

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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

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How Are We Justified By Works?

Many teach that works have a hand in procuring salvation. This is not true; Christ alone procures salvation. However, there is a sense in which works do "justify."

The word *justify* mean to "declare to be righteous." In other words, on the basis of some evidence, a person is pronounced to be righteous. That which justifies does not necessarily procure righteousness or make one righteous. For instance, we read in the Word of "justifying God." This was man's "Amen" to the fact of God's righteousness; but what men did did not make God righteous, for He was already righteous.

Sinners are justified *judicially*, or before law, on the grounds of the work of Christ in their stead. We are pronounced right-

eous because of the law-satisfying, fulfilling work of Christ, put to our account. Christ's work makes us legally righteous; hence we are declared to be righteous. Christ's work is the procurative cause, therefore, of justification. See Romans 3:24, 4:25.

We are justified *experimentally* through faith. In our personal experience, in the "court of conscience," we are pronounced righteous when we believe in Christ. This is the "peace" we have within. Faith itself does not make righteous — Christ's work does that—but faith "justifies" (pronounces righteous) in the conscience where we have had a burden of guilt. See Romans 5:1, 3:28, 10:4.

We are justified *declaratively* by the works which result from

faith in Christ. This is the justification James speaks of in his epistle chapter 2. Works, no more than faith, make one righteous, but they do declare or reveal that one is righteous. "He that doeth righteousness is righteous" (I John 3:7). One's righteous deeds do not make him righteous, but he performs deeds of righteousness because, as a believer in Christ, he is righteous on the grounds of Christ's righteousness imputed to him.

James calls for mere professors to "show" their faith without works. By this he means for men to "justify," declare, or reveal their faith without any loving obedience to the Christ they profess to trust. "Give evidence of faith," he demands, "without work." Can a man do this? Of (Continued on page 2, column 3)

CAMPBELLISM

A Series of Articles by Bob L. Ross

X

CAMPBELLISM AND MORMONISM WATER GOSPEL BROTHERS

There are several denominations which must trace their origin back to the Campbellite movement. In addition to the Christadelphians, Disciples, and "Churches of Christ," there is the Mormon group. In his book entitled **Origin of Campbellism**, J. H. Milburn gives the story of the background of Mormonism in such a satisfactory manner that we are herewith reproducing his account as follows:

Without proceeding further with the direct thread of this narrative just now, let us turn aside for a time to notice briefly those forces and influences which tended to change the current of the reformatory movement and give it altogether a different theological complexion to that which it previously had.

When Mr. Campbell discovered immersion, which had been taught and practiced for over eighteen hundred years, he was lifted, as he thought, upon the "mount of God," and from that higher plane he looked with compassion, upon a sinful world, to him, seemingly, given wholly to "sectarianism" and "theological speculations." The forces, however, had been at work for some little while, which were destined to bring before Mr. Campbell's rapt vision the beauty and the glory and grandeur of baptism in order to the remission of past sins. Some few years past, a little ripple played across the columns of some one or two Campbellite and Mormon papers, as to which of the two denominations had borrowed baptism in order to the remission of past sins from the other. The facts in the case are, **the Mormons got their baptism in order to the remission of past sins from the Campbellites.** It occurred on this wise:

While Campbell was identified with the Baptists of the (Continued on page two)

How The First And The Second Creations Parallel Each Other

By W. J. MAYERS

"In the beginning God created the heaven and the earth." — Genesis 1:1.

In the first page of this Sacred Book, a child may learn more in an hour than all the philosophers in the world learn without it in thousands of years," said good Andrew Fuller; and he spake truly. Now, right views of Creation will affect many after-matters, while wrong notions will lead to much confusion. There is gospel in the Creation — not faintly revealed, but brightly and clearly. We cannot have a true "gospel" apart from a personal God, a representative Son, and an efficacious Spirit; but these I find in the first chapter of Genesis, which is a type of that "new creation" Christ, revealed to us in 2 Corinthians 5:17. So I find two creations, and one helps me to understand the other. I examine the Nature and Grace with these results:—

I. In each creation, God is Sole Worker.

To His revelation we are indebted for the story of the first

Creation, and only in His Word can we learn of the second. In what darkness must we have dwelt had God not spoken! And He has spoken through man, else we could not understand. Enough is told, but not all; there is more in reserve. We may not penetrate all mysteries of nature or grace now. By-and-by we shall put questions, and receive answers; and will not this make up part of heaven's bliss?

II. In each creation, God is Sole Worker.

Look through the chapter, and behold God's power creating (verse 1), God's voice commanding (verse 3), God's eye discerning (verse 4), God's judgment dividing (verse 4), God's voice naming (verse 5), God's love arranging (verse 7), God's wisdom deciding (verse 17), God's goodness blessing (verse 22). All is of God. What precious spiritual teaching is here! Divine power alone brings about the new creation. We're born "from above." How vain man's effort to make a world! Not less vain his attempt to new-make a soul.

III. In each creation, God follows a like order.

(Continued on page 2, column 4)

"TO EVERY ONE THAT BELIEVETH"

By C. H. SPURGEON

(Conclusion)

IV. Now, OURSELVES IN CONNECTION WITH CHRIST—for "Christ is the end of the law to every one that believeth."

Now see the point—"to every one that believeth;" there the stress lies. Come, man, woman, dost thou believe? No weightier question can be asked under Heaven. "Dost thou believe on the Son of God?"

And what is it to believe? It is not merely to accept a set of doctrines and to say that such and such a creed is yours, and there and then to put it on the shelf and forget it. To believe is, to trust, to confide, to depend upon, to rely upon, to rest in.

Dost thou believe that Jesus Christ rose from the dead? Dost thou believe that He stood in the sinner's stead and suffered, the just for the unjust? Dost thou believe that He is able to save to the uttermost them that come unto God by Him? And dost thou therefore lay the whole weight and stress of thy soul's salvation upon Him, yea, upon Him alone?

Ah, then, Christ is the end of the law for righteousness to thee, and thou art righteous. In the righteousness of God thou art

clothed if thou believest. It is of no use to bring forward anything else if you are not believing, for nothing will avail. If faith be absent the essential thing is wanting: sacraments, prayers, Bible readings, hearings of the gospel; you may have them together, high as the stars, into a mountain, huge as high Olympus, but they are all mere chaff if faith be not there. It is thy believing or not believing which must settle the matter. Dost thou look away for thyself to Jesus for righteousness? If thou dost He is the end of the law to thee.

Now observe that there is no question raised about the previous character, for it is written, "Christ is the end of the law for righteousness to every one that believeth."

But, Lord, this man before he believed was a persecutor and injurious, he raged and raved against the saints and haled them to prison and sought their blood. Yes, beloved friend, and that is the very man who wrote these words by the Holy Ghost, "Christ is the end of the law for righteousness to every one that believeth."

So if I address one here whose life has been defiled with every sin, and tainted with every trans-

gression we can conceive of, yet I say unto such, remember "all manner of sin and of blasphemy shall be forgiven unto me." If thou believeth in the Lord Jesus Christ thine iniquities are blotted out, for the blood of Jesus Christ, God's dear Son, cleanseth us from all sin. This is the glory of the gospel that it is a sinner's gospel; good news of blessing not for those without sin, but for those who confess and forsake it.

Jesus came into the world, not to reward the sinless, but to seek and to save that which was lost; and he, being lost and being far from God, who cometh nigh to God by Christ, and believeth in Him, will find that he is able to bestow righteousness upon the guilty. He is the end of the law for righteousness to everyone that believeth, and therefore to the poor harlot that believeth, to the thief, the liar, and the scoffer who believeth, to those who have aforetime rioted in sin, but now turn from it to trust in Him.

But I do not know that I need mention such cases as these; to me the most wonderful fact is that Christ is the end of the law for righteousness to me, for I believe in Him. I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him until that day.

Another thought arises from the text, and that is, that there is nothing said by way of qualification. (Continued on page 2, column 3)

The Baptist Examiner Pulpit

"PERFECTED FOREVER"

SERMON BY PASTOR JOHN R. GILPIN

"Mark the perfect man, and behold the upright: for the end of that man is peace." — Psa. 37:37.

"For by one offering he hath perfected for ever them that are sanctified." — Heb. 10:14.

I confess to you that there are a lot of people who do not understand what God has said about perfection. I'll be perfectly frank when I say that for a long, long time some verses in God's Word bothered me about this matter of perfection. Even today, I don't believe that there is anything in God's Book that is more misunderstood than this word perfection.

Take for example this text I have read in Psalm 37:37. I don't know how many different inter-

pretations I have heard relative to it. I want to give you one example to show you the spiritual ignorance that is abroad in the world. I remember the individual several years ago who told me that there had been one perfect man in this world besides Jesus. Naturally I asked who it was. She said that it was John Mark, and when I asked her how she ever arrived at the fact that John Mark was a perfect man, she reminded me that the Bible said, "Mark the perfect man." She had in mind that it was talking about John Mark, whereas in reality it was merely exhorting the reader to observe man that is perfect. It is just a way of emphatically speaking, and it

is not referring to any one particular person.

If I would take the time to do so, I might offer to you a number of other ignorant explanations relative to perfection. But passing hurriedly from these, may I say that it is my prayer to be able to say some things that will help you to see what the Word of God teaches as to perfection.

I

WHAT CHRIST HAS DONE FOR US.

My second text says, "He hath perfected for ever them that are sanctified." If you are a saved person, you are already perfect so far as your nature is concerned. (Continued on page 3, column 5)

ATTENTION

PASTORS IN MICHIGAN AND NORTH CAROLINA

I'll be in these two states sometime this spring and if there are pastors and churches that would be interested in my visiting with them for one or more special services, please contact me at once; it might be possible to work other churches into the itinerary. —Bob L. Ross.

