

The Baptist Examiner

"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

Volume 17, No. 22

Russell, Kentucky, July 10, 1948

Whole Number 528

CHRIST, OUR LORDLY INTERCESSOR

ROY MASON, Tampa, Fla.

The work of Christ for us is the only thing that makes possible the salvation of any. Hell would be the inevitable doom of all, were it not that Christ has intervened on our behalf. Christ and salvation are inseparable. Any religion that minimizes Christ is the devil's religion. Anyone who thinks that he can get into heaven without Christ is fooling himself. Let us consider the relationship that Christ plays to the human race.

1. He created it. (See Jno. 1:4).
2. He came into the world, lived a life of poverty, suffered the jeers and taunts and insults, and finally died on the cross for us. (I Cor. 15:1-3).
3. He arose from the dead for our justification. (Rom. 4:25).
4. He now lives to make intercession for us. (Heb. 7:25).
5. He shall one day return to earth to reward those who have

followed him, and to associate them with himself in the government of this world.

What Does Intercession Mean?

To intercede means to take the part of some one and to plead their case for them. This is what Christ does. Let us see if this is not what the Scriptures teach. (See I Jno. 2:1). Advocate in this passage means "lawyer . . . pleader."

What does Christ plead on our behalf? Not that we are good or anything of the sort. He pleads the merit of his sacrifice—his blood.

What Does Christ's Intercession Insure?

It insures our SAFETY. There is no "falling from grace" possible so long as Christ's intercession continues. Examine in this connection Heb. 7:23-27. This passage shows the difference between the eternal priesthood

of Christ, and that of the Jews of olden time. Note the contrasts. Christ is able to save forever and forever because he lives to plead our cause. (v. 25).

Some Questions:

1. Of what use are human priests today? Is there any place left for them?
2. Is there any need of any sort of sacrifice? Catholics have both a priesthood and a sacrifice (the mass).
3. What is the difference between a preacher and a priest?

There is Likewise Another Who Intercedes

When we try to pray and are unable to say what we want to,—when we have longings and desires and aspirations which cannot be adequately put into words, we have a Helper. Read Romans 8:26, 27 and 34.

Privilege for Christians to Intercede

(Continued on page four)

GREAT IS HIS FAITHFULNESS

Though faithless I may be to Him,
Faithful He is to me;
He watches o'er me day and night
And guards me tenderly.

His eyes are on me, ever near,
His hand doth lead me on;
He walks beside me, cheers my heart,
When sorrows I have known.

He gladdens me and guides me to
His great eternal day;
I am His care, on Him I lean
And there my burdens lay.

His angels, on His ladder set,
Descend and hover round;
And manifest His faithfulness
As in Him strength is found.

He holds me in His loving arms,
I see His lovely face;
I rest in Him, O joyous trust,
In plenitudes of grace!

And though I fail Him every day,
Forget, forsake Him, yes;
He's ever faithful unto me,
Great is His faithfulness.

--Eva Gray

The Concern Of The Saved For The Lost As Seen In God's Greatest Men

GEORGE WHYTE

The winning of souls to Jesus Christ is a passion—a master passion. It is not the reading of books on soul-winning that makes a soul-winner. Books can't help, but in the last analysis it is the love of Christ convincing us that will give us the passion that will lead us into soul-saving work. "Follow me," said Jesus, "and I will make you fishers of men."

What a concern Jesus had for the souls of men! That is why he left heaven—"The Son of man came not to be ministered to, but to minister, and to give his life a ransom for many."

The Son of man is come to seek and to save that which was lost. Jesus came to save. His concern for the individual and the multitude was such that his heart was constantly moved with compassion, and at times his eyes filled with tears. Jesus, the manliest of men, wept over the souls of others. He left heaven to save some. He went to the Cross, to the grave, to the resurrection. This was the great object of His life, to lay down

His life for His sheep. Jesus chose the pathway of service, of self-denial, of sacrifice to save some.

The Apostle Paul imitated his Lord and Master in this. Soul-winning was his master passion. It was the object of his daily life, the aim of all his preaching, the subject of his praying. Ponder over such statements as: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:2-3).

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). What passion! What concern! What love! What was it that gave to Paul this all-absorbing

(Continued on page four)

WHAT DO YOU DO WITH YOUR LEISURE TIME?

R. G. LeTOURNEAU

Do we want more leisure time in which to spend our money, or more money to spend in our leisure time?

America has the forty-hour week, the five-day week. Now we are after the thirty-hour week, the four-day week. When we have that we will campaign for the three-day week, the two-day week, the one-day week, the . . . But aren't we slow in reaching our ultimate objective? The boys in the county jail and the 52-20 crew are there already. They have all the leisure time there is: no occupation, no

(Continued on page four)

Mused Uncle Mose

De mish'nary society makin' up money to buy chimes fo' de new chu'ch, but trubble is, we cain' git no money to build de chu'ch wid.

