

Only when the heart is a broken vessel can it carry the water of life.

MISSIONARY

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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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Does God's Word Teach Holiness?

By ROY MASON
Tampa, Florida

We have a large and growing group of people who profess holiness. Since they are all around us, we should look into their claims and into what the Bible says about holiness.

THEIR CLAIMS

The holiness people claim that subsequent to conversion, one should not sin, and "be

prayed for", and finally can receive a second work of grace such that they become "wholly sanctified." They teach that the old Adamic nature is eradicated and that they can now live a sinless life. There are several things wrong about these claims, as follows:

1—The Bible does not teach a "second work of grace."

2—It does not teach the eradication of the old nature. In Romans 7 Paul describes the

struggle of the two natures of the believer. There would be no struggle if the old Adam were eradicated.

3—The Bible does not tell—It does not give any directions—for getting in this alleged holiness state. No mention is made of agonizing at an "altar."

4—The lives of those who profess the "second work of grace" do not measure up to the claim of sinlessness. We simply do (Continued on page four)

MURMURING!

Murmuring at whom? At God we are told, Only the devil could make one so bold. With manna to eat, and God on his side, Seems any saint, could be satisfied.

But not so, while Satan is living, He is always around and trouble a giving. Yet, as we travel through this life full of woe, There is always a Saviour to whom we may go.

And there is life for a look, at the crucified ONE, Yes, all was paid by God's only Son. So trust Christ today with your doubts and your fears,

Just speak to Him now, you'll find that He cares.

Don't grumble and growl as you travel along, But open your heart and let out your song. Filled with God's Spirit and ever praying, You'll find there's no need to ever go straying.

—Treasures of Grace & Glory.

Is The Priesthood Of Rome A Scriptural Priesthood?

According to Roman Catholic teaching, St. Peter was the first Bishop of Rome, the Supreme Pontifex, a high priest who offered up the sacrifice of the mass daily, as the Pope and the Roman Catholic priests do to his favor, for his own sins and for the sins of the living and the dead. They oppose to this we have the divine testimony of the Apostle Peter himself, that the only priesthood appointed in the New Testament Church is the priesthood of all believers—"a royal priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 5).

In the New Testament, where the word "priest" is used, it refers only to Jesus Christ—the one and only high priest set over the house of God (Heb. 10:21). For He is the Apostle, who offered the one, all-sufficient sacrifice that takes away our sins. There is therefore no place in our churches today for a sacrificing priesthood of men.

A special class of sacrificing priests was appointed among the

Jews, but the earthly sacrifices they offered were mere types and shadows of the one sacrifice of Christ to come, after which the sacrificing priesthood of Aaron ceased. "And they were truly many priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood" (Heb. 7:23, 24).

If a special class of priests had been appointed in the church to offer sacrifices daily for the sins of men, we should expect that the Scriptures would have given us instruction regarding the office and powers committed to them. But we find nothing of this kind in the Scriptures. Mention is made of apostles, elders, bishops (overseers) and deacons. But none of these ever assumed the title of "priest" or exercised any "priestly" functions over the other Christians, as Roman Catholic priests do today. Christ alone is mentioned as the one priest of the New Testament. "Who needeth not daily, as those priests, to offer up sacrifice, first for his own sins, and then for his people's: for this he did once, when he offered himself" (Heb. 9:26).

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Why Fret Because Ungodly Prosper?

The prosperity of the ungodly in the material things of this life. Let us read in Psalm 73:12 "Behold, these are the ungodly, who prosper in the world; they increase in riches." There are so many of God's saints who seem to worry or seem to be burdened many times over by the prosperity of the wicked. They see men round about them who steal and yet they become rich. They see men who through robbery and usury pile up great wealth, and it seems as if no bad debts, nor a bankrupt business ever fall in their hands to weigh them down. It seems that they can sin on and on, and still prosper, and it seems from their youth up, these men have truly deserved perdition. And yet they prosper in prosperity so far as earth's treasures are concerned. And in this life we see so many times and so many cases in which the unjust seem to be rewarded, and indulged with and put up with, and it seems not for just a day nor for an hour but it seems this is going on forever. We can hardly understand it. It seems to us they deserve to be hung in chains, yet instead of their

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It Is Good To Be Enrolled As A Student Of God

PSALM 19:7: "The testimony of the Lord is sure, making wise the simple."