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By J. D. BUTLER,

Pastor,

New Hope Baptist Church

Mortons Gap, Kentucky

We recently printed this 15-page booklet for Brother Butler which deals with the glorious gospel of substitutionary redemption through the work of Christ. We believe every one of our readers will be spiritually blessed by reading this valuable message. Free copies may be had from the author.

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BOB L. ROSS

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JOHN R. GILPIN

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THESE RATES APPLY THROUGHOUT THE WORLD

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Campbellism

(Continued from page one)

Redstone Association, he frequently preached for the Baptist Church at Pittsburg, Pennsylvania, and finding an erratic Baptist preacher somewhere by the name of **Sidney Rigdon**, Mr. Campbell got the church in Pittsburg to call him to its care. The biographer says:

In 1822, through Mr. Campbell's influence, Sidney Rigdon was induced to accept a call from this (the Pittsburg) church, to become its pastor. He was a man of more than ordinary ability as a speaker, possessing great fluency and a lively fancy, which gave him great popularity as an orator. (Memoirs, Vol. 11, p. 47.)

About the same time Mr. Campbell formed the acquaintance of a Scotch Presbyterian, by the name of **Walter Scott**, who had renounced Presbyterianism and was at this time delivering weekly lectures to a kind of Haldanean church at Pittsburg, which also practiced immersion, the holy kiss and feet washing. Mr. Campbell, getting these two men under his influence, began to tinker with them in the way of trying to get them to unite their two churches into one, and finally succeeded, to the creating of strife and the dividing of the Baptist church there. Richardson says:

In Pittsburg, after the meeting of the Redstone Association in 1823, a greater degree of intimacy took place between Walter Scott and Sidney Rigdon, and their respective congregations, so that, in 1824, a union was consummated between them. A few members of the Baptist church who refused to unite were then recognized by the committee of the Association as the only legitimate Baptist church in Pittsburg. (Vol. II, p. 99.)

Thus Mr. Campbell, who, as all very well know, had been without settled religious convictions himself for **at least fifteen years**, constantly went from place to place inciting and exciting the minds of those who, like himself, were undergoing a religious fermentation, to abandon their old faith and 'unite', or 'reform', or 'reorganize', just as his whims might serve him. If then, others did not submit to his most unreasonable propositions, he and his followers were ready to denounce them as 'bigots', 'sectarians', etc., and cry out 'persecution' and bad treatment by the 'sects.'

Sidney Rigdon and Walter Scott both attended the discussion between Mr. Campbell and Mr. McCalla, and heard proclaimed publicly for the first time the doctrine of baptism in order to the remission of past sins, which Thomas Campbell, Alexander and Walter Scott, in private conclave, had perviously agreed should be presented on that occasion. Richardson relates the matter as follows:

Thus the design of baptism and its true place in the economy of the gospel had gradually become clearer, and its importance proportionately enhanced in his estimation, since the debate with Walker. Often during the intervening period, had this particular point been the subject of conversation between him and his father, as well as with Walter Scott, and of careful scripture examination, and these utterances in the McCalla debate presented the views they had beforehand agreed upon as the true and obvious teachings of the New Testament." (Vol. II, p. 83.)

Sidney Rigdon, whom we shall presently follow a little farther, was a warm personal friend of Mr. Campbell, and assisted him no little in his debate with McCalla, in the way of acting as stenographer. Richardson gives the account thus:

Upon his return home from the McCalla debate, Mr. Campbell made immediate preparation for its publication from his own notes and those taken at the time by Sidney Rigdon, and, notwithstanding Mr. McCalla's effort to discredit it before its appearance, its general accuracy was fully attested by those who had heard the discussion! (Vol. II, p. 95.)

As to what finally became of this erratic and imaginative Sidney Rigdon, who became the veriest tool in the hands of Mr. Campbell, in destroying the religious peace and dividing asunder the Baptist church in Pittsburg, the following lengthy quotation from the pen of Richardson will testify:

Toward the close of this year (1830) the delusion of **Mormonism** began its course in northern Ohio. Chief amongst its promoters appeared **Sidney Rigdon**, who was believed upon good evidence to have been also its originator. Captivating as a pub-

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Justified By Works

(Continued from page 1)

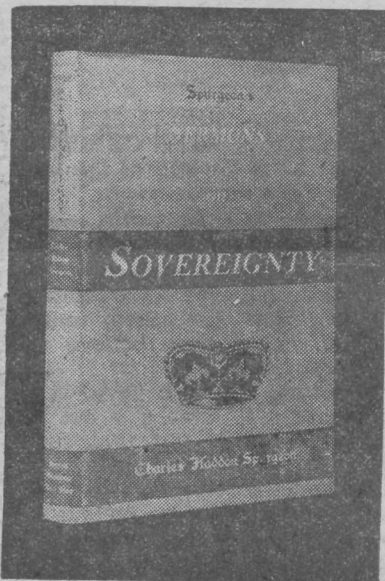
course not. And so James is proving that the professor who has no works does not possess true faith in Christ; he has a "dead" faith.

Works will justify or declare the truth as to one's profession of faith. "You see then how that by works a man is justified (pronounced righteous), and not by faith only" (James 2:24). Faith will justify in one's conscience, for the person who trusts the death of Christ for salvation has that peace, that assurance. But faith only will not justify, or declare one to be righteous, before the eyes of others. This is the place of works in justification. Abraham believed God many years before the offering up of Isaac and he was justified (Romans 4). Both God and Abraham knew that Abraham was righteous, but it was manifested some years later when he offered up Isaac (James 2:21); this is justification by works. His faith and righteousness were made known.

James says he will show his faith by works. This means he will declare or manifest his faith in Christ by loving obedience to Christ. His works are not the grounds, or procuring cause, of salvation, however, for the only basis for salvation is the work of Christ.

If one says he has faith, yet

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"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Does God have a kingdom in the world now?

Yes. When there is reference in the Word to a future kingdom this is simply referring to the reign of Christ in another era. Christ is reigning now over His church, of which he is Head. In the next era He will reign in the millennial glory.

2. On what basis is a baby saved?

On the same basis that every other person is saved—the work of Jesus Christ. If Christ died for their sins, they can never perish.

3. Is it scriptural for women to vote in church elections?

We do not know of a verse that makes a clear distinction. In other words, although there are verses forbidding women to do certain things and others telling

has no evidence of it in good works, we may rightly question his profession. If one has faith in Christ, he will reveal this in obedience. "If a man love me, he will keep my words." (John 14:23).

First-Second Creation

(Continued from page one)

Let this order be noted carefully. 1. The Spirit's moving (verse 2). 2. Light (verse 3). 3. Separation (verse 6). 4. Solidity (verse 9). 5. Hope (verse 11). 6. Knowledge (verse 16). 7. Appearances of Life (verse 20). 8. True Life itself (verse 26). 9. God's Rest (Gen. 2:2). What wisdom is here displayed! The spiritual eye can discern a picture of the divine dealings with human souls in bringing them to that state of which alone God can say, "It is very good."

IV. In each creation, God manifests corresponding feelings.

And these are not difficult to discern. They are feelings of deep interest, marked approval, divine complacency. In sinful man, God finds nothing in which to delight; in saved man, as in a new-made world, He rests, and is satisfied. (Gen. 2:2, Zeph. 3:17.)

V. By each creation, God makes similar demands—

Upon our reverence, our faith, our praise, our obedience. All this seems clear to me as I read. How can I help blessing God, if, in Christ, I am a subject of the new creation! My soul, adore the wondrous love which has given thee life (1 John 5:12), life more abundantly (John 10:10), life eternal (John 10:28)!

"To Every One That Believeth"

(Continued from page 1)

cation as to the strength of the faith. He is the end of the law for righteousness to everyone that believeth, whether he is Little Faith or Greatheart. Jesus protects the rear rank as well as the vanguard. There is no difference between one believer and another as to justification. So long as there is a connection between you and Christ the righteousness of God is yours. The link may be very like a film, a spider's line of trembling faith, but, if it runs all the way from the heart to Christ, divine grace can and will flow along the most slender thread.

It is marvelous how fine the wire may be that will carry the electric flash. We may want a cable to carry a message across the sea, but that is for the protection of the wire, the wire which actually carries the message is a slender thing. If thy faith be of the mustard-seed kind, if it be only such as tremblingly touches the Saviour's (Continued on page 3, column 3)

them to do certain things, voting is not mentioned, as far as we can tell. But since women are to be in submission to their husbands in all things, all wives should be in agreement with their husbands and vote with them. In other words, as we say "Amen," what the Lord does, so should the wife approve whatever the believing husband approves.

It is safe to take the position that the men are to conduct the affairs of the church, with the women giving their approval as obedient servants of Christ. Whether a church practices a form of voting that allows women to express this approval is, we believe, a matter on which there need be no dogmatism.

4. Did women vote in church elections before "woman suffrage," other than in Arminian churches?

We will submit this historical question to our readers: do you have information on the subject?

5. Is sin in the physical blood?

The term "Blood" represents life. Christ shed His blood; that is, He gave up his life. Sin is in the blood; that is, it is in our very life (John 3:6).

6. Is it in the will of man?

Actually, sin permeates the whole man. Jesus told of the source of sin in Mark 7:20-23: "Out of the heart of men," etc.

7. How did Christ escape sin?

Through the virgin birth. He did not come from the seed of Adam, but "a body hast thou (God) prepared me" (Heb. 10:5). He therefore did not receive imputed guilt nor imparted depravity.