Truth, Stronger Than Fiction, As To How "Ben Hur" Came To Be Written

From "Christlife Magazine"

It may be helpful to those who have experienced difficulties accepting the claims which the Bible makes concerning Jesus Christ to know the story of how the popular book *Ben Hur* came to be written.

Lew Wallace, its famous and learned author, was an intimate friend of the infidel Robert G. Ingersoll. One day they were returning by train together from the state of Arizona where Lew Wallace had been governor, and as the train skirted the city of Saint Louis, they noticed how frequently the city's skyline was pierced by church spires.

"Isn't it strange," remarked Ingersoll, "that so many apparently intelligent people can really believe the foolish teachings that are preached beneath these spires? I wonder how long it will be before the teachings in the so-called Bible will be eradicated and overthrown as foolish beliefs?"

cated and overthrown as foolish beliefs?"

The two continued to express their common views; both agreed that all these church spires were a pathetic sight—monuments to ignorance.

Suddenly Ingersoll interrupted: "Say, Wallace, you have much learning, and besides that, you are a thinker. Why don't you write a book and show these people who still believe in Jesus Christ how false that teaching is and, what's more, that such a person never lived?"

They continued to discuss the great possibilities for such a book and the result was an enthusiastic determination on the part of the scholar Lew Wallace to gather material and write a book proving not only the falsity of the Christian teachings but that such a person as Jesus Christ never lived.

For several years Lew Wallace gathered material. Then he began to write what he expected was to take the country by storm. But he had hardly finished four chapters when it became clear to him that it was

(Continued on page four)

HEARING THE WORD

I have heard of one who, returning from an affecting sermon, highly commended it to me, and being demanded what he remembered of it, answered, "I remember nothing at all, but only while I heard it, made me resolve to live better, and so by God's grace I did." To the same purpose I have somewhere read a story of a man who complained to an aged man that he was much discouraged from reading the Scriptures, because he could remember nothing on his memory of what he had read. The old man

(Continued on page four)

The First Baptist Pulpit

"GOD'S FAMILY, HIS CHURCH AND KINGDOM"

By the late H. Boyce Taylor (Now with His Lord)

"Men are born into the family of God by the new birth, but men are not born into the church."—H. B. Taylor, in News and Truths.

If that is the truth, if men get into the family of God by one process, and into the church of God by another and different one, it follows, certainly, that the family of God and the church of God are two different institutions. He who has been "born into the family of God by the new birth" is a child of God,

and, as such, is an heir of God and a joint heir with Jesus Christ (Rom. 8:17). Is it possible that these "heirs of God, and joint heirs with Christ" are still out of the church of God? Again: he who has been "born into the family of God" has the remission of sins; for, certainly, God's children are not reprobates. Again: He who has been "born into the family of God" is a new creature. "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5:17). We should feel

under lasting obligations to Brother Taylor if he would tell us just what God must do to this person, or what the person himself must do to become a member of God's church, after he has been "born into the family of God," after he has remission of sins, after he has become a "new creature." His declaration that "men are born into the family of God" is entirely correct, but that the family of God is one thing and the church of God is another thing, is entirely erroneous. "The

(Continued on page two)

PRAISING GOD

A missionary of a generation ago, Allan Gardiner, lived a life that was a record of privations and suffering. At last he was found dead on the shore beside his overturned boat. Nearby was his diary; it told of the hunger, the thirst, the wounds, and the loneliness. The last entry was written in pencil; his dying hand had scarcely been able to make it legible. This is what it said: "I am overwhelmed with a sense of the goodness of God." Instead of complaining and whining, let us count our many blessings and see what God has done for us.—Essex

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance 50c
(Domestic and Foreign)

Send Remittances to Russell, Ky.
Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

THE FAMILY OF GOD

(Continued from page one)

house of God which is the church of the living God" (1 Tim. 3:15). The family of God and the house of God are certainly the same, and the apostle here most emphatically declares that the house of God is the church of the living God.—Gospel Message.

We gladly answer the questions herein contained. In fact, while we are at it we go a little further and distinguish between the family of God, the church of God and the kingdom of God as used in the New Testament.

The family of God includes all the children of God in heaven and on earth. In Eph. 3:15 Paul speaks of the "whole family in heaven and on earth." This family includes all believers. "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). All believers are God's children. Since the Old Testament saints were saved by faith in Christ (A. 10:43, Rom. 4:16, etc.), they are all members of God's family.

God's family is bigger than the kingdom of God or the church of God, for it now contains all the saved from Abel to the last man who has believed, whether in heaven or on earth. God has only one family. All believers are children and heirs of God.

