

There are many church officers who need to be fired--not out, but up.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

IT WOULD BE A POOR TRADE

The Baptist Examiner

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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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Is One Church As Good As Another?

By Roy Mason
Tampa, Florida

This is a statement made over and over again. Like so many popular statements it is a lie. A lie it can be attributed to Satan, who is the father of such. Speaking of "broad" and "but" singular leads many people to desire to circulate such a statement. Denying this popular but malicious statement, let us make several statements:

Man-Founded Church Cannot Be "As Good" As The One Jesus Started

Jesus started a church — no A Church With Doctrines Con-

doubt about that. He said he would, then in Matt. 18:17 we find evidence that it was then in existence. The churches that we read about in Acts were evidently the fulfillment of his promise. Jesus promised that the church which he started would not go out of existence (Matt. 16:18). If this is true, then the true church has always been in existence since first started. What about any other church, started by people, since that time? Such must be in the nature of a rival to the one that Jesus started. No escape from this.

trary To Those Of The New Testament, Cannot Be As "Good" As The Church Holding True His Word

Compare the doctrines of the Catholic Church with the New Testament—there is hardly the slightest resemblance. Take for instance the infallibility of the pope; the doctrine that the emblems used in the Lord's Supper became actual flesh and blood; the doctrine of the "assumption of the Virgin;" the doctrine of purgatory, etc. Those are purely man-made. But what about the doctrines of Protestants? They have all sorts of doctrines—not (Continued on Page Four)



THE UNGODLY DESTROYING CURSE OF THE MOVIES

For they that are after the things of the world, but they that are after the things of the Spirit. This Greek word translates "mind" is elsewhere called "flesh," and the true meaning of Romans 8:5 is that they of the flesh do enjoy and relish the things of the world, the flesh, and the devil; whereas they of the Spirit delight in the things of the Spirit.

Are you a child of Satan? A child of God? You need now to ask yourself that question, and you need to answer it without equivocation; I aim to ask you more questions that must be answered in the light of this one. Do you know that you are among those who are "Lovers of pleasure more than God?" or are you among those who "desire the sincere milk of the Word;" be-

cause you have "tasted that the Lord is gracious?" I say you need to stand up and say whose child you are—because our subject absolutely turns on your answer.

How can you tell whose child you are? If you see an infant feeding on a breast, you do not have any difficulty discovering whose child he is, do you? Why then cannot I ask you whose breast you are clinging to — the breast of Satan or the breast of God? Peter tells us (I Pet. 2:2,3) that the babes of Christ Word, that being the food that flows through the pap of God, or to use another figure, (even that used of Christ) the sincere milk of the Word is the sap that floweth forth from the Vine unto the branches. BUT if you instead are minding the things of the flesh, if you are obtaining your delight and enjoyment from the things of this world, you are but sucking the pap of Satan (though the poison you are getting may be cleverly disguised as the "dainties of the wicked" (Psa. 141), you will all too soon find that it is but bitter gall that one day shall plague you—and you shall eternally retch but never again clear it from your system. If you are feeding on the things of this

world, remember that Satan is the prince of this world, and that "whosoever therefore will be a friend of the world is the ENEMY of God" (James 4:4). Spit out the pap of Satan from your mouth quickly, for God hath warned you, "If any man love the world, the love of the Father is not in him. For all that is in the world . . . is NOT of the Father, but is of the world." (I John 2:16,17).

Are you a child of God? If you are, then you may want to answer some questions in your heart as to the way you are upholding your profession that you belong to Christ. When the lawyers try a case in court as to whether a babe was alive, they ask whether or not it cried out. So might we have as our single test that set out by Peter above: Do you have a taste to discern how good the Lord is? You know that all souls have one dominant appetite, and the appetite of the natural man has been vitiated by the Fall so that he hungers for the pleasures of sin and "devours iniquity" like as if it were a cool drink of water, rolling sweet morsels of sin under his tongue (Job 22). But the reborn child of God says with David, "O taste and see how good the Lord is." Let us

then apply this undeniable test of fatherhood to ourselves. And then let us take this knowledge and apply it to our subject.

The Movies are Ungodly because they belong to the world! We have been told not to love the things of this world (I John 2:15) and that to do so was to make ourselves enemies of God. This is clear, you cannot get around these plain statements of God. To those who say they have no particular love for the movies but only an occasional fancy to them, and that they see no harm in attending a "clean, moral" picture now and then, we have much to say—but by His will, all we say shall be from His Book wherein He reveals what He desires of His children. We do not hesitate to say that the reason that you have not yet been weaned from the movies is because "the god of this world hath blinded you." After you have heard God on the subject, you will find no excuse to continue to be blinded, and if you continue to go to these dispensers of the "wisdom of this world," these inflammers of the lusts, we see no reason why it cannot be said "He that is of God heareth God's words: ye therefore hear them not because ye are NOT

of God."

