

Devoted to Evan-
gelism, Missions, and
Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the
world and preach the
Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them". (Isa. 8:20)

Whole No. 187

RUSSELL, KENTUCKY, SATURDAY, AUG. 23, 1941

Vol. 10, No. 29

Glorious Doctrine Of The Eternal Security of Saints

The problem of the oldest book in the Bible—the book of Job—is the eternal security of the believer. The devil was the first preacher of apostasy when he lied to God, saying that Job would apostatize under under his difficulties. God gave the devil more advantage with Job than the devil has ever had with a believer since. Job had no one to intercede on his behalf—no Christ to pray for him that his faith fail not, yet we hear him declare:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21).

If the devil couldn't cause Job to "fall from grace" under adverse circumstances, without a high priest to intercede on his behalf, how can the devil cause a believer to "fall from grace" today, when each child of God has an intercessor pleading for him in glory?

God proved through Job that the devil lied when he preached apostasy. Some day God will prove through each saved believer that every preacher of apostasy is a liar.

Accordingly, I say that a saved sinner can never lose his salvation, since:

1. The Devil Cannot Take One Out of God's Hand.

The devil exerts a powerful influence. He has had 6000 years of experience. Yet he can go no farther than God permits him. God permitted Satan to touch Job's property, but he could not harm a single hair of Job's head. Cf. Job 1:12. Later, God permitted him to touch Job's body, but he could not take his life. Cf. Job. 2:6. Since Satan can go no farther than he is permitted,

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Bill Headley Says

President Garfield was shot by Charles Guiteau on July 2nd, 1881 and died on September 19th of that same year. When he was shot the government engineers planned a short railroad from the main line to the cool and quiet spot selected for his comfort. This railroad was to run through a farmer's front yard, but this farmer refused to grant the right of way. Upon being informed that it was for the life of his beloved President, he replied, "That is different. If that railroad is for the President you can run it right through my house." He was ready to give the right of way to his President, even if it took every thing he owned.

Young Christian, your Lord is asking for the absolute right of way through all you are and have. Will you not grant it to Him, the King of Kings and Lord of Lords? Count it a happy privilege to say, "All for Jesus."—Gary "By Word".

A Glimpse Of Glory

I have had a glimpse of Glory,
And the world has lost its charms;
I have seen the smile of Jesus,
I have rested in His arms.
I have known the peace and comfort
Of a soul redeemed from sin.
I have had a glimpse of Glory,
And some day I'll enter in.

I have had a glimpse of Glory,
And the things of earth grew dim,
As my blinded eyes were opened,
And I gazed in love on Him.
He is altogether lovely,
Yea the fairest of the fair.
I have had a glimpse of Glory,
And my heart is over there.

I have had a glimpse of Glory,
What can claim my love beside?
I have looked on Christ, my Saviour,
And I'm fully satisfied.
All earth's riches cannot tempt me,
For I've seen His blessed face.
I have had a glimpse of Glory,
I have tasted saving Grace.

I have had a glimpse of Glory,
And someday it shall be mine;
I shall walk the streets celestial
In the Heavenly realms divine.
I shall waken in the likeness
Of the One whom I adore.
I have had a glimpse of Glory,
And I'll dwell there evermore.

—Avis B. Christiansen.

Hobart (Ind.) Ch. Calendar

LUTHER PEAK'S MEMORY VERY SHORT, OR ELSE

Luther Peak is pastor of a Fundamental Church in Dallas, Texas. He answered some questions in the last issue of his paper, and said in substance that Fundamental Baptists did not receive anything but Baptist Baptism and did not practice open communion. I excused these statements on the ground of possible ignorance of the facts, but it seems incredible that he should not know that practically all of the FUNDAMENTALIST CHURCHES receive alien immersion and practice open communion. But he also answered a question about these Fundamental churches having women preachers. He said positive-

ly that they do not, and never have done such a thing. He then adds that he had been pastor of eight churches in Kentucky before he came to Texas and had been pastor of three churches in Texas and that he had "NEVER AT ANY TIME OR PLACE HAD A WOMAN TO PREACH IN HIS PULPIT"