First, we find here the scholars in God's school, the simple. I appreciate this verse in the word of God very much. The simple: how that covers my heart and maybe yours. The word of God, able to bless even the simple. The word of God teaches that many folks are simple. That means that we do not understand deep things without help, that we are very plain, that we are innocent in a sense, and yet we are filled with sin, but the word of God teaches us that His word is able to make wise the simple. Those who don't know much can be enlightened by the Lord, and certainly that includes all of us, for no man knoweth anything of God until it be revealed unto him by God.

So first, we find the scholars in God's school, and second, we find the text book. In God's school the word of God is taught, for in the first portion of this verse it says, "The law of the Lord is perfect." Now it says, "The testimony of the Lord is sure," and how true that is. The classbook that God

teaches from is a sure Book: simple scholars receiving the Truth from the real Book.

Third, we find our teacher in this school, and the teacher is certainly the Lord. For the Bible says, "The testimony of the Lord is sure." The witness of Christ Jesus is sure; His Death was real; His blood was real, and your SINS are real; and this blood, real blood can wash away real sins and make us really like unto a real God—all this through the reality of God's pure grace.

So we have the scholars in God's school: the simple, the classbook, God's Holy Word, the teacher, even God Himself, and now we find, last but not least, the progress that is made in the school of God. The word says here that the testimony of the Lord is sure, making wise the simple. It didn't say that it made us wise the first time we met the Lord. Certainly we received some wisdom but we are

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THE DANGER OF ASSUMING

It is so easy for us to assume that whatever "seems right" to us just must be so, but we have double warning in God's Word against following what "seems right." (Proverbs 14:2, 16:25). Oftentimes what we read or hear "seems right" to us and we accept it as a proved fact even without careful and painstaking study and check. In this way we frequently assume certain things to be true, and Scripturally supported, when such is not at all the case. We can always find plenty of Scriptures to "prove" what we have already assumed to be so, and if we have allowed our minds to be closed against anything which opposes what we have assumed to be true, then we may read and "study" the Bible for a lifetime and never learn anything of the Lord. Among the many "assumed" things so ardently believed by many earnest Christians today, we submit the following: (Continued on Page Four)

The First Baptist Pulpit

"An Exposition Of The Book Of Daniel"

(Read Daniel Five)

I presume that most of you know that on Sunday night I have been bringing a series of messages from the book of Daniel. In the providence of God, we have covered the first four chapters and tonight we are studying this 5th chapter of the book of Daniel.

This chapter tells us about the fall of Babylon. Let me remind you that the city of Babylon itself was one of the most beautiful, and one of the most renowned of all the cities of the ancient world. I doubt seriously if there ever were a city of the

ancient world the equal in beauty and renown of the city of Babylon.

First of all, it was a large city. Herodotus, the historian, says that the walls about that city were fourteen miles on each side and that the city was laid out in a square, which would mean the city had walls fifty-six miles in length around it. Furthermore, the historian says that its walls were 311 feet in height and that they were, likewise, 87 feet in width. They were wide enough that they held chariot races on the top of these walls that circled around

the city.

The city itself was divided into two sections with a river flowing through the center of the city. Around the city, so the historian says, the walls of that city had a number of gates; fully 150 gates into the city of Babylon, and those gates were made of solid brass.

I think, in the light of the statements of the historian, that you can see at once that the city of Babylon was an unusual city for the day in which it existed.

One of the wonders of this (Continued on page two)

I KINDA WONDER HOW —?

1. That God got along in the New Testament Days without the high-powered publicity machine of today?

2. That Peter ever got out of prison without the help of "THE MINISTERIAL ASSASSINATION?"

3. That New Testament churches ever made out at all without the present day "CO-OPERATIVE PROGRAM?"

4. That we ever got into this mess where "THE PROGRAM" seems to be far more important than the Souls Of Men?

5. That God ever got the heart of Lydia open without the aid of some modern day woe-organization?

6. That the woman of Samaria brought all those souls to display Jesus without a modern-day B. U. Soul Winning Course?

7. That Saul (who became Paul) ever got his eyes opened without the aid of an Association of Ministers On Ordination?

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"An Exposition Of The Book Of Daniel"

(Continued from page one)
city of Babylon were the famed and famous hanging gardens. The hanging gardens within the city of Babylon were recognized as one of the seven wonders of the ancient world. They were built by Nebuchadnezzar in an unusual way. He had a queen by the name of Amytis. She was a Midian girl who had come from the land of Midia, which was a mountainous country. The land of Babylon was a flat, level land of plains and plateaus. This mountain girl, Amytis, who became queen of Babylon, longed for the mountains of her home, and in order to satisfy her, he built the famed hanging gardens of Babylon, which covered four acres, which rose to a height of 400 feet and which had at the top of it, a reservoir that watered the gardens and the flowers that grew in this man-made mountain of the hanging gardens of Babylon.

