

God's house is a hive for workers, not a nest for drones.

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

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Why We Are Definitely Premillennialists

By ROY MASON
Tampa, Florida

will become a reality BEFORE JESUS RETURNS. This theory, with variations, has been held by the leaders of various denominations—has been taught



Eld. Roy Mason

The apostles and the people of the churches of the early centuries were PREMILLENNIALISTS. A reading of the New Testament and the literature of the early centuries will reveal that beyond question. They expected a glorious reign of Christ on this earth, which they termed the Millennium, and they expected it to be ushered in by the return of Christ. After the lapse of centuries a man by the name of Daniel Whitby arose and he gave currency to the POST MILLENNIAL THEORY. That is the theory that the various agencies of Christianity will bring about a better situation in the world, and that this situation will be so increasingly better until finally the Kingdom of God will be "brought about" such that the Millennium

dom" that is heard around religious conventions stems from this theory.

A SET BACK

With two world wars in recent years, and with the growth of sin and crime, and the confusion among nations, Postmillennialism has had a serious set back. It has become increasingly plain that we are not heading for the "Bringing in of the Kingdom" and the Millennium. Things are NOT growing better. Scientists and statesmen alike are predicting that the human race will commit suicide with their atomic weapons. They foresee the planet blown out of existence rather than basking in the delights of a Millennium.

THE ATTEMPT TO GET OUT OF A DIFFICULTY

(Continued on page four)

Why I Never Use Tobacco Nor Encourage Others To

By W. W. FRANCISCO
Louisville, Kentucky

Yes, I have never used tobacco in any form for more than one reason. Many who do use it freely admit that it is a filthy habit and, of course, it is a foolish one, too. In addition to that I consider the use of it as being un-Christian. Who is it that doesn't know that it has doubtless caused the premature deaths of many—probably millions if it were known.

If tobacco had been used extensively in the time of Moses, who knows but what there might have been eleven commandments written instead of ten. The eleventh reading as follows:

"Thou shalt not use tobacco in any form."

I think that I can prove that the use of tobacco is not only breaking just one commandment in the Bible, but breaking a whole list of them. Take the average cigarette smoker for example. He invariably forces others to inhale his vile-smelling, second-hand smoke whether they want to inhale it or not. The smoker is definitely not concerned about others around him, but is thinking merely of himself. Naturally it is offensive to most non-smokers who haven't acquired a perverted sense of smell. It

is certainly offensive to me. He is not treating others as he would like to be treated, as he wouldn't care to have to be compelled to inhale something that is offensive to him, therefore he is breaking the commandment in regard to treating others as he would like to be treated.

Anyone who objects to it to any great extent is robbed of his peace of mind or well being, therefore the smoker is committing a robbery whether he realizes it or not—another commandment broken. I will freely admit, however, that it is a small robbery. After all, robbing others of intangible things is really just as much of a robbery as robbing them of tangible things like money.

To treat his fellow men like that is unkind—another commandment broken. He is setting a bad example for others—another commandment broken, as he is putting a stumbling block in his brothers' pathway, which the Bible tells us not to do. Anyone should be able to see that the habit is abominable—another commandment broken, as the Bible lists the abominable along with other undesirables. Is it possible to have a perfectly clean body when it is soaked with nicotine? (Continued on page four)

THE GOD OF REVIVAL STILL LIVES TODAY

By LESLIE GREENING
England

As the lonely prophet stood there amidst the dead, reflecting upon the strange sight before him, he was suddenly arrested by a voice that came from the skies; a voice that made him start, as it brought to him the remarkable question, "Son of man can these bones live?" I suppose Ezekiel's first instinct must have been to say "No" at once—the thing seemed so utterly impossible. But the prophet knew something of the power of Him who spake, and lest he should seem to be limiting the One with whom all things are possible, he answers wisely, "O, Lord God, Thou knowest." He says in effect, "It rests entirely with Thee, Lord. No human power is able to perform this hopeless task. They cannot live unless Thou hast purposed to put life into them. Then, and only then, the impossible becomes capable of

fulfillment—O Lord God, Thou knowest."

Now God begins to unfold His plan to the astonished prophet, who is bidden to prophesy unto the bones, and say unto them, "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and yet shall know that I am the Lord."

Immediately as the prophet proceeds to obey the strange command of God, there comes a fulfillment of the Divine promise—there was at once a commotion among them, and under Divine direction the scattered bones came together—not one missing its way or place, but joining up in perfect unity to form again the same body of which they were once a part.

As Ezekiel saw this response

to his message, he continued to prophesy with increased vigour, and now he sees sinews and flesh coming by degrees upon the bones, and finally skin covering them; so that instead of a valley full of bones he now sees a valley full of bodies—but the one great essential was still lacking; there was no breath in them, they were still lifeless.

