

"Oh Give Thanks Unto The Lord; For He Is Good; For His Mercy Endureth Forever."--- Psalm 106:1.

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

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." (Isa. 8:20).

WHOLE NO. 301

RUSSELL, KENTUCKY, SATURDAY, NOVEMBER 20, 1943

VOL. 12, No. 42

A Sinner's Glad Thanksgiving

OUR THANKSGIVING PROGRAM

True Thanksgiving

Habakkuk 3:17, 18, 19



Thanksgiving is traditionally an American institution. It is the only special day that we observe in the First Baptist Church at Russell, Kentucky. It is not only a day of Thanksgiving to us; it is a season of rich fellowship in Christ's service. Our people really go to church on that day. Folk who ordinarily are irregular in their church attendance have a keen conscience as to their church going on Thanksgiving day.

For several years the interest in this Thanksgiving service has grown, until now it is attended by not only the members of our church, but by many others, some of them driving considerable distances to attend. We have had folk drive as far as 100 miles to worship with us. Usually there are several preachers present to assist in the services. It is a season never to be forgotten.

It is our plan to conduct services each evening of the week preceding Thanksgiving. There will be two speakers each evening and a different quartette will sing each (Continued on page two)

Though the fig tree shall not blossom,
neither fruit be in the vine
Though the olive's labor fail me, in the fields no grain I find;
Though the fold no flock may shelter,
cattle cut off from the stall,
Yet in Christ I'll go rejoicing, His salvation gives me all.

Thus had learned the Seer,
Habakkuk —
true thanksgiving depends not
On abundance of possessions as our special earthly lot:
Without wealth and without honor,
without health or worldly store,
Nought of food and nought of raiment, yet with blessings running o'er.

We, who have this great Salvation,
and our names inscribed above,
From our hearts springs of Thanksgiving bubble ceaselessly in love
To the Father, whose great blessings make us rich in wondrous grace,
And He adds no sorrow with it for faith sees His lovely face.

St. Paul gave the admonition to give thanks in everything,
In the trials as in blessings gratefully our praise to bring;
For in Christ are all things centered and to those who own His sway,
He a table spreads before them, each day is Thanksgiving Day.

— E. M. B.

From God's Holy Scriptures, See How The Times May Be Changed

by revival of His Churches, as He had in Elijah's day. (I Kings 19:18). But if not, — It May Be Changed.

STORY MAY BE CHANGED

By "Six Hundred Thousand." children of Israel (600,000) Exodus 12:37, were used of God to change history. But supposing no formidable company of God's people can be found, what then? It Can Be Changed.

By "Fifty Thousand." "50,000 which could keep rank" rallied around David to establish the kingdom, and "did exploits" (I Chron. 11). But suppose 50,000 "not of double heart" cannot be found, then? It Can Be Changed.

By "Seven Thousand." "Who did not bow down their knee to Baal," God surely has 7,000 such,

Living God

God invites us to prove Him. In the Bible, in the passages, one man has made a most interesting experiment for the past three years. On September 26, 1940, Perry Hay, a flour miller of Tecumseh, Ohio, planted a cubic inch of Rock Wheat. It has grown and flourished. Inspired by John 12:24, "Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (Continued on page six)

Salvation Vs: Religion

By OSWALD J. SMITH

There is one verse in the Bible regarding God's salvation that is so important that it should be engraved on every heart. I refer to Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"Neither is there salvation in any other." Note, if you will, that it does not say, "neither is there religion in any other," for that would not be true. There is religion in the name of Mohammed, Buddha, Confucius, etc. There is religion in Judaism, in Catholicism and Protestantism.

But there is no salvation in any of them, neither in the Eastern or the Western religions of the world. There is no salvation in Christianity for Christianity has no more power to save than has Moham-

(Continued on page six)

A Story Concerning The Life Of The Author Of Hymn-"Amazing Grace"

"Amazing grace, how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

" 'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.

"Through many dangers, toils, and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

"The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.

"Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess within the veil,
A life of joy and peace.

"The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Will be forever mine."

John Newton, the author of this hymn, considered himself such a manifest illustration of God's sovereign grace that he did not want the title of "Reverend" used before his name although he was a minister of God for nearly fifty years. He was born in London on July 24, 1725, and his span of life ran out on December 21, 1807.

When he was a tiny child his prayerful mother taught him about God. He could read, answer questions. (Continued on page two)

Jesus Gave All

He gave His head to the crown of thorns.

He gave His back to the cruel lash.

He gave His cheeks to those who plucked out the hairs.

