

He has NO WORKS which are pleasing to God. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." (Titus 3:5).

Hence, since the sinner has no righteousness, no goodness, no faith, no repentance, and no works, then he has nothing to sell. Therefore, the buyer of the pearl could not represent the sinner.

Furthermore, the buyer does not represent the sinner, and the pearl does not represent Christ. THAT THE SINNER DOES NOT SEEK SALVATION. In this parable the merchant man is seeking goodly pearls, and finding this pearl of great price, desired it above all others to the extent that he sold every-

thing and bought it. If the buyer represented the sinner, then you would have the sinner in this instance seeking salvation. This is an absolute contradiction to all the Word of God.

I am perfectly ready to grant, beloved, that THE SINNER OUGHT TO SEEK SALVATION. I say that particularly in view of the fact that he is commanded to do so. Listen: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." (Isa. 55:6,7).

However, the Word of God makes it clear that the sinner does not seek salvation. "The wicked, through the pride of his countenance, will not seek after God." (Psa. 10:4).

If you will go back to the very beginning of the Bible and observe the experience of sinner number one,—even the experience of Adam himself, you will find that he did not seek the Lord. When Adam sinned, he hid from the very presence of God. Heretofore the voice of God had been the sweetest music that ever fell upon his ears, but now that he has sinned, Adam hid from God's presence. When the Lord came down in the Garden in the cool of the day and spoke saying, "Adam, where art thou," he found that Adam had hidden from God. I insist that Adam did not seek the Lord and from that time on all of us, being sinners, and being fashioned unto Adam, have likewise hidden from Him instead of seeking Him. This, of course, is clearly prophesied in God's Word. Listen: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness and when we shall see him, there is no beauty that we should desire him." (Isa. 53:2).

In fact, beloved, CHRIST IS THE ONE WHO DOES THE SEEKING. In the gospels you have the parable of a sheep who had wandered away from its fold and from the shepherd. You do not read that the sheep in any wise sought the shepherd nor the fold, but rather, the shepherd went out to seek the sheep. This is the work which Christ is doing. Listen: "For the Son of man is come to seek and to save that which was lost." (Luke 19:10).

The SINNER SEEKS EVERYTHING ELSE EXCEPT SALVATION. He seeks after pleasure; he seeks after wealth; he seeks after sensual gratification; he seeks after wisdom; he seeks after everything which this world is able to give him materially; but the sinner never seeks after God. "There is none that understandeth, there is none that seeketh after God." (Rom. 3:11).

Furthermore, the buyer in this parable cannot be the sinner and the pearl cannot represent Christ, BECAUSE CHRIST HIMSELF CANNOT BE BOUGHT. This phase of Arminianism is as near blasphemy as anything which the Arminians teach. It is a serious reflection upon the preacher's intelligence and a disgrace to the Word of God for one to speak of buying Christ. Christ is not to be bought. Listen to these Scriptures:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23).

"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." (I Pet. 1:18, 19).

Therefore, beloved, I am insisting that in this parable the pearl does not represent Christ and the buyer does not represent the sinner.

III

Instead, THE PEARL OF WHICH WE READ, REPRESENTS THE SUM TOTAL OF ALL THE ELECT GENTILES. Listen: "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." (Rom. 11:25). Here is a verse which tells us how God is dealing today with both Jews and Gentiles. To use a railroad figure of speech, Christ has set the Jews on the side-track and has given the Gentiles the main-line. Or to use Paul's figure which he expressed within this text, God is allowing the Jews to grope in blindness while the Gentiles enjoy the light of God. And all this is but for one purpose,—that the "fulness of the Gentiles" might be complete. This means that it is God's desire that the sum total of all the elect Gentiles be brought unto Him. From the first Gentile that was ever saved, and including the last one that shall ever be saved, you have the "fulness of the Gentiles", the sum total of the elect Gentiles; or, in other words, thereby you have the pearl of great price.

I realize that there are a great number of commentators who declare that the pearl represents the church and thus they do as great damage to the Scriptures as the Arminians. Whereas the Arminians say that the pearl represents Christ, these universal church heretics declare that the pearl represents the universal church. The word "church," beloved as used in the New Testament, means a local body, and it can represent nothing larger than a local organization. In contrast, this pearl of great price represents all of the elect Gentiles who comprise God's family of redeemed Gentiles.