When I read that I lost all the confidence I ever had in the poor man. I did not have much to start with but now I have no confidence in him at all. I tried to think possibly his memory was short, but unless that is true he is entirely unscrupulous and willfully false. The

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The First Baptist Pulpit

"The Seventh Saying Of The Saviour On The Cross"

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23:46)

In six days God worked and created the heavens and the earth. When He had finished His task. He pronounced it "very good." Thus it was He contemplated it with satisfaction. Immediately following this, He rested the seventh day.

In like measure, Christ had a work to do. He did it, and His sixth utterance was, "It is finished." This corresponds to six days of earth's creation. Afterwards, cor-

responding to the seventh day of rest, Christ committed His spirit into His Father's hands—a place of rest.

It is interesting to notice the manner in which He did so, namely, in a "loud voice." He spoke thus that all might hear. He wanted His enemies to know He was not destitute and forsaken of God. Thus we read, "Father, into thy hands I commend my spirit." (Lk. 23:46).

I

This seventh saying of the Saviour on the cross pictures the Saviour.

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Salvation Taken Figuratively Shows Baptism Won't Save

I Peter 3:20b-21. — "... the ark ... wherein few, that is, eight souls were saved by water, the like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) the resurrection of Jesus Christ."

Webster's definition of "figure" when applied to language or rhetoric is: "a representation or likeness, an analogue or type; as, the olive branch is a figure of peace. A mode of expressing abstract ideas by words which suggest pictures or images; 'pictorial language.'"

The word "figure" in I Peter 3:21 is translated from the compound Greek word *antitupon*. Bagster's Analytical Greek Lexicon says this word means "corresponding stamp or form; correspondent fashion; a copy, representation." A. T. Robertson and some other scholars I have examined translate it "likeness." The only other place in the New Testament this compound word is used is in Hebrews 9:24.—"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Therefore the meaning of I Peter 3:21 is clear: the flood did not save, baptism does not save, neither did the holy places in the tabernacle save, but they were all figurative representations of the salvation that is in Christ.

The clause "eight souls were saved by water," is the "figure" in I Peter 3:20, and the "like figure" to that is baptism. In the King James Version the preposition "by" in the expression "saved by water" is translated from the Greek preposition "dia." In eighty-seven places in the King James Version this same preposition is translated "through."

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J. P. Morgan's Will

The Trumpeter copies the first paragraph from the will of J. Pierpont Morgan, financier, which recognizes a good deal more than his material possessions as being of supreme value to him. The paragraph reads: "I commit my soul into the hands of my Saviour, in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the Throne of my Heavenly Father, and I entreat my children to maintain and defend at all hazard and any cost of personal sacrifice the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone."—Copied.

The man who is trying to fight the devil in his own strength is the man who is in greatest danger.

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.

Paid circulation in about forty states and four foreign countries.

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

Entered as Second Class matter, May 31, 1941, at the post office at Russell, Kentucky, under the act of March 3, 1879.

Luther Peak's Memory Very Short, Or Else

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following is exactly what he printed in his paper in the issue of July 14, 1939, almost exactly two years ago. I quote verbatim without even changing the punctuation. Here it is:

"Grateful For Fellowship With All God's People"

"We rejoice to have fellowship with great numbers of the people of the 'Church of Christ.' Great numbers of them attend our services regularly. Mrs. 'Dock' Mead, member of the Southside Church of Christ in Abilene, spoke in our pulpit a few weeks ago, to the great joy and edification of everyone present, and at the close of her stirring message, a number of people were saved and received as candidates for baptism, as our Lord commanded us. At the time of the writing of this article, the editor is preparing to preach in the Corinth Christian Church, in Anderson county, Kentucky. Hundreds of people from all over this section will be present and will rejoice in the message of salvation by grace. My grandfather, whom I never had the joy of seeing on this earth, was an elder in this church for many, many years. In fact he was one of the founders of this particular congregation and died a faithful follower of Jesus Christ. It is therefore fitting that I should return to this pioneer church, stand in the pulpit and preach again, the faith of our fathers."