The Movies are Ungodly because they are made by ungodly people. "Who can bring a clean thing out of an unclean? not one!" (Job 14:4). "Can the blind lead the blind? shall they not both fall into the ditch?" (Luke 6:39). "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit" (Luke 6:43,44). Will you tell me that the movie industry is a godly enterprise? Of course not! Perhaps you will tell me there are some Christian movie people. I doubt it very seriously, for no Christian could be content to stay in such a filthy atmosphere and associate with such rotten people but would heed God's call, "Be ye not un-

(Continued on page three)

The World Needs The Word

We are further resolved that we will preach nothing but the Word of God! The alienation of masses from hearing the Word is largely to be accounted by the sad fact that it is always the gospel that they hear if they go to places of worship; and all else falls short of Heaven what their souls need. Have I ever heard of a king who made a series of great feasts, invited many, week after week? He had a number of servants who were appointed to sit at his table; and these came forth on the appointed days, and spake with the people. But, somehow, after a while the bulk of the people did not come to the feasts. They were in decreasing number. . . . The king made enquiry, and he determined that the food provided did not seem to satisfy the men. So he came to look upon the banquets; and so they came no more. He determined himself to examine the tables and the food placed thereon. He saw much finery and many pieces of display which never came from his storehouse. He looked at the food and he said, "These (Continued on page four)

The First Baptist Pulpit

"An Exposition Of The Book Of Daniel"

(Read Daniel 4)

If you will read carefully this fourth chapter of Daniel, you will see that the entire chapter was a proclamation which recites the events that covered eight years time. It was written by Nebuchadnezzar himself and is the story of his experience during those eight years, seven of which he was demented and in which he was turned out to eat grass like an oxen. As I say, it was written by Nebuchadnezzar and was incorporated into the Word of God, at the

command of the Lord. If you will notice it very carefully, you will see that it is Nebuchadnezzar's own story, and his own account, of his conversion which he wants the world to know all about.

I believe that what was true of Nebuchadnezzar is true of every child of God. He wants the world to know about his experience with the Lord.

I

I WANT YOU TO NOTICE NEBUCHADNEZZAR'S CONDITION AT THE TIME WHEN

THIS VISION CAME TO HIM.

Nebuchadnezzar has had some previous warnings from God. In Daniel 2, he had a vision—a vision of an image that was made of various metals—a head of gold, chest and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and miry clay. He had had that vision, which was the story of history, and which told the course of history right down to the end of the age.

Then in the third chapter, the one just preceding our lesson (Continued on page two)

We Recommend The "Sugar Creek Gang"

Paul Hutchens, of Waterloo, Iowa, is the author of the very popular Sugar Creek Gang Series. Mr. Hutchens is a Christian man and his writings of the adventures of this gang of Christian boys has endeared him to many. His style is unique, his motive Christian, and the text is always highly entertaining and adventure-some. Once you become acquainted with the Gang, you'll enjoy every one of their adventures.

The new series is published by the Van Kampen Press of Wheaton, Illinois. They are attractively bound in durable bindery and the type is of a size easily read. The books are written primarily for boys and girls, but grown-ups will enjoy them as well.

The following is a review of three of the latest books of the new series:

"The Haunted House at Sugar Creek"

Bill Collins, the red-headed, freckled-faced member of the gang, is the narrator of the story. Big Jim, the oldest and (Continued on page four)

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"An Exposition Of The Book Of Daniel"

(Continued from page one)
tonight, he had a vision of the Son of God, in which the Son of God walked in the fiery furnace. You remember that the king had three Jews, Shadrach, Meshach, and Abednego, thrown bodily and alive into that fiery furnace, yet, beloved, the flames of the fire didn't harm them. They walked about unaided, unhurt and unharmed in that furnace, and when the king looked in, he saw not three, but four walking, and the form of the fourth was that of the Son of God Himself.

So in both of these preceding chapters of this book of Daniel, Nebuchadnezzar had had two warnings from the Lord, and in the light of those two previous warnings that he had had, it would appear that he should have profited by those warnings and should have been drawn closer to the Lord.

In contrast, I wish that you would notice what God says. Listen:

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man."—Job 33: 14-17.

How fitting those words are as to Nebuchadnezzar! God had spoken once, and God had spoken twice, yet Nebuchadnezzar had not perceived the meaning of the messages of the Lord.

But, beloved, Nebuchadnezzar is no different to the average unsaved man of the world. You take the sinners that come here to God's house Sunday after Sunday; you take the people that you work with from day to day: they are exactly like Nebuchadnezzar.