Inside that mammoth man-made structure of hanging gardens, were all kinds of rooms that were given over to revelry, eating, feasting and gluttony. The Word of God does not tell, but I have always imagined that this banquet or feast of the 5th chapter of Daniel, doubtlessly, took place in the hanging gardens of Babylon.

It is rather interesting to read this story as to what happened and how God took part and how God showed His hand and His power.

I

LET'S NOTICE, FIRST OF ALL, THE FEAST ITSELF.

If you and I had been back there in that day and had taken a little peep at what went on in this banquet room, at the banquet that was given by Belshazzar for a thousand of his lords and nobles, we would have seen, among other things, that there was drink as well as food, that there was idolatry, that there was adultery, that there was blasphemy which characterized this great banquet which was given by Belshazzar.

Notice, if you will, in the first verse it says: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." It is a commentary upon human nature that men do not think they can have a good time apart from wine. It was true then. It is true today. I judge it will always be true until our Lord makes over this world at the time of His return and the rapture of His redeemed out of it. I imagine it will always be true that men, when they want to engage in sin, will first of all want wine to deaden the conscience so that sin will not pain the conscience, and they can go on in their sin, without one bit

of compunction on the part of their conscience.

So it was at this banquet. The very first thing we see is drink. The king, his one thousand guests, his wives, his nobles and all those who were present, stupified their conscience, first of all, with wine.

Then the Word of God tells us that idolatry formed a big part of this feast, for we read in the 4th verse: "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." It isn't hard for a man, when his conscience is stupified with wine, and when he himself has come to the place that his mind does not function properly — it isn't hard for him then to have a false conception of God. Therefore, as their drink began to have a more stupifying influence upon them, it wasn't hard for these people to praise gods that do not exist, and so they praised the gods of gold, silver, brass, iron, wood and stone.

Ordinarily when we go to a feast, or when we have a banquet, and certainly at our meals every day, we should first of all bow our heads and thank the Giver of every good and perfect gift. These folks of Babylon, if they thanked anyone, it was a god of gold, silver, brass, wood or stone.

Notice—drunkenness, idolatry and then, beloved, the Word of God indicates that adultery had a big place in this feast. Listen to the third verse: "Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his CONCUBINES, drank in them."

As I was reading that passage of Scripture this afternoon, I was reminded that what took place here certainly is an indication to us as to what we can expect in the last days before the return of the Lord Jesus Christ back to this world. Listen:

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Matthew 24:37-39.

Back there they were drinking, they were idolatrous, they were adulterous, they went on with their feast, forgetful of God, thinking only of themselves and were not aware of the danger that was impending all around them.

Our Lord says that in the hours before His return back to this world, there will be marrying and giving in marriage, eating and drinking, and that men will be so consumed and so taken up with these things of the flesh, they will have no time to think about God. They will be careless, unconcerned and dismiss God from their minds and will not even realize the coming of the Lord Jesus Christ until He has come.

The Word of God goes further in describing this feast, for it tells us of the blasphemy. Listen to verses 2 and 3: "Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines drank in them."

I can see on that night so long ago, as Belshazzar, the toastmaster of the evening, hit upon an ingenious plan, as it seemed to him, to enliven the party of the hour. He called his chief steward to him, whispered a mandate in his ear, and he and a host of retainers disappear, but soon return, each of them carrying great arms full of golden and silver vessels. Where had they gotten them? How had they been procured so quickly? The Word of God doesn't leave us in any doubt.

Years before, Nebuchadnezzar had sacked the city of Jerusalem and had carried away the golden and silver vessels that were used in the service of the Lord in the temple at Jerusalem. Those vessels had been wholly dedicated unto the Lord. They had been used for the worship service in the temple of God at Jerusalem. Nebuchadnezzar, who had carried them away, had stored them in the city of Babylon. Now his grandson, Belshazzar, in order to stimulate the party and give it a little extra life, has these vessels that were dedicated to the Lord, brought in that he and his drunken friends might drink thereof, and they drank out of the very vessels that were dedicated to God's service, and praised the gods of gold, silver, brass, iron, wood and stone.