He gave His face to the rude dirty human spittle.

He gave His shoulders to be draped with the robe of mock royalty.

He gave His clothes to His murderers.

He gave His mother to the apostles. (Continued on page two)

The First Baptist Pulpit

"The Parable Of The Drag-net"

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the

world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." — Matthew 13:47-50.

The majority of Christ's parables with but very few exceptions, were

exceedingly brief. Some few of them were of average length, but in the main each of these discourses was very short. That is particularly true of this parable, for this is one of the briefest sermons which Jesus ever preached. It contains only four verses of eighty- (Continued on page five)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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WHY NOT INCREASE YOUR PASTOR'S SALARY?

Since Pearl Harbor was bombed by the Japanese, America has been flooded with war money. From the humblest servant to the highest paid executive, salaries and bonuses have been increased. But there is one group which, for the most part, is compelled to pay the increased cost of living out of salaries at pre-war levels.

Taking care of the pastor's living expenses has long been one of the primary duties of the deacons. It is our conviction that where the claims of the pastor for a living salary are faithfully presented, the church will take favorable action. Whether the deacons love or dislike the pastor; whether the church appreciates his services or ignores them; and whether a respectable minority or a large majority of the church wishes to be relieved of his ministry, his salary should be increased in these times in order to help him meet the high cost of living and escape the pitfall of debt.

— The Christian Index

ONLY FORTY-FIVE LEFT

Yes, that's all the copies we have of T. P. Simmon's book, "A Systematic Study of Bible Doctrine." When these are gone, the entire edition will be exhausted. Since it is an expensive book (\$2.50), the edition probably will not be reprinted.

We bought the last of them sometime ago to promote THE BAPTIST EXAMINER. They are not for sale. Please don't ask to buy one of them. They are to be given away free to enlarge the circulation of our paper.

If you will send us six subscriptions to THE BAPTIST EXAMINER at the regular price of 50c, plus 15c postage (\$3.15 in all) we will send you a copy of this book by Brother Simmons and also "Why Be A Baptist" and "Hurtful Heresies" by Brother H. B. Taylor. The cost of these three books alone is \$3.25. You can have them free if you will send us six subscriptions.

BAPTIST CHILDREN'S HOMES OF KENTUCKY

If you think of anyone else other than Christ on Thanksgiving day, let it be the orphan children of the two Baptist Children's Homes supported by Kentucky Baptists. Although there are approximately five thousand needy Baptist children in Kentucky, the two children's homes located at Louisville and Glendale, with their

small financial resources, are only able to care for three hundred and thirty children. Last year the Thanksgiving offering amounted to approximately twenty-five thousand dollars, the largest ever yet given, and yet this was actually an average of only about six cents per Baptist in the state.

These orphans' homes can use canned goods and any type of food stuffs which you can use in your home. Send them a big offering in this manner, and in addition, let every Baptist give at least one day's pay toward the work that is being done for these two Baptist orphanages, remembering "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27).

A STORY CONCERNING THE LIFE OF AN AUTHOR

(Continued from page one)
tions in the Catechism, and recite some of the hymns of Dr. Watts at the age of four. Two years later his mother died, and his father, a seafaring man, soon married again. His stepmother let him run the streets, and he quickly picked up the evil ways of bad companions. His schooling lasted but two years and he learned very little under a severe master.

When eleven years old Newton's father took him to sea. He made five voyages with him to the Mediterranean. Then he was placed with a merchant, a friend of his father's, in Alicante, Spain. Through misbehavior his stay there was short, and he again went before the mast. He became a very wicked youth, but had occasional spells of reform. His father wanted to settle him in life, and made arrangements for him to go to Jamaica for some years. Before sailing he was permitted to make a visit of three or four days to some distant relatives of his mother's in order to say good-bye. He fell in love immediately with a girl no fourteen years old. The thought of the years in Jamaica became intolerable, so he prolonged his visit until after the ship had started on its voyage. His father was very angry, but asked another friend to take him on ship to Venice as a common sailor.