8. Explain I Cor. 7:36. The young people around here take this verse to mean committing fornication is no sin.

If some use this verse to justify sin, they "wrest the scriptures unto their own destruction" (I Pet. 3:16). The verse actually refers to the father and his daughter (who has reached the age of marriage). It has no reference to an unmarried person's relation to another.

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Campbellism

(Continued from page two)

lic speaker by his fluency and his exuberant fancy, he had depended upon these superficial endowments for popularity and success. In private he had been found petulant, unreliable and ungovernable in his passions, and his wayward temper, his extravagant stories and his habit of self assertion had prevented him from attaining influence as a religious teacher among the disciples. He was ambitious of distinction, without the energy and industry necessary to secure it, and jealous of the reputation of others, without the ability to compete with them. Floating upon the tide of popular excitement, he was disposed to catch at anything, which, without demanding labor, might serve for his advancement, and was naturally led to seek in deception the success which he found denied to indolence.

Notice, reader, how it was that Mr. Campbell found this erratic, visionary, crank and recommended him to the unsuspecting Baptist brethren at Pittsburg, and influenced him and Walter Scott, another crank, whose religious sentiments were in a perfect ferment like his own, to unite their respective churches. It was right all the while Mr. Campbell was using this crank to tear down the faith and churches of others, and those who objected were 'persecutors' and 'sectarians', while Rigdon was a gentleman and both competent and worthy to assist him in bringing out his debate with McCalla; but when Sidney Rigdon leaves his reformatory movement and founds Mormonism, he is one of the greatest rascals and basest hypocrites imaginable.

It is almost, if not quite, without doubt that if the world had never had Campbellism it never would have been cursed with Mormonism; for Sidney Rigdon, thus cut loose from all his former moorings, by Mr. Campbell, was adrift in the world as a 'reformer', and having obtained the manuscripts of Solomon Spaulding who died before his fiction could be published, and having obtained baptism in order to the remission of past sins from Mr. Campbell, starts out to institute 'a new order of things,' even the church of the Latter Day Saints!

The biographer of Mr. Campbell proceeds as follows:

It appears that, while living in Pittsburg, he [Sidney Rigdon] was connected with one of the printing offices, and obtained access to the manuscript of a romance written by a former Presbyterian preacher—a Solomon Spaulding—who, adopting the style of the Bible history, had for his amusement, given a fanciful account of the nations inhabiting Canaan before the time of Joshua, and described, with great minuteness, their modes of life, wars, migrations, etc. He attributed also in it the settling of North America to the ten lost tribes, and giving to his work the title of "Lost Manuscript Found," was wont to read portions of it frequently to his friends.

Having copied or obtained possession of this manuscript, Rigdon seems to have secretly occupied himself during several years in altering and arranging it to suit his purposes; and discovering at Palmyra, N. Y., as early as 1827, a suitable coadjutor in the person of Joseph Smith, a pretended fortune-teller and discoverer of hidden treasures, noted for his idleness and love of everything marvelous and mysterious, he arranged with him the plan of future operations. Accordingly, in 1830, it was duly announced, that Smith had, by an express revelation, disinterred certain golden plates, on which were inscribed, in the 'reformed Egyptian character,' important divine communications, giving an account of the ten lost tribes, the origin of the North American Indians and revelations designed to usher in 'the Latter Days' . . .

Meanwhile, Rigdon had been for some time diligently engaged in endeavoring, by obscure hints and glowing millennial theories, to excite the imaginations of his hearers, and in seeking (Continued on page seven)

"To Every One That Believeth"

(Continued from page 2)

garment's hem, if thou canst only say, "Lord, I believe, help thou mine unbelief," if it be but the faith of sinking Peter, or weeping Mary, yet if it be faith in Christ, He will be the end of the law for righteousness to thee as well as to the chief of the apostles.

If this be so then, beloved friends, all of us who believe are righteous. Believing in the Lord Jesus Christ we have obtained the righteousness which those who follow the works of the law know nothing of. We are not completely sanctified; would God we were. We are not quit of sin in our members, though we hate it; but still for all that, in the sight of God, we are truly righteous, and being qualified by faith we have peace with God.

Come, look up, ye believers that are burdened with a sense of sin. While you chasten yourselves and mourn your sin, do not doubt your Saviour, nor question His righteousness. You are black, but do not stop there, go on to say as the spouse did, "I am black, but comely."

"Though in ourselves deformed we are, And black as Kedar's tents appear,

Yet when we put Thy beauties on, Fair as the courts of Solomon."

Now, mark that the connection of our text assures us that being righteous we are saved; for what does it say here. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." He who is justified is saved, or what were the benefit of justification? Over thee, O believer, God hath pronounced the verdict "saved," and none shall reverse it. You are saved from sin and death and hell; you are saved even now, with a present salvation; "He hath saved us and called us with a holy calling." Feel the transports of it at this hour. "Beloved, now are we the sons of God."

And now I have done when I have said just this. If any one here thinks he can save himself, and that his righteousness will suffice before God, I would affectionately beg him not to insult his Saviour. If your righteousness sufficeth, why did Christ come here to work one out? Will you for a moment compare your righteousness with the righteousness of Jesus Christ? What likeness is there between you and Him? As much as between an emmet and an archangel. Nay, not so much as that: as much as between night and day, hell and Heaven.

Oh, if I had a righteousness of my own that no one could find fault with, I would voluntarily fling it away to have the righteousness of Christ, but as I have none of my own I do rejoice the more to have my Lord's. When Mr. Whitefield first preached at Kingswood, near Bristol, to the colliers, he could see when their hearts began to be touched by the gutters of white made by the tears as they ran down their black cheeks. He says they were receiving the gospel, and he writes in his diary "as these poor colliers had no righteousness of their own they therefore gloried in Him who came to save publicans and sinners."

Well, Mr. Whitefield, that is true of the colliers, but it is equally true of many of us here, who may not have had black faces but we had black hearts. We can truly say that we also rejoice to cast away our own righteousness and count it dross and dung that we may win Christ, and be found in Him. In Him is our sole hope and only trust.

Last of all, for any of you to reject the righteousness of Christ must be to perish everlastingly, because it cannot be that God will accept you or your pretended righteousness when you have refused the real and divine righteousness which He sets before you in His Son. If you could go up to the gates of Heaven, and the angel were to

Dealing With Heresy

One of the tasks that often confronts a minister of the gospel is dealing with the false doctrines of men. Christ had to do this when he was here upon the earth, having many conflicts with the Pharisees. So did the apostles, especially the apostle Paul, who wrote so strongly against heresy, even warning against certain individuals and calling them by name.

Now this is not the most pleasant task in the world, for like Jude (V. 3), we who love the truth would rather preach the positive message of God's Word and have no necessity of dealing with heresy. But I think if you will stop just a minute and think, you will see that God has granted heresy to come into the world because if it were not for the devil and his ministers teaching false doctrines about certain matters, we might fail to see as much truth about these doctrines as we should. In other words, we might tend to take them for granted and overlook great treasures of truth and blessing. So God has allowed Satan and his

ministers to stir our minds up on certain doctrines in order that we might get a greater understanding of them through a more diligent study. You know, one of the greatest doctrines of the Bible was somewhat taken for granted by the Lord's people for several years after the closing of the New Testament period. That was the Trinity. But when heretics arose to pervert this truth, God raised up a man who was given such an insight into the doctrine that he is spoken of today with great love. That was Athanasius, who so ably defended the Trinity.

So please remember that God has granted heresy this place, in order that the truth, which will always shine the brightest in the midst of the blackness and ugliness of error, might be brought to the light in a greater way.

As Christ dealt with the errors of the Pharisees; as Paul dealt with the errors of the heretics; so we sometimes must deal with the errors of the isms and schisms of false teachers.

—Bob L. Ross

say to you, "What title have you to entrance here?" and you were to reply, "I have a righteousness of my own," then for you to be admitted would be to decide that your righteousness was on a par with that of Immanuel Himself.

Can that ever be? Do you think that God will ever allow such a lie to be sanctioned? Will He let a poor wretched sinner's counterfeit righteousness pass current side by side with the fine gold of Christ's perfection. Why was the fountain filled with blood if you need no washing? Is Christ a superfluity? Oh, it cannot be. You must have Christ's righteousness or be unrighteous, and being unrighteous you will be unsaved, and being unsaved you must remain lost for ever and ever.

What! has it all come to this, then, that I am to believe in the Lord Jesus Christ for righteousness, and to be made just through faith? Yes, that is it: that is the whole of it. What! trust Christ alone and then live as I like! You cannot live in sin after you have trusted Jesus, for the act of faith brings with it a change of nature and a renewal of your soul. The Spirit of God who leads you to believe will also change your heart.

You spoke of "living as you like," you will like to live very differently from what you do now. The things you loved before your conversion you will hate when you believe, and the things you hated you will love. Now, you are trying to be good, and you make great failures, because your heart is alienated from God; but when once you have received salvation through the blood of Christ, your heart will love God, and then you will keep His commandments, and they will be no longer grievous to you. A change of heart is what you want, and you will never get it except through the covenant of grace. There is not a word about conversion in the old covenant, we must look to the new covenant for that, and here it is:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

This is one of the greatest covenant promises, and the Holy Ghost performs it in the chosen. Oh that the Lord would sweetly persuade you to believe in the Lord Jesus Christ, and that promise and all the other covenant engagements shall be fulfilled to your soul. The Lord bless you! Spirit of God, send

thy blessing on these poor words of mine for Jesus' sake. Amen.

—Metropolitan Tabernacle Pulpit, Vol. 22, Sermon No. 1,325.

"Perfected Forever"

(Continued from page 1)

As God's child you have a perfect nature before God.