We read how that God had given Nebuchadnezzar two warnings, both in chapter 2 and chapter 3, yet he paid no attention to Him, and that is exactly the way unsaved people react and respond to the Word of God. An unsaved man will come here to church and will hear the Word of God. He will be warned of God, yet he will pay no attention to the message that he has heard. Many a man has been warned to flee from the wrath to come. He has heard out of God's Word that God said in Ezekiel 18: 4, "The soul that sinneth, it shall die." He has heard how that God has said in Romans 6: 23, "For the wages of sin is death." He has heard how that God has said in Revelation 20: 15, "And whosoever was not found written in the book of life was cast into the lake of fire." Unsaved people come to church and hear the Word of God. They

have warning after warning given to them from the Lord through His Word and by His servants, yet they pay no attention whatsoever to that warning that comes from God. How many people just like Nebuchadnezzar go right on from day to day! Even some people, I think, are warned by God in dreams and in visions just like God spoke to Nebuchadnezzar, yet they go on day by day, week by week, month by month, year by year, just the same as Nebuchadnezzar, unheeded and unmindful of the warning and the message of God.

You will notice also, beloved, that while Nebuchadnezzar had had these previous warnings from God, that his conception of God had grown just a little. You will notice that at the end of the second chapter, Nebuchadnezzar realized that Jehovah God was greater than the various tribal gods and dieties round about, for we read:

"The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a king of kings, and a revealer of secrets, seeing thou couldst reveal this secret."—Dan. 2: 47.

If you will notice, Daniel learned from Nebuchadnezzar that Nebuchadnezzar had gotten a new conception of God. He realized that God was a God of gods and that He was greater than the tribal gods round about.

In the third chapter of Daniel, Nebuchadnezzar's conception grew again, for he saw that God was a God that responded to faith. We read:

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."—Dan. 3: 28.

Thus you see, beloved, that his conception of God had grown. He had thought of God originally as on the same plane as these heathen dieties round about him. He saw in Daniel 3 that God responded to faith—the faith of Shadrach, Meshach, and Abednego. He realized that the God that we love and serve is a God that responds to faith on the part of individuals, so his conception of God had grown, yet he remained in his sin.

How many people there are who come to church and hear God's Word, yet their lives are

exactly on a par and exactly parallel to the experience of Nebuchadnezzar. Their conception of God grows. Many a man thinks of God as an angry tyrant, just ready to cast him into Hell. He comes to the house of God and sees that God is not only a God that hates sin, but that God loves his elect and that He gave His Son to die for His elect. Many a man sees that truth and his conception of God grows; it enlarges, it becomes more vast and more comprehensive, yet, beloved, that individual remains in his sin.

That is Nebuchadnezzar. He had a different conception of God to that which he used to have, but he is still a sinner. In spite of his warnings and in spite of his enlarged conception of God he is still living in his sin.

Worse than all else, this chapter reveals that while his conception of God has grown and while he realizes that God is more than what he used to think of Him, yet he is still at peace in himself, for we read:

"I Nebuchadnezzar was at rest in mine house, and flourishing in my palace."—Dan. 4: 4.

Think of him, beloved, at rest and still in his sins. Think of it, beloved. He had had two warnings from God, his conception of God had grown, yet in spite of all this he is at rest in his sins.

Oh, my brother, sister, how many thousands of people there are in America today who have had warning after warning from God. They have seen the knowledge of God flash before their face, and their conception of God and their knowledge of God has grown, yet they are still at peace in their sins. Oh, the tragedy of such a situation!

The Word of God tells us that there is a deceitful peace that many a man experiences.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death."—Prov. 14: 12.

Many a man, beloved, is just like Nebuchadnezzar—at rest, at peace, while he is still in his sins.

I stood right out here on the corner in front of this church building not too long ago and talked to a woman of this town. She said, "Brother Gilpin, I am perfectly at peace. I have perfect rest and perfect security," yet, beloved, that woman is absolutely and definitely a stranger to grace, a stranger to God, and a stranger to spiritual truth and the revelations of the Lord which are given within His

Word. She told me that she was unsaved, yet she said that she had a perfect peace to the extent that she was not worried or alarmed one particle. I said, "Sister, you remind me of a man who is asleep in a burning house. You remind me of a man who has gone to sea in an unseaworthy ship, yet ignorant of the condition of the vessel."

Listen, beloved, if I speak to somebody tonight who is perfectly at peace—who is perfectly at rest and yet your sins have never been paid for by the Lord Jesus Christ and unless you have a peace that is founded upon the blood of the Lord Jesus Christ, I say to you, my brother, my sister, God pity your soul. You are resting tonight in a burning house, you have gone to sea in a vessel that is unseaworthy, just like Nebuchadnezzar. I am persuaded that there are multiplied thousands who have a rest, a peace, a security—a false rest, a false peace, a false security that lulls them to sleep and causes them to be just like Nebuchadnezzar—at rest in his palace and flourishing in his home.