Once again God is heard speaking to the prophet, and this time he is bidden to prophesy to the wind: "Prophesy unto the wind . . . and say . . . Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live."

As Ezekiel obediently prophesies the second time, there comes from Heaven, in answer to his prayer, a mighty life-giving

APPRECIATED COMMENTS

I certainly enjoy reading this wonderful paper every week, and I notice that my subscription is out on it but I do not want to miss a copy of it. I thank the Lord for you and the stand you are taking and that you are always ready to expose any heresy that comes in to any of our Baptist churches. Would to God that more of the preachers would take a firmer stand on the Word of God and preach it in its fullness and in its purity.

The work here in the mountains is progressing slowly, with the Lord blessing with His presence and in the salvation of the lost. We had three fine young girls to receive the Lord Jesus as their Saviour Sunday afternoon, and the Lord added them to His Church, they are to be baptized this coming Sunday.

Remember us before the (Continued on page four)

"Son of man, can these bones live?"—Ezek. 37:3.

In Ezekiel 37 we have a graphic description of a vision given to Ezekiel, when, under the constraint of the Spirit of God, he was led out into the midst of a valley, which seems to have been at some former period the scene of a great battle.

No very active mind is required to picture the opposing armies charging down the mountain slopes on either side, and entering into a fierce hand-to-hand conflict in the valley that lay between. Not a sound was heard now, however, as Ezekiel looks out on a scene of desolation and death, for to his amazement, he discovers that the valley is full of dry bones, scattered in confusion over the face of the ground. There was a time when the peaceful silence of that valley had been broken

by the cries of wounded and dying men, by the excited shouts of the victors, and by the clash of arms; as warrior fought with warrior. But when the noise of war ceased, the dead who had fallen in battle had been left unburied just as they fell. Here you would probably have seen a skull still lying in a broken helmet; over there you would very likely have seen a skeleton with its bony fingers still holding the handle of a rusty sword. Long years of exposure to the sun and wind had bleached those bones white and dry, whilst rain after rain had succeeded in washing them of any particle of flesh which the birds of the air might have left upon them.

Such was the unforgettable sight that met Ezekiel's gaze as he looked out upon that valley of death. Nowhere was there a single sign or sound of life—just the echo of his own footsteps as he passed in and out among those bleaching bones.

WATCH THAT TONGUE

Psalm 39, verse 1: "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me."

Surely we need heed this warning. We need face this statement squarely for in our day many a sin is committed by the tongue. How much trouble we have in our churches today due to the little member, the tongue. To keep the tongue from sinning the psalmist says in the latter part of this verse, "I will keep my mouth with a bridle" or I will get me a muzzle for my mouth. I guess in modern day language we could say we need zippers for our lips. And surely we do, for with our tongues many a time we scatter evil. With our tongue many a time we do as the psalmist realized here, speak evil while the wicked is before us. — Selected

The First Baptist Pulpit

"An Exposition Of The Book Of Daniel"

In the preceding chapter of the book of Daniel which we studied last Sunday evening, we noticed that Daniel interpreted a forgotten dream on behalf of King Nebuchadnezzar. He had had a dream in which he saw a vision of which the head was made of gold, the chest and arms of silver, the belly and thighs of brass, the legs of iron and the feet of iron and mirey clay. That was the dream which Nebuchadnezzar had had and Daniel retold to him the dream, which Nebuchadnezzar had forgotten when he awakened, and

at the same time, he gave to him the interpretation thereof. As you will recall in our study of last Sunday evening, Daniel made this plain statement, "Nebuchadnezzar, thou art this head of gold." In other words, Daniel told Nebuchadnezzar that in the light of that image, he was represented by the golden head of the image. I imagine after Daniel had given this interpretation, that Nebuchadnezzar, among other things, felt just a little puffed up to think that he was represented by a head of gold while

all the other nations that were to come after, were represented by inferior metals, such as silver, brass, iron and iron and mirey clay. I wouldn't be a bit surprised but what Nebuchadnezzar got a little touch of "swell-head" as a result of the interpretation of this dream. Accordingly he seemed to take Daniel literally and, therefore, he commanded that an image of tremendous proportions be built and set up in the plain of Dura which was in the province (Continued on page two)

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"An Exposition Of The Book Of Daniel"

(Continued from page one) of Babylon — an image which was approximately 90' in height and 9' in width — an image which apparently was made of gold. I rather imagine it was gold-plated, but be that as it may, at least it was of gold, and Nebuchadnezzar demanded that the people fall down and worship it.

It would appear, beloved, that Nebuchadnezzar would have profited from the dream he had and the interpretation which Daniel gave to him. I'm satisfied he could appreciate the wisdom which Daniel possessed when he gave to him the dream and the interpretation thereof. Though he appreciated Daniel's wisdom, he had no heart for the God who had inspired Daniel with that wisdom and accordingly he used the power which God had given him as the head of the nation, which was really a nation of nations — he used the power that God had given, to deny God and to set himself up in the place of God, thus demanding that the people fall down and worship him. Instead of telling everybody to worship the God of Daniel, he sets up an idol for all the people of his empire to worship.

