

The man who is self-centered, is off-centered.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

Testimony As To The Baptists

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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

VOL. 34 NO. 30

ASHLAND, KENTUCKY, AUGUST 28, 1965

WHOLE NUMBER 1396

Preach! Preach! Preach! Preach! Preach! Preach! Preach!

Evangelist Harold Brunson
Laurel, Mississippi

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:1-5).

My subject is the first word in the second verse—**PREACH**. The world needs a corps of preachers who will **PREACH**! The main business of a God-called preacher is to **PREACH**!

Concerning the early ministry

of Jesus, the writer Matthew had this to say — "From that time

Referring to preaching Paul said, "For the **PREACHING** of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (I Cor. 1:18). He also said, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of **PREACHING** to save them that believe." (I Cor. 1:21).

Try to imagine before you a huge blackboard with the word **PREACH** written in the acrostic. This will be the approach to this sermon as together we examine each letter in the word **PREACH** and see what the word should mean to the gospel minister.

THE P OF PREACH

Notice three words which begin with the letter p. These words are, **PRAYER**, **POWER**, AND **PREPARATION**.

First, the preacher should preach only after prayer. Sermons which are born in the chamber of prayer will never die (Continued on page 2, column 1)



Eld. Harold Brunson

Jesus, began to **PREACH**, and to say, Repent: for the kingdom of heaven is at hand." (Matt. 4:

What Is The "Body of Christ?"

By the late
H. Boyce
Taylor
(1870-1932)

Author of
"WHY BE A
BAPTIST?"



"Ye are the body of Christ." — I Cor. 12:27.

"Head, over all things to the church, which is His body." — Eph. 1:22-23.

"There is one body." — Eph. 4:4.

The question as to who composes the "body of Christ" is always a live one. Many earnest people do not know and would like to know. In many quarters there is much discussion and more assumption as to what kind of a church is His body; for all practically agree that some kind of a church is Christ's body. Paul said so and we do not know of anyone that disputes what he said about it.

If the church the Lord Jesus established and promised perpetuity to is a local church, then each local church is a body of Christ. With that interpretation Paul agreed, for he said to the church at Corinth: "Ye are the (or 'a') body of Christ." Mark you, he did not say they were a part of the body of Christ or belong to the (Continued on page 5, column 4)

Now We Are A Church!

CALVARY BAPTIST CHURCH RECENTLY ORGANIZED THIS MISSION INTO A CHURCH. THIS WAS PASTOR WILSON'S FIRST SERMON.

ELD. JOE WILSON
WINSTON-SALEM, N. C.

Thank God for Salvation by His grace. Thank God for election by God the Father to be the objects of His saving grace, thank God for redemption by the substitutionary death of the Son of God, and thank God for the effectual call of the Holy Spirit whereby we were made partakers of this salvation. Thank God for the effectual call of the Holy Spirit whereby we were made partakers of this salvation. Thank God for the truths of God's Word into which we have been led by the Holy Spirit. Sometimes the devil tempts me to wish I believed as I once did and could get along better with the religious world and did not believe so strongly the distinctive truths for which we stand. But not for long, and I find that every truth the Spirit teaches me, even though it may cost me much in friends, and popularity, has been a great and wonderful blessing to my soul, and I say to you that I would not part with one precious truth of God's Word for all the popularity and fame of this world. Thank God for Calvary Baptist Church, for her love for us and her

mothering of us and now making us an independent church. We shall never forget this great



Eld. Joe Wilson

church and shall fellowship with her, and pray for her. Thank God for the Baptist Examiner. Surely all of us here owe a great debt to

that paper. I started receiving it many years ago, and studied it and fought with it, but it drove me to prayer and Bible Study and helped place me where I stand today on the Word of God. I am asking that this church support the Baptist Examiner by our prayers, by subscribing to and studying it ourselves, by sending in a regular monthly support, by sending in subscriptions, and by sending every new member of our church a years subscription to the paper. (The church voted to do this at its first business meeting). Thank God for Brother Gilpin. Brother Gilpin is preaching over our radio program this Saturday by tape. I introduce him as one of the greatest preachers in America and the only doubt I have about that introduction is the words "one of." Humanly speaking, where would many of us be today if it were not for Brother Gilpin's stand through the years for the truths of God's Word. I would not ever praise a mere man, but from the bottom of my heart I praise God for Brother Gilpin. His enemies will have to

do better than they have before I will cease to have respect for and confidence in him. I pray often for him and I do not care for the world to know that I am his friend, and I count it a great blessing to have him as my friend. Finally, thank God for sister churches, for churches of like faith wherever they are, they shall have our prayers, and love, and fellowship wherever and whenever possible in the providence of God.

Now that we are a church what kind of a church are we? I answer that in three words. First we are a Baptist Church. Praise God! Hallelujah! The Holy Spirit who took the Word of God and made me a child of God, took the same Word and made me a Baptist. Across my (Continued on page 8, column 3)

A SCIENTIFIC QUESTION

Are The "Days" of Genesis 1
Days of 24 Hours?

Some believe that the "days" of Genesis 1 are geologic ages — long periods of time. We believe they are literal, 24-hour days. Harry Rimmer defended the belief that these "days" are days of 24-hour duration. He listed these 12 arguments:

1. The word "yom" (day) always means twenty-four hours in the Bible except where the context clearly indicates otherwise. Cf. Genesis 30:11; Genesis 4:3; Genesis 26:8; Leviticus 20:15.

2. The word "yom" is found 1480 times in the Hebrew text and is translated "day" 1181 times by King James translators.

3. Wherever the word "yom" is preceded by a numerical article we are forced to accept it as a literal day. Genesis 7:10; Genesis 8:4; Genesis 8:40.

4. There can be a day without the sun.

5. The wording of the text in Genesis 1 is such that it demands (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A CITY ON AN HILL"

"Ye are the light of the world. A city that is set on an hill can not be hid." —Mt. 5:14.

I am sure that you will agree with Jesus that a city set on a hill can not be hid. This is a statement that stands of its own accord, and nobody would deny in any wise the truthfulness of this statement. However, using this figure of speech, I want you to see something about the church that Jesus built.

There are a number of illustrations that our Lord gave us concerning the church. He said:

"Ye are the salt of the earth."

—Mt. 5:14.

Salt has one outstanding characteristic; it is a preservative. If one wishes to preserve food, particularly if one wishes to preserve meat, salt is the one thing that is used as a preservative. Our Lord uses this as an illustration when He says, "Ye are the salt of the earth," as if to say that the church is the preserving quality so far as this world is concerned. The Bible says that some of these days Jesus is going to destroy this world with fire, only after He has taken away from this earth His saints. When the Christ-

ian salt is taken away, then comes destruction. There'll never be any destruction for this earth as long as God's salt is here within the world.

A second illustration that our Lord gives of the church is that of light. Listen:

"Ye are the LIGHT of the world." Mt. 5:14.

I am afraid most of us don't shine very brightly. Certainly we don't shine very far. There are surely a lot of people that would stumble if they were to try to follow in the feeble, flickering (Continued on page 3, column 2)

HOW TO REDUCE YOUR TITHE

Years ago, a man knelt with pastor and prayed as he committed himself to God to tithe. His first week's pay was \$1. As he grew older, he became more prosperous, his tithe was \$7.50 a week; then \$10. He moved to another city and soon his tithe was \$200; then \$500. One day he sent his friend a wire, "Come see me!" The pastor arrived and the man's beautiful home. They had a good time talking over old times. Finally the man came to the point, "You remember that promise I made years ago to tithe? How can I get re-

It's like this," the man continued, "When I made the promise I only had to give a dollar, now it's \$500. I can't afford to give away money like that." The old pastor looked at his friend and said, "I'm afraid we cannot get from the promise, but there is something we can do. Let's kneel and ask God to give you income so you can give a dollar."—Copied

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JOHN R. GILPIN Editor

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Preach!

(Continued from page one)
in the pulpit. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. 33:3). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22).

"Ere you left your room this morning
Did you think to pray?
In the name of Christ the Saviour
Did you sue for love and favor
As a shield today?
Oh how praying rests the weary
Prayer, will change the night to day,
So when life seems dark and dreary
Don't forget to pray."

Second, the preacher should preach only in the power of God. It is not worldly wisdom and the sleight of men that count in the pulpit. There is something greater than education, polish, or a dynamic personality. The greatest help the preacher can possibly have is the power of God. Listen to the Word of the Lord as recorded in Zechariah chapter four and verse six. "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Third, the preacher should preach only after due preparation. An unprepared preacher is like a ship at sea without a compass, like an airplane in instrument weather with complete electrical and gyro failure, like a river-bed without water to course its sandy bottom. A preacher who is not prepared to preach is to be pitied although his hearers will never pity him.