Not only does the above quotation show that he did not tell the truth when he said in the last issue that no woman had ever preached in his pulpit, but it shows plainly that he has FELLOWSHIP FOR CAMPBELLITES whom he speaks of as The Church of Christ, and that he was glad to have an engagement to preach in a Campbellite Church over in Kentucky. Not only did this Campbellite woman preach in his pulpit but he reports wonderful results in the statement that "AT THE CLOSE OF HER STIRRING MESSAGE, A NUMBER OF PEOPLE WERE SAVED AND RECEIVED AS CANDIDATES FOR BAPTISM."

I can see how Dr. Norris and Dr. Entzmenger could overlook the bad practice of Peak having this Campbellite woman to preach in his pulpit and continue him as TEACHER IN THE FORT WORTH FUNDAMENTALIST INSTITUTE, because they could hope to teach this TEACHER the way of the Lord more perfectly and possibly save him from being destroyed as a Bap-

tist preacher, but now what shall they do after they note this plain unvarnished falsehood concerning the matter? His moral character is involved here and if he is retained by Dr. Norris and Dr. Entzmenger after this they will be endorsing his false practice; then lying about it!

The fact is the church of which he is pastor should prefer charges against him for lying and oust him as pastor at the same time. If this is not done it follows that the church will be endorsing not only what he did but endorsing his telling a falsehood about it.

That whole Fundamentalist movement is shot through with such as that. While many good men are in it, they have a great deal to put up with and no doubt their righteous souls are vexed at such conduct. That movement could have been such a great power for good and I had hoped that it would do a lot of good but that hope is in the past tense—got no hope for it now.

Why is the Orthodox Baptist Searchlight meddling with Peak? Why not attend to its own business? Beloved, the business of the Orthodox Baptist Searchlight is to TURN ON THE LIGHT and expose such frauds as endanger Baptists.

—Orthodox Baptist Searchlight.

Salvation Taken Figuratively Shows Baptism Won't Save

(Continued from page one)

I have before me six translations of the New Testament. Some of these authors (only one is a Baptist) are known all over the world for their knowledge of New Testament Greek. They all translate "saved through the water." I have before me several commentaries on the New Testament. They all say "saved through the water." I have only two translations of the New Testament that translate "saved by water." One of these is the Catholic New Testament translated from the Latin Vulgate in 1582. The other is the Authorized Version translated by authority of King James in 1611 for the Church of England which came out of the Catholic Church during the reign of Henry the VIII of England. Since the Church of England came out of the Catholic Church, and like the Catholic Church taught baptismal regeneration it was only natural for King James' translators who made their translation only twenty-nine years after Catholics made theirs to follow the Catholics and translate "saved by water." This same Catholic New Testament in a footnote says, "Baptism is said to be of like form with the water by which Noe was saved." This contradicts I Peter 3:20-21 when correctly translated. It contradicts other scripture. It contradicts the plain facts. It was not the waters of the flood that saved Noah and his family, but the ark saved them from the destruction of the flood. Space does not permit quoting the many scriptures to prove the above statements, but here are a few of them:

Genesis 6:17.—"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die."

Genesis 7:4.—"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

Genesis 7:21-23.—"And all flesh

died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."

The purpose of the ark was to save: Genesis 6:19-20.—"And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive."

Genesis 7:3.—"Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of the earth."

Luke 17:27.—"They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all."