I rather imagine this image was but a replica of the image of his dream which he had had in Daniel 2. I imagine it was nothing more or less than an exact reproduction of that image he had seen in his dream. Now he commands that whenever the orchestra sounds out, with all kinds of musical instruments composing that orchestra, that all the people are to fall down and worship the image which he, Nebuchadnezzar, had set up.

Now let's notice from this story a few things that will present to us some spiritual truths.

I

FIRST OF ALL, NOTICE THE DEMAND WHICH THE KING MADE.

On the surface, it looked like a very small demand. It wasn't much that he required. All he asked of them was to fall down and worship this image which he had set up in the plain of Dura.

I imagine that many individuals would have done that very thing because it was such a little thing which the king demanded. Listen to me tonight, beloved, if you watch concerning the little temptations in life, you will never have to be bothered concerning the big ones. Hear God's Word:

"Take us the foxes, the LITTLE foxes, that spoil the vines:

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for our vines have tender grapes."—Song of Solomon 2: 15.

I will be honest with you — I have never fully understood what Solomon meant by that Scripture, but it surely does serve as a remarkable illustration in this respect that if you will watch about the little temptations and the little sins that come before you, you won't have to be concerned too much about the greater ones.

As I say, it wasn't a big thing that was demanded on the part of the king — it was a very small thing.

Sometime ago I saw a picture of one of those giant redwood trees in California that had been cut out so that you could drive an automobile right through the base of that tree while it was still standing. A man said to me, "What kind of seed do you suppose that tree grew from?" I replied that I imagine surely it must have grown from a seed the size of a man's head or bigger, in view of the mammoth proportions of the tree itself. Instead, this lumberman told me that the seed from which that mammoth giant of the forest had come, was as small as the tiny proverbial mustard seed.

I am reminded tonight of that story that I remember as a child reading of the dwarf who asked the king for all the land he could cover in three steps. The king looked at him. He was such a cute little fellow that I imagine the king must have thought, "He can't cover much of my domain and I'll just grant to him his request and give him all he covers in three steps." Immediately that little dwarf shot up to a giant. With his first step, he covered all the land of the king's domain; with the second step, he covered all the water; and with the third step, he knocked the king off the throne and took possession himself.

Watch out for the thing which appears to be little; watch out for that which seems to be harmless; watch out for that which seems to be a small evil. This looked like a mighty small demand which the king made, but those Jews refused to bow to the demand of the king even in this little matter. They might have argued and might have reasoned that they were in a heathen land among heathen people and they might have said, "It's customary here to worship idols." They might have said, "Since everybody else is worshipping idols, we will go ahead and do so," but they did not. It would, no doubt, have been easier for them to thus reason. There is an old adage which says, "When in Rome, do as the Romans do;" and the majority of people follow in the light of that adage. They might have reasoned in that manner, but they didn't do it. They might have said, "We are a long way from home — 500 miles — and nobody will ever find out about it." They might have said, "We'll shake hands — the three of us — Shadrach, Meshach and Abednego, that we will never tell anybody as to what we have done. We are miles removed from home and nobody will find out about it and we will never tell it ourselves." Listen, beloved, what's a sin in Palestine, is a sin in Babylon. What's wrong at home, is wrong 500 miles away from home.

To these Jews, this demand of the king meant that they were to forsake God. Maybe it was a little thing in the sight of the king. Maybe it was a little thing when viewed in the

light of the demands of the people, and in the light of their customs it probably would have appeared a very small matter; but it actually meant for those three Jews that they would have to forsake God Himself. Listen to what God says:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." — Exodus 20:4-6.

Beloved, in the light of that passage of Scripture which God gave to the Jews particularly, if they had fallen down to worship this image, though it seemed but a little thing in the eyes of the world, it would have meant to those Jews that they were forsaking God Himself.

II

LET'S SEE HOW THEY REFUSED.

These Jews just absolutely refused to do what the king commanded. They were not unionists. If they had lived in lots of towns, they would not have considered the matter one particle — they would have gone right along and unionized with those people in Babylon; but beloved, they were not unionists.

If they had been like lots of Baptists today, they would have done exactly what the king of Babylon demanded, but they were not like a lot of modern Baptists. They had a backbone that was made out of crowbar and most modern Baptists have a backbone made out of a piece of boiled spaghetti. They were not unionists, therefore, they would not unionize with this crowd in Babylon.

You and I don't have any business unionizing with the man who does not believe the teachings of God's Word, nor with any group of people who deny the teachings of this Bible. Listen.

"Can two walk together except they be agreed?" — Amos 3:3.