Now I do not say that you have a perfect human nature, and I do not say that you are perfect in this body that you live in — this body you carry about with you every day. If I would say that, I would be going contrary to the Word of God. Furthermore, I would be definitely going contrary to your own experience and your own observation. From the study of the Word of God, and from your own experience, and from your own observation of others, you know that no individual is perfect as far as his flesh is concerned. We read:

"NOT as though I had already attained, either were ALREADY PERFECT: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I PRESS TOWARD THE MARK for the prize of the high calling of God in Christ Jesus." — Phil. 3:12-14.

Notice, Paul is saying that he is pressing toward the mark. In (Continued on page 4, column 1)

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Letter From Crowe In Alaska

Wayne Crow
1428 Twining Avenue
Anchorage, Alaska

Greetings in the name of our Lord:

We have received the Porter Cable chain saw, and it has been put to very good use. Our fuel costs are very high here in Alaska, so the chain saw has been very helpful. Already two loads (approximately 2 cords) of wood have been cut for use in heating the Grace Baptist Mission building. We praise the Lord for His blessings that He continues to pour out upon us. The enclosed picture was taken in front of our house before the saw was put into use. I would like to say thanks to the people of the Porter Cable Company and would like to recommend their fine tools.

We continue to pray that the Lord will lay a burden upon one of His men for the work here in Alaska. July is rapidly approaching, and we must leave here then. If anyone would desire more information about the mission field here in Anchorage, Alaska, then please write me (Air Mail) care of Grace Baptist Mission, 1428 Twining Avenue, Anchorage, Alaska.

Again, I want to say, praise the Lord for keeping TBE in the mail. We pray for the Missionary work of Calvary Baptist Church and especially for the going-forth of TBE. May the Lord richly bless His people everywhere that have a part in this ministry.

Pray for us, and write if you can. We love to hear from God's people.

Your brother by His grace,
WAYNE CROW



When Bro. Crow bought the quonset hut in which his mission is currently meeting, he realized that one of the big problems would be that of providing heat. He asked that I secure, if possible, a chain saw in his behalf.

I immediately contacted some business acquaintances who manufacture and sell chain saws. It was a joy indeed to have this saw shipped to him, and it likewise is a joy to carry advertising in our paper in behalf of the company who so generously provided the saw which Bro. Crow is using.

This picture was made the day the saw arrived before it was even unpacked and was taken in front of Bro. Crow's home.—JRG

"Perfected Forever"

(Continued from page three)

other words, he is literally saying that he is not yet up to the mark, but he is pressing toward he mark because he is not already perfect.

Now, beloved, Paul had been a saved man for thirty years when

he made that statement. If after thirty years experience with the Lord, Paul would say that he wasn't perfect, then that ought to indicate to us that no individual in this life is ever perfect so far as his fleshly nature is concerned.

No one knew the depravity of his fleshly nature more than the Apostle Paul. He did much that he knew was wrong. He even did that which he abhorred and hated. Likewise the things that he desired to do he found himself unable to accomplish. He tells of his experience which is likewise your experience and mine in his letter to the church at Rome. In it he gives us a very definite picture as to the strife which exists between the fleshly nature and the spiritual nature of each believer. Listen:

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the

good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." — Rom. 8:15-21.

Notice again:

"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, THAT YE MAY STAND PERFECT and complete in all the will of God." — Col. 4:12.

Paul was in prison and he was writing to the church of Colosse. He reminds these Colossian Christians of Epaphras who was a resident originally of the city of Colosse. He tells them that Epaphras who is a servant of Christ, was laboring fervently in their behalf that these Christians might stand perfect. In other words, Epaphras was praying daily for his own people in Colosse that they might be perfect. He knew they weren't perfect. He wanted them to be perfect, and therefore he prayed for them that they might be made perfect in the will of God.

I say then, from these two verses that we have read, we can see that no individual is ever perfect so far as his fleshly nature is concerned. It is God's will that we be perfect. Listen:

"THAT THE MAN OF GOD MAY BE PERFECT, thoroughly furnished unto all good works." — II Tim. 3:17.

It would be wonderful if you and I might be perfect as we live here within this world. I say to you frankly, I wish that I were perfect. I wish that I were even far more perfect than I am. I am sure that you who are saved would say the same thing. I am sure that you as a child of God want to be perfect in the Lord, but you admit that you are not.

When the Lord Jesus Christ was here in the days of His flesh, in giving to us the sermon on the mount, He said:

"BE YE THEREFORE PERFECT, even as your Father which is in heaven is perfect." — Mt. 5:48.

You and I ought to make it the goal of our lives to be perfect — just as perfect as Almighty God. If you see two teams on a football field, and each of them is attempting to reach a particular goal, that in itself is a marvelous illustration so far as you and I are personally concerned. Our goal is the perfection of Almighty God, and you and I ought to be striving daily for that goal of perfection. We ought to seek day by day to try to be just as perfect as Almighty God. Yet I confess to you that I am not perfect, and I know by observation of you that you are not perfect. I know by the reading of the Word of God that no individual in this world was ever perfect except the Lord Jesus Christ. Of Him it could be

With the Crows in Alaska



Although we have had pictures of Bro. Crow in our paper from time to time, this is our first opportunity to have pictures of Mrs. Crow and the children. Bro. Crow has been blessed immeasurably by God with a fine wife. Of recent date she did some work by way of conducting a class in cake decorating whereby she earned extra money, and with it she purchased nearly \$30.00 worth of books in behalf of Bro. Crow for his birthday.

This is Bro. Crow's son who on hand at the mail box when chain saw recently arrived. From the looks of the snow on the ground and the coat which you Mr. Crow is wearing, I would say that in all probability they need a chain saw badly to keep the church building warm. This little gentleman is a member of Calvary Baptist Church of Ashland. We are happy to have him representing us and the Lord Jesus many miles away in Alaska.

I know from the study of God's Word that nobody who lives in this world, or ever shall live in this world, will be perfect as long as he is in the flesh. At the same time, though I have an imperfect body, I thank God that I have a perfect standing in Him. For my text says, "For by one offering he hath perfected forever them that are sanctified." Doesn't it make you happy to know that when God looks on you, He sees you who are saved, perfect in Christ Jesus.

II

HE HAS PERFECTED US FOREVER. HOW LONG?

How long is that perfecting going to last that you are the possessor of? My text says, "He hath perfected for ever them that are sanctified."

Every once in a while we talk about the security of the saved. The fact that a man is secure in Christ Jesus. Some say that if a man is saved once he is saved forever, or as some people say, once in grace always in grace. I thank God that I can subscribe to that teaching. I thank God that the Bible teaches that when a man is saved, he is saved forever, and if we are once in grace we will always be in grace. The day that the Lord Jesus Christ saved us, He perfected us. (Continued on page 5, column 1)

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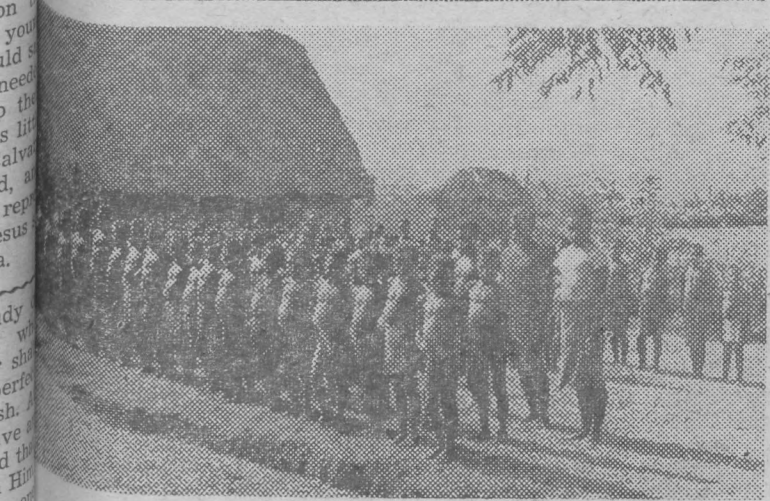
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New Guinea Photo Story

By Fred T. Halliman

The pictures in this series were made in the Western Highlands of New Guinea, in the area of Baiyer River. The little white boy that you see here is a missionary's son. He speaks more of the native tongue than English. Most of these boys are of school age and attend classes at the mission station.



This is a group of school children. At the left can be seen some of their class rooms. I spoke to this group on two different occasions.



The boy in this picture is a Christian and was one of the first students at the mission school; he will finish grade six this year. The house in back of him is where his mother, sisters, and several other women of this village live. In the Highlands the men and women, including husbands and wives, live in separate houses. This boy took me on a tour of this village and showed me through some of the houses. The entrance to this house has a very small door; in fact, I had to remain in a stooping position all the time I was in it. It is longer than it appears in this picture and has an isle going through the center with numerous small compartments on either side. As one enters you come to a small room where fires are kept at night and where cooking is done. As you leave this room you enter the sleeping quarters. The compartments on either side of the isle are about 4x3 and in these the hogs sleep. As you walk down the isle towards the back you notice the building is in a half circle at the back and here, on the ground without any blankets, where the women and children sleep. There are no windows and only one door, therefore between the fire and body heat, both from themselves and the animals, they survive the cold damp nights of the Highlands.

Outside of this house the women prepare most of their meals. They pressure-cook most of their food. Probably you are wondering where they get their pressure-cookers from. That is very simple to them. First they dig a hole in the ground about three feet deep by three feet in diameter. This hole is then lined with banana leaves and filled to about a foot deep with large hot stones, which in turn are covered with more banana leaves; the food is now placed in, more leaves and more hot stones on top, then all this is sealed off with leaves and dirt. In this way they cook their meat, vegetables and potatoes, all at the same time.