IV

The MERCHANT MAN IN THIS PARABLE IS TYPICAL OF THE LORD JESUS CHRIST. Naturally it would have to be thus if the pearl represents as I have said, the sum total of the elect Gentiles, for no one but Jesus would be interested in buying such a pearl.

It is rather interesting to me in the very outset to notice that JESUS DESIRED THIS PEARL. Our text speaks most clearly of this desire on the part of the merchant man. In prophecy we read: "So shall the King greatly desire thy beauty." (Psa. 45:11). Yes, Jesus desired the pearl. He desires the salvation of each elect Gentile in all the world.

Just why that He should desire our salvation, is a mystery to us. In fact, it is an inscrutable and uncomprehensible mystery which none of us can fathom. Listen: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8,9). The very fact that Jesus should desire the pearl only proves that His ways and His thoughts are far above ours.

"What was there in us That could merit esteem Or give the Creator delight? 'Twas even thus, Father! We ever must sing, For so it seemed good in Thy sight."

Though we may not understand why He should desire the pearl, the fact is He desired it. This helps us to understand some other Scriptures. Listen: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; THAT WHERE I AM, THERE YE MAY BE ALSO." (Jn. 14:1-3). You will notice these words: "That where I am, there ye may be also." Jesus desires to have us, His redeemed, the elect Gentiles, His pearl, where He is.

Notice also: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20). He wants us with Him. He wants to have fellowship with us. He wants us to sup with Him. All this but indicates how much Jesus really desired the pearl.

Jesus not only desired the pearl, but HE SOLD ALL THAT HE HAD IN ORDER THAT HE MIGHT GET IT. This is declared in the wording of the text, and certainly it is revealed throughout all the Word of God that this was Jesus' attitude concerning redemption. In order that we might be redeemed, He had to bid Heaven adieu for a space of thirty-three years to take upon Himself the form of one of earth's peasants. It meant something to Jesus for Him to bid the angels, the cherubim, and the seraphim, and the archangel, good-bye to come to earth. Yet He did it in our behalf. He gave up His home in Heaven for a life of humiliation, shame and degradation here on earth. He even went so far as to take upon Himself the curse of the law; and more than that, He bore the penalty of our sins. Is it any wonder then that Paul's estimation of what Jesus did in our behalf shows so fully His suffering for us. "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).

Note also these Scriptures which tell us the same truth—namely that JESUS GAVE UP EVERYTHING, that He sold all that He had to get the pearl:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28).

"For he hath made him, who knew no sin; to be sin for us, that we might be made the righteousness of God in him." (2 Cor. 5:21).

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8).

While it is interesting to notice how the merchant man, representing Jesus, desired the pearl, and how He sold all that He had to gain the pearl, it is even more interesting to see in this CHRIST'S MATCHLESS LOVE AND COMPASSION—

loving us so much that He sold all that He had that He might buy us. John 3:16—"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,"—never means so much as when we consider what Jesus did in our behalf in this parable.

This then is the revelation which this parable brings to us as to the attitude which Jesus took relative to this pearl of great price.

V

Having noticed the attitude of the merchant man himself toward the pearl, there are some REFLECTIONS THAT I WANT TO OFFER CONCERNING THE PEARL ITSELF.

First of all, THIS PEARL HAD BEEN LOST IN THE TRANSGRESSION OF ADAM. Sin is not something which has just come suddenly upon the human family in the twentieth century. Our Puritan forefathers grappled with this same problem. In Jesus' day it was the problem of religious leaders. It has been such since the days of Adam, for in Adam's day sin began. Listen: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:12, 15, 19).

I say then, beloved, that this pearl for which Christ gave up everything that He might buy it for Himself—this pearl originally belonged to God but had been lost in the transgression of Adam.