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have



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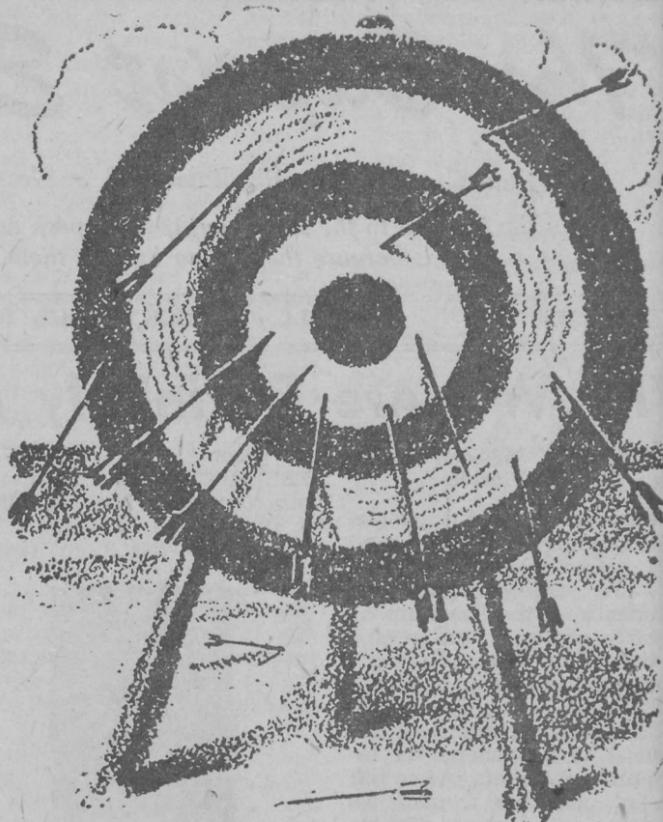
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SIN: "MISSING THE MARK"



"For all have sinned, and come short of the glory of God." — Rom. 3:23

learned; and AVOID them." — Romans 16:17.

Stay away from that crowd that doesn't teach the Word of God. Listen again:

"Having a form of godliness, but denying the power thereof: from such TURN AWAY." — II Timothy 3:5.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID HIM GOD SPEED: For he that biddeth him God speed is partaker of his evil deeds." — II John 1:8-11.

Listen to me, beloved, God's people have no business unionizing with anyone who does not follow the principles and teachings of this Word of God. If anyone comes along who does not preach the security of the believer, salvation by grace, the glorious old doctrine that we are elected in Christ Jesus before the foundation of the world — we have no business to unionize, fraternalize or cooperate in any wise with him.

These Jews just were not unionists and God's people would do well to learn from their experience. You and I would do well to learn from their experience that we are not to cooperate, unionize and fraternalize with those who do not preach and teach according to the Word of God.

Look at these three men who loved the Bible more than they loved popularity. It would have made them popular if, over in that heathen land of Babylon, they had bowed down and worshipped this image. Everyone would have said, "My, these Jews are nice people after all. They are broad-minded — they are not narrow-minded like we thought they were." Everybody would have spoken well of them; but listen, they loved the Word of God more than they did popularity.

I like to see any man or wo-

man who loves the teachings of God's Word more than he loves anything else in the world.

I remember reading some place in history of an individual who was told by the emperor, "All the world is against you." The individual said, "Then I'll be against all the world." My, what an answer! It didn't make any difference to this man if all the world were against him, for he meant that he was against the world. Beloved, I'd rather be true to God than to be popular with the world by compromising.

Let me ask you a serious question tonight: Suppose the days of Daniel were on us now and that an image were set up here within this town and was commanded by the mayor or some official in charge, that you bow down before that image. I wonder tonight how many Daniels we would find in our town who would love the Lord more than they loved the praise of men.

As I stand here, I am reminded of this fact — that such an image is not set up by any official command on the part of any individual has been given, yet there are principles that are involved in the teachings and interpretation of the Word of God that are just as far reaching in their effects. As you standing for the teaching of the principles of the Word of God, or are you willing to compromise with the world with false religions for the sake of popularity?

These Jews would not do that. They were determined that they would obey God and man. They remind me of two individuals we read about in our Sunday School lesson recently. Listen:

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." — Acts 4:19, 20.

You remember the Sanhedrin had threatened Peter and John and said, "You had better stop preaching in the name of Jesus." (Continued on page three)

"An Exposition Of The Book Of Daniel"

(Continued from page two)

"We will put you in prison," Peter and John said, "You can judge for yourselves — we are going right on and preach in the name of the Lord Jesus Christ." They were determined to love God, and obey God, and not man.

"That's the way with these three Jews. I would to God that of the membership of this church that I might have the assurance tonight that you would always stand for the teachings of the Word of God. I would that I might have the assurance that in all things you would stand by the Word of God and be true to it regardless and irrespective of what man might say to you. These three Jews were determined to obey God and not man.