Notice the blasphemy that went along with this drunken feast on the part of Belshazzar. Do you realize that the Word of God tells us that one of the characteristics of the last days before Jesus comes again is that of blasphemy? Listen:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, BLASPHEMERS, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God."—2 Tim. 3:1-4.

One of the characteristics that is thus laid down for the last days — the perilous days before Jesus comes, is that of blasphemy. Surely we are living in just such a day, for on every tongue you can hear men and women blaspheme the name of God.

There is a blasphemy though, that to me is far greater and worse than the blasphemy wherein men take the name of God in vain, and that is the blasphemy that emanates from the pulpit that is saturated with modernism. When a preacher stands before a congregation and tells them that this Bible is not the Word of God — when a preacher stands up and says this old Book is nothing more than a compilation of folk lore, myth and stories of the people of the past, he is speaking blasphemy that is worse than the vilest oaths ever spoken. When a preacher stands up and tells a congregation that the Lord Jesus Christ was not God's Son, that He was not born of a virgin, that He was not God in the flesh, that He did not die for sinners and that He did not rise from the dead, that man is speaking blasphemy that is ten thousand times worse than the vilest oaths that ever came from the lips of a vile sinner. When an individual stands before a congregation and tells them that the Son of God is still in the grave and that He did not come forth out of the grave, that man is blaspheming the very Word of God. When that individual dares to tell you this Bible was written by man and came as a result of human intelligence, and did not come

by the inspiration of God, when he tells you that every word in this Book was not spoken of the Lord, he is speaking blasphemy against the God of the Bible — a blasphemy that is even greater than the blasphemy that comes from man's lips as he would take God's name in vain.

Go back to that feast and look in upon it. Can't you see these days in which we live, mirrored in the feast of Belshazzar? Look again: Drink, idolatry, adultery, blasphemy. These were the things that characterized the feast of Belshazzar, and these are the things that characterize the days in which we live.

II

I WANT YOU TO NOTICE GOD'S REBUKE.

We read in the 5th verse: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote."

Can you see that forefinger and thumb as it moves silently and yet speedily and visibly along the plaster of the wall of the king's palace? You can't see the rest of the hand, you can't see the arm, you can't see the body; but if you will look, you can see that thumb and forefinger as it speedily writes a message upon the plaster in plain sight for Belshazzar and his companions to read. That is God accepting the challenge of Belshazzar. Belshazzar has been praising the gods that cannot speak, that cannot hear, that cannot act, and now God, who sees, a God who hears and a God who acts, accepts the challenge.

Belshazzar has been profaning the very vessels that were dedicated to the service of the living God, and now that God accepts his challenge and writes a message of doom on the plaster of the king's own palace wall. Let me tell you tonight, beloved, a man may persist in sin, a woman may go on for a time in sin, but mark it down, eventually God will rebuke the sinner. If you do not believe it, listen to God's Word:

"And Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me."—Judges 1:6, 7.

For a long time, Adonibezek did as he pleased. He would capture a king and to humiliate him, he would cut off his thumbs and big toes and make him gather his food from under his table as a dog might receive some crumbs from under his table. God let him go on until one day He said, "It's enough" and you find Adonibezek with his thumbs and big toes cut off, gathering food from under the table, just like seventy kings had gathered food from under his table.

Let me read you again:

"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." — Job 4:8.

God may let sin go on for a while but, beloved, there comes a time when God ultimately rebukes the sinner. You mark it down tonight, no sin that was ever committed, paid. God will rebuke the sinner because of it. He allowed Belshazzar to go on for a while, but eventually God rebuked him.

Listen again:

"He that soweth iniquity shall reap vanity."—Prov. 22:8.

"For they have sown the wind, and they shall reap the whirlwind."—Hosea 8:7.

You can mark it down tonight, beloved, God may allow sin to go on unchallenged for a while, but ultimately He is going to rebuke the sinner. When you see that thumb and index finger moving along the wall, writing those mysterious words that king knew that it was rebuke from Almighty God. Look at him, beloved, as his countenance is changed. As his white becomes his face. As he strikes his body. The joints of his loins are loosed. His knee smite one against the other. He stands there to lower a toast dying away. I tell you, beloved, it was God Almighty who rebuked and His answer to the challenge of Belshazzar who drank wine from the vessels that were dedicated to God, who had praised gods that do not exist.

III

AND NOW NOTICE THE GLOOM.