Why was the ark not called a boat or a ship? The word "ark" is an important word in both the Old Testament and the New Testament. The word translated "ark" in the Old Testament is used about 224 times. It is never translated "boat" or "ship." The word translated "ark" in the New Testament is never translated "boat" or "ship." So, also, the words translated "boat" or "ship" in both Old and New Testaments are never translated "ark." Yet the construction of the ark was that of a ship and a very large ship for that day. It was about 450 feet long, 75 feet wide, and three stories high. That was approximately half the size of a big ocean liner today. Then why was it called an "ark" and not a "boat" or "ship?" Because boats and ships are for transportation and commerce, and the ark was not built for transportation nor commerce. The word "ark" tells what it was built for and why it was so called. The word "ark" means a place of safety or a place of refuge. Noah and his family found safety and refuge in the ark during the destructive flood when every living thing outside the ark perished, and everybody and everything in it was safe. The ark represents Christ. We are safe in Christ. Paul said, "I am dead and my life is hid with Christ in God." They were saved through the water by being in the ark. The ark was a far-away type of Christ. The sheet let down before Peter in the tenth chapter of Acts was a symbolism of the ark in the days of Noah. The entrance of those birds and animals into the ark was a foreshadow of the reception of all people and all nations, tribes and kindred into Jesus Christ. By faith Noah found safety and refuge in the ark just as the believer in Christ today finds safety and refuge in Him by faith. Here is the proof: Hebrews 11:7.—"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Romans 5:1-2.—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith

into this grace wherein we stand, and rejoice in hope of the glory of God."

Baptism is a "like figure" of death by the water of the flood and Noah's being saved through the water by being in the ark. Baptism represents a death, burial, and resurrection. In true scriptural baptism the believer is dead (dead to sin). He goes down into a liquid grave and is covered by the water as the antediluvians were covered by the waters of the flood and is resurrected to a new life by the resurrection of Christ. Many scriptures teach this. Here are some of them: Romans 8:10.—"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Colossians 3:3.—"For ye are dead, and your life is hid with Christ in God." Romans 6:4.—"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Peter knew there would be those down through the ages who would teach salvation by works rather than by grace, therefore the Holy Spirit had him add the parenthesis in verse twenty-one. A parenthesis is added to explain. It never changes the grammatical construction of the sentence in which used. Therefore the reader must hold the meaning of that part of the sentence that comes before the parenthesis separately in his mind while reading the parenthesis so as to grammatically connect that part of the sentence coming after the parenthesis with that part of the sentence before it. This is sometimes hard to do if the parenthesis is long or if the reader does not well understand reading parenthesis. If such a one will read the sentence with the parenthesis and then read it leaving the parenthesis out he will get the correct meaning of this or any other sentence containing a parenthesis. Verse twenty-one without the parenthesis reads as follows: "The like figure whereunto even baptism doth also now save us by the resurrection of Jesus Christ." The adverbial phrase "by the resurrection of Jesus Christ" tells declaratively how the saving is done, that is, "by the resurrection of Jesus Christ" and not by baptism. Baptism is only the figure. Then if one reads it with the parenthesis he sees negatively how the saving is not done—that baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." One can not have the answer of a good conscience unless he has the good conscience. The good conscience can be obtained only as the result of repentance toward God and faith in the Lord Jesus Christ, and the only basis for gospel repentance and faith is the vicarious sacrifice of Jesus for the believer's sin and his resurrection for the believer's justification. Therefore Noah's ark and the flood are component parts of a figure (or likeness) of salvation. The flood destroyed like sin destroys; the ark saved like Christ saves. Baptism is another figure of salvation (but only a figure) very much like the flood and the ark, the component parts of which are a death, burial, and a resurrection (see Romans 6:4, quoted above). Peter saw these figures clearly and used language plain enough so that even the simple need not be confused if they are willing to accept it as written.—H. S. Measel, Waynesburg, Kentucky, Box-194.