III

I WISH YOU WOULD NOTICE THE CHALLENGE WHICH THIS KING ISSUED.

"Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, dulcimer, and all kinds of musick, ye fall down and worship the image which I have made: well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fire; and who is that God that shall deliver you out of my hands?" — Dan. 3:5.

Up until that time, it had been Nebuchadnezzar on the one side and these three Jews, Shadrach, Meshach and Abednego, on the other. Now, beloved, the scene changes, for it is Nebuchadnezzar on the one side and the three Jews for God steps in and takes their place. The king has issued a challenge — "Who is that God that shall deliver you out of my hands?" Now, beloved, it is Nebuchadnezzar on the one hand, the mightiest king of all time; and on the other hand, it is the King of Kings who had made and created Nebuchadnezzar.

In olden times, when an individual wished to challenge another to a duel, he would strip off his glove and throw it down at the feet of the man challenged. If the individual needed not say a word — all he had to do was to reach down, pick up the glove and hand it back to the challenger.

Beloved, Nabuchadnezzar literally threw the glove down in the face of Almighty God and challenged God. God picked up the glove, figuratively, and accepted the challenge.

I want you to notice how this challenge came out. Those three Jews were cast into the fire furnace which was heated seven times hotter than they ordinarily and customarily heated it. They were bound with their hats on, their shoes on, their cloths on, and they were thrown into that furnace. So hot was the furnace that the heat of the flames killed the men who threw them in.

I want you to see how God accepted Nebuchadnezzar's challenge. Pretty soon that old king stood and looked into that furnace and his eyes got as big as a washing tub, almost. The only thing the fire had burned about those Jews was the bands he put on them to tie them. Instead of seeing those Jews melting in the flames, he saw them loose and walking about in that fire furnace, and low and be-

hold, he saw a fourth one walking in the furnace with them. I hear him as he said, "Didn't I command you to cast three into the furnace?" "Yes." He replied, "But I see four men loose and the form of the fourth is like that of the Son of God Himself." Beloved, God had accepted the challenge of Nebuchadnezzar and now He walks in the fire furnace with these three Jews.

If ever God accepted a man's challenge, if ever God at any time in all history exhibited His power, it was in this case here. He laid aside all the laws of nature so that these men were not burned, so that their lives were preserved, and God walked with them in the midst of that fire furnace.

That's what God has promised to do for His children. Listen to what He says:

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." — Isa. 43:2.

That's God's promise.

Listen, beloved, you and I are just like those Jews — we have some fire furnaces to go through sometimes, we have some problems arise which are pretty big problems, and, beloved, the God who took care of these three Jews in the fire furnace is the same God we preach to you today. If God took care of those Jews in the fire furnace back there, God is able to take care of you and me in the hour of difficulty. In the time of trial — in the heat of the battle when the fighting is the heaviest and the road gets the roughest, that same God can walk with us. Did He not say:

"I will not leave you comfortless: I will come to you. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." — John 14:18, 23, 27.

Do the Scriptures not say:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." — Psalm 23:4.

I tell you, beloved, God kept His promise to these three Jews. That same God who accepted the challenge of Nebuchadnezzar and who kept His promise to those three Jews, that same God lives today and He will take care of His children today.

I will say this to you tonight in passing, beloved, I would rather walk in a fire furnace with the Lord than to walk on the outside by myself. This is mighty comforting and encouraging to me. If you are God's child, you have some afflictions and problems. As I sat here tonight waiting to preach to you and I reflected that there wasn't a family here but what I have seen tears in their eyes. I could not help but be impressed with it tonight that there isn't a family within this building but what I have seen trouble in some wise come to you — afflictions, sickness, death, financial reverses, problems in some form or another. It is mighty comforting to know that when the difficulties arise, we have a God who walks with us hand in hand, and heart in heart, just like God walked in the fire furnace with those

STARS FOR PEACE



"AND LO, THE STAR... WENT BEFORE THEM." — MATTHEW 2:9

three Jews.

I remember reading some years ago of the man who was attempting to climb a high mountain. About half way up the mountain, a storm broke over him and his guide. They stumbled along for a little while and the man said to the guide, "I think I will have to turn back. I don't think we can make it." The guide merely smiled and said, "Just wait — in a few minutes we will be above the storm." Just a few minutes passed and they had gotten above the realm of the storm, and up above it, they could look down upon the valley that was filled with the storm, but they, serenely above the storm, were out of its path.

Sometimes, beloved, it looks to you and to me that we must turn back, that there is no going forward, that it isn't possible to take another forward step; but our Guide, the Lord Jesus Christ, would say to us:

"Fear not, I am with thee, Oh, be not dismayed; I am thy God and I'll still give thee aid; I'll strengthen thee, help thee and cause thee to stand, Upheld by My righteous omnipotent hand.