Read that 6th verse: "The king's countenance was changed, and his thought troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

Hear him as he calls for the Chaldeans, the astrologers, the soothsayers, the wise men of his kingdom — the brain trust of the land — and asked them to tell him the meaning of the words written mysteriously on the plaster of the wall. Look at the gloom that settles down on this sin-cursed king. When you see the gloom that settles down upon him, you are seeing that which characterizes every individual who deals in sin.

Take the man who drinks, consider him. Why, beloved, there never was a man who drank who did not have the same experience as this man Belshazzar. Gloom settles down upon him. Listen:

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth merriment, when it moveth as colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:29-32.

There is gloom for you, beloved. I could not begin to tell you the number of individuals whom I have seen who have experienced this Scripture literally. The sin of drink goes on for a while, but by and by God rebukes the sinner and gloom settles upon him.

I can remember when I was pastor in Cincinnati, before I became your pastor, I can remember being called one day down to one of the hospitals within the city. A man handed me a little piece of poetry which they had taken off the person who died there within that hospital. She was a woman of scarlet character. She was a woman who had made her living by the merchandising of her womanhood. She was 22 years of age. What was the poem?

"Once I was pure as the snow but I fell;
Fell like a snowflake from Heaven to Hell;
Fell to be trampled as filth in the street,
Fell to be scoffed at, to be spat on and beat;
Pleading, cursing, dreading to die—
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living, fearing the dead."
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"An Exposition Of The Book Of Daniel"

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merciful God, have I fallen so low, And yet I was once like the beautiful snow."

Don't tell me tonight that sin doesn't bring gloom. Don't tell me that the experience of Belshazzar was an unusual experience. There is nothing extraordinary about it—it was merely the course of human events of a life given over to sin. It doesn't make any difference what the sin is, gloom settles down at the end.

Belshazzar's gloom was increased all the more when he called his wise men and they could not read that mystic writing. They looked at it, they threw up their hands, they backed off, they said, "It isn't in us—it is impossible for us to read it." It was bad enough when the writing came, but his gloom is increased now because his wise men have failed him. Why did they fail him? It was God's writing and the Devil's children can't read God's writing and understand it. You have to have a heart for God if you read God's Word. You might understand the history, the geography and the literature of it, but you can't understand the spiritual meaning of God's Word unless you have God within your heart.

IV.

LET'S NOTICE THE FOURTH SCENE. FIRST, THE FEAST, THEN, THE REBUKE, THIRD, THE GLOOM AND NOW THE END.

Daniel interpreted that writing by saying, "God hath numbered thy kingdom and finished it; thou art weighed in the balances and found wanting; thy kingdom shall be divided and given to the Medes and Persians."

Belshazzar heard what Daniel said and he put a robe of purple upon Daniel, a chain of gold about his neck and proclaimed him the third ruler of the kingdom. In spite of Daniel's protest, why didn't he want those honors? He said, "Thy kingdom is divided and given to the Medes and Persians." He knew those honors were empty honors because God had given him a revelation as to the meaning of this message.

There isn't one indication that King Belshazzar ceased in his sin, there isn't one indication that the revelry, the drunkenness, the bacchanalian feast paused nor halted for a moment. I imagine they went right on just the same as they had, but God had said, "It is the end."

What happened? History tells us something the Word of God doesn't tell. Darius, the Median general, had been building a ditch outside the city, a ditch for the diverting of the river, that river that flowed through the center of the city. Now at this particular time, he turned the channel of that river into a new channel and marched his army in by way of the old channel, and the Word of God even tells us that in their revelry, they failed to fasten the brass gates. Through those brass gates, Darius led his army for the destruction of the city. Look at it, beloved: Their drinking, their carousing, their forgetting God and worshipping gods who can't see, hear, nor bless. One by one they fall asleep, one by one this revelry knocks them out, and when they are soaked with liquor and steeped in sin and can't defend themselves, Darius' army marches into the city and they become an easy prey to his

army. The poet describes it like this:

"That night they slew him on his father's throne,
He died unnoticed and by the hand unknown,
Crownless and scepterless
Belshazzar lay,
A robe of purple round a form of clay."

That's the end. Where did it start? With sin. What's the end? Death. Beloved, listen, sin always brings death.

I said a moment ago that the Scriptures even say that in their drunkenness they left the city unguarded and the gates of the city were not shut. Maybe you might wonder where I got that. It isn't found in the book of Daniel, but it is found in prophecy. Listen:

"Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end. And that the passages are stopped and the reeds they have burned with fire, and the men of war are affrighted."—Jer. 51:28-32.