The Kingdom of God includes all the saved on earth at any given time. In Matt. 13 the kingdom is used to include all professors. But the kingdom as used in Jno. 3:3-5, Matt. 16:19, 11:11, Lu. 16:16, Rom. 14:17, Col. 1:13, Jno. 18:36, etc., is composed of all the born-again on the earth. This is not the kingdom of Dan. 2:44, Lu. 9:11-27, Acts 1:6, etc. Those passages refer to the millennium. That kingdom is yet future. What is sometimes called the spiritual kingdom is composed only of those who have been born again, who have been "translated out of darkness into the kingdom of His dear Son." In John 3:3-5 the Master said, except a man be born anew he can neither see nor enter the Kingdom of God. In Matt. 18:1-16 and Mark 10:13-15 the Master shows very clearly that the kingdom is composed of only such as have received Him, whether children or adults. The family of God includes all the saved of all the ages, whether in heaven or on earth; the kingdom of God includes that part of the family of God who are on earth now.

The church of God is never used of any institution, except of an assembly or congregation of baptized believers in some given locality, e. g., the church of God at Corinth (1 Cor. 1:2).

The local individual church is the only kind of church God has on this earth today. There is only one family of God, composed of all the born again on the earth now. There are thousands of churches of God on earth. Every individual Baptist church is a church of God. No others are. When a man is born

again he is born into God's family. He is in the family of God forever. The relationship does not change. Whether in heaven or on earth he is in God's family. When he is born again he also enters God's Kingdom. This relationship is for life. When he dies he passes out of the kingdom of God on earth and enters "His heavenly kingdom" (2 Tim. 4:18). After he has been born again he is not yet in a church of God, but he is now a scriptural subject for admission into a church of God. "The Lord added to the church daily the saved" (A. 2:47). Church membership was not something a man got with salvation but a subsequent blessing he got after salvation by being added to the church. Baptism is not essential to admission into either the family of God or the kingdom of God: but baptism is essential to admission into a church of God. Men are born anew into the family of God and into the kingdom of God: but they are baptized into a church of God (1 Cor. 12:13). The "one body" referred to by Paul in 1 Cor. 12:13 was the church of God at Corinth. Note in 1 Cor. 12:27 he says, "Ye are a body of Christ and members in particular." That local church at Corinth was the body of Christ at Corinth. The members of the church at Corinth belonged to only "one body" of Christ. That body of Christ probably did not contain all the saved at Corinth (1 Cor. 1:2) and none of the saved anywhere else except at Corinth. Since they belonged to only "one body" and that was the local church at Corinth, Christ has no other kind of a church or body except a local church. If they had belonged to a local church at Corinth, which Paul said was a body of Christ, and then to the kind of church the "Message" talks about, composed of all the saved everywhere, they would have belonged to two churches or bodies of Christ—one local and visible, the other universal and invisible. The New Testament knows nothing of such confusion as that. God is not the author of any such confusion. Jesus Christ has only one kind of church or body on this earth, and that is the local assembly—the organized body of baptized believers in any given community. The very passage cited in the "Message" in Tim. 3:15 is in harmony with my contention. The church of God is there called the house of God; but the house of God is not used there in the sense of a family, but in the sense of a building. That the church referred to in that passage is a local church is clearly evident from even a casual reading of the context in 1 Tim. 3:1-14. Bishops and deacons are officers of local churches. Paul has just been telling them their duties as officials of the local church and adds that he writes these things that Timothy, a young preacher, may know how to behave himself in the house of God, the local church of which he was bishop. The church which Paul called a body of Christ, was a local church. Since Christ has but "one body" (i. e. one kind of a body) there is no church of Christ except the local church. The church which Paul called the house of God was a local church. The church that Paul said was "the pillar and ground of the truth" was a local church. The church to which the Lord Jesus promised perpetuity (Matt. 16:18) was a local church, for He never spoke of any other kind. The meaning of the word ekklesia permits of no other kind. On that we let others more competent than the writer speak.

Prof. Royal, of Wake Forest College, N. C., who taught Prof. A. T. Robertson, of the Louisville Seminary, when asked if he knew of an instance in classic Greek where ekklesia was ever used of a class of "unassembled or unassembling persons," said: "I do not know of any such passage in classic Greek." With this statement agree Profs. Burton of Chicago University, Stifler of Crozer, Strong of Rochester and many other scholars. Joseph Cross (Episcopalian) in a book of sermons, entitled, "Coals from the Altar," says: "We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, bricks and timbers would not be a house; the material must be built together, in an artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap."

Exactly so.

The limbs of a body scattered on a battlefield are not a body. The material of a house in the woods or quarries is not a house. These members and this material must be put in place before

(Continued on page four)

NOT OUR WAY

It is very evident that God's ways are not our ways. When we want something, we want it. We are often very sure not only that the thing is good for us but that now is the time for it.

But see the behaviour of Jesus! We have the statement that He "loved Martha, and her sister, and Lazarus." Yet when word was brought to Him while He was with His disciples "beyond Jordan" that Lazarus was sick "He abode two days still in the same place where He was." The sisters sending word, supposed that the Lord would make haste, show His healing power, and restore their brother. But, no, there is delay and meanwhile the death. Perhaps it was almost in reproach that Martha said to Him, when He finally came, "If Thou hadst been here, my brother had not died."