"When through fire trials thy pathway shall lie, My grace, all sufficient, shall be thy supply; The flame shall not hurt thee; I only design Thy dress to consume, and thy gold to refine."

Remember, beloved, it does not make any difference what kind of furnace you may have to pass through, God will go

with you. I say to you tonight, I don't believe there is any furnace that God ever allows His child to pass through but what God will go there with His child. You can look back across the past and you can see some pretty dark experiences. You can remember the time when your heart was heavy. You can remember the hour when you laid awake at night. You can remember the starless nights and the sunless days through which you have passed. You can remember the time that you wished for death. You can remember the time that you wished God might blot out everything. You can look out in the future and be assured of the fact that the same experiences await us in the future as have been ours in the past; but you can furthermore be assured that regardless of what furnace God may call upon you to pass through, He who has been with you, has cared for you and led you in the past — that same God will walk with you through whatever furnace may be yours in the future.

I came across a little poem a few days ago which is very appropriate in connection with this message:

'Twas when the seas tremendous roar
A little bark assailed;
And pallid fear, with awful power
O'er each on board prevailed.

Save one the captain's darling son,
Who fearless viewed the storm,
And playful with composure

smiled
At danger's threatening form.

"Why sporting thus," a seaman cried,
"Whilst dangers overwhelm?"
"Why yield to grief?" the boy replied,
"My father's at the helm."

Isn't it wonderful tonight to know that when trouble comes and problems arise, isn't it wonderful to know that our Father is at the helm. It just doesn't make a bit of difference what comes in this life of mine — our Father is at the helm. He is running this world and He will manage, control and sovereignly maintain it for His own glory and for our ultimate good.

IV

LET ME REMIND YOU THAT RIGHT IS NOT ALWAYS ON THE SIDE OF THE MAJORITY.

In this case, there were three on one side and the majority was on the other—just three against the king and his empire, but right was on the side of the minority. There is an old statement in Latin which goes like this: "Vox populi, vox dei," which means, "The voice of the people is the voice of God." This is rarely ever true, for the majority of times the voice of the people is not the voice of God. God is seldom with the majority.

(Continued on page four)

I remember in the days of Noah there were just eight on God's side — Noah, his wife, their three sons and their three wives. They were in the minority, the majority being against them. Right is not always on the side of the majority.

I am reminded of that day when the children of Israel had sent spies into the land of Canaan. The majority said, "We can't take the land," but two of them said, "We are well able to do so." Caleb and Joshua were the only two men who wanted to go over into the land of Canaan and fight the giants. All the balance were afraid to do so. Right is not always on the side of the majority.

As the usual thing, you will find it to be true that right is on the side of the minority and the voice of the people is seldom the voice of God. An enemy and critic sarcastically and bitingly said to me a few days ago, "If what you preach is right, if what you stand for is true, if the doctrine you have been contending for for years is the truth, then how do you account for the fact that the majority will not listen to you?" That would hurt, beloved, if I were only human. I think that would hurt any man if he were depending wholly upon himself, but I have learned from the study of God's Word that God doesn't make a final settlement every day at sundown. The voice of the people is seldom the voice of God. It was only a minority back here but God was with the minority.

V

I WANT YOU TO NOTICE THAT IT PAID THESE THREE JEWS TO TAKE THE STAND THEY DID.

Notice the 30th verse:

"Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon."

It paid those three Jews personally and it also paid from the standpoint of the kingdom of God, for Nebuchadnezzar gave a command saying that if anybody said anything against the God of these three Jews, he would cut off his head and make his house a dunghill. Beloved, it paid them to take their stand for the Lord.

There is an old song which says:

"It pays to serve Jesus
It pays every day;
It pays to serve Jesus
Each step of the way."

Mark it down, beloved, it does pay. Take this old Book, fight for what it says. Stand for it and you will find that it pays off in the end.

May God bless you.



Appreciated Comments

(Continued from page one) Throne of Grace, and may our Lord continue to bless you and your work there.

Your Brother by His Grace,
Eld. George Galloway
Mare Creek, Kentucky

April 16, 1952
Oneid, Ky.

John R. Gilpin, Editor

Just can't express how much I appreciate reading your pa-

per. It is right next to my Bible with me. Am just an old time mountain preacher and I certainly do enjoy reading your paper, so keep it coming to my home. It sure has blessed my heart in the service of God as a minister of the Gospel.

Your Brother in Christ,
Elder Grover Hudson



Premillennialism

(Continued from page one)

With Postmillennialism becoming so untenable, and unwilling to come over to the Premillennial position, men have had to try to "save face" by a shift in their doctrine. Thus in our day we have seen the shift from Postmillennialism to what is termed "A MILLENNIALISM." The advocates of this miserable theory simply deny the MILLENNIUM. Since they can't have a millenium before Jesus comes, THEY JUST WON'T HAVE ONE AT ALL.