It was written of Ezra, "For Ezra had prepared his heart to seek the Lord, and to do it and to teach in Israel statutes and judgements." (Ezra 7:10).

Peter said, "But sanctify the Lord God in your hearts: and

be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Peter 3:15).

Prepare yourself brother preacher through much digging in the Word of the Lord or be prepared to have few hearers.

THE R OF PREACH

Notice three words which begin with the letters r. These words are, REPENTANCE, RIGHTEOUSNESS, AND REVIVED.

First, the preacher should preach repentance. A subject seldom heard in these troubled days is the subject of repentance. This is one reason for the obvious coldness in the average church. This is a message needed not only by sinners, but by the saints as well.

Listen to Jesus in Luke 13:3, "I tell you, Nay: but except ye repent, ye shall all likewise perish." He repeats Himself in verse five. "I tell you, Nay: but except ye repent, ye shall all likewise perish." (Luke 13:5).

When John wrote to the seven churches of Asia he told five out of the seven to repent. I am sure, the ratio would be no less today—at least five out of seven churches need to repent. Most likely, seven out of every seven need to repent.

Second, the preacher should preach righteousness. Since the preacher has no righteousness of his own, and since the world has none of its own, there is only one kind of righteousness to preach and that is the righteousness of our Lord and Saviour Jesus Christ.

"To declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus." (Romans 3:26).

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Philippians 3:9).

"For Christ is the end of the law for righteousness to every one that believeth." (Romans 10:

4).

Third, the preacher should preach revived! One reason congregations are not revived is because the preacher himself is not revived. The most disgusting thing in the world is a lukewarm preacher. The only thing that could possibly make a whale regurgitate was a lukewarm, backslidden preacher by the name of Jonah.

"Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." (Psalms 138:7).

"Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?"

Wilt thou not revive us again: that thy people may rejoice in thee." (Psalm 85:5-6).

THE E OF PREACH

Notice three words which begin with the letter e. These words are, EXALT, ENTIRE, AND ELECTION.

First, the preacher should preach to exalt Jesus. Too much time is spent today exalting programs, denominational machinery and oftentimes one's self. When Christ is exalted other things of lesser importance fill their proper places and Christ has His rightful place as the pre-eminent One in our midst.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (2 Cor. 4:5).

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Galatians 6:14).

Second, the preacher should preach the entire counsel of God. A milk diet is for babies, and if a preacher wants a church full of babies let him continue to feed them milk and never give them the meat of the Word. When the assembly begins to whine and cry and whimper like little babies, he will have no one to blame but himself. A preacher to be true to God must give out with the meat of the Word as well as the milk.

Don't be afraid to preach the great doctrines of the Word of God! Preach the Virgin Birth, preach the Blood Atonement, preach Closed Communion, preach Storehouse Tithing, preach the Security of the Saints, preach World-wide Missions, preach the New Testament Church as a local, visible, autonomous body of baptized believers. Preach and keep preaching all the doctrines of Bible.

"For I have not shunned to declare unto you all the counsel of God." (Acts 20:27).

Third, preach eternal election based on the free grace of God. Today, man has exactly reversed the teaching of Acts 13:48. The majority of preachers preach that as many as believe are ordained to eternal life. STAY WITH THE BIBLE. The Bible says, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." (Acts 13:48). Preach it like this because this is the way the Bible puts it, and just because this is the way the Bible puts it, and just because you wear the name Baptist preacher does not give you the prerogative to change any part of the Holy Book! Preach it! Preachers will foam, deacons will faint, women will fume, and your enemies will lie on you and call you a no account warped Hardshell, but there is a God in heaven who exalts His Word above His name (Psalm 138:2) and He will bless you for being true to Him and to His Word.

THE A OF PREACH

Notice three words which begin with the letter a. These words are ATONEMENT, ASCENSION, AND ARRIVAL.

First, the preacher should preach the atonement. In most denominational circles the blood of Christ is laughed out of the churches, torn out of the hymnals, and made taboo in the pulpit. However there remains an irrevocable law of God that needs to be preached. You can read about it in the ninth chapter of Hebrews. It says, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Hebrews 9:22).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7).

Second, the preacher should preach the ascension. We do not have a dead Saviour, but a living one. He has ascended into the Holy of Holies, the tabernacles of the Most High, and He is presently seated at the Father's right hand. You must preach the ascension, because to fail to do so is to fail to preach the resurrection, and if Christ be not raised we are yet in our sins. Preach the ascension and you automatically preach the resurrection.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:10-11).

Third, the preacher should preach the arrival. The Christ who atoned for sin, the Christ who ascended up on high and led captivity captive and gave gifts to men—this same Christ is

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AND ARRIVAL.

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Third, the preacher should preach the arrival. The Christ who atoned for sin, the Christ who ascended up on high and led captivity captive and gave gifts to men—this same Christ is

coming again. Preach the arrival. He is coming! Three hundred and eighteen times in the New Testament we are told He is coming again.

The greatest historical fact of that Christ died. The greatest prophetic fact (and prophecy is just prewritten history) is the Lord coming back to this earth again.

"For the Lord himself will descend from heaven with a shout—" (I Thess. 4:16).

"I will come again—" (Revelation 14:3).

"Even so, come Lord Jesus quickly." (Rev. 22:20).

THE C OF PREACH

Notice three words which begin with the letter c. These words are, CONCERNED, CONTRASTED, AND CONVICTION.

First, the preacher should preach concerned. To be concerned the preacher must have a burdened heart for the people to whom he ministers. The preacher in the pulpit with an unconcerned heart is like a soldier standing in Europe trying to court a girl in the United States by mail across the Atlantic Ocean. He may yell long and loud, but your heart is unconcerned. Your heart will be about as effective in reaching your hearers as a soldier would be in reaching his sweetheart by yelling across the ocean.

"Brethren, my heart is troubled by my prayer: and prayer to God for the salvation of all men is my great concern." (I Timothy 2:1).

Second, the preacher should preach contrasted. Any preacher who can quit preaching and go home is a quitter. I mean quit preaching! A real preacher preaches because he has to preach. (Continued on page 3, col.

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AGAIN!

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THE BAPTIST EXAMINER

AUGUST 28, 1965

PAGE TWO

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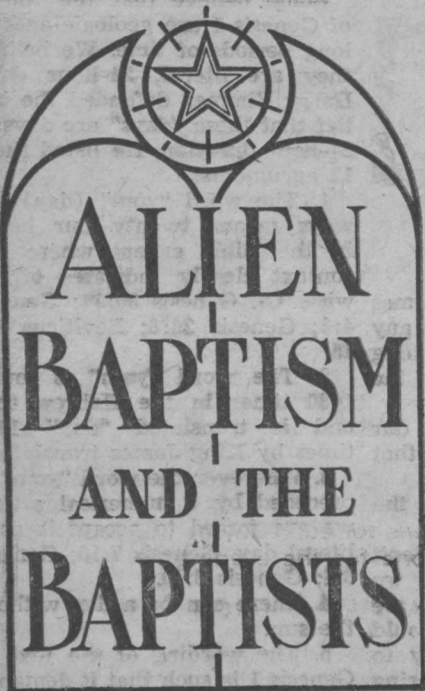
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Preach!

(Continued from page 2)
called him and he can be doing nothing else except preaching. He is constrained by the love of Christ and by a deep love for lost souls. He must preach because he is constrained.

For the love of Christ constraineth us; because we thus love that if one died for all, we were all dead." (2 Cor.

And, the preacher should be convinced. Convinced God is able to keep His promise, convinced that God will accomplish the desired results, convinced that God will always be with the preacher who stands by His Word.

"I shall my word be that goeth out of my mouth: it shall return unto me void, but it shall accomplish that which I will, and it shall prosper in all that whereto I sent it." (Isa.

But not away therefore your patience, which hath great reward.

Ye have need of patience, after ye have done the will of God, you might receive the promise." (Hebrews 10:35-36).

THE H OF PREACH

These three words which begin the letter h. These words are HELL, HEAVEN, and HOPE.

The preacher should be on hell. Jesus had far more to say about hell than He had to say about heaven. Jesus

is a hell-fire and brimstone preacher. Hell is not a pretty word, and hell is not a word left out of the preacher's vocabulary or his theology. Hell

is preached. These shall go away into punishment: but the righteous into life eternal." (Matt.

And death and hell were cast into the lake of fire. This is the second death.

Whoever was not found in the book of life was cast into the lake of fire." (Rev.

15:15). And, the preacher should be on heaven. Christians are

of heaven. Their home is in this world. Their home is in heaven. People like to hear of home, so preach a lot about heavenly home.

Looking for and hasting unto the coming of the day of God, in the heavens being on fire, shall be dissolved, and the

elements shall melt with fervent heat.