When Newton came back home the following year he went to Kent to visit his little sweetheart, and again overstayed the time. His father was now so furious he wanted to disown him. There was no other suitable opening for him. Though war with France was expected he swaggered carelessly around the docks in his sailor clothes. A lieutenant on the Harwich man-of-war spied him and impressed him and carried him off on board a tender. When apprised of this, his long-suffering father procured him a recommendation to the captain, and he was made a midshipman. However, he grew steadily more wicked, and about a year afterwards when the ship was to sail for the West Indies, he made up his mind to leave it. He had been ordered to prevent the desertion of some sailors, and he himself seized the opportunity to desert. He was captured, degraded from his office, publicly whipped, and his companions forbidden even to speak to him. As a midshipman he had ruled those under him with a high hand, so now he met with little sympathy. He

thought of drowning himself, but God restrained him. While the man of war was at Madeira a ship from Guinea came along, and two men boarded the Harwich. The commodore ordered two others to be sent in their place. Newton begged the lieutenant to plead with the captain to let him go. The captain was probably glad to get rid of him, and consented. The ship was bound for Sierra Leone and the west African coast. Newton became a greater sinner than before and led others in his profligate ways.

After six months when the ship was about to leave Africa, the captain died, and Newton, being afraid the mate would put him on a man of war, determined to stay in Africa and make a fortune there as other white men had done. He hired out to a Portuguese returning from England who was on the vessel, and they landed at Benaoes. The black wife of the Portuguese hated him, and it was falsely reported to his master that Newton was robbing him. So Newton was treated most harshly and became very downhearted. Of this period he writes:

"Had you seen me go by, so pensive and solitary in the dead of night, to wash my one shirt upon the rocks, and afterwards put it on wet that it might dry upon my back while I slept; had you seen me so poor a figure that when a ship's boat came to the island, shame often compelled me to hide myself in the woods from the sight of strangers; especially had you known that my conduct, principles, and heart were still darker than my outward condition — how little would you have imagined that one, who so fully answered to the 'hateful and hated one another' of the apostle, was reserved to be so peculiar an instance of the providential care and exuberant goodness of God."

"I have seen frequent causes since to admire the mercy of God in banishing me to those distant parts, and almost excluding me from all society at a time when I was big with mischief, and, like one infected with a pestilence, was capable of spreading a taint wherever I went. But the Lord wisely placed me where I could do but little harm. The few I had to converse with were too much like myself; and I was soon brought into such abject circumstances, that I was too low to have any influence. I was rather shunned and despised than imitated. . . . I was as yet an outcast ready to perish; but the Lord upheld me with His mercy, and I can only ascribe it to His secret upholding power that what I suffered in a part of this interval did not bereave me either of my life or of my senses."

Then, through the intervention of God, Newton turned away from his sins and cast himself upon His mercy. The forgiven sinner became a minister of the Gospel a few years later and sought to lead others out of the miry clay of wickedness and to plant their feet firmly on the Rock of their salvation.

— The Fellowship News of Bob Jones College.

Jesus Gave All

(Continued from page one)
tle John.

He gave His hands and feet to be transfixed with nails to the accursed cross.

He gave His blood to this earth

for the remissions of sins.

He gave His body for the life of the world.

He gave His spirit to God. Abandoned and desolate without God, friend and acquaintance far from Him, He gave Himself unto death. The sun withdrew, behind the black pall of mourning a cold cruel world shivered, nature itself refused to contribute anything — Jesus Christ gave everything.

Ye know the grace of our Lord Jesus Christ, who was rich, yet for our sakes, became poor — He gave everything.

He loveth me and gave himself — gave everything for me.

— William McCormick

OUR THANKSGIVING PROGRAM

(Continued from page one)
evening. Then on Thursday morning at 8:30 o'clock aided by several preacher brethren, the editor will bring his Thanksgiving sermon.

We always aim to take a large offering on this day, — which is always used for others. We hope for a large supply of canned goods and edibles for the orphans' homes. Above everything it is our desire that God shall give us a substantial sum of money for the Kentucky Baptist Children's Home

at Glendale. Our goal is \$1,000.

Remember this: if you do attend this service, you'll always wish you had. "Come thou with us and we will do thee good!"

MAN PLUS GOD

There is no limit to what God can do with us and through us we are willing. It is quite true that there is little we can do of ourselves. Our resources are limited. His are not. Alone, Dwight Moody is a shoe clerk, struggling to make a bare living for himself. With God, Dwight L. Moody touches millions of lives and changes the spiritual atmosphere of two continents. Alone, one is insignificant and all but useless in the world. With God, one becomes a power for good, his great only eternity can reveal. "Wait for the promise of the Father," said Jesus to the disciples, "and ye shall receive power." us wait upon God and He will show how great things He can accomplish through our lives.