"Perfected Forever"

(Continued from page four)
I have a perfect nature and a perfect standing in His sight. I thank God today that nearly forty years later, I still have a perfect nature and a perfect spiritual standing. I thank God that what happened the day I was saved is true today, and the reason for it is He perfected me forever. I know, when a man is saved, he is saved forever, and all

Hell can't take him out of God's hands. Listen:
"Being confident of this very thing, that he which hath begun a good work in you will PERFECT it until the day of Jesus Christ." — Phil. 1:6.
The word "perform" is actually the word for "finish." Literally then, this verse declares that God will finish what He has begun in us through Jesus Christ. This doesn't sound like a man being perfect today and imper-

fect tomorrow. This doesn't sound like a man being made perfect now and being imperfect a year from now. Beloved, when He saves us, he perfects us—He perfects us forever.

I insist that He didn't perfect your old nature. It is just as depraved and as devilish and as contrary to God as it was the day He saved you. The only difference is that you can control it a little better because you have the new nature on the inside. The new nature just acts as a bridle. You can control a horse with a bridle, and the new nature just helps to control that old imperfect nature that you have in your flesh.

We read:
"Waiting for the coming of our Lord Jesus Christ, who shall CONFIRM you unto the end." — I Cor. 1:8.

Notice, it says that He confirms us unto the end. I am glad that when the Lord Jesus Christ saves a man He doesn't save him just for a season, but He saves him forever.

Notice again:
"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand." — John 10:28, 29.

This settles the fact that when a man is saved, he is saved forever. How long are we perfected? Forever. How long are we saved? Forever. How long are we confirmed? Forever. How long are we His sheep? Forever. How long are we saved? My text says, "He hath perfected for ever them that are sanctified."

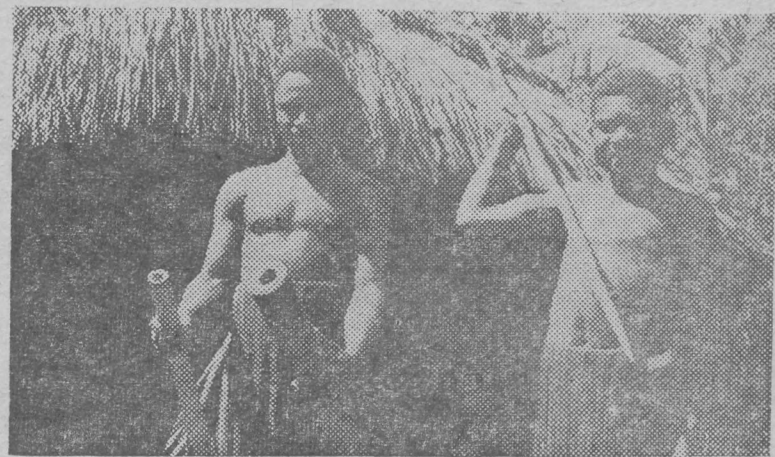
It thrills my heart to know that my salvation is going to last and last and last, and that all Hell can't take me out of the hand of God. Sometimes this old flesh gets mighty weak, for our flesh is far from perfect. The more you learn about the Bible, and the more you learn about God, the more imperfect you are going to learn your flesh is. The closer you come to the Lord the more you are going to learn how imperfect your fleshly nature really is. I thank God that though my fleshly nature is not perfect I have a new nature that is perfect. Sometimes this old flesh gives me a battle. Sometimes this old flesh causes me lots of grief and trouble, yet I rejoice that I am perfected and saved forever.

In Lestershire, England, strikers were going through the streets throwing rocks through windows and battering down doors. A little boy playing downstairs on the floor heard the strikers on the outside. He ran to the foot of the ladder where his big brother was working upstairs on a pair of shoes and called, "Tom, Tom! Come down. The strikers are about to break down the door." That big brother came down and put his big burly back to the door and the little brother went on about his play, with the fullest of assurance that everything was all right as long as his brother had his back to the door.

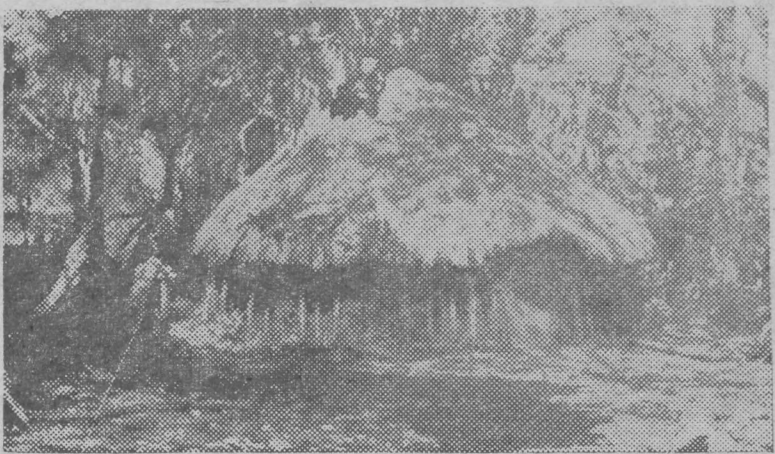
Sometimes the flesh gets



The two young men in this picture are Christians. The one on the right is holding a bow and arrow—the one on the left and the old man, are holding a bag that is being woven out of cord that has been made from a special kind of bark. They also make rope and other things from this bark, which is very strong.



The young man on the right in this picture is holding a spear made from wood. This is an implement of war in this area, used for close-up fighting. The one on the left has two water containers. They are made from bamboo that has been cut off at the top and hollowed out almost to the bottom. These make excellent water containers as the water stays cool in them for long periods at the time. They also use them, at times, to cook their food in.



This is one of the houses the men live in. As can be seen it is built differently from the women's houses. It is round instead of oblong and is much higher. Also it is much different inside. The men do not sleep on the ground as the women do, but have beds made of poles about two feet off the ground. They sleep on these pole beds without any kind of matting on them. In here all their personal belongings are kept, but the thing that stands out most when you enter the men's quarters is their fighting equipment. As you enter the house the first compartment is lined with bows and arrows and spears. In the areas where the tribal fighting has been curtailed or stopped altogether, these implements are used for hunting and sports events.

mighty strong. Sometimes the flesh causes lots of difficulty. It is then that I go to the foot of the ladder of prayer and I cry out as I look up into my Master's face: "Christ, make haste and come down." It is then that my elder Brother, the Lord Jesus Christ, puts His back to the door, and all Hell can't break that door down when the Lord Jesus Christ is there.

Thank God, if you are saved you are perfect in God's sight. While the old nature is not perfect, and has caused you lots of difficulty, thank God for this fact, He has perfected you forever.

III

WHO HAS HE PERFECTED?

My text says, "He hath perfected for ever them that are sanctified." The word sanctify means "to set apart." Who has He perfected forever? Them that are set apart. We usually refer to this as election. When we talk about a man being sanctified by the Lord it is the same as saying that the individual has been elected of God. It is the same thing as saying that God hath set him apart

to himself. Who hath He perfected? (Continued on page 6, column 2)

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What Does Modern Scholarship Say About The Form Of Baptism

By A. T. ROBERTSON
Greek Scholar of World Renown
(Now Dead)

The history of baptism is now well known by modern scholars. If anything in the New Testament is clear, it is evident that the New Testament baptism is the immersion of the believer. The purpose of this article is not to give the history of the change from immersion to sprinkling after New Testament times, but rather to show how unanimous modern scholarship is in favor of immersion as the meaning of baptizo and the New Testament teaching and practice.

There was a time when scholars were not so frank and clear on the subject, when a few scholars, and even lexicons, dared to claim affusion or pouring as a possible meaning of baptizo. But that day has gone, never to return, as a result of the Baptist protest (since the work of Carson and Conant) on the subject and as a mark of the liberty of real scholarship which refuses to be shackled by sectarian bonds. When one quotes an antiquated and partisan lexicon in favor of sprinkling, he should be sure to give the date. No modern Greek lexicons give any other meaning for baptizo than dip. Scholarship today has standardized the lexicons for universal use and the Baptist position is completely triumphant. A man today who argues that baptizo means to sprinkle or pour throws suspicion on his scholarship and is on the defensive.

1. Greek Lexicons

I do not propose to quote a single Baptist scholar. In fact, no Baptist has made a Greek lexicon. The standard Greek lexicon for the world for ancient Greek is

that by Liddell and Scott, the two Church of England scholars. It is entitled, "A Greek-English Lexicon," and is the eighth edition and dated 1901. It says, "Baptizo, to dip in or under water."

Sophocles, a native Greek, has produced a "Greek Lexicon of the Roman and Byzantine Periods" (date 1879); covering precisely the time when the New Testament was written. He says, "Baptizo, to dip, to immerse, to sink." He gives numerous examples and adds, "There is no evidence that Luke and Paul and the other writers of the New Testament put upon the verb meanings not recognized by the Greeks."

The modern Greek is in use today, and the word baptizo is given by Contopoulos in his "Modern Greek and English Lexicon" (date 1869) as meaning "to wet, immerse, tinge." As is well known, the modern Greeks practice immersion only and use baptizo for the act. They are supposed to understand their own language.

The standard lexicon of the Greek New Testament is by Thayer, of Harvard University, entitled "A Greek-English Lexicon of the New Testament" (date 1887). He says, "Baptizo: 1. Properly to dip repeatedly, to immerse, to submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water."

Cremer's "Biblico-Theological Lexicon of New Testament Greek" (date 1892; ninth edition in German, 1912) is the standard lexicon for theological terms and the work of a famous German scholar. He says, "Baptizo: immerse, submerge."