The Word of God tells us that even after he had had this vision that he continued on unsaved. This was the third vision that God gave him. The visions that He gave him in chapters 2 and 3 ought to have been enough to have stirred him up, but they weren't. This one which foretold his doom and told him how he was going to be turned into a beast ought to have been enough to have stirred him up, but it wasn't. The Word of God tells us that even after this vision came to him, he continued just as he was in his unsaved condition.

I wonder if you can see yourself in this. I wonder if there is an unsaved one here tonight who can see himself pictured—mirrored, in the experience of Nebuchadnezzar.

About fifteen years ago I preached a series of sermons from this book of Daniel. I had a large chart that I put up across the front, and I had an illustration for each of these chapters. I remember one Sunday evening when I preached from this book of Daniel, a man who sat some four or five seats in front of me. After the service was over, he shook like a palsied man when he took my hand at the door and said, "Brother Gilpin, I am just exactly like Nebuchadnezzar." I went to see him a few days later in his home, and he said, "Brother Gilpin, Nebuchadnezzar's experience mirrors my own personal experience." A few weeks later he took sick and died. I went to his home and stood out on the porch with a large concourse of people gathered around and preached his funeral sermon and told the people of Nebuchadnezzar, as the experience of the man who had just died.

I tell you, beloved, there is many a man whose experience is seen in the experience of Nebuchadnezzar. They have been warned of God time and time again, their conception of God has grown so that they know a lot of the truth that they didn't used to know, but they are still in their sins, at rest, at peace, deceitfully lulled to sleep by the Devil, and they go on unsaved in spite of all their knowledge of Almighty God. I wonder if I speak to the counterpart of Nebuchadnezzar here tonight.

THE KING GOT A NEW WARNING. Read this chapter carefully and closely when you go home tonight, and you will see that this was the third vision that God gave to him. When this vision came to him, it is rather conspicuous that Nebuchadnezzar didn't call for Daniel

at first. The Word of God tells us that he called for his own men—that is, the astrologers and Chaldeans and the soothsayers. He called for them to come in and make known him the interpretation, but they couldn't do so.

It is rather conspicuous that he didn't call for Daniel. I found, in the two preceding chapters, the worthlessness of his own wise men and the value of Daniel. It looks like he would have called for Daniel first of all, but, beloved, the point of the matter is, he would rather have gotten along without Daniel and Daniel's God if he could.

The Word of God tells us that finally his counsellors failed, of course they failed because God only speaks through good people. Mark it down, beloved, the Devil's crowd can't understand God's message. Unsaved people can't understand the message of the Lord. The crowd couldn't. No unsaved group can. Finally, when they failed and couldn't make known to the king the meaning of the vision, he called for God's messenger, Daniel.

You know, beloved, it is a great thing when a man comes to the place that he is willing to say, "Give me God's Word, and let me know what it hurts, regardless of how it hurts." There are many, many individuals that come to that place of life when God is dealing with the soul, but mark my word, at night, an unsaved man would rather get along without God and without God's man if he could. Sometimes, though, the weight of sin becomes so great and the burden becomes so oppressive that a man has to say, "Give me God's man, and God's man give me God's Word, regardless of what it costs."

That was the case and the experience of Nebuchadnezzar. As far as this vision was concerned, so Daniel came into his presence and at his own request gave to Nebuchadnezzar the interpretation of this vision. I said, Nebuchadnezzar, what am I going to say to you is a comfort for your enemies; it is a message of grief for you. You are this tree that you have seen in your vision, and the branches that come to lodge in your branches and the beasts that come to rest beneath the shadow of the boughs—these represent the nations of the world that are dependent upon you." Then he said to Nebuchadnezzar, "I saw a watcher come down from Heaven who hacked the tree off at the root. You saw that they didn't dig up this stump, but rather that they left it as it was, put a band around it, and after a while it grew again. Now he said, 'Nebuchadnezzar, my interpretation of this vision is this: God is going to turn you out into the field and let you eat grass like an oxen for seven years, but eventually as the stump grew again, you are going to have the same experience.'"

Brother, sister, don't think that if you had had the revelations from God before, that you had come to see that God was greater than the tribal gods and that God was a God that responded to the faith of the individual—don't you think that when you had had the revelation it would have made some difference in your life? I ought to have, beloved, but I have sad thing about it is, it never changed Nebuchadnezzar one particle. Daniel even urged him to break off his sins by doing deeds of righteousness.

"Wherefore, O king, let counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities showing mercy to the poor." (Continued on page three)



"I shall never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13: 5-6.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 1-3.

A saint needs no halo about his head, but he should have a solo in his heart.