— Moody Mont

Experience is not the stone of truth but truth the stone of experience. — Dr. Graham Scroggie

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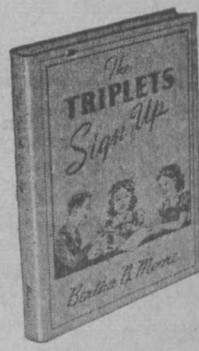
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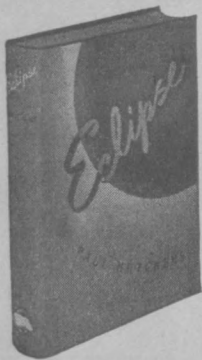
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Young people learn thrillingly of the Voice that guides.

A PERSONAL LETTER TO EACH READER WHO LOVES BOOKS

Russell, Kentucky
November 20, 1943

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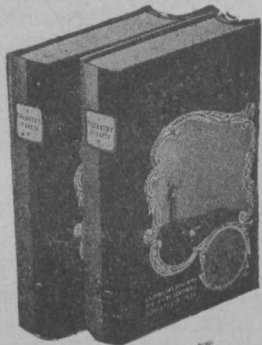
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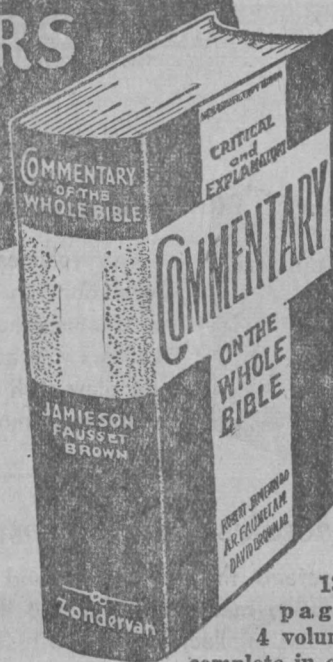
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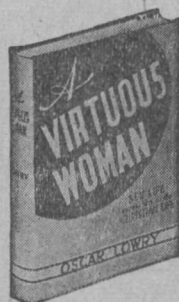
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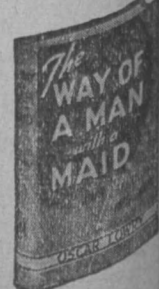
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PARABLE OF THE NET

(continued from page one)
ords in all.

yet, beloved, though it is in its nature, it is marvelous in its spiritual truths. It is the old adage, that, "us things come done up in packages." Although it is, in a way, speaking, a "small net," at the same time there are many precious truths in it.

I. Only portion of the parable offers any particular difficulty. About the only point of opinion as to this centers around the net. In the Bible, there are three Greek words which are translated net. The first of these, "dikton," is a general term for nets of all kinds, ranging from nets such as might be used for the catching of birds as well as fishes. The second, "amphiblon," is a net which is used for fishing, but is such a net that it might be used by one person. The type net which might be used from shore or from a boat. In other words, it is just a dip net as one person might be able to handle. The third word that is used in the New Testament is "sagene." This was a long net such as might be dropped overboard from a boat and perhaps several individuals might be at each end of the net, the net would be drawn together and everything was inclosed therein was caught for that time. The last word, "sagene," is used only once in the New Testament, when in this particular instance Jesus gave the parable of the drag net.

I am convinced that many of the errors are wrong in their interpretation when they make the net represent the church. Personally, I do not see any way whereby it could be true. You will notice both the good and bad were caught in the net. That being true, the net could not represent the church, for we are told repeatedly that we are to keep the bad out of the churches.

The Word of God makes it clear that the heretic is to be excluded from fellowship in assemblies of Testament believers. "A man who is an heretic after the first second admonition reject; warning that he that is such is perverted, and sinneth, being condemned of himself." (Titus 3:10). The same is true concerning the moral. "Therefore put away from among yourselves that wicked person." (1 Cor. 5:13).

Like measure the Lord tells us that those who are disobedient to His Word are to have no fellowship in our churches. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from the brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3:6, 14).

Since the Word of God thus declares that we are to exclude from fellowship the heretic, the immoral, and those who do not walk according to God's Word, then I do not see how that we could consistently say that the net represents the church, particularly in view of the fact that both good and bad are to be encompassed in the net. Personally, believe that the net

represents the gospel and that it is symbolic of it. I think that whenever we proclaim and present Christ in His claims upon the human family, that it is thus that we are casting the net into the sea.

II. If the net represents the gospel then the fishermen represent the Lord's representatives here on earth who seek to bring men to a knowledge of the Lord Jesus Christ. In other words, the fishermen represent saved folk who are preachers, teachers, and personal witnesses as to the power of the gospel in men's salvation.