"The Seventh Saying Of The Saviour On The Cross"

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viour back in communion with the Father. From the time that Christ came into the world until His experience at Calvary, there was perfect communion between Him and the Father. This we learn from John 11:41, 42: "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." In fact, He was still in communion at the time of His first utterance from the cross. We hear Him saying, "Father, forgive them; for they know not what they do." (Lk. 23:34). And now His last utterance—this the seventh utterance—shows Him in communion for we hear Him say, "Father, into thy hands I commend my spirit." (Lk. 23:46). However, between the first saying on the cross and His seventh statement, the Father withdrew His presence. Of this we are given assurance by Jesus' own words: "And about the ninth hour Jesus cried with a loud voice, saying, 'My God, my God, why hast thou forsaken me?' (Matt. 27:46).

Now after having been out of communion with the Father, we see Him in fellowship again, and His first word is "Father." This reminds us of Jesus' Sermon on the Mount in Matt. 5, 6, 7; for in these three chapters we hear Him use the word "Father" seventeen times. It also reminds us of what I choose to call the "Sermon in the Valley"—at least it was the sermon preached in the valley of the shadow of the cross—John 14, 15, 16; for in this message we hear Him use the word "Father" forty-five times. It would even remind us of His high priestly prayer of John 17, for in this He uses the word "Father" six times.

Only the one who is in the proper relationship and fellowship, can speak thus to God. The unsaved man is denied this privilege, for God is not his father. Instead, the Devil is his spiritual father. Listen: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (Jn. 8:44). The only way that one can have God for his spiritual father is to receive Jesus Christ as a Saviour. "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn. 1:12).

II

This seventh saying of the Saviour on the cross likewise presents a sharp contrast over His experience of the previous twelve hours. In these twelve hours He had been in the hands of men. This Jesus had prophesied. Listen: "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third he shall be raised again." (Matt. 17:22, 23). It was this same message that He had given to the sleeping disciples after He had prayed the third time in the Garden of Gethsemane. "Then cometh he to

his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners." (Matt. 26:45). On the morning of His resurrection, the angels, in speaking of His resurrection, declared that Jesus had been in hands of men. "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (Lk. 24:6, 7).

What a contrast between these Scriptures and our text: "Father, into thy hands I commend my spirit." (Lk. 23:46). Now Christ voluntarily delivers His spirit into the hands of His Father. Through eternity past, He had been in the hands of the Father. For twelve hours on the cross He had been in the hands of men, and now for eternity to come, His spirit is in the hands of His Father. What a precious, blessed contrast!

III

In like manner, this seventh saying of the Saviour on the cross shows us how Christ was perfectly yielded to God. Throughout all His life He had always been perfectly yielded to the Father. When lost in the temple as but a lad twelve years of age, He said to His mother and foster father, "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Lk. 2:49). He showed how perfectly yielded He was to God even when He was tempted of Satan, for we hear Him saying, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4). Even when He came to this world He came yielded perfectly to the Father to do His will. We find Paul saying in His behalf, "Lo, I come to do thy will oh God." (Heb. 10:9).

While His life had always been beautiful in that it was perfectly yielded to the Father, His last act was exquisitely beautiful. May I ask the lost unsaved sinner who possibly is listening to this broadcast, a question: Sinner friend, have you yielded your life to God? To receive Jesus Christ as a Saviour means that you must yield yourself to the Son of God and take Him as your Saviour. Hear the Apostle Paul as he would state his own personal experience in this respect: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12)

In like measure, let me ask those of you who are saved, the same question: My Christian brother, my Christian sister, how is it with you? Have you yielded your life to God? This we are positively beseeched to do. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1). Christ's example of being perfectly yielded to the Father certainly should be the example for the Christian to follow, and an exhortation to the unsaved to likewise receive Him.