A MILLENNIALISM IS SIMPLE DENIAL OF THE WORD OF GOD

This doctrine is widely held by the teachers in our rapidly modernizing Seminaries, and by an increasingly large number of preachers. Among these are Baptist preachers of our own section of Florida.

A MILLENNIALISM, or the denial of the Millenium, is based largely on the claim that the doctrine of the millenium is grounded on one passage in the Bible — the symbolic passage found in Revelation 20:1-10. This is a blatant falsehood. While the term "thousand years" (Millenium) is confined to this portion of the Bible, THE PERIOD designated here as a thousand years, is mentioned over and over again in Old Testament and New. But let us suggest in brief some reasons for believing that following the return of Christ, we shall have a millenium:

1. BECAUSE THE SCRIPTURES POINTEDLY SAY SO. (Rev. 20:1-10). Why should we not take this passage to mean what it says?

2. BECAUSE THIS PERIOD IS MINUTELY DESCRIBED in such passages as Isa. 11:1-9. If the millennial period is not referred to in this passage, in the name of common sense what IS referred to?

3. BECAUSE UNLESS THIS EARTH ENJOYS A MILLENNIUM, the earth ends a failure with the consequences of the Fall never overcome. Rev. 5:10 says that the redeemed shall "reign on the earth." When if not during the millenium?

4. BECAUSE THE BIBLE SAYS THAT THIS EARTH SHALL BE BROUGHT OUT FROM UNDER THE BONDAGE OF CORRUPTION. (See Rom. 8:18-25).

5. BECAUSE JESUS PROMISED A TIME OF REGENERATION (making new of every thing) and He promised that the apostles would sit as judges over the restored twelve tribes of Israel. That is to be when He sits on the throne of His glory. (See Matt. 19:27-29). To this end God has preserved and restored Israel. The period of Christ's reign over this earth—what else should we call it, if not the Millenium?



Tobacco

(Continued from page one) If the answer is no, then another commandment is broken. Millions of dollars worth of property is burned every year as

a result of careless smokers, the fires causing a great number of deaths. If I were a smoker I suppose, of course, that I would also be careless with it. Who knows but what I might cause a disastrous fire and cause lives to be lost. Why should I even take such a chance? If I were a smoker I think that I would feel that I would be at least partly responsible, though indirectly for all the disastrous fires and consequent loss of life caused by careless smokers, even though it would be in a small way. Why would I be at all responsible even when others cause the fires? The answer is simple enough. I would be buying the smokes at the stores just as others do, and doing my part to help create a demand for them. If there were no demand for them they wouldn't be for sale, therefore there wouldn't be so many fires and so much loss of life.

Why should I take up such a foolish and filthy habit, breaking all the commandments which have been enumerated, and at the same time run the risk of it effecting me as unfavorably as it is known to have effected others, when it all can be so easily avoided by the simple expedient of merely leaving the dirty weed alone? Why should I spend my good money so foolishly, putting additional money into the pockets of the ones connected with the tobacco industry, who do all they can to induce gullible people to take up the habit, when there are so many ways I can spend my money that will benefit me and others?

Why should I break all of these commandments day after day and year after year, breaking them until the very day I die, and then expect to be received immediately into Heaven, be welcomed with open arms, be presented with a brilliant halo, a golden harp, and a spacious mansion in which to live, and be told that I had lived a most wonderful life while living here in this world, while in reality the only wonderful thing in connection with my life here would be that it was wonderful that so many people were long-suffering enough to put up with my vile-smelling, second-hand smoke, long-suffering enough to put up with my selfishness, and long-suffering enough to put up with my all-out, unadulterated cussedness? Why even an imbecile should know better than to harbor such ridiculous ideas which I pictured myself as harboring.

Anyone who fails to see it in this light surely must never have made a great study of the Bible nor given the subject very much thought. I fully realize, however, that there are a great many persons who are doubtless well meaning, and who take up the habit because others do, and who doubtless have an erroneous idea that it stamps them as being both smart and up-to-date. If they were to give the matter any serious consideration, I believe that they would have to agree with me that the principal stamp which it puts on them is that it stamps them as having the same filthy habit that countless millions have the world over.

I heard a very famous radio preacher say that at the resurrection which the Bible speaks of, that the nicotine bodies will still be nicotine soaked after they are resurrected. I am very much inclined to believe it, too.

There are many who seem to think that they cannot very well complete a meal without smoking in between the courses. As I have gone for sixty-odd years without smoking at all, it seems to me that if anyone really thinks that he cannot complete

a meal without smoking, there must be something wrong. There must be either something wrong with me or something wrong with him or her.

Who is it that likes to see small boys and sometimes girls puffing on cigarettes, sometimes using butts picked up from the streets? Whose fault is it that such conditions exist? The answer is that it is the fault of all the tobacco users combined. Not a one is exempt either. If I were a tobacco user I would also be guilty. I would be setting the example and doing my part in helping to create a demand for the sale of tobacco in the different forms.