In considering the pearl, it is most interesting to remember that a PEARL IS THE PRODUCT OF THE SUFFERING OF A LIVING CREATURE. Down in the bottom of the ocean, a little grain of sand or some other rough substance, gets inside an oyster shell and brings injury to the side of the oyster. It is said that self preservation is the first law of nature, so in order to preserve itself, the little oyster begins to throw out a filmy slimy substance called nacre or mother-of-pearl. Day by day this oyster throws off this substance in order to heal the wound which has been made by the intrusion of the grain of sand. By so repeating this process day by day until the wound is healed, a pearl is formed. Thus we see that the pearl is literally the product of the suffering of the little oyster.

What a marvelous comparison, and how wonderful it is to remember that this correctly illustrates our salvation, for we ourselves, as the pearl of great price, are certainly the product of the suffering of the Lord Jesus Christ.

Furthermore, the UNITY OF THE PEARL OFFERS AN INTERESTING ANALOGY also. The pearl, as you know, is a unit complete in itself. In this respect it is unlike other gems or jewels. A gold nugget may be cut in two without impairing its value. Instead of one nugget, you then possess two. The same is true of a diamond. It merely makes two diamonds of equal value to cut one large one in two. Yet, this is not so of a pearl, for if you cut a pearl in two, it is ruined and worthless.

This fully illustrates the unity, (Continued on Page Four)

"THE PARABLE OF THE PEARL"

(Continued from Page Three)

of the pearl of great price. Listen: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:28). All national, social, and sexual distinctions are obliterated in Jesus. As Paul says, "We are all one in Christ Jesus."

Furthermore, the PEARL GROWS SLOWLY AND GRADUALLY. It isn't a hurried growth, nor is it an instantaneous growth. Rather, over a period of time the pearl slowly but gradually is developed. It is thus with the pearl of great price. Through countless ages this pearl has been growing. Sometimes most slowly and in other instances, with a greater degree of haste, yet, always growing. Thus as the oyster slowly but gradually forms the pearl through its suffering, so we are one by one brought into the kingdom of God that the "fulness of the Gentiles" might be complete and that the pearl might ultimately be formed.

It is likewise interesting to NOTICE THE LOWLY ORIGIN OF THE PEARL. Most folk don't realize it, but an oyster is the scavenger of the ocean. He lives down in the filth and muck of the ocean; and though the oyster may produce a pearl of great value, that pearl cannot boast of a high nor exalted beginning. Every pearl certainly has a lowly origin.

Well, surely the same is true of each of us. We have nothing whereof to boast as to our origin. Though we may be in Christ today, and through His suffering we may be a part of the pearl, yet our position today all comes because of what Jesus has done for us and not because of our own origin. Paul described our original condition when he says: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:12).

VI

I have SOME CONCLUDING REMARKS that I wish to make and then we shall be through with this parable. After I had studied concerning this parable, and had made my usual preparation for preaching, I sat down to reflect upon my message and that which follows is the outgrowth of this reflection.

My first reflection was concerning the UTTER HELPLESSNESS AND THE IMPOSSIBILITY of the sinner doing anything to save himself. No Scripture in all the Bible brings this out more clearly than this parable which we are studying. Certainly every sinner is utterly helpless in the realm of salvation. Of course, this is nothing new, for we are taught this throughout the entirety of God's Word:

"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: Not of works, least any man should boast." (Eph. 2:8,9).

"Nothing either great or small, Remains for me to do; Jesus died and paid it all— Yes, all the debt I owe.

When He from His lofty throne, Stooped down to do and die, Everything was fully done— Yes, 'finished' was the cry.

Weary, working, plodding one, Oh, wherefore toil you so? Cease your doing—all was done Yes, ages long ago.

Till to Jesus' work you cling Alone by simple faith, Doing is a deadly thing— All doing ends in death.

Cast your deadly doing down— Down all at Jesus' feet; Stand in Him—in Him alone— All glorious and complete."

A further reflection came to me in that since we are redeemed at such an infinite cost, then THERE ARE INFINITE OBLIGATIONS THAT WE OWE HIM. Certainly our text reveals that it was at an infinite cost that we were saved. Then infinite obligations devolve themselves upon each of us as His redeemed children. Listen: "What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19, 20).

The poet well expresses it when he says:

"Were the whole realm of nature mine That were a present far too small— Love so amazing, so divine, Demands my soul, my life, my all."