Nevertheless we, according to His promise, look for new heavens and a new earth, wherein shall be righteousness." (2

12:13). And, the preacher should be on hope. Never preach a word without holding out a hope for the lost, the left, the lonely, and the less fortunate

of the world's masses. Hold up the cross as the only hope for the sinner, and the church.

For all the sinner's sin, there is a Saviour. Amidst the shortcomings in the saints, there is safety in the Saviour.

For all the scathing the world has received through the

ages, there is the sudden appearing of the Lord to come which will take her to the long awaited higher ground. Prayer is the preacher's watchword and hope is the preacher's wonderful word.

"For the Son of man is come to seek and to save that which was lost." (Luke 19:10).

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5:5).

Preachers, you are called to preach, so PREACH!



"City On An Hill"

(Continued from page one)
light that goes forth from each of our lamps.

As I read on, I find that Jesus talks about putting a candle on either a candlestick or else putting it under a bushel. A pint cup would be big enough to cover the light which most of us send forth within the world. Our Lord speaks of the church as the light, and if I mistake not, if all true Baptist Churches were removed out of the world, there wouldn't be any light-giving qualities left within the world.

A third illustration that He gives of the church is when He refers to the church as a city. He said, "A city that is set on an hill can not be hid." Tonight I'd like for us to study this illustration by way of comparing a city to a church.

I.

IT TAKES PEOPLE TO MAKE A CITY

You can build buildings, but that doesn't make a city. The fact of the matter is, you can build a tremendous number of buildings, but as long as they are unoccupied, you don't have a city.

I have seen a few deserted ghost towns. I remember seeing one some years ago when it gave me the creeps to drive through it. About seventy-five per cent of the houses and also the store buildings were standing idle and vacant. As I say, it made me have a creepy feeling to drive through it.

I was out in Colorado a few years ago and went through a town that once boasted of 60,000 inhabitants, and now they have less than 10,000. You could rent a house in that city at your own price, and if you didn't want to pay for it, you could just move into one standing idle. Imagine a town of 60,000 people dropping to a population of 10,000, and the grass growing in the streets. I say to you, buildings do not make a city.

I saw one town standing just as a ghost town. There were memories of the days gone by—bank building, post office and stores falling into dis-use and a lack of repair. Soon the entirety of the town would be forgotten.

I say to you, beloved, buildings don't make a city. It is the people that make up a city.

A few years ago, I picked up a paper and saw in it a picture of a Baptist Church building, and underneath it were the words: First Baptist Church. As I looked at it I said, "That is not so. To print a picture of a building and

underneath it say that it is the First Baptist Church is a false statement." Beloved, you might just as well come to my house, take a picture of it, and underneath of it say: John R. Gilpin. It would be just as true. That house is where I live, but that house is not me.

Beloved, the same is true so far as the church is concerned. The church building is not the church. Just as it takes people to make up a city, it takes people to make up a church.

II.

A CITY HAS INFLUENCE

The bigger the city, naturally the more influence it would have. The more powerful the city, the more powerful is its influence.

Beloved the same is true so far as the church is concerned. The bigger the church, the more power the church has in the community—that is, if it is standing for the things of God. The bigger the church is in membership, the more power it has in its stand against immorality and in its stand for right against wrong.

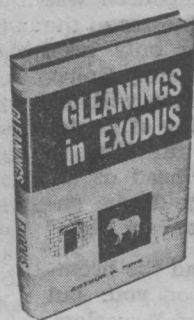
So, I say, beloved, just as a city has influence, so a church of the Lord Jesus Christ, if it is true church, and standing for the Word of God, has a genuine influence.

III.

A CITY HAS GOVERNMENT

You wouldn't expect a city to be carried on without some type of government. You can go back

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to the early chapters of Genesis and get an indication that even those early cities had government.

For example, Lot lived in the city of Sodom. I am not so sure whether he actually was mayor, but at least he was a member of the city council. There isn't any doubt but that Lot had to do with the operation and the running of affairs in the city of Sodom.

As I say, through all our cities, every city has some kind of government back of it, and churches likewise have a government and a discipline.

We read:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." — Mt. 18:15-18.

This Scripture is referring to discipline so far as the membership of the church is concerned. It has to do with personal differences that come up between members. I don't care who it is,

nor where the church may be located, sooner or later there comes some kind of personal difference on the part of individual members of the church, and in order for such to be settled, sometimes it is necessary for the membership to take the steps that are indicated here. It says to let the two individuals try to settle it themselves, and if they fail, then let the individual who has been grieved, take with him two or three others and see if as a committee they can settle it. If not, then bring it before the church and let the church have the final adjudication relative to the matter. This is talking about personal differences that arise between individuals.

How about the matter of public sins, or about the things that affect the church in public? Listen:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that YE WITHDRAW yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, AND HAVE NO COMPANY WITH HIM, that he may be ashamed." — II Thes. 3:6, 14.

Is there an indication that we are to appoint a committee to go see such an individual, and see if he is going to do right, turn over a new leaf and live a little differently than he has in the past? Not at all. The only time that a committee is ever to be appointed is in a case of personal difficulties between two individuals of the church, but when it comes to the matter of morals, or when it comes to the matter of individuals who are not living up to the Word of God, the Bible says to have no company with such, that they may be ashamed.

God's Word tells us how to deal with a heretic. Listen

"A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself." — Titus 3:10, 11.

How is a church to deal with a heretic? He is to be admonished at once. In fact, he is to be admonished twice. Then if he persists in his heresy, the Word of God says that he is to be completely rejected, knowing that he is subverted, and sinneth, and is condemned of himself.

So, beloved, I say that as a city has government, so do the churches of the Lord Jesus Christ. They have their government, and they are supposed to conduct their affairs in the light of the Word of God. Particularly is a church supposed to have discipline over its members.

IV.

CITIES ARE PROTECTED OF GOD.

We read:

"Except the Lord build the house, they labour in vain that build it: except THE LORD KEEP THE CITY, the watchman waketh but in vain." — Psa. 127:1.

God says it doesn't do a bit of good for a watchman to be out on the wall, to make his rounds, and to wake up at all

hours of the night to see whether or not there is an enemy coming, for unless the Lord keeps the city, the watchman's work and efforts are all in vain. This is to tell us that cities are protected of the Lord.

Go back if you will to the time when the pagan Romans did everything within their power to destroy the infant church. Read how the emperor thought he had succeeded so well that he had a medal struck in his honor. On one side he had his picture, and on the other side, this inscription, "I have destroyed the Christian religion, and have restored the religion of the gods." He thought he had destroyed the church that Jesus built.

Come down through the ages and see how the churches were abused, and mistreated, and maltreated, and persecuted by the Romanists through the Dark Ages. The Romanists thought they were destroying the church, but they didn't.

Come down to this present day when preachers are compromising, and when men are taking a modernistic position concerning the Word of God, and when it would seem that almost invariably the churches are headed for extinction—but not so. I'll insist that as cities are protected of the Lord, and their longevity is all because of God's protection, the same is true relative to the church—that He has protected His church, and His church is going to continue right on down to the end of the age.

Jesus said, in giving the great commission, that we are to go into the world, and make disciples, and baptize disciples, and teach them the all things that He has taught within His Word. Then He gives a promise, when He says:

"And, lo, I am with you always, even unto the end of the world. Amen."

I tell you, beloved, the church of Jesus Christ will be here when all else has failed. Why? Not because we protect ourselves, but the church will continue to exist just as cities exist—because the Lord protects the cities, and the Lord protects His churches.

V.

A CITY HAS STRENGTH.

Whether it be small or large, a city has a certain amount of strength; and whether it be small or large, a church has a certain amount of strength in the Lord. I tell you, beloved, a whole church has a lot more strength than one individual has by himself.

For example, suppose I give to you a candle and tell you to hold that candle. Get into a dark room and hold that candle by yourself. You are not going to make very much light in that room. But suppose I bring you and all the rest of you who are here into this one room, and I give each one of you a candle. I say, "Now, all of you stand together and let your light shine out." You know, beloved, it is amazing how much more light goes out from the entire group than goes out from you by yourself.

That is why I think that our

(Continued on page 5, column 1)

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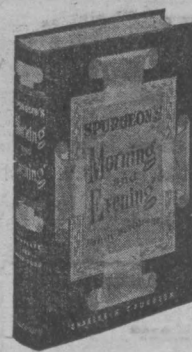
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PAGE THREE



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The Baptist Examiner FORUM

Comment on "one lord, one faith, one baptism" as mentioned in Eph. 4:5.

In order to properly understand these passages we must try to understand the purpose of the writing. If you will notice the apostle Paul has just been talking about the unity of the spirit (vs. 3). He is saying that he beseeches them to walk worthy. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where-

thing. He was not just speaking of the faith in Christ that saves, although that was included. He was speaking of the whole body of truth which God has revealed through His inspired Word.