IV

This seventh saying of the Saviour on the cross was used of God to convince a skeptic. Just as soon as Jesus thus spoke, saying, "Fath-

er, into thy hands I commend my spirit," the centurion, whose business it had been to see that the crucifixion was properly carried out, broke the silence on earth as Christ had broken the silence of the cross, saying, "Certainly this was a righteous man." (Lk. 23:47). Thus Jesus' last saying from the cross convinced a skeptic. Often it takes an evidence of the supernatural to accomplish this.

Over in Tennessee a number of years ago, lived an infidel who was most blatant and blasphemous in his opposition to God. Throughout his life he was notorious for his infidelity, and on several occasions in ridiculing the glorious doctrine of the resurrection, he declared that his grave was to be his eternally, and defied God to ever open his grave and move his body. When he was buried, he was placed inside a concrete vault six feet down in the ground, with a concrete slab fastened securely over the top of it. On the day of his burial, as the crowd was leaving the cemetery, it was noticed that a storm was approaching. A terrible electric storm followed, and after the storm was over, thinking that the lightning had struck some place in the cemetery, on investigation it was found that the lightning had struck the grave where this old infidel had just been buried a few moments before, and in spite of the concrete vault which surrounded his body, there on top of the ground lay the body of this old infidel. God had answered his challenge just like He used the supernatural to convince this skeptic—the centurion who stood by the cross of Jesus.

Over in North Benton, Ohio, there lived an infidel notorious for his blasphemy of God and his dishonest dealing with man. He held a mortgage on pretty nearly everyone's property in that section. Through his dishonest financial dealings, he amassed quite a fortune. When he attended services at the little Presbyterian church house at North Benton on rare occasions, his presence caused a fridity to come over the entire congregation. Before his death he decided to build a tomb for himself. Wanting an inscription for the door of this tomb, he went to a poet in that section and paid him \$10.00 in advance for a suitable small poem which would be placed on the door of his vault. A few days later the poet delivered him the following lines:

"This is the grave of Chet Bedell. Here lies his body, his soul's in Hell"

Somehow the infidel seemed to think that that was an unsuitable poem and sued the poet for the recovery of the \$10.00. The court returned the verdict in favor of the poet, who is turn sued the old infidel for libel and won a judgment of \$50,000 against him. This experience dampened his spirit as to the vault and he then decided to build a monument in life-size form which he erected in the cemetery in North Benton, Ohio. The monument depicts him with his feet trampling on the Bible and in one of his up-raised hands is a scroll with these words, "Universal Mental Liberty." Before he died he wrote in his will, "If there be any truth in the Bible or in the things which I have denied, let my grave be inhabited by snakes." When he had died and they started to dig his grave, the workmen had to kill several snakes. When his body was lowered into the grave, a snake fell down in the grave along side the casket. From that time on the grave has appar-

ently been a mound which has been infested by snakes. All around the base of his monument are the holes where they enter the ground to live beneath his monument. It is not uncommon for one to find snakes on top of the ground stretched out on his grave at any time during the summer days. When I visited the community wherein this infidel formerly lived and began to inquire for the cemetery and Chet Bedell's grave, a native grinned and said, "You are looking for snakes aren't you?" Another a little later on said, "Well, if old Chet Bedell asked for snakes, he sure got them."

It was thus in the case of the centurion, God often uses the supernatural to bring men to see the truth.

V

This seventh saying of the Saviour on the cross also shows us the place of security. Jesus committed Himself into the Father's hands. How secure one is when he is in the hand of God. Listen to Jesus' own words: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (Jn. 10:28, 29). In fact, there is nothing that can separate one from God when he is in the hand of God, for he is in the place of security. Listen to this declaration by Paul:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39). Sin cannot separate one from the hand of God. "For sin shall not have dominion over you." (Rom. 6:14). Neither can temptation separate one from God's hand. "There hath no temptation taken you but such is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13). Likewise, the law cannot take a person from God's hand. "For ye are not under the law, but under grace." (Rom. 6:14). Even Satan cannot take a believing soul out of the hand of God. "He that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 Jn. 5:18). In fact, the individual can't even take himself out of God's hand so secure it is. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (Jer. 32:40).