"An Exposition Of The Book Of Daniel"

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it may be a lengthening of thy tranquility."—Dan. 4:27.

III.

NEBUCHADNEZZAR CONTINUED UNSAVED

There is not one indication at all that this dream troubled him one particle.

Brother, sister, there's many a person who comes to the house of God and gets stirred up, maybe even at home at night without God on his bed. He lies awake and thinks about God and is emotionally stirred. God may give him a vision and cause the individual to become terribly alarmed, yet, beloved, he goes on and on and on in his sin.

That was the experience of this man Nebuchadnezzar. The fact of the matter is, he not only forgot about God, but he forgot his own gods—these false gods—for the king spoke and said:

"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"—Dan. 4:30.

All that Nebuchadnezzar could see was himself. What an insight into the heart of man! One vision, two visions, three visions—but still unsaved. He used to think of God on the same plane as the heathen deities, but he changed his conception of God and thought of Him greater than the other gods, realizing that God was a God that responded to the faith of the individual. Yet he still goes on in his sins forgetful of God. What an insight into the heart of man!

Nebuchadnezzar was thinking only, solely and wholly in terms of himself, forgetting the revelation of God. Now notice what God did. The Bible says that Nebuchadnezzar lost his mind. He was the king on the throne, the king of Babylon, but he lost his mind and became a beast. For seven years' time he crawled around on the ground on all fours, his nails growing out like claws and his hair growing like eagles' feathers, eating grass and with the dew of Heaven coming down to wet his body. He acted the part of a beast. If you don't take anything else home with you tonight, get this: getting God is an act of a beast. Now God turns him into a beast. He already had the heart of a beast in that he had forgotten God; now God turns him into a beast.

Let me tell you something, beloved, the man who doesn't think about God, the man who doesn't give God any place in his life, that man is acting like a beast. A beast doesn't think about God. A hog, or a dog, or a cow, or a sheep, or a horse doesn't think about God. Brother, the man who doesn't give God a place in his life is acting the part of a beast. God finally took the man who had the heart of a beast and turned him into a beast.

Notice what God did. God had to almost kill Nebuchadnezzar in order to save him. Seven years passed by. At the end of seven years the Word of God tells us that he lifted up his eyes to Heaven and his reasoning came back. God had to almost kill him in order to save him.

I have seen that same thing take place. I have seen it happen right here within this church. I have seen it happen time and time again when God has given revelation after revelation, yet people go on in their sins. Finally, God has to lay them low in order to bring them to a place of thinking of Him. When I was a boy I often no-

ticed that a hog's eyes are so placed in his head that he can't look any way except right straight down his nose. He can't look up unless he turns over on his back. Then he can look out the side of his nose and look up into the skies.

Listen, brother, God has to do a lot of us like a hog. He has to lay us flat of our backs lots of times in order to get us to look up. I have seen people right here in this town that God had to treat just exactly like He treated Nebuchadnezzar. I can remember one instance in particular of a man who was saved, a man whom I have every assurance that he is a child of God. My brother, God had to bring trouble after trouble into his life before that man saw the truth and was willing to submit himself to God. That was the story of Nebuchadnezzar.

Beloved, if God has chosen a man unto Himself, that man is going to be saved.

"All that the Father giveth me shall come to me."—John 6:37.

Mark it down, God isn't going to lose one of His elect. Every one that God chose from before the foundation of the world is going to come to Jesus Christ. Nebuchadnezzar was one of God's elect. God chose him and God didn't let up until he was saved. He turned him into a beast and he remained thus for seven years' time. We read:

"The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me."—Dan. 4:33, 34.

When did Nebuchadnezzar get his right mind? When he lifted up his eyes toward Heaven.

Let me tell you something, brother, no man has his right mind until he lifts his eyes toward Heaven. Mark it down, a man is a mental case spiritually until he lifts his eyes toward Heaven. The thing that gives a man a new mind is lifting his eyes toward Heaven. When a man recognizes God and realizes that God is God, and bows in submission to His Son, then God gives him a right mind.

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND."—II Tim. 1:7.

We have the story of the maniac of Gadara in the fifth chapter of the Gospel of Mark. We have the story of the prodigal son in the fifteenth chapter of Luke. Both of them were beside themselves until they were saved. That prodigal son never wanted to come back home until, the Word of God says, he "came to himself." He was out of his mind.

I am saying to you tonight, my brother, every man who is unsaved, is just like Nebuchadnezzar. He has a heart like a beast, he lives like a beast, he has no place for God in his life, and he will never have his right mind spiritually until he lifts up his eyes to Heaven and trusts God's Son, Jesus Christ.