The "one baptism" is the immersion in water of a believer on the authority of a New Testament church. Some teach the baptism of the Holy Spirit in this day, and some engage in gobbledook about people being baptized by the Holy Spirit "into the church," by which they mean a mystical, MYTHICAL universal, invisible Church. Nowhere in the New Testament are believers commanded to be baptized by the Holy Spirit, nor are they told how to obtain such baptism. They are told, "Be ye filled with the Spirit," which is something very different. Holy Spirit baptism came upon groups, as at Pentecost, and later upon Cornelius and his believing household, to signalize that Gentiles were saved just as truly as Jews. Holy Spirit baptism is in the past—was in the past when Paul wrote "there is one baptism." Therefore Paul referred to water baptism. To believe in Holy Spirit baptism for this day is to introduce two baptisms, when Paul said ONE. To believe that the "one baptism" is Holy Spirit baptism would rule out water baptism, for there is no room for more than one.


with ye are called . . . endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:1-3).

Because of the personal pronouns it obviously is spoken to the church at Ephesus. Later, in verse 7 he is talking about every one. "But unto every one of us"

As far as that church is concerned there is only one body (vs. 4) one Spirit, one hope of their calling, one Lord, one faith, one baptism, and one God and Father. Our church has only one body, etc. and so does any other local body of baptized believers that meet all the requirements.

What does the one faith mean. Very simply it means one true faith. There is only one faith that fosters the new birth and that is faith in Jesus Christ. That is the only faith found in the church.

On baptism simply means one true baptism or way or form of baptism in the church. This, of course, is immersion of a believer by the church.



ROY MASON
Radio Minister
Baptist Preacher
Aripeka, Florida

Paul sets forth in Ephes. 4:4-6, seven great foundational truths. Those who go wrong on a single one of these truths are seriously in error. Those who hold all seven of the truths in correctness are better instructed doctrinally than are some who have graduated from a "cemetery" (seminary).

The question is particularly interested in verse 5—"One Lord, one faith, one baptism."

The "one Lord" is the Lord Jesus Christ Himself and John tells us that "no man calleth Jesus Lord, but by the Holy Spirit."

The "one faith" is the body of truth embraced in the New Testament. When Jude wrote, "earnestly contend for the faith which was once delivered to the saints," he was writing about the same

Scriptures which were once delivered to the saints.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

Since the faith was once and for all delivered unto the saints, there cannot be a new revelation, new visions or new dreams to communicate the will of God. In fact, God warns us about adding to, or taking away from the faith (Scriptures) that He gave to men chosen of Him for the purpose of revealing His will.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things God shall add unto him the plagues that are written in this book." Rev. 22:18.


This faith is not of human origin, but rather of divine origin, therefore the church has no power to make, or alter, this faith at her pleasure. Though the skeptic may rage and the infidel may declare that the faith that was once delivered is nothing but a fake, yet we are sure that there is one faith, delivered by God to His church and that there will not be one jot or one tittle fail until all be fulfilled. Matt. 5:18.

One baptism. This baptism is also connected with the church and is the baptism of the Holy Spirit by which the church was empowered to be witnesses to the one faith. There has only been one baptism with the Holy Spirit. There cannot and there will not be another. On the day of Pentecost we have the fulfilling of the promise by the head of the church, that they should be endued with power from on high."

"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

Baptism is an immersion and on Pentecost the whole house in which the church was meeting was filled with the power of the Holy Spirit. Thus there is only one baptism with the Spirit, and on this day He began His work as the administrator over the works of Jesus Christ here on the earth. He will abide with this church until the time that the church will be taken out with the rapture.

In this verse I see Jesus Christ as head of the church. I see the faith that this church is to contend for. I see the Holy Spirit as he empowers the church to guard the faith that was delivered unto her.



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Grace Baptist Church
Birmingham, Ala.

In this verse we are told plainly that there is "One Lord, one faith, one baptism." In what more straightforward and plain way could this fact be stated? Everyone who claims to believe in God will outwardly subscribe to I Cor. 8:6 which says, "One Lord Jesus Christ, by whom are all things, and we by Him." But I Cor. 8:5 is also true. There we read, "There be gods many, and lords many." All these many gods and many lords are being held up before sinful depraved man as the real thing, but still there is only one true God and our Lord Jesus Christ.

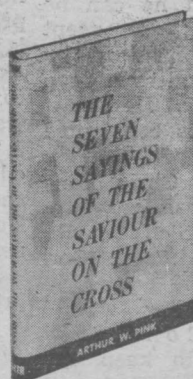
In the verse before us we see "one faith," and certainly there is but one saving faith. In Eph. 2:8 we read, "For by grace are ye saved through faith; and that (that is, the faith) not of yourselves: it is the gift of God." Since God gives the faith by which we believe it goes without saying that there is but one faith. But when we hear all the emotionalism and the mass psychology and see all the arm twisting that goes on in the so-called invitations for the purpose of building reputations, we are forced to say "There be faiths many." But the many faiths are just as phony as the many lords.

It is when we come to the "one baptism" here in this verse that we see just how far fallen, sinful, depraved man will go to uphold and defend his own theology. One of the worst crimes ever perpetrated against an unsuspecting world was that of transliterating the Greek noun BAPTISMA into the new English word "baptism" and the Greek verb BAPTIZO into the English word "baptize." The word BAPTISMA means immersion, and no informed person will dare deny it. The King James translators knew that. They had no doubts about the matter, but they had more love for their church (known to us as the Episcopal Church) and her false baptism than they had for the truth. So, in order to keep the common people in "their church" from learning just how unscriptural they, as a church, were, they made up some new words which could mean just anything they wanted them to mean. In this way and for this reason we got the words "baptize" and "baptism." If a man tells you that he has been baptized, just what does he mean? Does he mean that he was immersed in water as a picture of our Lord's burial, or does he mean that he had a few drops of water thumped on his head which is a perfect picture of old Satan's hatred of the kind of baptism our Lord had in the Jordan River.

Not only did old Satan attack Eph. 4:5 by formulating different forms of so-called water baptism but he has a lot of well meaning people preaching and teaching a Spirit baptism in this day in which we live. These well meaning people back up their erroneous teaching with I Cor. 12:13 where our translators say, "For by one Spirit are we all baptized into one body." This translation sets forth the Holy Spirit as the one who does the

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baptizing. It may very well be due to my ignorance of the Word, but I have never yet found where the Holy Spirit was assigned the task of baptizing the saints. Some may say it is found here in I Cor. 12:13, but let us take a close look at this verse before we pass judgment on it. The word "by" in our translation of this verse is from the Greek word EN, and we find that this word EN is translated "by" 142 times, "among" 114 times, "with" 13 times, and "in" 1863 times in the New Testament. Since this word is translated "in" more than thirteen times as many times as it is "by" why did these translators use the word "by" in this verse? The answer is obvious. It fits their mythical universal church better this way. All churches have a form of something they call baptism by which people enter their fellowship. So this mythical thing called the universal church had to have a mythical baptism to fit in with it.

For proof that the word EN here should have been translated "in" turn to Rom. 8:9 where we read, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Paul is saying in I Cor. 12:13 that those who are in the Spirit (the ones who have the Spirit of God in them) are to be baptized into the church (the body of Christ). There is no thing mythical about that. So, in spite of Satan's prolific efforts to give us many baptisms, there is only one that God will accept and that is immersion in water by proper authority.

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THE BAPTIST EXAMINER

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PAGE FOUR

"City On An Hill"

(Continued from page 3)

wants every individual in the world to be a member of the church that He established. God doesn't want you to get to yourself outside the church. You may have some light, and you may cast some light, and it may be that you cast some illumination by yourself, but may I remind you that just as a city has strength, so a church has strength. Particularly when that church is united. I say to you, a whole church together can do what an individual cannot do by himself. For in unity there is strength.

In the old McGuffey Reader there was the story of the father who had ten sons who were being quarrelsome. Those sons decided that they were going to separate and go first one way and the other. The old father said to each of them bring in a stick.

He took those ten sticks and bound them together in a bundle. He handed them over to the eldest son and said, "Now break these ten sticks." The son put them over his knee and pulled on each end of that bundle of sticks as hard as possible, but he was unable to break them. He handed them over to the second son and so on down to the last and youngest, and all ten tried and said that they couldn't do it. The old father said, "Well, I can break them." The

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there is a beauty that grows in his life, and there is a beauty that grows in the lives of other members. Just as a city has beauty that can be seen from afar, there is beauty in a church where that church is standing for the Word of God, and contending for the truth. There is a beauty about that church for the world to behold.

VII MOST CITIES GROW.

If a city was started with a dozen people, you wouldn't expect that city to remain the same. Rather, you would expect that city to grow. You wouldn't expect that city to reach 100 in population and never get any larger, but you would expect it to grow. The same thing is true so far as the church that Jesus built is concerned. It ought to grow. Our churches ought to be growing churches.