Will you note with me God's covenant which He made with Christ concerning the redeemed before the foundation of the world: "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I 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 the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suf-

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"The Seventh Saying Of The Saviour On The Cross"

(Continued from page Three)

fer my faithfulness to fail. My covenant will I not break, nor after the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." (Psa. 89:27-37).

I declare beloved, that when one is in the hands of the Father, he is surely in a place of security, for the Father will never allow one to fall who has believed on Him and received Him and is walking with Him in faith. In view of this fact, we say with the poet:

I've found a Friend; O such a Friend!
So kind and true and tender;
So wise a Counselor and Guide,
So mighty a Defender!

From Him who loves me now so well,
What pow'r my soul shall sever?
Shall life or death, shall earth or hell?

No; I am His forever."

VI

This seventh saying of the Saviour on the cross likewise shows us that we can enjoy communion with God irrespective of our circumstances. What a marvelous truth is this, and how precious to the suffering saint! While on the cross, Christ was surrounded by a taunting crowd. His body was in intense agony, and He was passing through excruciating physical sufferings as well as spiritual anguish. In spite of all this, He was in perfect fellowship with the Father. Do I speak to some suffering saint this evening, or to some child of God who may be passing through deep waters? As Jesus enjoyed communion with His Father in spite of His circumstances, may God grant that you shall be able to do likewise.

This is not anything new though, for the Hebrews cast into the fiery furnace long years ago had this same blessed fellowship in spite of their circumstances. The king himself said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (Dan. 3:25). Oh yes, Jesus is a refuge unto us in time of trouble. I would rather walk in the fiery furnace with the Lord Jesus than to walk outside the fiery furnace without Him.

Even Daniel, when he was cast into the lion's den, had this same type of communion with the Father in spite of his circumstances. On the next morning, after a sleepless night, when the king came to the lion's den, we read: "And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, who thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." (Dan. 6:20-22).

Look at the experience of Paul and Silas in the jail at Philippi. Their backs were bleeding, but the Scriptures say: "And at midnight Paul and Silas prayed, and sang praises unto God." (Acts 16:25). Though their feet were in the stocks, their hearts were in the skies. It

is always true that the flag of joy is flowing from the castle of the heart whenever the king is in residence there.

I tell you beloved, in spite of our circumstances, we may have fellowship with the Father. Christ did so in the hour of His death, and even in the hour of our own death we can be in perfect communion with Him, for the God who provides saving and keeping grace, will likewise provide grace to die by. "Precious in the sight of the Lord is the death of his saints." (Psa. 116:15). Some day I expect to come to the end of the way, and then to be able to say: "The Lord is my shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." (Psa. 1, 4.)

VII

This seventh saying of the Saviour on the cross also tells us that there is a sure refuge for God's children even after death. Hear Jesus again as He says: "Father, into thy hands I commend my spirit." (Lk. 23:46). We are encompassed about with dangers on every hand. The world, the flesh, and the Devil—all fast friends—are enemies to the true child of God. How these and other dangers daily surround us. Some day we will come to the end of the way, and these dangers shall be left behind, and then there is rest—sweet rest—for the child of God. Of this we are assured by Jesus Himself. Listen: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jn. 14:1-3). The song writer would tell us the same truth:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of
of the bar.
When I put out to sea;
But such a tide as moving seems
asleep,
Too full for sound and foam,
When that which drew from out
the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of
farewell,
When I embark.
For though from out our bourne of
Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

While it has been sweet to contemplate this seventh saying of the Saviour, and to notice the communion and security which the child of God can enjoy in this life, and while it is precious to know that we have a refuge after death, this text is likewise awe-inspiring, for, if this be the lot of the Christian, then the converse is true concerning the unsaved. Although the sinner's spirit will fall into the hands of God at death, it is in an entirely different manner to that concerning the spirit of the saved, for God says concerning the unsaved man: "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31). When Jesus was here in the days of His flesh, men cried, "Away with Him." When the unsaved fall into the hands of God, Jesus is going to say,

"Depart from me." Therefore, in view of the dreadful future appertaining to the lost, and with the hope of a glorious eternity in behalf of the saved, may God grant that you shall receive Jesus now as your Saviour and tonight become a child of God.