I would even go so far as to say that the man who personally witnesses for Christ even on a street corner, that that individual is one of the fishermen. Sometime ago I made a purchase in a store and I noticed that the clerk had a black celluloid button with only a white question mark printed on it which he was wearing in his coat lapel. Having a pretty good idea as to what it represented, I asked him as to what fraternity he was a member just to give him an opportunity to talk. He told me at once that he was a Christian and that he wore this pin just as a means of getting people to ask him what it stood for and that it thus gave him an opportunity to testify as to the saving power of the Lord Jesus Christ. He further told me that he was not a preacher nor a teacher. Although he held no official position in the church of which he was a member, he was just as much a fisherman as though he might have been a preacher of the gospel of Jesus Christ.

We don't have to get out of Matthew's gospel to find that this is true, for Jesus Himself said: "Follow me, and I will make you fishers of men." (Matt. 4:19). In this instance, He was talking to Peter and Andrew who were fishermen. He thus took these two fishermen and made fishers-of-men out of them. Every saved person today who is thus representing Jesus in any manner, is one of the fishermen.

III. Since the net represents the gospel and since the fishermen stand for saved men and women who are representing Jesus, then the sea in which the net was cast, is figurative of the nations of the world.

In the Scriptures you will find that the "sea," when used figuratively, always stands for the populace or the unorganized masses of mankind. As an example read Daniel 7:2. "Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." Daniel said that four beasts came up out of the "great sea." He said that these represented the world empires of Babylon, Media-Persia, Greece and Rome. He declared that these came up out of the sea, thus showing that the sea represented mankind in its unorganized state.

Then in Revelation 13:1, John tells us of another beast rising out of the sea. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea." This is none other than the anti-christ, whom John presented as coming up from the unorganized masses of mankind.

A Scripture which still further illustrates this truth, is also found in the book of Revelation when John described the great whore who "sitteth upon many waters." He then said: "The waters which thou sawest, where the whore sit-

teth, are peoples, and multitudes, and nations, and tongues." (Rev. 17:15).

Thus from these references, it is clearly seen that in Scripture imagery, the word "sea" always refers to the populace in an unorganized state. All of which leads us to say that the sea in this instance represents the nations of the world.

This then would tell us that our business as saved men and women representing the Lord Jesus Christ, is to preach the gospel to all the nations of the world. Of course, this is in keeping and in line with all of the exhortations which Jesus gave us throughout His ministry. Listen: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world." (Matt. 28:18-20).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." (Mark 16:15).

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." (John 20:21).

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

Here then is the lesson which we can learn from the picture which Jesus gave to us. We are to carry the gospel to all the nations of the world.

IV. This being true, then the meaning of the balance of the parable is obvious, for the fishes could represent none other than the individuals who are reached through gospel efforts. Since there were good fish and bad fish both caught within this net, then this would tell us that there will be good people and bad people both who will be in the kingdom. That is to say that there will be both Christians and hypocrites in the kingdom. Though the fish were in the net, they were not a part of it, and though hypocrites may be in the kingdom, they are not a part of it. This would indicate that all professions of religion, both good and bad, are caught in the gospel net.

How true this is today. In every big revival meeting where an especial emphasis is placed on the winning of the lost, both good and bad are easily encompassed within the gospel net. Then too, even in our regular church services, the results are the same. Many times the bad and the unregenerate are encompassed in the gospel net as well as the good and regenerate.

V. Our text goes further to tell us that there is to be a separation. Both the good and the bad are to continue right along during this present age, but eventually the righteous will be separated from the wicked at the end of the millennial age. There is no truth in all the Bible which is more clearly revealed to us than this, as you will notice from the following Scriptures:

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the right-

eous." (Psa. 1:5).

"For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." (Psa. 37:9).

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2).

"Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:12).

VI. The fire spoken of in this parable is sure enough hell fire. You will notice that Jesus declared that "there shall be weeping and gnashing of teeth." This is the same expression which is used elsewhere describing the reaction of those who are cast into the flames of hell.

In this instance, let me say that I believe in a literal hell fire. Lots of preachers talk about hell as though it would make a good and pleasant winter resort for the individuals who live in northern latitudes. I want you to know that I believe in hell — an old-fashioned hell of fire and brimstone — a hell of suffering — a hell of weeping and gnashing of teeth just like Jesus described in this parable.

At least three references in God's Word bring to our mind the horror and the terribleness of this burning hell. Listen:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9).

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:10, 11).

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:11-15).

VII. This parable reveals that there will never be a converted world. In fact, every parable which Jesus gave within this glorious thirteenth chapter of Matthew was given to teach this truth.