That was prophecy which was given one hundred years before it came to pass. Listen to another:

"Thus saith the Lord to his anointed, to Cyrus, whose right have I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not shut; I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me, I am the Lord and there is none else, there is no God beside me: I girded thee, thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else."—Isa. 45:1-6.

What does it mean? 144 years before Cyrus marched against the city of Babylon and destroyed it, God gave a prophecy and called Cyrus by name. That was 144 years before the destruction of Babylon. God said, "I will call you Cyrus and I'm going to use you as my servant and I'll break in pieces the gates of brass and cut asunder the bars of iron. I'll do this for you because I want Israel, mine elect, to be blessed of you." Listen, beloved, what God said, took place, every word of it.

This passage of Scripture, beloved, means a lot to me. When I look down to these days in which we are living, and I say, "Oh, God will there be a repetition?" My God answers back and says, "Babylon must be destroyed." Read Revelation 17 and 18 and you will find this civilization of ours is compared to Babylon. Babylon was de-

TIME WE INVITE THE PRINCE OF PEACE TO THE PEACE TABLE



stroyed back there and God says that what happened back there is merely a type of what we can expect. As Babylon was destroyed then, so this civilization, ecclesiastically, religiously and materially shall be destroyed again.

Listen, beloved, there is just one safe place for any man tonight and that's Calvary. As surely as there is a God in Heaven — as surely as He sees us in this house of God tonight, there is just one place of safety and that place is Calvary. Destruction fell upon that sin-cursed king and that sin-cursed city, and so, some day, beloved, destruction shall fall upon a sin-cursed civilization that has ignored God and left God out of their plans. The only safe place for any individual is in the Lord Jesus Christ.

I ask you a question tonight: Are you saved? Are you in Christ? Are you God's child? If not, may you tonight become a child of God by faith in the Lord Jesus Christ.

May God bless you!

Priesthood

(Continued from page one)

ferred up himself (Heb. 7:27). The "sacrifice of the mass" which Roman Catholic priests offer is a gross distortion of the sacrament of the Lord's Supper, which Christ instituted as a memorial of the sacrifice of His body and blood which he was about to offer upon Calvary. "This do," He commanded, "in remembrance of me." The Church of Rome, without any Scriptural authority whatever, turned this into an actual sacrifice of the body and blood of Christ to be repeated daily by

its priests on altars raised above the heads of the people. By so doing, it exalts its priests to the level of Christ, and denies the sufficiency of the one, completed sacrifice of Christ on Calvary.

The Protestant reformers restored the Lord's Supper to its rightful place and function as a remembrance of the Lord's passion and death. They took away the altar of sacrifice as set up by the Church of Rome and placed in its stead the Holy Communion table. In order to stress the significance of this, they made it a rule that the Communion table should not be raised to a higher level than the heads of the people in the lowest pews.

A sacrificing priesthood, therefore, has no place in our Lord's Church. There is no justification in the Scriptures for the turning of the Lord's Supper into a sacrifice for sins, nor the Communion table into an altar. Complete atonement has been made forever by the one sacrifice of Christ on the cross: "For by one offering he has perfected for ever them that are sanctified" (Heb. 10:14).

Why Fret?

(Continued from page one)

being in chains, they chain others. They are worthy to be chased out of this world and yet they are always chasing others. "Lord, how is this?" the saint cries. The saint of God just can't understand how the money runs to more money and gold pieces pile upon gold pieces, and the rich grow richer, and the proud become prouder. The poor servants of God seem to become yet poorer and as

A Man Comes Back From The Dead

Five months ago as a result of a fall, a man in Los Angeles, 27 years of age, experienced fifteen minutes of suspended animation—which medical science called "death"—and from which they resuscitated him.

Since his resuscitation, he has the mind of a child—his reasoning powers are gone. He is being given simple reading lessons. Tell him where a room is and the chances are he will not remember long enough to get there. He talks and laughs but has no idea where he is.

"You can talk to him," says his doctor at Brentwood Veterans' Hospital, "but his answers are only superficially correct." (Continued on page four)

they groan under their burdens they cry out "Lord" and say, "How long, O Lord, how long?" They just can't understand, but the Bible says in the 27th verse of Psalm 73 something else, "For, lo, they that are far from thee shall perish." There will be a payday, someday. We need not to expect to lay up treasures here, but let us lay up treasures in heaven — not envy the rich in this world but be ever looking unto the Lord of Glory who is rich in grace unto those who call upon Him, knowing that there is to be a payday someday, when right shall truly prevail.