There are one or two new lexicons of the Greek New Testament by German scholars that are not translated into English. One is by Preuschen under date of 1909, and is entitled "Vollständiges Griech-

isch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments." He says that baptizo means "in wasser tauchen," "to dip into water." The most recent of all New Testament Greek lexicons is by Ebeling under date of 1913. It is entitled "Griechisch-Deutsches Wörterbuch zum Neuen Testamente." He makes baptizo mean "tauche ein, unter," "I dip in under." It is useless to quote lexicons that are out of date. Those quoted above are the latest, and the best in the world, and they are unanimous and conclusive.

2. Bible Dictionaries

If we turn to the Bible Dictionaries we shall find a similar story. The Bible Dictionary longest in use was edited by Smith. The article on baptism was written by Prof. Frederick Meyrick, of Trinity College, Oxford University, a Church of England scholar. It says, "Hence baptism, properly and literally, means immersion."

The Bible Dictionary five volumes, (1899-1904) in most frequent use today is that edited by Hastings. The article on baptism is written by Alfred Plummer, the famous scholar of the Church of England. It says, "A death to sin was expressed by the plunge beneath the water, and rising again to the life of righteousness by the return of light and air; and hence the appropriateness of immersion." Plummer, however, it should be said, argues against the necessity of immersion today on the grounds of convenience and expediency. On the contrary, in Hastings "Dictionary of Christ and the Gospels" (two vols., 1905-1908), Marcus Dods, late principal of New College, Edinburgh, the leading New Testament scholar of Scotland and Presbyterians, says in the article on baptism, "Man

is dead and buried in the water, and rises from this cleansing grave a new man. The full significance of the would have been lost had immersion not been practiced."

3. Commentaries

If we turn to the great modern commentaries, we find the same result. Among Methodist scholars, let us take the following: It is proper to quote Wesley ("Notes on the New Testament on Romans 6:4), since he is the founder of Methodism. Wesley says, "We buried with him. Alluding to the manner of baptizing by immersion."

Prof. G. G. Findlay is one of the most Methodist scholars of England, writer on I Cor. in the "Expositor's Testament" (1900). In explaining the Israelites were baptized unto death in the cloud and in the sea (I Cor. 10:2), he says, "The cloud shading and the Israelites from above and the sea giving a path for them through it, and drowning their enemies for them, were glorious signs to our faith of God's salvation; together they form a *loutron paligenesias* (Titus 3:5) rating, the national covenant life, trod the miraculous path between and nether waters, Israel was born its divine estate."

Prof. A. S. Peake, another great Methodist scholar, writes on Colossians in "Expositors Greek Testament." In comment on Colossians 2:12, he says, "The rite of baptism in which the baptized was first buried beneath water, and then raised from it, symbolized the burial and resurrection of the believer with Christ."

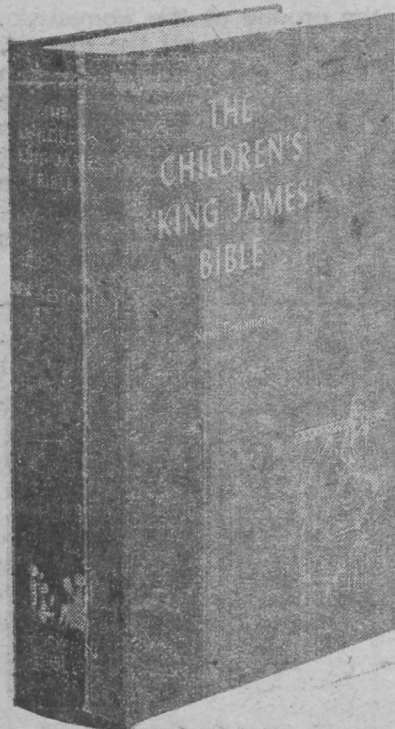
Presbyterian commentators are (Continued on page seven)

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"Perfected Forever"

(Continued from page 5)

ed forever? Those that are sanctified. Those that are set apart. Those that are the sanctified ones. Those whom He has elected unto Himself from before the foundation of the world. It is this group that He has perfected forever.

We speak often about particular atonement. Sometimes we call it particular redemption. Here you have it. Did He die for everybody? If He did, they will all be saved. However He did not die for everybody. But who did He die for? "He hath perfected for ever them that are sanctified." That word sanctify has to do with election. He hath elected a group unto Himself, and every last one of that group is going to be saved.

"ALL that the Father giveth me SHALL COME to me; and him that cometh to me I will in no wise cast out."—John 6:37.

I thank God that everyone who was given to the Lord Jesus as a love gift by God the Father before the foundation of the world is going to come to the Lord Jesus Christ. I am not worried one particle about them being saved. They will be saved in God's appointed time. Everyone who is sanctified — everyone that He set apart to Himself — everyone for whom the atonement was made is going to be perfected forever.

IV

HOW IS THIS GOING TO COME TO PASS?

What has He done for us? He has perfected us. How long has He perfected us? Forever. Who has He perfected? Those who are set apart. How has He perfected? "For by ONE OFFERING he hath perfected for ever them that are sanctified."

Stand with me at the Cross and see Him who was crucified. See Him as He is maltreated and mistreated by the crowd. Look at that body that was wounded. See the blood that pours from the forehead that was mangled with a crown of thorns. See the blood as it pours out of the side that was riven with a spear. See Him as He dies upon the Cross. Then come back to this Scripture and realize that that is the fulfillment of this verse, for it says, "For by one offering he hath perfected for ever them that are sanctified." You will notice it doesn't say Christ had to die a second time, but "by one offering he hath perfected for ever them that

are sanctified."

If you will go back in the Old Testament and study the Jewish system of religious worship you will find that day by day they brought their sacrifices unto the priest and the priest would offer those sacrifices in behalf of the people. The priest's work was never ended. He would offer a sacrifice for one man, a sacrifice for another, and a sacrifice for another, and he would keep that up day by day. It has been estimated that it required a quarter of a million lambs a year for the high priest to sacrifice for the people. I don't know exactly how many there were, but I know it was a continuous process over and over again. But one day the Lord Jesus Christ came to the cross and put an end to the sacrificial system of the Old Testament. One day the Son of God came to Calvary, and there died, and by one offering He perfected forever them that are sanctified.

If you will study carefully in the tabernacle worship of the Old Testament you will find that they had certain pieces of furniture but never a chair, nor a stool, nor a seat. They had their brazen altar where they offered the sacrifice. They had their golden altar of incense where the smoke of incense forever ascended up as a type of the prayers of the Lord Jesus Christ as our High Priest. They had the table of shewbread and they had the golden candlestick to tell us of Christ as the Bread of Life and Christ as the Light of the World. They had the holy of holies with the ark of the covenant inside which was typical of the presence of Almighty God. They had everything for worship except they had no chair nor bench nor stool for the priest to sit on. Why didn't they have a place for the priest to sit down? Why wasn't there some provision made for that old tired priest? I'll tell you why. His work was never done. He offered sacrifices all the time. But one day the Lord Jesus Christ came to Calvary and by one offering perfected forever them that are sanctified. The priest in the Old Testament could never sit down but Christ offered one sacrifice, finishing this sacrificial system once and for all, and sat down because His work was finished.

I thank God when I think of Calvary I am perfect in God's sight. Not my flesh, not my old nature, but I am perfect in the sight of God. I am perfect because I was one He chose before the

foundation of the world. I was sanctified and set apart for that purpose. How did He make me perfect? At Calvary Christ made one offering for sin and by that offering He perfected for ever them that are sanctified.

There are those today who say that a man has to be baptized to be saved, and there are those who say that a man has to join the church to be saved. But, beloved, this text knows no theology like that. I thank God that the man on a desert island where there is no preacher to baptize, where there can be no Scriptural observance of the Lord's Supper—I thank God if that man sees the truth that Jesus Christ died for his sins, that man is perfected forever, apart from church membership, apart from baptism, apart from the Lord's Supper, and apart from anything and everything but that one offering of the Son of God at Calvary.

The text doesn't say that a man is perfected by the Mass on Sunday. I passed along last night in front of a Catholic church and I noticed the sign concerning their

Masses. There were three of them listed for this morning. What is the Mass? It is the bloody sacrifice of Christ. It is the unbloody sacrifice of Christ. The Catholics go through it. I will observe a Mass which will three times today they will sacrifice the Lord Jesus Christ. I loved, I read the Word of God. It says, "For by one offering he hath perfected for ever them that are sanctified."

What men and women today is to look away from the ordinances and from the priest or the priest or the rabbi from all things pertaining to the church, and just look to the offering of the Lord Jesus Christ where by one offering perfect forever them that are sanctified. I don't have to peep into the ears of another beside a little peep hole and per into the ears of another on the other side of that wall and tell that I am being about my sins. I don't have to confess into the ears of who has as many sins as I or maybe more sins than I. (Continued on page 7, column 1)

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Baptism

(Continued from page six)
Calvin, in his commentary on Romans 6:3-8 says, "Here we see how baptism was administered among the ancients for they immersed the whole body in water."

Principal James Denney, of the United Church College (Presbyterian), Glasgow, writes on Romans in the "Expositor's Greek Testament." On Romans 6:3 he says, "Therefore we are buried with him (in the act of immersion), though that baptism into his death—being regarded as the natural seal of death and a kind of seal set in reality."

Prof. A. B. Bruce, also of the United Church College, Glasgow, wrote in

It is not everyone who looks like a Christian that lives like a Christian.

the same series on the "Synoptic Gospels." On Matthew 3:14 he merely alludes to the symbolic significance of the rite as denoting death to an old life and rising to a new.

Finally let us hear some of the great Episcopal (Church of England) commentators. Lightfoot, almost the greatest of all commentators, in his "Commentary" (1890), on Colosians 2:12, says, "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; he emerges thence, he rises regenerate, quickened to new hopes and a new life."