In the first parable, that of the sower, some of the seed fell by the wayside, some fell among the stones, some among thorns, with only one part falling on good ground. This meant in the first parable that three-fourths of the seed was lost, and only one portion of it brought forth a harvest. Certainly this first parable did not teach a converted world.

Then in the second parable, that of the tares sown among the wheat, you have both the tares and the wheat growing together until the end of the age. Since the tares continued right along with the wheat until the time of the harvest, then we certainly do not have a converted world presented in this parable.

The same is true of the third parable which speaks about the grain of mustard seed which grew and expanded until it became a great tree, thus picturing to us the expansiveness of the kingdom of God and how it was to become world-wide. Yet, at the same time, it was to become a roosting place for the birds. In the study of this parable, we have already seen that the birds represented the false professors who are in the kingdom but not a part of it who continue right along in the tree as long as it lasts. Surely this does not present to us a converted world.

Then in the fourth parable, instead of seeing a world converted, we see the whole world demoralized, corrupted, and leavened with the false teachings of heretical false professors as is revealed to us in the parable of the leaven.

Then in this, the parable of the drag net, instead of the net inclosing only the good, we have both good and bad caught in the gospel net. All of this in both this parable and in the entire chapter, reveals to us the truth that there never will be a converted world. Furthermore, it brings to us the revelation that post-millennialism is false in the light of this entire chapter. Instead of the world getting better, it is prophesied to get worse. Listen: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:14). Instead of the Bible triumphing, heresy is to supplant the truth of God's Word. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away from their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4). Thus, post-millennialism is a idle utopian dream; for, in the light of God's Book, there never can be a converted world.

VIII. This parable still further reveals that there is no second chance for those who reject the gospel. In this instance, the net was pulled ashore but once and there was only one separation. All the way through God's Word we are taught that there is to be but one separation and there is no hope for those who reject the gospel.

There are many who teach in some fashion that the unsaved will have a second chance after death. There are the Russellites, falsely called Jehovah's Witnesses, who teach that when men die unsaved they that will be given a second opportunity some time in eternity wherein they will have the gospel preached again to them. Then if they persist in rejecting the Saviour, they will be burned up, com-

pletely destroyed and entirely annihilated. This, of course, is a most comforting teaching, especially if you have some loved one who has died unsaved, and particularly if you yourself are living in a most impenitent manner. While it is comforting, it is false comfort and is a lie in the light of God's Word. Listen: "And as it is appointed unto men once to die, but after this the judgment." (Heb. 9:27). The next event which follows death is the judgment, and in the light of God's Word, after the judgment comes eternal hell of literal fire.

Then there are the Catholics who hold to a similar heresy known as purgatory. Their idea is that those who die impenitent go to purgatory and there after a period of suffering are fitted for their entrance into heaven. All of which would make purgatory a great and successful reform school where the incorrigibles of this earth who would not be corrected here by the gospel, might be reformed through suffering. While this is a hope and a comfort, it is a false hope and a false comfort. We have Jesus' own words concerning this matter. Listen: "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. And Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:23-26).

You will notice that this man was not only in hell and was tormented in the flames, but there was "a great gulf fixed." This meant that it was impossible for him to get out of Hell and that there was no possibility of a second chance, for his destiny and doom were fixed.

All this, of course, is in the light of Solomon's statement when he declared: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." (Eccl. 11:3). Whichever way a tree falls in that manner it lies. Whichever way a man falls in death, whether a believer or an unbeliever, whether a saint or sinner, whether a child of God or a child of the devil — in whatever manner he falls in death, he will be throughout a never-ending eternity. All hope of a second chance for those who reject the gospel is thus destroyed. Let me repeat in a little different words that there is only one way for a man to keep out of hell, namely, through Jesus, but there is not even one way for a man to get out of hell when once he goes there. Nothing could be more false than the heresy of a second chance.

IX

Now, may I offer some personal reflections concerning this parable. After preparing it, in my mind I preached it to myself, with the result that these additional thoughts came to me.

You will notice how inconspicuously the fishermen are referred to. In this parable they are only spoken of once and then they are referred to as "they." Thus, the only reference made to them is

this little pronoun "they." What a rebuke this is to preacher-worship. Each of us need to realize how utterly inconspicuous we are in the service of the Lord. As Paul says by inspiration, we are only ministers by whom the world believes, and that God is to be praised in that He is the one who gives the increase. Listen: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." (I Cor. 3:5,6).