We read:
"He that winneth souls is wise."—Prov. 11:30.

I say to you, if you are a member of His church, then you ought to be a member of a church that is in a growing condition.

Notice again:
"And they that be wise shall shine as the brightness of the firmament; and they that TURN MANY to righteousness as the stars for ever and ever."—Dan. 12:3.

Several years ago I went over in West Virginia to preach. As I was driving along on my way back home I couldn't help but notice the beauty of the moon and stars of the night. I don't think I ever saw it more beautiful than it was that night. The moon was shining and the stars filed out as the golden sentinels of the evening. As I drove along and meditated, this text came to my mind: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Beloved, I say to you, God's people ought to be in the business of turning folk to righteousness. You and I as God's people, and you and I as His church in this place, ought to be busy seeking to win the lost, and to bring lost people to know the Lord Jesus Christ. I tell you, beloved, a city is expected to grow, and a church likewise ought to grow.

VIII THE CITY OF TRUTH

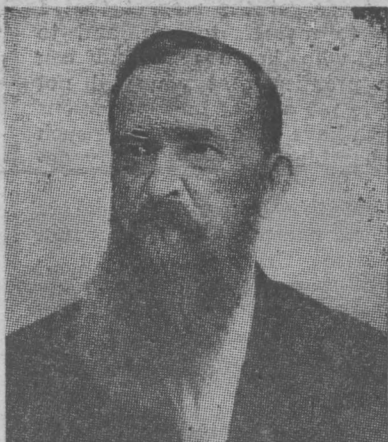
Let's notice the city of truth that is spoken of in the Word of God:

"Thus said the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain."—Zech. 8:3.

Notice, someday, Jerusalem will be called a city of truth. It isn't that today. It never has been that. However, the day is coming when our Lord is going to set up His millennial kingdom. He is going to reign from the city of Jerusalem, and Jerusalem is going to be called a city of truth.

The church ought to be a city of truth, but the sad thing is, every church is not a citadel of truth. The fact of the matter is, the majority of churches in this world today, instead of being a city of truth, are a city of error

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IX

A CITY HAS FOUNDATIONS.

If you will look at the buildings that make up a city, you'll find that there is a foundation underneath of every building. Therefore we can say that a city truly has foundations.

We read:
"For he looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:10.

Abraham was looking for a different kind of city. Instead of looking for a city like you and I would expect to find here in

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this world, which have foundations that have been built by man, he was looking for a city which had foundations that had been built by God Himself.

I tell you, you'll never find a city that has foundations to equal the foundations which the church of Jesus Christ has. In fact, the church itself is the foundation of all truth. Listen:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

Beloved, what is it that is the foundation of truth? It is the church that Jesus built. I say to you, so far as the church of Jesus Christ is concerned, that church is the foundation of truth. You talk about a city that has foundations. You talk about Abraham looking for a city which hath foundations that have been built by God. I tell you, the church is the foundation of truth.

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If there is any truth that is taught—if there is any truth that is upheld, that truth is taught and upheld, because the church is holding it up today. Believe me when I say that the church is the foundation. It is the pillar and the ground of truth. It is the foundation of truth. It is the support of the truth. If any truth is being held in this town, it is because this church, and other Baptist Churches, are supporting it as the pillar, or the foundation of the truth.

X

GREAT JOY IN THE CITY.

The Bible tells us about a city wherein there was great joy. Listen:

"And there was great joy in that city."—Acts 8:8.

There was a reason for the joy in that city, for we read:

"Then Philip went down to the city of Samaria, and preached Christ unto them."—Acts 8:8.

Notice, it was because Christ was preached unto them that they had great joy within the city, and just as the city had great joy in it because Christ was preached there, so I say there is joy in the church of the Lord Jesus Christ. And what is it that makes a church to have joy? It is the seeing of lost souls come into the kingdom of God.

We read:

"I say unto you, that likewise JOY SHALL BE IN HEAVEN over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:7.

"Likewise, I say unto you, there is JOY IN THE PRESENCE OF THE ANGELS OF GOD over one sinner that repenteth."—Luke 15:7.

"And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they BEGAN TO BE MERRY."—Luke 15:23, 24.

This doesn't say anything about the joy coming to an end. It doesn't say anything about the feast coming to a close. Why? Because there is no end to the feast in Christ. There is no end to the joy we have in Christ. The Bible says, beloved, that they began to be merry. There was no (Continued on page 7, column 1)

Body of Christ

(Continued from page one)
body of Christ or a branch of the body of Christ; but he said plainly that the church at Corinth was a body of Christ. Unless Christ has two kinds of spiritual bodies, one local; the other universal; one visible, the other invisible; one holding the one faith, and the other composed of the representatives of all the faiths in Christendom; one having the one baptism, the other having all manner of baptisms of God, men and ministers of Satan; one acknowledging only the lordship and leadership of Jesus, the other submitting to all kinds of human heads from the pope down to bishops, presbyteries or ruling elders; the one dating its beginning during the personal ministry of Christ, the other starting with Abel or Abraham or Pentecost or some other guess of men without the sanction of God. If Christ did not have two kinds of bodies, then each local Baptist Church is a body of Christ and He has no other kind.

Only four New Testament epistles speak of a body of Christ. All of them were written by Paul. Once in Romans, three times in I Corinthians, six times in Ephesians and five times in Colossians is it mentioned. In Rom. 12:5 the whole context shows Paul is speaking of the church at Rome as a body of Christ. In I Cor. 12:27 Paul plainly says that the church at Corinth was a body of Christ. In 10:17 he either says that the local church is one body, one bread, or he lets down the

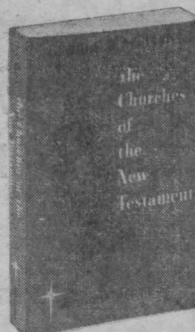
bars completely and removes all restriction to the Lord's table and admits all believers. That is why in England and the north "Unitarian" Baptists have become open communionists. If the one body of Christ includes all believers, then every member of that body has a right to come to the Lord's table; but if the one body he spoke of was the church at Corinth then only members of that church had a right to the Lord's Supper there.

When men get wrong about the one body they soon get wrong about both ordinances. If the one body of 12:13 is the same body as I Cor. 12:27, namely the church at Corinth, then the baptism that put them into that body was water baptism. Men who differ with Paul as to what the one body is differ with him as to what the one baptism is. If the one body is a universal invisible church then open communion and baptism of the Holy Spirit are the logical and inevitable consequences; and both the ordinances of God's house are mere emblems, as such teachers always say, to be observed or not observed according to the whims of men.

In every passage in I Cor. the body of Christ cannot be anything but a local church. In Ephesians 4:12 and 16 the body there referred to is the church at Ephesus; in Colossians 2:24 and 3:15 the body there referred to was the church at Colosse. In the other passages in Ephesians and Colossians—about which those who believe in the invisible church quibble—if Paul is interpreted in the doubtful passages by his own plain teaching in passages not doubtful, then in each case the body of Christ is the local church to which the letter was addressed. If in addition to that the word church be used as it is always used by Christ then it must mean in each instance a local church.

Again, unless Paul was guilty of using the word body in two different senses without explaining to his readers, thereby confusing their minds rather than revealing the truth to them, he must have meant by the body of Christ a local church in every use of it, for we know he meant that in a majority of cases. Since Paul said there is one body—and we know that he called the church at Corinth a body of Christ—we know that Paul meant by the one body of Christ a local church; that the Lord Jesus is the head of each local church; that water baptism admits into membership into the local church; that the Lord's supper is a local church institution; that the only institution in which the Holy Spirit dwells and over which He is the vice-gerent is a local church; and that no other institution in this world is a body of Christ except a local church like unto the one He built out of the Baptist material made ready for Him by John the Baptist.

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"FIFTY YEARS IN THE CHURCH OF ROME"

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From "Fifty Years In The Church Of Rome"

"You must not be discouraged when, through the confessional or any other way, you learn the fall of priests into the common frailties of human nature with their penitents. Our Saviour knew very well that the occasions and the temptations we have to encounter in the confessions of girls and women, are so numerous, and sometimes so irresistible, that many would fall. But He has given them the Holy Virgin Mary, who constantly asks and obtains their pardon; He has given them the sacrament of penance, where they can receive their pardon as often as they ask for it. The vow of perfect chastity is a great honour and privilege; but we cannot conceal from ourselves that it puts on our shoulders a burden which many cannot carry for ever. St. Liguori says that we must not rebuke the penitent priest who falls only once a month; and some other trustworthy theologians are still more charitable."

This answer was far from satisfying me. It seemed to me composed of soft soap principles. I went back with a heavy heart and an anxious mind; and God knows that I made many fervent prayers that this girl should never come again to give me her sad history. I was then hardly twenty-six years old, full of youth and life. It seemed to me that the stings of a thousand wasps to my ears could not do me so much harm as the words of that dear, beautiful, accomplished, but lost girl.