The issues proves that the Lord had not lost care for this family, neither had circumstances been too much for Him. The delay makes possible a better thing. God is more glorified in the raising of the dead than in the healing of the sick—in this case.

So, when we "desire a certain thing of Him" and He delays His coming, we may be comforted in the thought that He has some better way, a resurrection or another good.

Therefore, it is always good to pray, "Nevertheless, not as I will, but as thou wilt."—Unknown.

THE BAPTIST EXAMINER

JULY 10, 1948

PAGE TWO

FOR EMERGENCIES

Some Christians seem to look upon God as a kind of spare tire. A spare tire is forgotten for months at a stretch until suddenly, on the road, we have a flat. Then we want the spare tire to be in good condition, ready for use. Just so, many forget God during all the times when things go well; then in an emergency they want God to be on hand, immediately ready to hear and answer their cry of distress. —From Sunday, quoted in Sunday School Times

IN LINE WITH GOD'S POWER

At a recent radio show, an electrical expert demonstrated some of the marvels of radio which will be among the developments of the future, and then remarked that we have barely scratched the surface of the possibilities of radio in performing wonders. Probably in the next few years things we do not dream of in our wildest flights of imagination will be every day experiences.

The same thing is true in relation to things of the spiritual world. We are told that God is "able to do exceedingly abundantly above all that we ask or think, according to the power

that worketh in us." Most of have hardly scratched the surface of the possibilities of God's power to do things for us with us.

There is only one way to the wonderful gifts that God has for us. The experimenter with the radio showed that results were obtained only when he brought his materials in line with the radio wave. The same is true in the spiritual world. The wonders God can perform in our lives become possible only when we bring ourselves to line with His power. prayer, study of His Word, the doing of His will, we ourselves in the path so His power can produce dependable effects in our lives.—Herald.

WHAT OTHERS THINK OF THE BAPTIST EXAMINER

"Enclosed you will find fifty cents for a year's subscription to THE BAPTIST EXAMINER for a very dear friend of mine, as a birthday gift. We are both members of Roy Mason's church in Tampa, and I am pleased to see the articles by him in your paper from time to time, for we think he is "tops." Although I don't know you personally, I admire your writings a great deal and agree with everything you print 100%. I'd be lost without your paper -- the same as I would without our church!"

Mrs. H. L. Hahn
Tampa, Florida

"Your paper is thoroughly good and informative, and small enough to read instead of having to lay it up in hopes of reading it some time."

Mrs. Corley Prescott
Arcadia, Florida

"Have been wanting to send you some money for a long time and tell you how much I enjoy reading THE BAPTIST EXAMINER. I would like it put in every home in the world if it could be possible."

Mrs. D. F. Blalock, Sr.
Alexandria, La.

"Here is \$2.00 to pay for my BAPTIST EXAMINER. I am so grateful to you for sending this wonderful paper to me. It is a great help and blessing to me, for I love the truth of God's Holy Word."

Mrs. Owen Judd
Valley Station, Ky.

"I'm asking you to pray that I may be permitted to live to enjoy reading the soundest Baptist paper in the whole world. I am going strong into my ninetieth year."

M. M. Luzader
Longwood, Florida

and fewer shirkers, more backers and fewer slackers, more praying and less straying."

The Final Perseverance Of The Saints

M. F. ENGLE
Gulston, Ky.

TEXT—And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.—Matthew 10:22.

If we sought to give this a name other than the one we have ascribed, we would be pleased to call it "A Baptist Text Mutilated by Arminians of Every Creed." For a foundation upon which to build our discussion of this subject we will ask a few very vital questions and seek to answer them with God's own holy Word. (1) Is God eternal? (2) Is God an absolute sovereign? (3) Is God immutable? (4) Did God purpose things in eternity? (5) Did God predestinate, and if so, to what extent?

1. Of the eternity of God, we prefer to his own words when he said to John on the Isle of Patmos, "I am Alpha and Omega, the beginning and the end," Rev. 21:6.

Since He is the beginning, He must have been in existence in eternity. Thus God is proved to be eternal.

Since God is eternal, all of His deeds must be eternal and must flow from His own divine nature, for there could have been no external influence.

2. Many are inclined to ascribe sovereignty to God who seem to think there is a difference between sovereignty and absolute sovereignty, but the very meaning of the word itself makes it absolute.

Concerning the sovereignty of God we wish to quote the words of King Nebuchednezzar when he said:

"I, Nebuchednezzar, lifted up mine eyes unto heaven and mine understanding returned unto me, and I blessed the most High, and praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation, and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say to him, What doest thou?"—Daniel 4:34-35.

3. The immutability of God is proved by the following passages:

(1) He is one of mind, and who can turn him? What his soul desireth, that he doeth.—Job 23:13.

(2) There are many devices in man's heart; nevertheless the counsel of the Lord, that shall stand.—Proverbs 19:21.