Another reflection concerns the object of the fishermen. Though the catch revealed both good and bad, actually their object was to get only good fish. Though we today are commanded to preach the gospel to every creature, and though by our preaching we do have many to make professions who are ignorant of the grace of God and who are unregenerated, yet our object as fishers of men is to bring the fish — God's elect unto a saving knowledge of Jesus. Listen: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." (I Cor. 9:22). Though Paul was made all things to all men, his desire was that some at least might be saved. He also tells us later that of all he went through, it was for one purpose — namely, that God's elect might be saved. Listen: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:10).

Another reflection centers around the carelessness of the methods which we use. In every big revival meeting particularly, the gospel net is filled with both the true and the false. While it is true that many are sincere but mistaken, and of course, we can't help this, yet it is also true that we are to blame for many of the unregenerated we persuade and entice into the gospel net. Certainly the majority of churches, preachers and evangelists, are overly zealous as to filling the gospel net, without much zeal as to the way or kind with which it is filled.

The mourner's bench is one of the best ways for getting the false into the gospel net that I know of. Then too, this idea of doing what is called personal work around the audience during the singing or an invitation hymn — this causes many false professors to come into the kingdom. Then, the various propositions which many evangelists and preachers offer to their congregation, causes still more to be inadvertently swept into the gospel net. How careful churches and preachers ought to be in their methods. Oh, that we might remember the words of Jesus and be content as He was with whatever results might come from our ministry. Listen: "All that the Father giveth me shall come to me." (John 6:37).

Further, may we as fishermen remember that our business is not to entertain but to preach the gospel. It is a solemn responsibility that the Lord has given to us, this task of representing Him, and of presenting the gospel as the only means of salvation unto lost sinners.

Finally, let me offer a word to the sinner. Every sinner needs to "flee from the wrath to come." In view of the separation which this parable presents, which must

take place, dividing the righteous from the wicked, and in view of the flames and fire of hell, and especially since there is to be no second chance for those who reject the gospel — certainly in view of these truths, every unsaved person should today be solomized with this truth and should be brought face to face with the seriousness of living one single minute without Jesus Christ as Saviour. May our dear Heavenly Father open some heart, unstop some deaf ear, and give sight to some blinded eyes, that you might become a child of God. "As many as received him, to them gave he power to become the sons of God." (John 1:12).

FROM GOD'S HOLY SCRIPTURES

(Continued from page one)

God, — It Can Be Changed.

6. By "Fifty." If fifty can be found (Gen. 18:24) the history of the Church can be changed. But where are "the fifty" — O God, where are "the fifty?" Ah, if 50,000 cannot be found, if not even fifty can be found, — It Can Be Changed.

7. By "Ten." "For," declared Dwight L. Moody, "if ten men will give themselves completely to the will of God, they will be able to change the world." "I will not destroy it for ten's sake." (Gen. 18:23). But if ten cannot be found, — It Can Be Changed.

8. By "Two." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18:19). If "two" gather together in His name, He is in the midst. "Two shall put ten thousand to flight." Are there "two" who do thus "agree on earth" — With Christ, and in Christ — praying "in the Holy Ghost" for the world-wide revival in the body of Christ? But if two cannot be found, remember you still have the "solitary worshipper" promise (Matt. 6:6). The example of Moses in Midian, of Daniel in Chaldea, of Paul in Arabia, of Jesus in the solitary place." But if not by two — The History Of The World May Be Changed.

9. By "One Utterly Believing Man." Said A. E. McAdam: "No praying man or woman accomplishes so much with so little expenditure of time as when he or she is praying. If there should arise, it has been said — and the words are surely true to the thought of our Lord Jesus Christ in all His teaching on prayer, — if there should arise One Utterly Believing Man, the history of the world might be changed." Will you not be that one in the providence and guidance of God our Father? You can be! Will you be? If you can be, you ought to be; and if you ought to be, you must be! Oh for 600,000! How quickly the history of the Church and of the world would be changed! Will you, by God's grace, be "one" who will "keep rank?" Eternity — for you and for others will be enriched thereby.

— Great Commission Prayer League.

SALVATION VS. RELIGION

(Continued from page one)

medanism, Byddhism, or any other. Salvation is found in Christ and in Christ alone. "Thou shalt call his name Jesus, for he shall save"

(Matt. 1:21). Hence, we are saved through Christ and not through religion.

It is not therefore, Mohammedanism that saves; it is Christ. It is not Judaism; it is Christ. Nor is it Roman Catholicism, or even Protestantism; it is Christ. Christianity cannot save, but Christ can!