Prof. H. B. Swete, of Cambridge University, in his great "Commentary on Mark" (1898), says on 1:9, "With the

added thought of the immersion, which gives vividness to the scene."

Let us conclude with Sanday and Headlam ("Commentary on Romans," 1895), on Rom. 6:4, in the "International Critical Commentary." Prof. Sanday is the leading Biblical scholar of Oxford University. He says, "It expresses symbolically a series of acts corresponding to the redeeming acts of Christ:

"Immersion—Death.
"Submersion—Burial (the ratification of death).
"Emergence—Resurrection."

A Settled Question

With this showing of modern scholarship, Baptists properly claim to have won their contention beyond the shadow of a doubt.

In confirmation of all this it is perfectly natural to find baptizo used in the Septuagint in II Kings 5:14, "And Naaman went down and dipped himself in the Jordan seven times." And also Josephus uses baptizo for the dipping and drowning of Aristobulus (Antiquities Book, XV, chapter 3, section 3).

Every passage in the New Testament is intelligible with the meaning of immersion. No instance has ever been found in any Greek writing where baptizo means to sprinkle or to pour. It always means to dip either literally or metaphorically.

The New Testament uses *baptizo* for sprinkle and *eccheo* for pour, but neither of these occurs in the New Testament for the act of baptism, but always *baptizo* is used, which means dip.

Campbellism

(Continued from page three)

ing by fanciful interpretations of Scripture to prepare the minds of the churches of Northern Ohio for something extraordinary in the near future. He sought, especially in private, to convince certain influential persons that, along with the primitive gospel, supernatural gifts and miracles ought to be restored, and that, as at the beginning, all things should be held in common. * * * Mormon 'elders' and 'apostles' were speedily sent forth, who traversed Northern Ohio and gained many proselytes among the ignorant and superstitious, and some even among persons of intelligence, who had been filled with vague expectations of a speedy millennium. (Mem., Vol. 2, pages 344-347.)

It is almost, if not quite, certain that Sidney Rigdon, the founder of Mormonism, got his vagaries in regard to the millennial reign of Christ, as well as the superstitious doctrine of baptism in order to the remission of sins from Alexander Campbell. The very year Rigdon abandoned Campbellism and joined Mormonism is the year Mr. Campbell commenced the publishing of his celebrated monthly, titled, *The Millennial Harbinger*, which, as its title (*Harbinger*) imports, was to prepare the world for the second coming of Christ.

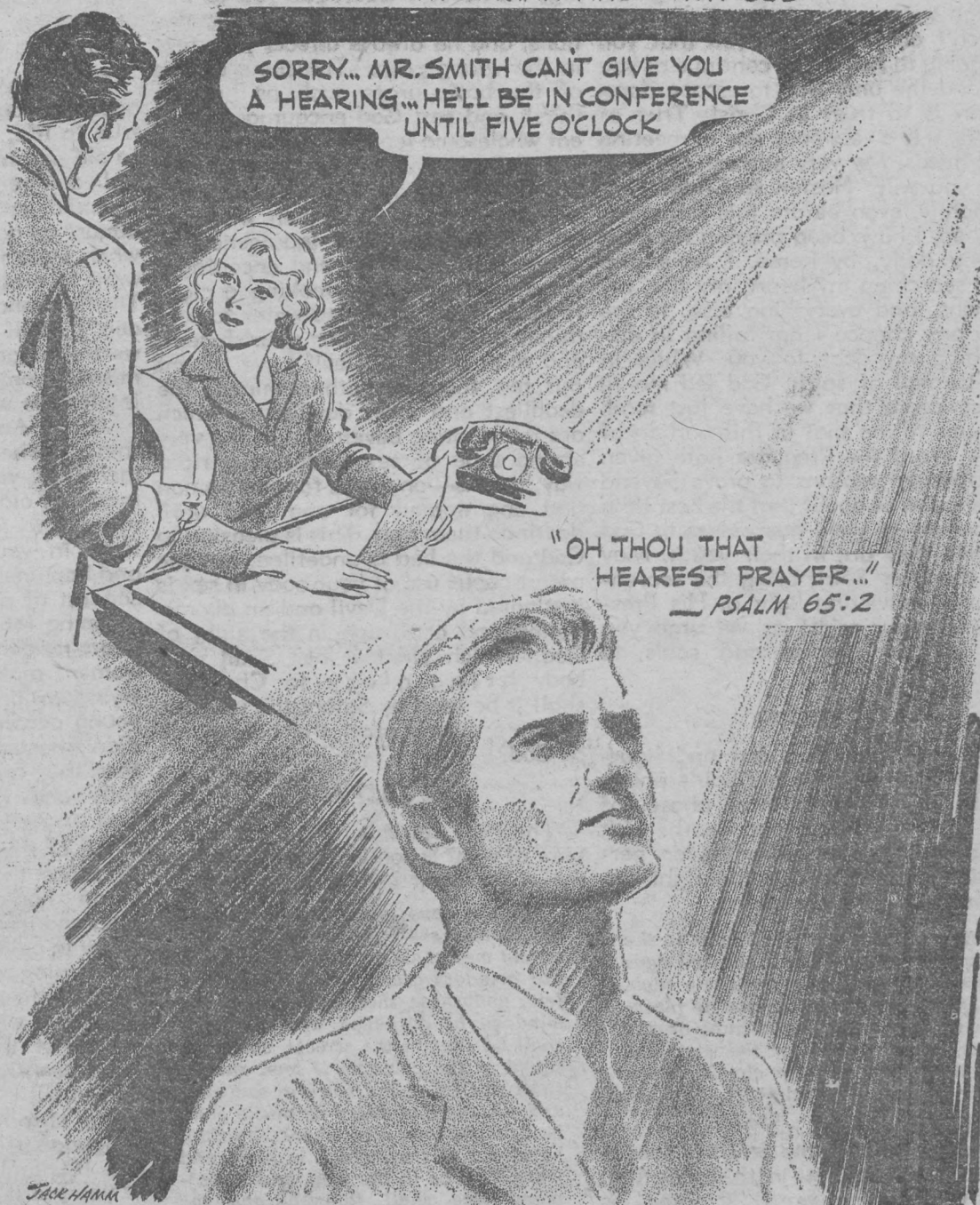
In the February number of *The Millennial Harbinger*, the same year Mr. Rigdon began to prepare the world for the millennium, Mr. Campbell penned the following significant language in regard to his 'scheme of things.' He says:

We will attempt to show that there will be, or that there is now, a scheme of things presented, in what is called the Ancient Gospel, which is long enough, broad enough, and strong enough for the whole superstructure called the Millennial Church and that it alone will be the instrument of converting the whole human race, and of uniting all Christians upon one and the same foundation or platform. (Millen. Har., Vol. I, p. 50.)

Mr. Campbell did not like to see Rigdon "steal his thunder," hence he went "to Northern Ohio, where he spent twenty-two days" and "delivered eighteen discourses" in trying to demolish Mormonism. On the same page of the *Millennial Harbinger*, as quoted above, Mr. Campbell tells of "a thousand men much improved by the Ancient Gospel, that all that is necessary to the enjoyment of the millennial glory and felicity is to a majority of society, or, if you please, mankind generally, much under its influence as this thousand, in order to have glory to God in the highest, and good will among men."

We have not the remotest idea when the millennial glory will be ushered in, but our opinion is that, if that happy period is deferred until either Mormonism or Campbellism preponderates the world for its reception, it is without doubt indefinitely postponed, judging at least from the present political barrenness in the way of the one, and the broils and bickerings and divisions in the other, as reported in their religious periodicals.

APPOINTMENT WITH MAN AND WITH GOD



"Perfected Forever"

(Continued from page 6)

I thank God that yonder at Calvary Jesus Christ died on the Cross. When He died, by one offering He perfected forever them that are sanctified.

Listen, beloved, a Catholic priest is a man two thousand years behind time. The priest died when Jesus Christ died. No priest was needed from that time on for the simple reason that Christ finished the priesthood. Christ ended the sacrificial system. "For by one offering he hath perfected for ever them that are sanctified."

How I thank and praise God, for at the Cross of Calvary Christ died that all the elect of God might be made perfect. You are not perfect in the flesh and you never will be as long as you are in the flesh. But you have a spiritual nature that is just as perfect as the nature of God because it is God's nature. You are partaker of the nature of God. By one offering and just one, He perfected forever them that are sanctified. Is that your experience? Thank God if it is. How I rejoice and praise God today that it is my experience. It is yours too if you are saved, and if you are not saved, you can be saved by Christ Jesus.

May God bless you!

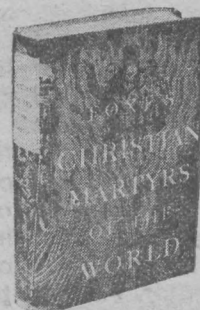
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HASTEN TO CHRIST!

By WATSON DUFOUR
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"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. 12:1.

I am quite sure that there are several young people attending this church who are halting between two opinions. There is no doubt that there are strong influences pulling at you to continue as you are, and not to cast your lot with Christ, at least, not yet. We cannot disregard these things although we know that they are wrong. It won't do to just tell you that you are going to hell if you continue as you are and the only way to escape damnation is to trust in Christ. True as that is, it is a very poor way of meeting your needs. My very earnest desire is that you will "Hasten to Christ" immediately, even before this sermon is finished. I have been praying for most of you daily, by name. I have also been searching my heart, my life, my sermons, and everything else, to see if by any chance I am failing in discharging my debt to you. While in this turmoil of spirit, God led me to the scripture that we have just read. It seems to me that in this portion of God's Word the Preacher hath given us sufficient reasons to prove beyond any shadow of doubt that the best time for anyone to yield themselves to God is while they are in their youth. May God the Holy Spirit bring the searching and convicting light of His Presence into our midst as we urge you with all our hearts and souls to "Hasten to Christ."