I do not mean to say that the revelations which she made had, in any way diminished my esteem and my respect for her. It was just the contrary. Her tears and her sobs at my feet; her agonizing expressions of shame and regret; her noble words of protest against the disgusting and polluting interrogations of the confessors, had raised her very high in my mind. My sincere hope was that she would have a place in the kingdom of Christ with the Samaritan woman, Mary Magdalene, and all the sinners, who have washed their robes in the blood of the Lamb.

At the appointed day, I was in my confessional listening to the confession of a young man, when I saw Miss Mary entering the vestry, and coming directly to my confessional-box, where she knelt by me. Though she had, still more than at the first time, disguised herself behind a long, thick, black veil, I could not be mistaken; she was the very same amiable young lady in whose father's house I used to pass such pleasant and happy hours. I had often listened with breathless attention to her melodious voice, when she was giving us, accompanied by her piano, some of our beautiful church hymns. Who could then see and hear her without al-

most worshipping her? The dignity of her steps, and her whole mien, when she advanced towards my confessional, entirely betrayed her and destroyed her incognito.

Oh! I would have given every drop of my blood in that solemn hour, that I might have been free to deal with her just as she had so eloquently requested me to do — to let her weep and cry at the feet of Jesus to her heart's content. Oh! If I had been free to take her by the hand and silently show her the dying Saviour, that she might have bathed His feet with her tears, and spread the oil of her love on His head, without my saying anything else but "Go in peace: thy sins are forgiven."

But, there, in that confessional box, I was not the servant of Christ, to follow His divine, saving words, and obey the dictates of my honest conscience. I was the slave of the Pope! I had to stifle the cry of my conscience, to ignore the inspirations of my God! There, my conscience had no right to speak; my intelligence was a dead thing! The theologians of the Pope alone had a right to be heard and obeyed! I was not there to save, but to destroy; for, under the pretext of purifying, the real mission of the confessor, often, if not always in spite of himself, is to scandalize and damn the soul.

As soon as the young man who was making his confession at my left hand had finished, I, without noise, turned myself towards her, and said, through the little aperture, "Are you ready to begin your confession?"

But she did not answer me. All that I could hear was: "Oh, my Jesus, have mercy upon me! I come to wash my soul in Thy blood; Wilt Thou rebuke me?"

During several minutes she raised her hands and eyes to heaven, and wept and prayed. It was evident that she had not the least idea that I was observing her; she thought the door of the little partition between her and me was shut. But my eyes were fixed upon her; my tears were flowing with her tears, and my ardent prayers were going to the feet of Jesus with her prayers. I would not have interrupted her for any consideration, in this, her sublime communion with her merciful Saviour.

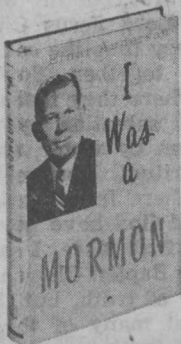
But after a pretty long time, I made a little noise with my hand, and putting my lips near the opening of the partition which was between us, I said in a low voice, "Dear sister, are you ready to begin your confession?" She turned her face a little towards me, and said, with trembling voice, "Yes, dear father, I am ready." But she then stopped again to weep and pray, though I could not hear what she said. After some time in silent prayer, I said, "My dear sister, if you are ready, please begin your confession." She then said, "My dear father, do you remember the

prayers which I made to you the other day? Can you allow me to confess my sins without forcing me to forget the respect that I owe to myself, to you, and to God, who hears us? And can you promise that you will not put to me any of these questions which have already done me such irreparable injury? I frankly declare to you that there are sins in me that I cannot reveal to anyone, except to Christ, because He is my God, and that He already knows them all. Let me weep and cry at His feet; can you not forgive me without adding to my iniquities by forcing me to say things that the tongue of a Christian woman cannot reveal to a man?" "My dear sister," I answered, "were I free to follow the voice of my own feelings I would be only too happy to grant your request; but I am here only as the minister of our holy church, and bound to obey the laws. Through her most holy Popes and theologians she tells me that I cannot forgive your sins if you do not confess them all, just as you have committed them. The church tells me also that you must give the details, which may add to the malice or change the nature of your sins."

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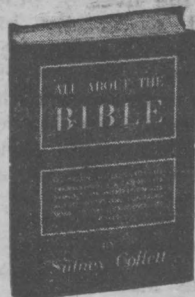
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I am sorry to tell you that our most holy theologians make it a duty of the confessor to question the penitent on the sins which he has good reason to suspect have been voluntarily omitted."

With a piercing cry she exclaimed, "Then, O my God, I am lost — forever lost!" This cry fell upon me like a thunderbolt; but I was still more terror-stricken when, looking through the aperture, I saw she was fainting; I heard the noise of her body falling upon the floor, and of her head striking against the sides of the confessional-box. Quick as lightning I ran to help her, took her in my arms, and called a couple of men, who were at a little distance, to assist me in laying her on a bench. I washed her face with some cold water and vinegar. She was as pale as death, but her lips moving, and she was saying something which nobody but I could understand — "I am lost — lost for ever!"

We took her home to her disconsolate family, where, during a month, she lingered between life and death. Her two first confessors came to visit her; but having asked every one to go out of



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the room, she politely, but absolutely, requested them to go away, and never come again. She asked me to visit her every day, "for," she said, "I have only a few more days to live. Help me to prepare myself for the solemn hour which will open to me the gates of eternity!"

Every day I visited her, and I prayed and I wept with her. Many times, when alone, with tears I requested her to finish her confession; but, with a firmness which then seemed to be mysterious and inexplicable, she politely rebuked me. One day, when alone with her, I was kneeling by the side of her bed to pray, I was unable to articulate a single word, because of the inexpressible anguish of my soul on her account, she asked me, "Dear father, why do you weep?" I answered, "How can you put such a question to your murderer! I weep because I have killed you, dear friend."

This answer seemed to trouble her exceedingly. She was very weak that day. After she had wept and prayed in silence, she said, "Do not weep for me, but weep for so many priests who destroy their penitents in the confessional. I believe in the holiness of the sacrament of penance, since our holy church has established it. But there is, somewhere, something exceedingly wrong in the confessional. Twice I have been destroyed, and I know many girls who have also been destroyed by the confessional. This is a secret, but will that secret be kept forever? I pity the poor priests the day that our fathers will know what becomes of the purity of their daughters in the hands of their confessors. Father would surely kill my two last confessors, if he could only know they have destroyed his poor child." I could not answer her except by weeping.

We remained silent for a long time; then she said, "It is true that I was not prepared for the rebuke you have given me the other day in confessional; but you acted conscientiously as a good and honest priest. I know you must be bound by certain laws." She then pressed my hand with her cold hand and said, "Weep not, dear father, because that sudden storm has wrecked my too fragile bark. The storm was to take me out from the bottomless sea of my iniquities to the shore where Jesus was waiting to receive and pardon me. The night after you brought me, half dead, here to my father's house, I had a dream. Oh, no! It was not a dream, it was a reality. My Jesus came to me, He was bleeding; His crown of thorns was on His head, the heavy cross was bruising His shoulders. He said to me, with a voice so sweet that no human tongue can imitate it, 'I have seen thy tears, I have heard thy cries, and I know thy love for Me; thy sins are forgiven; take courage, in a few days thou shalt be with Me!'"

She had hardly finished her last word when she fainted, and I feared lest she should die just then, when I was alone with her. I called the family, who rushed into the room. The doctor was sent for. He found her

so weak that he thought proper to allow only one or two persons to remain in the room with me. He requested us not to speak at all, "For," said he, "the least emotion may kill her instantly; her disease is, in all probability an aneurism of the aorta, the big vein which brings the blood to the heart: when it breaks, she will go as quick as lightning."

It was nearly ten at night when I left the house to go and take some rest. But it is not necessary to say that I passed a sleepless night. My dear Mary was there, pale, dying from the deadly blow which I had given her in the confessional. She was there, on her bed of death, her heart pierced with the dagger which my church had put into my hands! and instead of rebuking, and cursing me for my savage, merciless fanaticism, she was blessing me! She was dying from a broken heart! and I was not allowed by my church to give her a single word of consolation and hope, for she had not made her confession. I had mercilessly bruised that tender plant, and there was nothing in my hands to heal the wounds I had made!

It was very probable that she would die the next day, and I was forbidden to show her the crown of glory which Jesus has prepared in His kingdom for the repenting sinner.

My desolation was really unspeakable, and I think I would have been suffocated and have died that night, if the stream of tears which constantly flowed from my eyes had not been as a balm to my distressed heart.