Not Mohammed, but Christ. Not Confucius, but Christ. Not Moses, but Christ. Not the Pope, but Christ. Not religion, but Christ. "No man cometh unto the Father but by me," said Jesus. Christianity cannot save, Christ can!

Let me draw a comparison between salvation and religion. Let me show how they differ the one from the other.

First, religion is what man does to, or for, his God; salvation is what God does for man.

Anything you do for the God you worship constitutes religion. But what God did for you nineteen hundred years ago on Calvary's cross constitutes salvation.

A man may be a good churchman. He may partake of the sacraments. He may be an officer in the church, and a consecrated worker. He may be present at every service. But all this, if it is a basis of salvation, is useless. If he does it with the expectation of being repaid by having salvation bestowed upon him, he is deceived. His faith must not be placed on what he does for God, but rather in what God has done for him.

Second, religion is "do," salvation is "done."

Religion says, "Something in my hand I bring." Salvation says, "Nothing in my hand I bring." Religion comes with closed hands bringing an offering to God. It may be prayers, tears, repentance, penance, sacraments, church going, morality, goodness, etc. Salvation comes with open hands, saying, "Just as I am." Salvation cries in the words of the hymn:

"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked come to Thee for dress;
Helpless look to Thee for grace;
Foul, I to the fountain fly,
Wash me, Saviour, or I die."

Third, religion consists of rites, forms, ceremonies, precepts, doctrines and teachings, laws and commandments; salvation consists of the impartation of a new life.

Men are so anxious to perform rites in the church, to go through certain forms and ceremonies, to practice special precepts, to believe the doctrines and endorse the teachings of God's Word, to obey laws and commandments, while refusing to take their place as sinners; accept the sinner's Saviour and receive eternal life, divine life, God-life.

The Word is very clear, "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath no life" (I John 5:11, 12).

Fourth, in religion blood flows from man to God; in salvation it flows from God to man.

Judaism was a religion. It consisted in sacrifices and offerings. Men brought their gifts to the altar and presented them to God. Thus blood flowed from man to God.

In the religions of the heathen around the Israelites, it was the same. They offered their sons in sacrifice to their gods and thus blood flowed. But when it comes to salvation, the God-man gave Himself in sacrifice. God's blood flowed for man, and man is redeemed

because the blood of Christ spilled.

Pandita Rambai, the noted stian leader of India tells how followed the religions of her try during her childhood days right up until after she was ried and had grown to wo hood, and of how they never fied.

One day she heard about tianity, and she said, "That is I want. Christianity will s the longing of my heart. I embrace the Christian relig

Accepting Christianity, she ed for England, where she baptized and later confirmed. joined a church in England for eight years lived a most emply Christian life.

One night she happened listening to a message on the birth. Never before had she told that she must be born a born from above. She was verted, and right there and she accepted Jesus Christ as personal Saviour and passed o death into life.

This is her testimony in her words: "I found the Christian ligion," she said, "but did not the Christ of the religion." had embraced Christianity, she had not accepted Jesus C

For eight years she had without Christ in spite of the that outwardly she had be Christian. She discovered that Christianity could not her any more than her own religions, and that only could.

If you are relying on Chrity instead of upon Christ for salvation of your soul, turn at to Him, for He alone can save. Religion will not suffice. must have Christ.

— The Standard B

PROVING GOD

(Continued from page one)
th much fruit," — and Ma
3:10, 11, — "Bring ye all the into the storehouse . . . now herewith . . ." — Hayde
cured a plot of land from The Ford's 10,000 acre farm in The seh and sowed the seed. Eachber a tenth of the wheat is giv c the Tecumseh Friends Church the nine-tenths replanted. ten first tithe weighed 2,125 of and had a value of \$.002 based \$1 wheat. The second tithe and pounds had a value of \$.1365, on \$1.17 wheat. The third tit the 95.7 pounds has a value of ded based on \$1.65 wheat. Haydere tends to continue this project six years, working his fieldge that period, and letting it respit. seventh year, according to Ex ch 23: 10, 11. Upwards of 2,000 get may be required for the arch crop. This phenomenal incro exposes the popular fallacy "pper cal." As though man knew post than his Creator what is best in him: What would it mean to w land if farmers, manufacturin businessmen, and Government tin ders took God at His word as to den is doing in respect to wheat? What would it mean to Church if even one-fourth of who call themselves Christun would obey God as simply and trie ectly in all things? "Prove me herewith, saith the Lord of I an if I will not open you the wint ly of heaven, and pour you outw blessing, that there shall noth room enough to receive it." fish

Sunday School