—Treasures of Grace and Glory.

Holiness

(Continued from page one)
not encounter sinless people in our contacts, that's all.

WHAT IS THE TRUTH?

God's ideal for us is holiness of life. (Note 2 Tim. 1:9; Coloss. 3:12; 1 Pet. 1:15)

He would not set for us an imperfect standard, but in our human weakness we fall below this standard. Then what? Here is the answer: 1 John 2:1. We are warned against the claim of sinlessness. 1 John 1:10.

It is the will of God that we be sanctified. (1 Thess. 4:3). But what is sanctification? Not sinlessness—but set-apartness. We are set apart as God's property forever, the moment we receive Christ as Savior. (See Heb. 10:10). In practical experience we should as we continue in the Christian life, become more and more set apart unto the service of God. Only when we stand with the redeemed in glory will we be fully and completely sanctified, and all that we should be.

Christians can live "blameless" lives, and should do it. Such was the prayer of Paul for some Christians. (1 Thess. 5:23) To live blameless lives is to live with the constant motive of pleasing God and doing his will. But there is an immense difference between being blameless and being perfect.

Christians can live with no known sin unrepented of and unconfessed. This is the way that each Christian should live. When we discover that we have sinned, we have the remedy given us in the Scriptures. (See 1 John 1:9).

Undoubtedly the average Christian lives on too low a level. Sin is regarded too lightly, and too little emphasis is placed on practical holiness. But it is a serious error to assume that one is living without sin when that very claim in itself calls God a liar. The truth is, the closer one lives to the Lord and the more nearly he does His will, the more glaring will his imperfections appear. The closer to the light we draw, the more glaring the grease spots on our garments. The persons who so loudly profess their holiness, are usually the ones who don't see their own sinfulness.

In talking with people along the line of holiness, we have often said, "Live just as holy a life as you can, but do not deceive yourself into thinking that you are sinless." Jesus taught us to pray, "forgive us our trespasses." Such instruction would be amiss if we could reach perfection. Paul, one of the greatest Christians that ever lived said that he was not perfect. (Phil. 3:13). He was pressing toward the goal. Had he reached perfection, there would have been no goal ahead, he would have already been there.



Assuming

(Continued from page one)

1. That "obeying the gospel" has reference to baptism.
2. That repentance means "sorrow for sin" and "turning from sin."
3. That "the church" includes all saved people.
4. That 1 Corinthians 12:13 has reference to "Holy Spirit baptism."

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Page Four

5. That "the Sabbath" applies to the New Testament Christian.

6. That 1 Corinthians 16:2, II Corinthians 9:7, etc., has reference to the support of the gospel ministry.

7. That the New Testament church began on the day of Pentecost.

If you have been guilty of any of these "assumptions," please open your mind and give an unbiased study to what God actually says in His Word.



I Kinda Wonder How?

(Continued from page one)

8. That Jesus was ever able to find Zacchaeus and Matthew without first taking a religious census in their town?

9. That most churches of today are satisfied with a "SHALLOW DECISION" by men rather than a deep "INCISION" by the Spirit of God?

10. That Jesus and Paul ever drew a crowd to hear them preach without the aid of a so-called "Religious-Movie"?

We do not need new "Tricks-of-the-Trade," but a simple old-fashioned dependence upon God, The Holy Spirit!—Treasures of Grace and Glory.



God's School

(Continued from page one)

by God's grace to grow in grace. The one sure way to do that is to receive the testimony of the Lord.

How it blesses my heart to know even the most illiterate can soon be illumined by the Light of God. It is not the teaching nor the wisdom of men, for that is foolishness in the sight of God; but it is the wisdom of God; and one of the blessed things of God is that He is able to confound even those who are most wise and most filled with the wisdom of this world. He is able to confound them with His Truth of simple faith: the truth of simply trusting Jesus and His blood. "Simply to the cross we cling, nothing at all, yes nothing in my hand I bring, simply to thy cross I cling." Yes, the scholar, the simple, the classbook, the Bible, the teacher, the Lord, the progress day in and day out being made wise by the word.

Let us look into God's word, and "may it be the Light unto each of our feet this day" is my prayer.

—J. G. New.



From The Dead

(Continued from page three)

rect, because he cannot remember. If you ask him where he was last night, he thinks he should know so he is likely to make up quite a story."