(3) I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed.—Malachi 3:6.

Since God is immutable, all of His purposes are immutable. Wisdom and power often finds it necessary to change or abandon His plans, but never so with an eternal, immutable, sovereign and an all wise God.

4. No sort of enterprise has or ever can be launched independent of purpose, no matter how large or how small.

Since things of God's doings are of paramount importance, the purposes of which they are attendant must be infinitely important.

Since God is eternal, all of His purposes must be eternal. But whatever we may say concerning the eternal purposes of God involves nothing unless we can back it up with thus saith the

Word. So to the law and the testimony we go.

(1) Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matthew 25:34. (2) According as he hath chosen you in him before the foundation of the world.—Eph. 1:4. (3) Who hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began.—2 Timothy 1:9.

Each of the passages given indicates something which took place before the foundation of the world. If we ask in what sense these things were done the answer is, in the purpose of God. A purpose which can be traced back to the foundation of the world is the purpose of Him who made the world and must be as eternal as himself.

5. There are some who will agree in some sort of fashion to most of what we have said in our preceding discussion on the four questions covered, but many of them will deny the very things they have conceded in the attitude they take to the fundamental doctrine of predestination. We wish to quote two verses of Paul's teaching on this very question. (1) And we know that all things work together for good to them that love God, to them that are called according to his purpose.—Romans 8:28. (2) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.—Romans 8:29.

If we believe that Paul was a chosen vessel of God and that he wrote under the inspiration of the Holy Spirit, then we must believe that he knew what he was talking about. If he knew what he was talking about, then God did predestinate, for Paul plainly says so.

The only point now to be settled is to the extent of predestination. Not many will flatly deny the fact of predestination but not a few seek to defeat the real significance of it by saying that it applies only to a select few persons and things that God would need in carrying out his plans. In proof of the fallacy of this notion we will cite one other passage from Paul's writings which we think will amply prove our point. (1) But we are bound to give thanks to God always for you, brethren, beloved of the Lord because God has from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth.—II Thessalonians 2:13. Now to know to whom Paul referred in this passage as the called and predestinated, we have only to read II Thessalonians 1:1. Paul and Sylvanus and Timotheus unto the Church of Thessalonians. It was to his chosen ones of the Thessalonian church who would through sanctification of the spirit, or operation of the Holy Spirit, and belief of the truth, or God's Word, be brought to a final state of glorification, and not to an individual or small number of individuals whom he had need of for carrying out his plans.

II

Now that our foundation is laid we proceed with the superstructure of the subject: THE FINAL PERSEVERANCE OF THE SAINTS.

Before attempting the discussion of any subject it is well that we have a clear understanding of the meaning of the KEY

words in the subject. The KEY word of this subject is PERSEVERANCE. Webster defines this word as the act of persevering; continuance in grace to the attaining of a definite purpose—and that purpose is the final glorification of the redeemed.

At the outset of this discussion we will say, it is a question of deep interest and concern, whether those who come into a state of grace will continue therein, and finally reach heaven. To this solemn question there are two answers, the one affirmative, the other negative. The former is full of comfort and consolation; the latter excites fear and unrest.

In view of God's great guarantee in his covenant relation with his people, it appears that his saints will persevere through grace to a final state of glory. In support of this view, we approach the discussion of it from three different angles:

1. The Purpose of God the Father.

We have already shown that God did purpose things and that these purposes are eternal. We also showed that God is sovereign and immutable. Taken in its full extent, the purpose of God concerning the perseverance of the saints is quite comprehensive. It not only comprehends the predestination of the saved to eternal life, but also the predestination of everything necessary to its accomplishment. Thus we read:

Forasmuch as ye know that ye were not redeemed by corruptible things, as silver and gold—but with the precious blood of Christ as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. I Peter 1:18-20.

Here we have a passage of scripture which tell us in no uncertain terms that God foreordained before the foundation of the world, and therefore in eternity, a remedy to satisfy God's holy law which would be broken and to restore fallen man to favor with God, and qualify him for the final state of glory to which he would ultimately attain.

There are just three things which God's Word tells us it is impossible for Him to do: (1) He cannot deny himself.—II Timothy 2:13. (2) He cannot lie.—Titus 1:2. (3) He cannot be tempted of evil.—James 1:13. God may with impunity favor or deny His creatures according to the good pleasure of His will, but to deny Himself, that is different. That would mean the contradicting of his own divine nature, and that He cannot do. So, since God in eternity purposed and predestinated to send Christ as a propitiation for men's sins, that through this offering men might have eternal life and reach a final state of glory, if one of his saints should fail, that would mean that God had failed of His eternal purpose and denied Himself. This is in itself impossible.