Now what did Nebuchadnezzar do? The very first act on the part of Nebuchadnezzar with his new-found understanding was to bless God—the God who had given him back his mind. Then, beloved, he wrote this proclamation, which was an account of his conversion. He has had an experience, and he blesses God for that experience and he writes it as a proclamation to send out all over his realm, to tell the people of his conversion. God took his confession

A BIRD'S-EYE VIEW

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND... THOU SHALT LOVE THY NEIGHBOR AS THYSELF."

—MATTHEW 22:37-39



The Movies

(Continued from page one)

equally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? (II Cor. 6:14). Watch closely the so-called "godly movie people" and you will find that it is but another performance of theirs, just as empty a role as the ones on the screen. Roy Rogers after years among them found that he could not make a profession of love for God and remain among them—and so shut off making movies. Read any movie magazine, any columnist, any biography, any Hollywood newspaper and you will find corruption piled on top of corruption, filth underlying filth, that rape, adultery, envying, murder, idolatry, backbiting, and every other known sin rules the minds and hearts of moviemakers. There is no doubt about it, the moviemakers are children of Satan, feeding on evil thoughts, and poisoning the minds of all who will join them.

The Movies are Ungodly because they attract and please the flesh. If you have any of the Spirit of Christ in you, you cannot truthfully say that your new nature is attracted by anything whatsoever that might appear in a moving picture, be it religious or not. I have not heard anyone try to defend any type of picture as spiritual, save those which claim to be Christian. These advocates point out that such pictures are religious—and seem to be shocked when I admit readily that they are religious; but what they do not know is that the Devil never

had a very close fellowship with anyone who was not very, very religious. Satan parades as an "angel of light" and there are hordes of religious devils, both those that are of Satan's own spiritual kingdom, and those devils of men who cloak themselves with the world's religions. As one man put it, you can take your religion seriously and clasp it to your bosom as you go to hell with it. Such is the kind of false religion taught in the movies. Their favorite religion is the Catholic religion, a hell-broth brewed by Satan with his usual masterful touch—and it has all the glitter, the pomp, the ceremony, the self-importance, the false peace, the covering of sin, that carnal men seek and love. Their version of other Christian religions are not a whit more spiritual, neither indeed can be. Any good moral civic club has as much religion as the portraits of Christian men that you see in the movies. Tell me a movie you have seen that made you feel guilty of your sins, that made you abhor yourself in dust and ashes, that made you say to yourself, "Holy, holy, holy, Lord God of Hosts." How can the unclean minds of Hollywood turn out a clean thing in the sight of God? How can the fleshpots and fleshpottresses of Hollywood act like God-loving, God-fearing saints who are crucifying and mortifying the flesh daily? I pray that the Lord shall bless me as He has one of my friends who reared 9 children without the help of the movies;

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your faith in Him.
May God bless you!

THE BAPTIST EXAMINER

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Page Three

Sugar Creek Gang

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the leader of the gang, tells them of an old haunted house located within a mile of their old friend, Mr. Paddler's cabin. None of the boys believe in ghosts except Dragonfly whose mother is superstitious, but they are all very anxious to investigate. One night while coon hunting, the dogs lead them to an old elm tree near the haunted house. Then wham! things begin to happen. Lights, noises within, and g-g-ghosts! What was this ghost? You'll enjoy every minute of this adventure story as you go with them into the haunted house.

"The Sugar Creek Gang on the Mexican Border"

Mr. Hutchens went down to the Mexican border to write this new adventure. Six of the seven members of the gang together with Bill Collin's parents and Dragonfly's parents go on a vacation trip down to the Gulf of Mexico, visit old Point Lighthouse at Port Isabel, and go across the Rio Grande into old Mexico. They learn of the Mexican customs, border smuggling, and their dangerous adventure with one group of "wetbacks" (Mexicans who slip into the U. S. by swimming the Rio Grande) makes this another very interesting and entertaining book.

"The Green Tent Mystery at Sugar Creek"

One dark night as the Gang was returning from fishing just above Sugar Creek bridge, they decided to pass by the old abandoned cemetery to convince themselves they were not afraid — and when they got there they saw a lantern and someone digging among the tombs. What was the meaning of this mysterious digging?

Investigating, they find a pair of women's shoes hidden in the brush and a green tent hidden far back in a remote section. You'll enjoy every minute if you go along with the Gang as they solve this mystery which almost leads to the kidnapping of Bill Collin's baby sister, Charlotte Ann.