Still AGAIN I REFLECTED AS TO THE WEARING OF PEARLS. Those who are fortunate enough to own pearls don't just wear them all the time. No woman wears her pearls when she washes dishes nor cleans, nor when she does any other menial task about the house. In fact, earthly rulers don't wear their jewels every day; they just wear them on the day of the coronation. Well, some day Jesus is going to be crowned King of Kings and Lord of Lords, and when that takes place, the pearl of great price which He bought at such an infinite cost—at the price of His own blood, then that pearl will adorn the diadem of our Monarch. I think this is what Malachi had in mind when he spoke of a faithful remnant. Listen: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." (Mal. 3:16,17).

I am sure that this was the teaching of the apostle Paul when he wrote to the church at Colosse saying: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4). Though the pearl comes from a most lowly origin, what a glorious future position it shall occupy in Christ Jesus.

Finally, as I reflected upon my message, it CAME TO ME THAT THERE WOULD DOUBTLESSLY BE MANY LISTENING TO THIS EXPOSITION WHO MIGHT SAY, "WELL, I'M NOT A PEARL; I'm not even a part of the pearl; I'm just a common stone." To that one I have a special message from God. Listen: "For I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3:9). If today you consider yourself as just a common stone, remember God's ability, and may He raise up of you a spiritual child unto Abraham to make you a part of the pearl of great price in Christ Jesus. May God bless you!

OH YES, THE MODERN EVANGELIST JUST LEAVES THESE THINGS OUT!

(Continued From Page One)

odist don't like the security of the believer, so that doctrine is pulled out. The Campbellites don't like salvation by grace, and so that one is removed. The Presbyterians don't like baptism by immersion, and so that one has to go. By the time the evangelist gets through taking out the doctrines which would be offensive to the denominations that are supporting him, he has a bald-headed religion to offer to the world. Even those who dare to half-way preach salvation by grace, with an occasional smattering of the security of the saved, never dare to talk about the church that Jesus built and her ordinances. There isn't a modern evangelist today who holds union meetings, who ever preaches one word about the church and her ordinances. May God deliver us from union evangelists and union evangelism.

STRANGE ESCAPE

(Continued from Page One)

face took on a wry smile. "I'm no' a gude hand at this job, but we must finish it off. Let us pray."

The corporal stood with the Bible in his hand. The others knelt and bowed their heads. A little haltingly, and very simply, he committed their way to God and asked for strength to meet their coming fate like men.

Suddenly a heavy hand crashed open the door. An exultant exclamation in German was heard and then a gasp of surprise. Not a man moved, and the corporal went calmly on. After a pause he began, with great reverence, to repeat the Lord's Prayer.

Hearing a click of his heels a second later, they knew the enemy was standing at attention. A moment of suspense, and then came the soft closing of the door and the sound of footsteps dying away.

Gradually the sound of battle moved on. At dusk the four men ventured out and by making a wide detour worked around the flank of the enemy. They reached the British outposts in safety that night.—From the Record.

Some Scriptural Outlines For Study

Thou are weighed in the balances and found wanting.—Dan. 5:27.

Little is known of this young man to whom these words were sent, either in sacred or profane history. Libby speaks of him once as a vulgar vicious young fellow. So, we know little of him. Libby speaks of him as in

connection with his carousal.

He died as a fool dieth, unwept, unsung, unhonored. The bible tells us of the City of Babylon, and its doom, of its water ways, its walls of masonry, artificial mountains, its hanging gardens, the 7 wonders of the world.

The bible tells of the King who gave a great feast to a thousand of his Lords and Ladies.

They drank wine and praised the Gods of gold and brass while the partly nude and wholly lewd women weaved through the con tortions and distortions of the vulgar oriental dances.

Jokes and foolishness fly from mouth to mouth, the hilarity becomes more boisterous, the language more obscene and vulgar, louder and louder the instruments, faster and faster spin the feet of the dancers, but in the midst of that licentious carnival there falls a death like hush.

What is it? An armless hand with gruesome fingers writing in characters of fire; all eyes turn in that direction.

Beltshazzer is about all in. He shook like a leaf.

So he cried in the graphic language of Daniel; bring in the astrologers and sooth sayers.