Glorious Doctrine Of The Eternal Security of Saints

(Continued on page two)

mitted of God, a believer can never be lost, for God will not permit the Devil to pass the sacred precincts of God's saving grace. "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I Jn. 5:18).

2. Believers Are Sealed Until the Day of Redemption.

"Who hath also sealed us, and given us the earnest of the Spirit in our hearts." (2 Cor. 1:22). "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30). The Holy Spirit Himself is the seal. We are securely kept by Him until "the day of redemption." The day of redemption is the time of Christ's second coming. Cf. Luke 21:28; Rom. 8:23. We are therefore eternally secure in Christ, for no one can reverse the sealing sealed by the King. "And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet and with the signet of his lords; that the purpose might not be changed concerning Daniel." (Dan. 6:17). "Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the King's name, and sealed with the king's ring, may no man reverse." (Esther 8:8).

3. The Covenant Between God and Christ Secures the Righteous.

"Then thou spakest in vision to thy Holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore and my covenant shall stand fast with him. His seed also will I 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 the rod and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from them, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the things that is gone out of my lips." (Psa. 89:19, 27-34). This covenant was made with Christ before the foundation of the world. When His children go astray, He promises chastisement and yet declares He will not withdraw His loving-kindness nor suffer His faithfulness to fail.

4. Nothing Can Separate A Believer From Christ.

Twenty centuries ago, Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan? "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I Jn. 5:18). Shall temptation? "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13).

Shall sin? "For sin shall not have dominion over you." (Rom. 6:14). Shall the law? "For ye are not under the law, but under grace." (Rom. 6:14). Shall the world? "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (I Jn. 5:4). Shall the believer? "THEY SHALL NOT DEPART FROM ME." (Jer. 32:40). As it was impossible for Noah to leave the ark after God had shut him in, so it is impossible for the believer to leave Christ. Someone asks, "Cannot a believer crawl off the Rock of Ages?" Beloved, where is the child of God who wants to crawl off the Rock of Ages? But listen, Paul mentions ten agencies and agents, including the powers of Heaven, earth, and Hell, which he declares are unable to separate the believer from God. "Who shall separate us from the love of Christ? Shall tribulation, distress, persecution, famine, nakedness, peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39).

MY MOTHER

My mother's hair is soft and dark
Like clouds on resurrection morn;
With tints of silver here and there
As if the clouds were torn.

My mother's eyes are deep and clear
Just as the wells of Abraham were;
Though dimmed a little by the years,
They glow in saintly splendor.

My mother's lips speak only good
Of all her friends or kindred dear;
They taught me in my childhood days
To trust the Lord, to never fear.

My mother's hands perform the tasks
That daily come for her to bear;
But never, at the end of them,
Do they not fold in prayer.

My mother's heart is very great,
It holds so much of love and care;
God made it so, for nothing else
Could ever quite compare.

My mother's soul is pure and clean,
There is no stain to mar or blight;
The blood of Christ has purged it
o'er
And made it everlasting white.

My mother lives; will always live
With God and saints on high;
E'en in the flesh, or changed about,
I know that she shall never die.

Written in honor of the mother of Margaret Cave Esham, who is the oldest living member of the Bethany Baptist Church of Rushtown, Ohio. She will be seventy-four if God spares her until September 6. May God's blessings rest upon both mother and daughter.

The two powers which in my opinion constitute a wise man are those of bearing and forbearing.—Epictetus.

The man who bows the lowest in the presence of God, stands the straightest in the presence of sin.