The Word

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dishes, how came they here? These are not of my providing. My oxen and my fatlings were killed, yet we have not here the flesh of fed beasts, but hard meat from cattle lean and starved. Bones are here, but where is the fat and the marrow? The bread is coarse; whereas mine was made of the finest of the wheat? The wine is mixed with water and the water is not from a pure well." One answered and said, "O king, we thought that the people would be surfeited with marrow and fatness, and so we gave them bone and gristle to try their teeth upon. We thought also that they would be weary of the best white bread, and so we baked a little at our own homes, in which the bran and the husks were allowed to remain. It is the opinion of the learned that our provision is more suitable for these times than that which your majesty prescribed so long ago. As for the wines on the lees, the taste of men runs not that way in this age; and so

transparent a liquid as pure water is too light a draught for men who are wont to drink of the river of Egypt, which has a taste in it of mud from the Mountains of the Moon." Then the king knew why the people came not to the feast. Does the reason why going to the house of God has become so distasteful to a great many of the population, lie in this direction? I believe it does. Have our Lord's servants been chopping up their own odds and ends and tainted bits, to make therewith a potted meat for the millions; and do the millions therefore turn away? Listen to the rest of the parable. "Clear the tables!" cried the king in indignation: "Cast that rubbish to the dogs. Bring in the barons of beef: set forth my royal provender. Remove those gewgaws from the hall, and that adulterated bread from the table, and cast out the water of the muddy river." They did so; and if my parable is right, very soon there was a rumor throughout the streets that truly royal dainties were to be had, and the people thronged the palace, and the king's name became exceeding great throughout the land. Let us try the plan. Maybe, we shall soon rejoice to see our Master's banquet furnished with guests."—C. H. Spurgeon.

The Movies

(Continued from page three)

but if I should send my child to the movies I would rather that he see a 'Phantom of the Opera' than to see a 'Prince of Peace.' At least in the former he could see the evil nature that is in all mankind, but in the latter he would be apt to imbibe and be stained with the Devil's clever lies.

Take your measuring tape with you, if you must go to another movie — ask yourself as you go along, "Have I seen any of the things of the Spirit portrayed on the screen tonight," or "Will I be able to stand before the Judge of all creatures and claim that this is sowing to the Spirit," and you will be ashamed to be there attending the school of the flesh instead of obeying the Lord Jesus who has told you, "Take My yoke upon you, and LEARN OF ME." "And be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable, and perfect, will of God."—Rom. 12: 1.

Are you being conformed to this world, or are you in the process of being 'conformed to the image of His Son' (Rom. 8: 29)? Go down into your heart and take the keys to them — ransack your private cupboards and seek to find what it is that your soul is feeding upon. Delights are secret things and you must look inward to find the crumbs of your soul's repast in order to tell what your soul is treasuring for food. Dogs hide bones so that they can secretly steal forth and gnaw them, and carnal men (who are compared to dogs in Scripture) also have their secret caches where they hide their forbidden sins. Is your soul then feeding on the kind of nourishment that God deprecates, or is it feeding on the "Bread of Life" (John 6:35)? Are you smacking your lips over the prospect of an evening with the "Hidden Manna," or do you intend to go down to the playhouses of the world to view the "workers of iniquity?" Will you receive the "water of life freely," or will you pay the terrible price of selfish pleasure? It is a wicked presumption to think that you can live to please

yourself, yet, avail yourself of the cleansing powers of the Blood. For Christ died that saints might not "henceforth live unto themselves, but unto Him which died for them."

God has so linked together holiness and happiness that they cannot be separated, just as He has linked together sin and wretchedness. You may call me a puritan (I shall consider it an undeserved compliment), and some will even form the word "fanatic" on their lips, but you will find God of "purer eyes than to look upon sin," the Bible is a very pure book with a very pure message—"Happy are the pure in heart; for they shall see God;" "Every man that hath this hope in him purifieth himself." If you cannot endure the saints who are endeavoring to live by "every word that proceedeth out of the mouth of the Lord," then friends you will certainly not be able to endure the sight of God in Heaven. How can you possibly sing the song of the Lamb, if your heart has never been tuned to it? If you never so much as behold His glory "as through a glass darkly" here on earth, shall you be able to come out of your awful darkness and suddenly gaze on the brilliance of an unspeakably Holy God? Will you be among those who cry for the mountains and rocks to "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb?" May God grant that you may "be transformed by the renewing of your mind, that you may prove (try and test and cleave to that which is good) what is that good, and acceptable, and perfect will of God."

"He that hath ears to hear, let him hear."

The Church

(Continued from page one)

gotten from the New Testament, but from Catholic tradition. Baptism of Infants is one of these, for example. They supplement the Scriptures with man-made catechisms, disciplines, etc.

A Church With A Wrong Way Of Salvation Is Not As "Good" As One With The Right Way

Take for instance the "Church of Christ" people, they have a wrong way of salvation—faith plus works. They make an ordinance—immersion, necessary to salvation. Other illustrations might be given.