After reading the above, can any right thinking person really believe that anyone can be a good Christian and at the same time be a tobacco user?



The God Of Revival

(Continued from page one)

ing breath which sweeps down the valley, entering into those lifeless bodies as it passes, till man after man springs to his feet; not only living men, but men who are prepared for service—an exceeding great army. After God has been at work, the valley of ghastly skeletons has given place to a mighty army, ready, if needs be, for battle and for war.

We are distinctly told in verses 11-14 what the primary meaning of this strange vision is—it is a graphic word-picture of the future restoration of Israel in their own land as a great and powerful nation. Scattered throughout the world for centuries, and possessing no national life, they are yet to be brought back to the land of promise, and there, in the purpose of God "a nation shall be born in a day."

But I want to use it as an illustration of the fact that "The God of Revival lives today." In other words, I see in this vision the God of revival at work in His mighty regenerating power.

1. The Condition of the Un-saved Multitudes. It is just such a scene as Ezekiel saw when he was carried out into the valley of this vision, that God Himself sees as He looks out on the world around us. One could scarcely find a more striking picture of the spiritual conditions of the unsaved person than that furnished us in this chapter, actually dead in sin, and no more capable of enjoying God's presence, or responding to God's voice, than the lifeless bones which filled this valley long ago. How true were the words of warning to our first parents in Eden's garden: "In the day that thou eatest thereof, thou shalt surely die." Thus devoid of spiritual life, under the Divine edict, "He that hath not the Son hath not life, we understand afresh the force of our Lord's words to Nicodemus, "Ye must be born again."

2. The Commission of the True Evangelist. Ezekiel was bidden to undertake a seemingly hopeless task—he was to proclaim to those lifeless bones in the Word of the Lord, with the encouraging assurance that it was God's design to bestow upon them the miracle of life. How apparently foolish it was for Ezekiel to address those lifeless bones and expect any result, but in the certain knowledge that God had commissioned him to do it, he performed his task, with the result already seen.

And we who have been called to evangelistic work, have been commissioned by God to do exactly the same thing as Ezekiel did—we have been bidden to

proclaim to men and women "dead in trespasses and sins" the wonderful message that God has promised eternal life to as many as believe in His Son. We have the same encouragement held out to us as Ezekiel had, and if only we are ready to obey the command as he was, the result will be the same, for Ezekiel's God saved lives. There will be a quickening of the dry bones and awakening unto life of dead souls, throughout the world for it still "pleases God, through the foolishness of preaching, save them that believe."

But every evangelist and worker has first to face the question that Ezekiel faced: "Son of man, can these bones live?" Is it possible that through my humble instrumentalities men and women may be awakened from their sleep of death and brought "from death unto life?" Alas, humanly speaking the task is hopeless, but since God has revealed His desire to save right on to the end of the age, through the medium of the old-fashioned Gospel, then take up my commission with glad confidence that the miracle which Ezekiel saw can be repeated today.

3. The convincing power of the Inspired Word. As Ezekiel prepares to obey the Divine command, he was conscious once that, along with the word he uttered, there was a strange power that caused the bones to stir and move as he spake, and as he went on with his given message, he saw a remarkable change come over the scene. Under the power that accompanied the Word of God in his lips, bone joined to bone, and flesh and sinew and skin covered them. What a picture of the disturbing and convicting effect of the inspired Word of God.

If it were possible for us to see the effect of the Word of God upon the hearts and consciences of those who listen to us, we might often see something akin to that which Ezekiel saw; a movement among the dry bones; a stirring of conscience, an awakening of desire, and a longing for the peace which comes through the forgiveness of sins.

4. The Converting work of the Holy Spirit. Though there has been a marvelous effect upon the dry bones as a result of Ezekiel's message, there is still lacking the one vital essential—the breath of life—and Ezekiel realizes that this is a work that God Himself must do, for God alone has the power to impart either natural or spiritual life. So he is bidden to lift up his eyes to Heaven, and call upon the wind of God to breathe upon the slain. He has done his part in delivering God's message, with remarkable results; now he prays for the impartation of life by God Himself, and as he prays the wind of Heaven blows; and as Ezekiel watches in amazement, the breath comes into them and they lived.

What a picture of the converting work of the Holy Spirit! What a change was wrought in the Wind of God. But no less remarkable change can be wrought in our ministry today if we, like Ezekiel, learn the great lesson, and pour out our hearts in earnest supplication to God for the endowment of soul-winning power, the blessed coming of the Wind of God—the heavenly life-giving Breath; and Every man who has counted on moved his generation in any measure to repentance and faith, has been a man who, like Ezekiel, cried to the Wind of Heaven to "breathe upon the slain."