Then again in Romans 8:30 we have a fact, or rather a series of facts that are just as binding: Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, he also glorified. This has been called or termed the golden chain of four links reaching from eternity to eternity. The links are predestination, calling, justification and glorification. The predestination is the divine purpose—and the purpose is executed in the calling and justifi-

cation. In the absence of this purpose there would be no calling and justification—and consequently no glorification. The purpose by blessed necessity secures the performance of these parts of salvation. Now the question is in order, will not these same purposes secure glorification? We must adopt this view unless we believe in a suspension of the divine purpose before glorification is reached. This is impossible in view of the fact that God is immutable and cannot deny Himself.

In further support of the view we take on this subject, we have two other passages we wish to quote and briefly discuss in connection with this angle of approach:

For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it with an oath: that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us.—Hebrews 6:16-18.

Here we are told that in material things, men commonly accept an oath as a sufficient confirmation in a matter; yet God, willing more abundantly to show unto his own the immutability of His counsel, or covenant entered into in eternity, confirmed this counsel with an oath in order that by two immutable things, instead of one, believers might have a stronger consolation.

The other passage you will find in the Eighty-ninth Psalm:

My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed will I also make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with stripes: Nevertheless my lovingkindness will I not utterly take from them, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David.

As we read and study this Eighty-ninth Psalm, we conceive the blessed truth that in eternity, before the foundation of the world, there was a counsel held, an agreement made, and an oath performed. In this counsel, it was agreed that Christ, the spiritual David, would come to earth as an intercessor for men's sins. Here it was likewise agreed and sealed with an oath, that of all that the Father should give to the son for an inheritance, none should be lost, but that all would persevere to the end and would be raised up at the last day, and be exalted to a state of glorification. Then in the portion of the Psalm quoted we find this glorious promise: Nevertheless my lovingkindness will I not utterly take from them, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David.

This statement should put every true believer on shouting grounds. Our security, our final perseverance, our final attainment to glorification lies, not in our faithfulness to God, but in

God's faithfulness to His son, the spiritual David. Until, and not until God forfeits his oath and abandons His faithfulness to His Son, the spiritual David, can one of his chosen ones fall.

2. Union With Christ.

As we approach this angle of our discussion we are conscious of the fact that there is a definite connection between the Creator and His redeemed creatures. A very intimate union between the Saviour and the saved. (a) At that day we shall know that I am in the Father, and ye in me, and I in you.—John 14:20.

That believers are united with Christ is a truth unspeakably important and infinitely precious. It is a truth which the New Testament affirms in a variety of ways: I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.—John 15:5.

In a physical sense, the vine forms the connection between the soil, the source of life, and the branches. Without this union there would be no life, no growth and no yield of fruit. Even so in the spiritual realm, apart from that vital union which Christ provides, there could be no spiritual life and light.

Not only is this union indicated in the figure of the vine and branches; Christ is also styled as a "Foundation and Cornerstone, elect, precious." Christians are described as "Living Stones," out of which a spiritual house is built upon the foundation. I Corinthians 3:11 and I Peter 2:7. Also when he is represented as the Head, His followers are declared to be members of His body. We readily admit that these expressions are highly figurative, but they have a profound meaning.

We have said that there is an intimate connection between the Saviour and the saved. The real force of any union lies in the degree of its intimacy. There is one phrase which expresses the intimacy between Christ and believers more forcefully than any other—the phrase IN CHRIST. There is a relation which exists between the church and the patron and teacher, the client and lawyer, the patient and physician; but no one would say the Church is in the pastor, the patron in the teacher, the client in the lawyer or the patient in the physician; but Christians are definitely declared to be in Christ and he is said to be in them. They are in Him and He dwells in them as the hope of glory.

But some may say by way of refutation that faith is a bond of union and if faith fails the union will be broken. To this we reply that in view of the sovereignty of the Author of faith, this is not possible, inasmuch as its author is immutable and will not permit it to fail. To Peter Christ said when he told him of the sifting he would undergo, "But I have prayed for thee that thy faith fail not." Certainly the conflict between faith and unbelief in Peter's heart, was most severe. Nevertheless, his faith did not fail, for an interceding Christ had prayed to a sovereign God who had sworn by his Holiness that he would not lie unto David. It is no wonder Peter could and did say, "Kept by the power of God through faith unto salvation"—I Peter 1:5. As Christ prayed, on earth for Peter, so he intercedes in heaven for all who believe in Him.

(Continued on page four)

BEN HUR

(Continued from page one)
just as ridiculous to deny that Jesus Christ had actually lived as to deny that other historical persons such as Socrates, Plato and Caesar had lived. The convincing evidence of this was the very material he had spent several years gathering, and by which he was going to prove to the world that Jesus Christ never lived.

Lew Wallace was confused and embarrassed. The material he had gathered proved the very opposite of what he intended to show.

The writing of the book was interrupted. Wallace was now convinced that Jesus Christ had lived. Then he asked himself a question: "If He really lived, was He not then, the Son of God? If He lived, is it not likely that He was what He claimed to be?" Lew Wallace thought and thought, and one night the conviction grew so strong that he fell upon his knees and thanked God for the Saviour of the world, Jesus Christ. He hurried to his wife and told her what had happened. With tears of joy in her eyes she told him how she had been praying for him—that he might find Jesus while he was writing this book against Him.