A Church With A Temporary



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The Sovereignty Of God A Most Encouraging Truth

The doctrine of God's Sovereignty is a hated and despised one these days. Confirmation of the sovereignty of God, exhibited in the certainty of the accomplishment of His purposes; while it is testified how well merited was that punishment of rejecting and casting off the great body of the Jews. Paul sums up the whole by appealing at the end of the 10th chapter to the testimonies of Moses and Isaiah, in confirmation of what he had advanced. But still as the apostasy was so general, it might be concluded that God had forever cast off the Jewish nation, and had thus made void the promises to the fathers. This error he once more encounters, and largely confutes in the 11th chapter; where he shows most conclusively that in whatever form it presents itself it cannot abide the test of truth. So far is this from being the case, that in the infallible dispensations of God, a period will arrive when the Redeemer shall come out of Zion, and turn away ungodliness from Jacob, when the whole of Israel shall, as one

Salvation Is Not "As Good" As One With Eternal Salvation.

Many of the great denominations believe in and teach "falling from grace." This is a doctrine of salvation, partly by works, and no escape from that conclusion. Such is in complete disagreement with the Bible doctrine of salvation wholly by grace. (See Ephes. 2:8) It matters a lot as to whether one has a permanent title to property, or one that can be easily set aside. But real estate is not as important as one's soul.

A Church That Is Dominated By A Human Head, Or Heads, Is Not As Good As One Whose Head Is Christ.—Eph. 1:22-23.

The pope is the head of the Catholic Church. Bishops head some of the Protestant churches. Human leaders stand at the head of most of the churches. The only head of a church should be Christ. Many Baptists of this shallow, modern day think that a church should be governed by "Headquarters." By that they don't mean heaven—they mean Jacksonville, Richmond, Atlanta, etc.

A Church That Is Not The Bride Of Christ Is Not As Good As The Church That Is.—II Cor. 11:2.

There Paul speaks of the church at Corinth as the "espoused virgin," the prospective Bride of Christ. Each true, New Testament church is as a bride. One day all of the members of all of the separate assemblies shall be gathered together into one vast assembly. "The General assembly of the church of the Firstborn." We are persuaded that this will be the Bride of the Lamb. We do not believe that people who never were members of a church, or that members of man-founded churches will be in that Bride. Read Hebrews 12:22-24. We believe that this makes clear that all believers, not in the Bride, will be classed as "spirits of just men made perfect."

Why not belong to "the church that Jesus built"—instead of a counterfeit? Truth and right should come ahead of mere sentiment and desire to be "broad."

people, be brought within the bond of that new covenant established with the house Israel.

After expressing the grief with which he contemplated his countrymen, without specifying its cause, he enumerates the distinguished privileges as a nation. He then adverts to the being rejected of God, tho directly mentioning it, and begins with observing that could not be said that among them the word of God had taken none effect. God had promised to be a God to Abraham, and to his seed, and although the greater part of Israel were now cast off, that promise had not failed. When God said to Abraham, in Isaac shall thy seed be called, He intimates that the promise did not refer to ALL his children, but to a select number. Isaac was given to Abraham by the special promise of Jehovah; and further, in the case of Rebecca, of her children was a child of promise, the other was not, this was intimated before they were born. In order to silence all objections against this proceeding, as if the Almighty could be charged with injustice Paul at once appeals to the sovereignty of God, who disposes of His creatures as to His seems good. Especially he refers to what God had said to Moses, as recorded in the Scriptures, when He made all His goodness to pass before Him, that He will have mercy on whom He will have mercy, thus intimating that His favor were His own, and that, in bestowing, or withholding the same, there was NO room for injustice. Against this view of God's sovereignty, the pride of man, unbridled by grace, rises with rebellious violence but such is its importance—such its tendency to abase the sinner and exalt the Saviour—that Paul dwells on it in both its aspects, only as exhibited in the exercise of mercy on whom He will, but also in hardening whom He will. In acting both in the one way and the other, Paul declares that God contemplates His own glory. This leads the Apostle immediately to the election of those whom God had prepared to be vessels of mercy, both from among the Jews and Gentiles. These in reality were the only children of promise whom Isaac was a type of (Gen. 4:28.) On the other hand, the rejection of the great body of Israel, so far from being contrary to the Divine purpose, has been distinctly predicted by their own prophets. He closes the chapter by showing that while this rejection had taken place according to the counsel of God, its immediate occasion was the culpable ignorance and prejudice of the Jews themselves in seeking acceptance with God by their own righteousness, instead of submitting to the righteousness of God brought in by the Messiah.

The manner in which Paul treated the subject of this chapter furnishes an opportunity for illustrating the doctrine of election to eternal life, to which the chapter preceding, he has traced up, as to their origin, the privileges of believers in Christ. It likewise gives occasion to exhibit the sovereignty of God, as all along displayed respecting the nation of Israel. Without the development of this important doctrine, which accounts for the fact of the election of some, and the rejection of others, the Epistle would not be complete.—Robert Haldane