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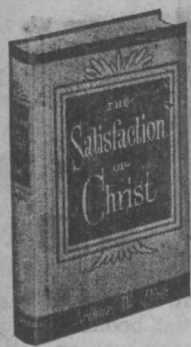
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"City On An Hill"

(Continued from page 5)

I say to you, just as this city of Samaria was a city of joy, and just as they had great joy within this city of Samaria because Christ was preached there, there is joy in Heaven over one who repents. There is joy in the churches of the Lord Jesus Christ when sinners repent. I don't know anything that thrills a church more than to see somebody saved. I have noticed that when we have been singing an invitation hymn, maybe the song would be dragging just a little, but let someone come forward, to make a profession of faith, and you can feel the electrifying difference in the singing, because people sing differently when a person makes a profession of faith. As this city of Samaria was a city of great joy, so there is joy in the churches of the Lord Jesus Christ over sinners that repent and turn to him.

XI

ABRAHAM LOOKED FOR A CONTINUING CITY.

We read:
"For here have we no continuing city, but we seek one to come."—Heb. 13:14.

Mark it down, in this world we can't have a continuing city. There isn't any city that continues. They are here, they last a while, and they are gone. As it says in this text, "we seek one to come." It is true that God's people are looking for a city that is going to last—one that is going to continue forever, but in this world we have no continuing city. May I remind you, in contrast, the church of Jesus Christ is a continuing church. Abraham looked for a continuing city, but he can't find it. We are going to

find it someday when we get out of this world, but, beloved, remember this truth, when we think of the church, the church is going to continue. Listen:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell SHALL NOT PREVAIL against it."—Mt. 16:18.

"Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, world without end. Amen."—Eph. 3:21.

As we are looking for a continuing city here and finding none, I thank God that the church, in contrast, is a continuing institution and is going to last forever. All Hell can't destroy the church that Jesus built. I am not worrying one particle about the fact that there will come a time when the church will be no more, for there will always be Baptist Churches someplace within the world.

XII

A DAY WHEN CITIES WILL FALL.

Do you ever think what it is going to be like when New York, and London, and Paris, and Berlin, and Moscow, and all the great cities of the world tumble down in one day's time? But that day is coming. Imagine what consternation it is going to be, to be in a city of one million, or two million, or even a city like New York of nine million—imagine what it is going to be like to be in a city when the buildings of that city are toppled and they crumble and fall unto the ground. Beloved, that is coming to pass. Listen:

"And the great city was divided into three parts, and the CITIES OF THE NATIONS FELL: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—Rev. 16:19.

I can easily understand it, for the Word of God goes on to tell how the islands flee away, and how the mountains were not found. Can you imagine the islands and the mountains changing places? Can you imagine the fierceness of God's wrath in that day, to the extent that the islands are no more, and the mountains are leveled flat, and the great cities become no more?

Just as the church that Jesus built is going to last forever, so these false churches are going to fall. Listen:

"Every plant, which my heavenly Father hath not planted, SHALL BE ROOTED UP."—Mt. 15:13.

"And the ten horns which thou sawest upon the beast, these shall HATE THE WHORE, and shall MAKE HER DESOLATE and NAKED, and shall EAT HER FLESH, and BURN HER WITH FIRE."—Rev. 17:16.

This is talking about Babylon, which is really a figure of speech for Rome. It is actually saying that Rome is going to be made desolate and naked, and that she is going to be burned with fire.

Beloved, I say to you, there is a day coming when the cities of the world are going to fall, and those cities are typical of the false churches of the world. Thus, the day is coming when the false churches of the world are going

to be destroyed. In contrast, it is true that the church that Jesus built is going to last forever. We might look now for a continuing city but find none, yet we have the assurance that there is a city that is going to continue. Beloved, the church that Jesus built is going to continue.

As I say, the churches that have been built by men are going to fall. They are going to come to naught. I grant you it looks like it is a long way off. I understand Cardinal Spellman had another cold of recent date and he had his picture in nearly every paper in the United States. Beloved, that old boy can't sneeze over there in New York without the people on the West Coast knowing about it. If the President gets a cold and sore throat and goes to the hospital, he gets publicity, but not the publicity that Cardinal Spellman gets. It doesn't look like the false churches are going to be destroyed. It doesn't look like it at all. It doesn't look like Rome, and Babylon, and New York, and Paris, and Berlin are going to be destroyed, but in God's own time that is going to take place. Beloved, the Word of God says that in just one hour's time these cities are going to be destroyed. In God's own time, He is going to destroy the false churches of the world.

CONCLUSION

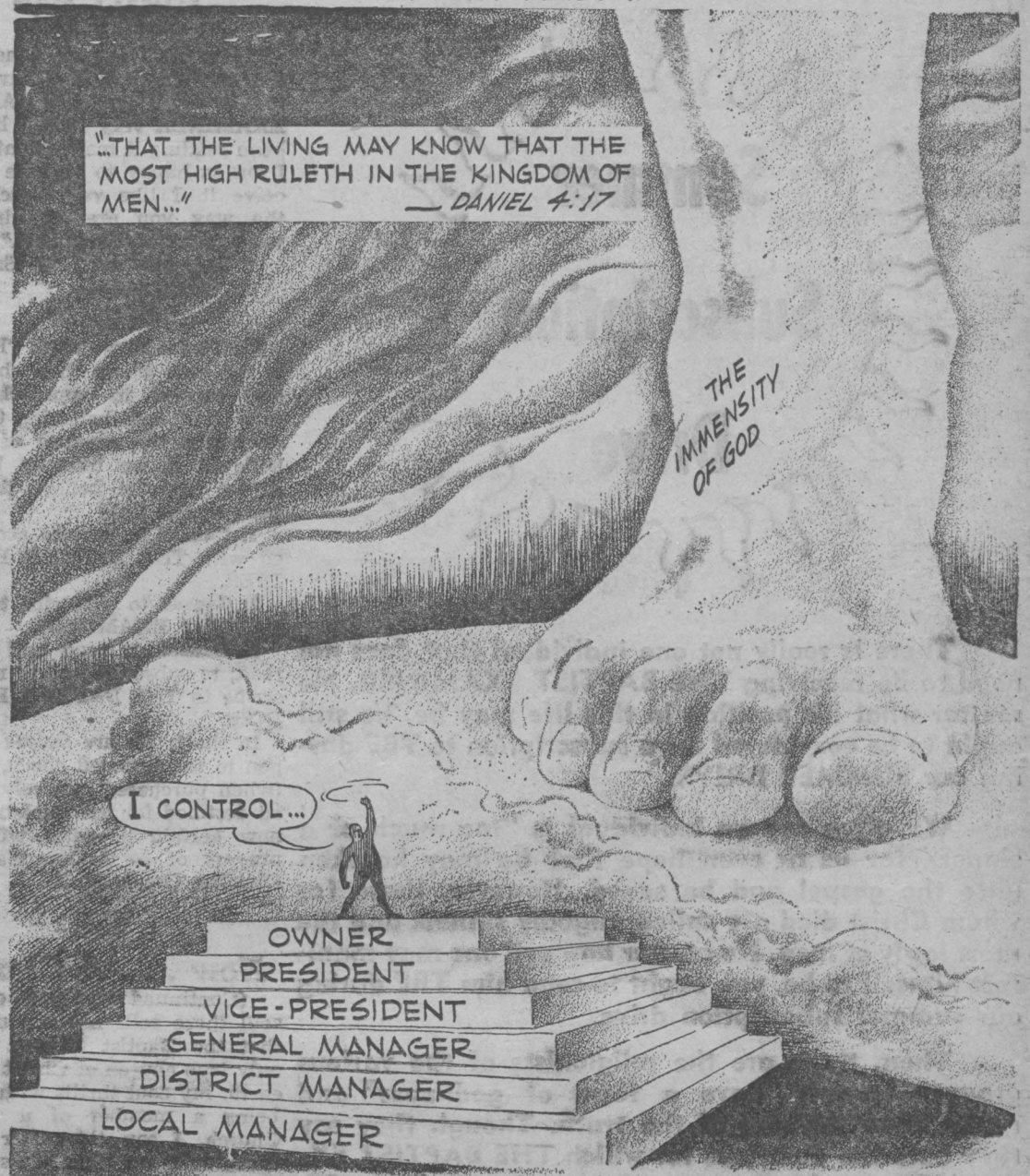
In closing, may I say that some of these days there is going to be a city coming down out of the sky. Listen:

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. 21:9, 10.

Some of these days the saints of God are going up, for we read: "But I would not have you to

A COMPARISON

"THAT THE LIVING MAY KNOW THAT THE MOST HIGH RULETH IN THE KINGDOM OF MEN..."
— DANIEL 4:17



be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—I Thes. 4:13, 17.