When his wife and baby came to visit him, attendants said he embraced the child. Physicians say that perhaps he may need custodial care the remainder of his life.

When the Lord Jesus raised persons who had actually died, there were no such tragic results. The twelve year old girl who had just died (Mark 5), the widow's son who was being carried to the cemetery (Luke 7), and Lazarus of Bethany who had been dead four days (John 11), were immediately restored to their loved ones, when raised. And they were in a condition to carry on where they had left off.

The bodies of believers that will be raised at the resurrec-

Opposition To The Vatican Ambassador Still Continues As A Pertinent Issue

Senator Tom Connally, D., Tex., chairman of the Senate Foreign Relations Committee, is "opposed to any one being nominated Ambassador to the Vatican."

Senator Walter F. George, D., Ga., chairman of the Senate Finance Committee, told reporters: "I think the President was wise in withdrawing Clark and he ought not to send up another name."

Senator John J. Sparkman, D., Ala., said he was not opposed "to General Clark but the principle."

Senator Charles W. Tobey, R., N. H., called the President's action "very fortuitous." "My guess," he said, "is that he never will send up another name."

Senator Guy M. Gillette, D., Iowa, expressed "approval of the withdrawal."

Senator Andrew Schoeppel, R., Kan., commented: "I was glad to see Clark's nomination withdrawn. It would be a mark of wisdom on the part of the President, and to the best interests of the country, if he made no appointment over there."

Senator Edward J. Thye said: "I have given all phases of President Truman's proposal careful consideration and study. I have concluded that sending an ambassador to the Vatican would be unwise and would not be in the national interest. I shall, therefore, oppose such an appointment if it comes before the Senate for action."

The Catholic Standard, official diocesan organ of the Roman Catholic Archdiocese of Washington, D. C., grudgingly admitted in its January 18 issue of 1952, that the protest mail concerning the establishment of diplomatic relations with the Vatican has broken all standing records.

"It is a fact," noted the

tion of the just will certainly experience changes, but they will all be for the better. Corruption will change to incorruption; dishonor to glory; weakness to power, natural to spiritual. (1 Cor. 15:42-44).

The destiny of the believer is to be "with the Lord," and his condition "like Him." The One Who said: "I am the resurrection and the life" (John 11:25) will accomplish these mighty changes, according to His unfailing Word. See Philippians 3:20-21; also 1 John 3:2.



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Catholic Standard, "that the protest mail is arriving in great volume. A sample check of senatorial offices by the Standard shows the following:

"Senator Edward Martin of Pennsylvania has received somewhere between 30,000 and 50,000 messages of all kinds. Of these, only about 200 favor the nomination.

"Senator James H. Duff of Pennsylvania can top this. He has received more than 80,000 letters, cards, wires, and calls. About 200 advocate the ambassadorship.

"Senator William Knowland of California has received about 5,000 letters. Of these, ten are pro-nomination.

"Senator Karl Mundt of South Dakota has received about 2,250 letters. Exactly one favors the nomination.

"Senator (John) Marshall Butler of Maryland has received about 5,000 letters on the subject. Only a handful favor the nomination.

"At the White House, a spokesman told the Standard that 80,000 letters, post cards, etc., had been received on the nomination. The proportion was roughly 12 to 1 in opposition. This is the largest mail response at the White House on a single subject since the MacArthur dismissal."



THE WORLD'S HEART IS ASKING FOR THE GOSPEL

"The great world's heart is aching, aching fiercely in the night,

And God alone can heal it, and God alone give light;
And the men to bear that message and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty?
Can we fold our hands at ease?

While the gates of night stand open to the pathway of the seas?

Can we shut up our compassions?
Can we leave our prayers unsaid,

Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross:

And the blood of God is streaming from His broken hands and side

And the lips of God are saying, "Tell my brothers I have died."

O voice of God, we hear Thee above the shocks of time,
Thin echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,

When God commands obedience and love has led the way."



The fellow who has an abundance of push gets along without a pull.

The lazier a man is the more he intends to do tomorrow.

Undertake some worth-while labor that the devil may always find you occupied.

The laziest man on record is the man who still drives a Model T Ford so he won't have to knock the ashes off his cigar.

APPRECIATED COMMENTS

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Lanett, Ala.

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"It's still enjoying your wonderful paper more than I could express in words, for it's the finest of the fine."

Mrs. Nellie M. Hahn
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