I. YOUTH

In beautiful picturesque and figurative language the Holy Spirit points out to young people three phases of life: youth, old age, and death, with the purpose of encouraging or persuading them to make the right decision while they are young.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain."—Eccl. 12:1, 2.

Let me impress again upon you young people that the Spirit is speaking expressly to you in this scripture. The use of the word "Creator" is neither incidental nor accidental, God has created you for His purpose and glory and you will never find happiness until you take your place in His plan. I am quite aware of the fact that Satan would lead you to believe that happiness is to be found in the flesh, but it just isn't true. There are any number of people in this congregation who have tried both and they know; their testimony is that the pleasures of the flesh will turn to dust and ashes in your mouth, and deep and lasting satisfaction and happiness are to be found only in Jesus Christ. In our scripture the time of youth is pictured as all light and glorious; the sun, light, moon, and stars are all shining, and when it rains it doesn't last long. Youth is springtime, when all the precious faculties of mind and body that God hath given us are just ready to burst forth into bloom. This is the time when it is determined if the firstfruits shall be sound and good or corrupt and rotten. We older people can look back and see our wasted opportunities; if we had only remembered our Creator in the days of our youth. I pray God this will not be your refrain 20 years from now. If you continue as you are now, in your natural state, you will be under the dominion of Satan. Now is the time to yield yourselves to Christ that you might fulfill the wise and holy purpose of your Creator. Answer this question: Will this mind and body that God hath given you be used to glorify its Creator or will it be yielded to the usurper to fulfill his devilish purpose? There is not one part of you

that is not capable of good, neither is there any part that the Devil cannot corrupt. I tell you, you should hasten to Christ. Let me illustrate. Your mind can be occupied with good things; the ears likewise can be the gates whereby good things come into your life; the hands and the feet can be kept busy with things that bring glory to God; but the reverse is also true: the Devil will have no trouble filling your mind with evil things; he also can produce selfish, hateful, and murderous motives and desires in your heart; his ability to find lewd and disgusting things for your eyes and ears is amazing, he never encourages you to use your hands in useful and good occupations, and he always directs your feet in the wrong paths. The same is true of the basic urges such as hunger, thirst, and sex. God encourages us to eat wholesome food in moderation that our bodies might be at peak efficiency, but the Devil says eat all you want, glut your bodies, and then when he has you dull from over-indulgence, he perverts your hunger and encourages you to get a lift by smoking a cigarette. God has furnished water for our thirst, and milk for our nourishment, and man and the Devil have sought out ten thousand other things, the deadliest and most devilish of which are intoxicating beverages. In the very strong urge of sex God has a right way, that is—one man for one woman and one woman for one man until death do them part. This is pleasing to God and the bed is undefiled, but the promiscuous use of your body in sex is instigated by the Devil and an abomination and confusion in the sight of God. Which shall it be? Shall your body bring glory to Christ or shall it be used by Satan, the usurper, to bring shame upon the holy name of God?

II. OLD AGE

The Holy Spirit is giving you a preview of what is coming, that you might make the right choice now.

"In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets."—Eccl. 12:3, 5.

This is a general picture of the deterioration of mind and body that comes with old age. To you this seems to be a long way off, but it just isn't so. Ask any aged person in the house and he will honestly tell you that it seems like just yesterday that he was a child. It is almost remarkable as you get older how the time seems to fly! This past week I had occasion to be in the graveyard, while glancing at the gravestones I noticed one young man had died in "51" and I had thought that only 3 or at the most 4 years had elapsed since his death. There was another old man whose face I can recall just as plain as I can see yours now; I can almost see him walking up the streets of our town; I can even remember the inflections of his voice, and the gravestone said he had been dead 34 years. I tell you if you could see this thing from my side of the fence you would have a different viewpoint.

This holy scripture is in figurative language and I must try to point out its meaning to you. The "keepers of the house" are the arms which instantly rise to the defense of the body when it is attacked or instinctively reach out to break your fall when you stumble; the "strong men that bow themselves" are the feet and legs. This past week I visited a lovely old Christian gentleman, one who loves our Lord Jesus and His Word dearly.

In his youth he was a big strong man, his arms were able to defend him from almost anyone or anything, it was a common thing for him to walk 20 or more miles in a day, but he told me that just recently he had fallen twice while walking with two canes. Those once mighty arms and legs are no longer able to keep the house.

The "grinders that are few" are teeth; "The darkened windows" are the eyes. Almost everyone loses his teeth and becomes dim of vision in old age. "Rising up at the voice of a bird" represents sleeplessness. My boys can sleep 8 or 10 hours or more, if allowed, but sleep comes hard to the aged person, the one who can get a good night's rest being the exception, not the rule. The "daughters of music brought low" means hardness of hearing, an ailment that is very common to the aged.

Bad as this picture is, and all of the aged and aging must admit that it is true to life, the worst is yet to come. In old age fears and burdens are multiplied. I remember that in my youth I could swing through high trees almost as good as a Tarzan, but now when I get four feet off the ground I want to grab something and hang on. The "grasshopper also becomes a burden"; small things that in our youth were shrugged off and completely dismissed from our minds, now become intolerable weights that we can hardly carry. Another thing we notice is that "desire shall fail," the enjoyments of youth are the disappointments of old age. It is such a terrible mistake to cultivate the desires of the flesh in youth, seeking all pleasure and happiness goes with it. One of the saddest of all sights is to see the old grasping for the joys of youth. Isn't it heart-rending to see old men and women making themselves asinine, trying to dress, act, and cavort like young people? It's a shame that they didn't hasten to Christ in their youth, then they could have grown old gracefully and known real happiness in God.

All of these different things are indications that a man is nearing his "long home," when he shall be mourned instead of a mourner. I want to try to point out some pertinent facts concerning youth and old age. Down through the centuries the vast majority of people who have been saved came to Christ in their youth. Men who have been mightily used of God, such as Matthew Henry and Spurgeon, were mere striplings when saved. In the language of the gambler, the chances are 100 to 1 that you won't be saved if you put it off till middle or old age. They are too busy thinking about their failing flesh, burdens, and cares, to have time to think about Christ. If any are saved they are as brands plucked from the burning with the odor of brimstone clinging to them. It is also much more difficult for those who are saved late in life, to live to the glory of Christ. They have wasted the best years of their lives putting darts in Satan's arsenal to be hurled at them later. Talk to some of the people who have been saved in middle life; it is terribly hard for them to keep their hearts and minds pure, great hosts of memories of evil are brought trooping before their minds until at times they are even caused to doubt their salvation. We who were saved after we had committed a great deal of evil, would have been much happier in Christ had we remembered our Creator in the days of our youth. This need not happen to you. If you hasten to Christ today you will not have these evil thoughts to disturb your happiness and blemish your witness later.

III. DEATH

This is something that we try to dismiss, but we shouldn't: I think that all parents should tell their children of death. Instead of making it taboo in our homes, we should make it a common topic. A certainty such as death should be faced. I think it was Teddy Roosevelt who said, "A man who is afraid to die, isn't fit to live." I doubt if I agree with him completely but his statement does give us food for thought.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth, it was: and the spirit shall return unto God who gave it."—Eccl. 12:6.

These verses refer back to verse 1. "Remember now thy Creator in the days of thy youth, or ever the silver cord be loosed." The "silver cord" that fragile, almost intangible thing of life; silver, a precious metal, represents the preciousness of this gift from God—it is not yours, you can neither claim it nor keep it. Likewise the "golden bowl" represents life itself. Both are precious gifts from God. When He looses the silver cord, the golden bowl will be broken. The "pitcher" is our body that holds water of life. When old age begins to break the pitcher, the water will leak out. The "wheel broken at the cistern" is another figure of failure to do what is necessary to life in old age. All of these figures teach the certainty of death. The Holy Spirit leaves no doubt. From one of these figures each of you can grasp His meaning. When this time comes, the body, which is the container, shall return to the earth, but the spirit, which is the life, you, shall return to God who gave it.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done according to that he hath done, whether it be good or bad."—II Cor. 5:10.

I know that young people don't like to think of judgment, but it is better to be reminded now than to face it day unprepared. God says that every one of us must give an account for what we have done, whether good or bad.

"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9:27.

All of Scripture points to the fact that we must die and be judged. Let us look at it this way: souls come out of eternity into this world as onto a stage, for a period each acts out a part, exhibiting himself, affecting passions, all of evil and good that he will, then his time is up and he must go back to give an account. Willing or unwilling, we shall fall into the hands of our Creator. Some will go to meet an offended Lord.

"And said to the mountains, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"—Rev. 6:16-17.

To me this has always been the awe-inspiring of all Scriptures. Lamb Who gave His life because of the great love wherewith He loved the world will at that great day vent His wrath upon those who scorn that love. Do you conceive in your mind the wrath of the Lamb? Those blessed nails on hands that at this moment beckon tenderly, shall be lifted against the lips that speak of love, mercy, blessings, shall pronounce your doom. But there is another reception awaiting some.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. 7:17.

That is the blissful prospect for those who trust in Christ. Some of our old folks are almost ready for it. You will be delivered from your wearied and painful bodies, all burdens, cares, and distresses, will be gone, you will be able to see the face of glorious King. Isn't that wonderful? But I must get back to the young people. In which of these two categories will you be found?

"(For He saith, I have heard in a time accepted, and in the day of salvation have I succeeded thee: hold, now is the accepted time; hold, now is the day of salvation."—II Cor. 6:2.

I urge you, at this very moment, "Hasten to Christ!"