But all the material he had been gathering for the book he was trying to write—what would he do with it? The answer to this question is the book *Ben Hur*. Lew Wallace sat down, rewrote the first four chapters, and sent forth a book proclaiming to the world, on the basis of his own investigations, not only that Jesus Christ actually lived, but that He was God's Son and the Saviour of the world.

CONCERN FOR THE LOST

(Continued from page one)
passion? The answer simply is this: his life was controlled by the One who said, "Follow me, and I will make you fishers of men."

Paul was constrained by the love of Christ. The same passionate love for the souls of men that filled the heart of Christ was that which captivated the heart of Paul and led him forth to a life of service, sacrifice and self-denial for the sake of sav-

ing some. Do we know anything of this love?

He was compelled by the conviction that every soul was either saved or lost; that every soul would either enjoy the glories of heaven forever or would suffer the torments of hell-fire forever. The Apostle Paul never allowed his belief in a hereafter to waver, nor did he lose sight of the fact that every unregenerated and impenitent soul would be utterly and irretrievably lost forever. He believed what his Master had said concerning the future of every soul. (See John 5:21-22). Is it the conviction of our hearts that every soul of man is either blissfully saved or woefully lost? If it is, surely it will compel us to further action and greater endeavor in our efforts to win souls.

Again Paul was controlled by a passion to carry out Christ's great final command to preach the Gospel to every creature. Listen to his own words: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Cor. 9:16). "I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15). "Yea, so have I strived to preach the gospel, not where Christ was named . . ." (Rom. 15:20). Oh, the passion of this great man of God! He needed no building to preach in; rather, wherever men and women were to be found, there you would find the apostle pleading with them. Put him where you like, in the open street or in the courtyard of the synagogue, in a prison cell or in the law courts of the land, on land or on sea, in his own hired house or in the palace of Caesar, this man had one main passion: to preach Christ and win souls. He went about unheralded and unknown. The conditions under which he labored were vastly different from ours today. He had no building, no "bright choruses," no choir to lead in the singing, no organization behind him, and by all accounts—no money. Nothing but God—and a passion. That was enough. His one absorbing passion—the glory of Christ. His one great concern—the souls of men.

All who have been successful in this great task of soul-winning had a great concern for the souls of others. Hudson Taylor went to China, William Carey and Henry Martyn went to In-

dia, Adoniram Judson went to Burma, James Chalmers went to New Guinea, David Livingstone and C. T. Studd went to Africa, David Brainerd went to the Indians of America, not to explore territory, but to bring men and women to Christ. They had a passion for souls. They suffered hardship and privation, they labored, they wept, they poured out their life's blood to "save some," and how well they accomplished such a task! Two of the greatest soul-winners of the last generation, C. H. Spurgeon and D. L. Moody, knew much of "sleepless nights and tear-filled eyes" when thinking of the great masses of humanity who were living apart from Christ. Hark-en to those weighty words spoken by Spurgeon: "Young men, and old men, and sisters of all ages, if you love the Lord, get a passion for souls. Do you not see them? They are going down to hell by thousands; as often as the hand upon the dial completes its circuit, hell devours multitudes, some of them ignorant of Christ and others will-fully rejecting Him. The world lies in darkness; this great city (London) still pines for the light: your own friends and kinsfolk are unsaved, and they may be dead ere this week is over. Oh, if you have any humanity, let alone Christianity, if you have found the remedy, tell the diseased about it! If you have found life, proclaim it to the dead; if you have found liberty, proclaim it to the captives; if you have found Christ, tell of Him to others."

Yes, we may plan, we may preach, we may sing, we may be full of activity for Christ, but unless all our efforts are backed up by a real concern and passion for the lost, very few souls if any, will be saved.

Seek to be filled with the love of Christ (II Cor. 5); hold fast to the conviction that every soul of man must know Christ as his Saviour and Redeemer else he will perish forever (John 3:36). Live day by day in obedience to Christ's command to "preach the gospel to every creature" (Mark 16:15); remember you owe the Gospel to others (Rom. 1:13). Do these things and you will soon have a concern for others, and it won't be long before you are winning souls to Christ.—Team Service

LEISURE

(Continued from page one)
business engagements. Said the guard to the prisoner who asked for the time, "How come you want to know? You're not going anywhere."

If a man wants to live on beans and stale bread, wear old clothes and sleep in a shack, I guess one day a week will get him by. But let's not stop the man from working who wants a lot of nice things that can be had only by working for them.

I suppose I'm what the world calls a busy man. I've never taken time out to learn golf; I have no time for fishing, billiards, reading fiction, going to movies, teas, luncheons. I couldn't tell you how Orphan Annie, Superman, Blondie, Jack Benny, Susie of the Suds Opera or Joe Louis are doing. I'm too busy learning and working to cultivate my mind in that way.