But, when they came they found their art had deserted them. They could not read it.

But, like every other man, when they need some good old fashioned advice, sends for his mother.

She tried to assure her royal son and told him of Daniel.

Daniel came. He was not at that party. They were not his kind.

So he told Daniel what his mother had said. That grandpa used him the same way, and what he would give him to interpret the writing.

Daniel says, "I will tell you the writing alright, but, before I do, I am going to preach you a sermon that you will remember when suns faint and stars go out."

So, he told him of Nebuchadnezeer, his father and Beltshazzer ruin. When he was through Beltshazzer put a chain of gold around his neck.

But the dance goes on, but listen, I hear the tramp of his soldiers. Isiah had said 125 years before this would happen. The Medes and Persians have arrived.

They turned the water of the Euphrates and come in by the water bed. I can hear the shouts of soldiers, the thud of the battle ax, the screams of men and women, the blood runs like wine, his Kingdom gone.

Those who have no time for salvation will find time to die.

Beltshazzer had time for wives, for pleasure and carousals, but no time for God.

He was weighed and found wanting.

Every man and woman is to be weighed in the same balances.

A SHEEP

'Twas a sheep, not a lamb, that strayed away, In the parable Jesus told; A grown-up sheep that gone astray From ninety and nine in the fold.

Out on the hillside, out in the cold, 'Twas a sheep the Good Shepherd sought; And back to the flock, safe into the fold, 'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long, And earnestly hope and pray? Because there is danger if they go wrong; They may lead the lambs astray.

For the lambs will follow the sheep, you know, Where the sheep may stray; When the sheep go wrong, it will not be long Till the lambs are as wrong as they.

And so with the sheep we earnestly plead, For the sake of the lambs today; If the lambs are lost, what terrible cost Some sheep will have to pay!

Jesus says: "If any man hear my word and believe not, I judge him not. I came not to judge the world, but to save it." But He said, "My words that I have spoken shall judge him."

If there is anything that will condemn you tonight, it will condemn you in judgment.

Some characters that will be found wanting:

Those that offend. Think of the many ways that we can offend.

Think of the man who has turned traitor to God and the church. Backslidden members.

Trying to destroy its influence.

The army officer is disgraced when they tear off his stripes.

Those who think more of social activities than the prayer service.

Lovers of pleasure more than lovers of God.

The churches are crowded with entertainments and false rolls of the world.

It's a shame to desecrate God's House and commercialize it with worldly things.

Another class will be found wanting. They that have form of Godliness and deny the power.

Another class are they that turn their ears away from the truth.

TOUCH THE SORE SPOTS

Just recently a preacher friend said to the writer, "The worst thing I have to go up against in this community, is indifference." We believe

we have a cure for that situation to offer, provided a preacher is willing to take the risk. Before first let us ask, "Did you ever go to an osteopath for treatment?" What happened? Was it was but a moment until you found a sore spot, and then you almost hollered. That's what we preachers ought to do—find the sore spots in the lives of our members, and in the life of the community, and "land them." You can very soon have a church or a community out of a state of indifference in that way.

But be sure that you are willing to take the risk before you do it, for often the fire will start popping right away!

THE FALLING AWAY

Why do some clergymen preach the "Social Gospel," the is, a message dealing with economics? Kenneth Scott Latourette, a writer on missions, suggests one answer. Having lost faith in spiritual regeneration, they seek to find a substitute for their lost faith in social revolution. Having lost faith in the supernatural they turn to the natural—Such fall an easy prey to communistic propaganda. "Pentecostal Evangel."

FALSE MESSIAH

According to "Our Hope," a Jew wrote to the official newspaper of "Father Divine," "Father Divine is the Messiah, God Himself, of whom Moses and the Prophets did write that he shall be called 'The Lord of Righteousness.'"

Said Jesus: "If another shall come in his own name him ye receive" (John 5:43).—Evangelist.

"INIQUITY SHALL ABOUND"

A panic closely resembling insanity is running like an epidemic over the whole world, crushing out all chivalry, decency and humanity in human nature. An unbiased judgment would be driven to the conclusion that Europe is a much more savage place than it has been for perhaps 1,000 years.—Bishop of Chelmsford.