Those that are in the ground, and those that are alive, are going to be caught up into the air to be with the Lord. Beloved, while we are going to be caught up someday, it is also true that some of these days this city is going to come down and reign here upon this earth.

I come back to my text which says, "A city that is set on an hill cannot be hid." Beloved, that city

is God's way of talking about His church. His church is going to be here. False churches are going to rise as they have, and they are going to fall just as the cities of the nations will fall, but the church that Jesus built is going to continue throughout all ages. That is why it is that Paul says:

"Unto him be glory in the church by Christ Jesus throughout ALL AGES, world without end. Amen."—Eph. 3:21.

How I thank God for the church that Jesus built! I am glad to be a member of it. As a saved man, I am glad I am a member of one of His churches.

May God bless you, may God save you, and may God add you to His body, is my prayer in Jesus' Name.

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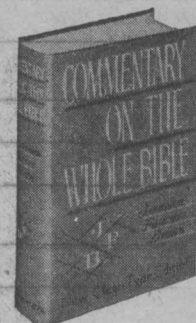
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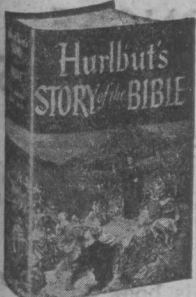
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There is really not one individual that does not need to be receiving THE BAPTIST EXAMINER. No matter what his position in this life may be, he still ought to be considered for a subscription to TBE during our SUMMER DRIVE.

We often say an individual is "too much of a sinner" for us to even hope that he may hearken unto the gospel and be saved. However, those for whom Christ died are called ungodly sinners and the most lowly of men. No matter how evil one may manifest himself to be, you ought to send him TBE during our summer subscription drive.

Then, there are the religionists of the various groups who only "have a form of godliness" and really know nothing of the truth. Though they say they hate the doctrines for which THE BAPTIST EXAMINER stands, they too ought to be receiving this paper. Many tell us of having come to a knowledge of the truth through reading TBE. No matter how much one may seem to be against the truth, he still ought to be remembered during our SUMMER DRIVE.

Also, weak Baptists and strong Baptists alike need to be receiving TBE. There is no basis for thinking a person may be too weak to benefit from TBE. Neither is there anyone who is so sound and mature that he has outgrown his need of THE BAPTIST EXAMINER. Think of these also when you send in subscriptions during our SUMMER DRIVE.

It is God who saves the lost through the proclaiming of the truth. It is God who "gives the increase" in both saving the lost and in the spiritual growth of His own. It is the entrance of truth when empowered by the Holy Spirit that gives light. Faith cometh by hearing, both in the case of the lost being saved and the saved being taught, so everyone around you ought to be receiving TBE. Don't fail to send in many subs during our SUMMER DRIVE. You be a witness, and leave the results to God.

Please Print! 5 SUBS — \$5.00 Please Print!

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ELDERLY MAN ENJOYS TBE

"I am sending you some little aid, and thank God, I have sent it heartily. I like THE BAPTIST EXAMINER very well. I haven't been reading it many months yet I am so happy to be able to receive it. I like very much also the way you are exposing the wickedness of Romanism."

Milford Hall, Sr., Ky.

CAUSED!

"In Psalm 65 we read: 'Blessed is the man whom thou choosest, and causest to approach unto thee...' and, believing this as, obviously, the songster of Israel believed it, we likewise believe it, we likewise believe that we were at one time

1. Caused to become acquainted with THE BAPTIST EXAMINER.

2. Caused to subscribe to THE BAPTIST EXAMINER.

3. Caused to read and to re-read; to subscribe and to re-subscribe to THE BAPTIST EXAMINER

In short: We are caused to put pen to the enclosed check, which (when purchased) scarcely seemed destined for the ministry it is now certain to enter with the prayers of — Arthur Garrison, Dividing Creek, N. J.



Now . . . A Church

(Continued from page one)

soul there rolls not a doubt but that the Baptist Church is the only true church of Christ on the earth. My soul thrills with joy at being a member of a Baptist Church. I say this after much thought, I say this advisedly, I say this sincerely; there is not enough money, or fame in this world to induce me to leave the Baptist Church and join any of those man made (churches?) I would rather be a member of a Baptist Church than to have any honor this world could give. Secondly we are a Missionary Baptist Church. We are missionary in doctrine, for we have no sympathy with Free-willism, or Hard-shellism, but believe, preach, teach, and stand without apology or compromise for the doctrines for which sound Missionary Baptists have stood since the days of Christ. Thirdly, we are an Independent Missionary Baptist Church. We do not, and will not belong to any association or convention. I would not give a nickle to the support of the program of the Southern Baptist Convention. The whole association and convention system is unscriptural and antiscritptural.

Now that we are a church we have some privileges. I have already mentioned that of just being a member. Dear friend, you will never occupy a higher position on earth than this. We have the privilege of observing the Lord's Supper. This is one of the chief reasons, I longed for us to be a church. For we assuredly believe that the Lord's Supper can only be set and observed by a Baptist Church, and soon we shall sit at the Lord's table and partake of wine and unleavened bread in remembrance of Him. We have all the authority of a New Testament Church. This authority is given us from God and is full and complete. It is the same authority that every other sound Baptist Church has, no more and no less. We did not seek or desire authority to organize from more than one church, for each true church has all the authority there is in these things and every true church has the same authority. Now we will not permit any other church to exercise authority over us and we will not seek to exercise authority over any other church. Finally for now, we have the special indwelling of the Holy Spirit. The church is the

temple, and house of God in this age according to I Cor. 3:16; Eph. 2:21, 22; and I Tim. 3:15. This means the special blessing and power of the Spirit of God in and on our meetings and service for our God.

Now that we are a church we have a job to do. This job is found in the great commission in Matt. 28:18-20. Now, I must insist that nothing is the job of the church that is not included in the Great Commission. Many things that are all right and quite proper in their place yet are not a part of the work of the church and should not be sponsored, or carried out under the authority of the church. I will play ball with you occasionally, but we will not have a church ball team, you boys can join the scouts if you wish, but we will not have a church sponsored scout troop, and many other things I could name. The job of this church falls into a threefold outline in the Great Commission. We are to preach the gospel ourselves and help to send it to all the world to the utmost of our ability. I said a while back that we are missionary in doctrine, well, by the Grace of God we are going to be missionary in practice. With two families, we are sending thirty dollars a month to mission work and supporting a radio program. If God increases our income, we will increase our missionary giving. I pray God that, if Jesus tarries, some from within our membership will go to the mission field. Yes it is our job to preach the gospel everywhere we can and by this means to make disciples for the Lord Jesus Christ. But our job doesn't end there. We are under orders from our Lord to administer Scriptural baptism to those who become disciples, to those who are saved through the Gospel. We will never unite with that crowd that stops at the first step of our commission, but will preach, defend, and practice Scriptural baptism. Then we are to teach baptized disciples all the truths of God's Word, and that is our job and that is what we intend to do. We will teach the doctrines of the grace of God, the truths about the Church and all the truths of God's Word as best we can to all that our Sovereign God sends our way. We ask the prayers of all our friends that God will bless us and that He will get glory through Grace Baptist Church of Winston Salem, N. C.

Spurgeon

(Continued from page one)

principles which persecuted others; nor, I believe, any body of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the state, to prostitute the purity of the Bride of Christ to any alliance with government; we will never make the church, although the queen, the despot over the consciences of men. (From THE NEW PARK STREET PULPIT, Volume VII, page 225).

Spurgeon again:
History has hitherto been writ-

ten by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism.

Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the "one Lord, one faith, and one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them.

At times ill-written history would have us think that they died out, so well had the world done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder what a growth! As I think of the multitudes of our brethren in America, I may well say, what hath God wrought! Our history forbids discouragement. (From THE METROPOLITAN TABERNACLE PULPIT, 1881, Volume 27, page 249)

Scientific Question

(Continued from page 1)

something be made right now. Some might find a time period in the word "day," but there is no time period in "God said, let there be light, there was light." Genesis 1:3.

6. God could have made everything that it says He made in any one of the six days in a twenty-four hour period.

7. God did not create all species in twenty-four hours, only original kinds. He permitted development of species. This helps explain the existence of many kinds of fossils.

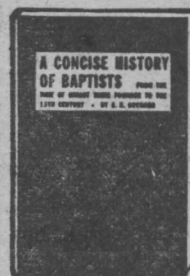
8. Evolutionists can and do make errors. Mistakes in the Bible have never been proved.

9. Moses intended to convey the idea of a natural, 24-hour day.

10. Hebrews 4:4 calls the days "hemera," the Greek word for a solar day, and not "geon" the Greek word for periods.

11. Exodus 20:11 says everything was made in six days, and for this reason the Jews should work six days and rest on the seventh. Reference is clearly to normal days.

12. If the days were geological periods, plants lived some hundred thousand years before the sun existed.—Science News Letter.



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