But I'll guarantee you I'm having more fun than the boys who read the funnies, more thrills than the followers of the radio serials, more pleasure than the folk who chase the sun across the sky in their rocking chairs, and more genuine enjoyment than the gentlemen of leisure in jail.

Frankly, the raptures of the

copywriters over retirement plans leave me cold. Give the other fellow the fishing line and hand me a tough mechanical problem, a 2H drawing pencil, some paper and a board, and let me build a bigger, more powerful, faster machine. Then I like to tell out the Gospel of Jesus Christ, because it has more power than the biggest machine and because I want to hear my Lord say, "Well done." And keeping myself busy helps to keep me out of mischief.

But I realize we are not all alike. Some people definitely like leisure. I'd suggest that all such go in for it well-heeled, because leisure without the where-withal can be plenty dull. And the way to make more to enjoy leisure more is to work harder.

To me killing time is not true leisure; it is appalling murder. The right way to kill time is to work it to death. We ought to budget our time as carefully as we budget our money. The Psalmist prayed, "So teach us to number our days, that we may apply our hearts unto wisdom." And the apostle counseled the Ephesians to be "redeeming (buying up, ransoming) the time, because the days are evil."

—NOW, Peoria, Ill.

INTERCESSOR

(Continued from page one)

Read I Tim. 2:1 on this. Our prayers on behalf of other people is in the nature of intercession. How much of that do we do? All of our intercession must be based upon the intercessory work of Christ. When we pray, "In Jesus Name" or "For Jesus' Sake" we mean that we ask on the basis of His standing and His merit before God. A prayer that is not made in "Jesus Name" is as worthless as a "cold check." That is one reason why lodge prayers, such as are offered in Masonic lodges are utterly worthless, for they cannot properly be made in the name of Jesus. (We are informed that prayer in the name of Jesus is against lodge rules of Masonry, since they have Jews, Mohammedans, etc.)

Also, we can see why the prayers of unsaved people are worthless. For how can a prayer be offered in the name of Him in whom a person has never believed? And if not asked in His Name—then it is no good.

THE FAMILY OF GOD

(Continued from page two)

you have either a body or a house. So the saved are not a church unless brought together and organized or build into a body or house of God. There is not and can not be such an institution as a universal invisible church on this earth, composed of all the saved, because the material has never been brought together and build into a house or body.

When the Lord Jesus and Paul spoke of the baptized believers of a larger territory than a local church they always said churches. There was no confusion in their speaking though there is much confusion in modern thinking upon this question.

Once more we try to make the distinction clear. The family of God is composed of all the saved in heaven and on earth. Old Testament saints and babies who died in infancy are in God's family. They are not now, nor were they ever in the Kingdom or in any church of God.

All believers on the earth at any given time since the days of John the Baptist (Lu. 16:16) compose the Kingdom of God.

There are no infants in it. A true believers, whether Catholic, Protestant, Baptist or non church-members on earth are in the kingdom; for if true believers they have been born anew. Only baptized believers or Baptists are members of the churches of Christ.

HEARING THE WORD

(Continued from Page One)

bade him take an earthen pitcher and fill it with water. When he had done it, he bade him empty it again and wipe clean that nothing should remain in it; which, when the other had done, and wondered to what this tended, "Now," said he, "though there be nothing the water remaining in it, yet the pitcher is cleaner than it was before, so, though thy memory retain nothing of the Word thou readest, yet thy heart is cleaner for its very passage through."—Hopkins, from *The Presbyterian*

FINAL PERSEVERANCE

(Continued from page three)

This union therefore furnishes an argument for the perseverance of the saints which cannot be invalidated. Who can question this when Jesus Himself said:

"My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my Father's hand."—John 10:27-29.

Here the security of the believer is strongly indicated, which security could not prevail without a final perseverance. From what does this security arise? From the fact that the immutable God and Father gave them, and that there exists between the Father, the Son and the believer an indissoluble union.

3. The Work of the Holy Spirit

The same sovereign God who from eternity predestinated salvation of all whom it is good pleasure to save, predestinated all the means necessary its accomplishment. The eternal God who predestinated Christ as redeemer also predestinated the agency of the Holy Spirit to quicken dead souls to life and bring them to a state of repentance and faith. The same God who predestinated quickening, regenerating, drawing power of the Spirit also predestinated keeping and preserving power. In Ephesians 4:30 and II Cor. 1:22 respectively read:

"And grieve not the Spirit of God whereby ye sealed unto the day of redemption." "Who has also sealed and given us the earnest of spirit in our hearts."

Whether God performs the operation of sealing, or whether the Holy Spirit actually does the sealing, we may be sure act was purposed by an mighty God whose purposes are as unalterable as his own divine character.

Thus we conclude that he endures to the end is the same as he whose calling was purposed by a sovereign and immutable God, whose justification was effected by an eternal Son, and whose glorification is guaranteed by an ever abiding Holy Spirit.