

# Give Every Man A Clean Heart and An Open Bible And The Result Will Be A Baptist Civilization

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

## 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).

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WHOLE NO. 247



## "The Cattle Upon A Thousand Hills"

"For every beast of the forest is mine, and the cattle upon a thousand hills.

I know all the fowls of the mountains; and the wild beast of the fields are mine.

If I were hungry, I would not tell thee; for the world is mine and the fullness thereof".-Psalm 50:10-12.

## "A Silent Heaven"

By Elder C. D. Cole, Orlando, Fla.

"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

And white roses were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. 6:10,11).

"Our God shall come, and shall not keep silence, a fire shall devour before Him, and it shall be very tempestuous round about Him." (Ps. 50:3).

Our first text gives us the cry of martyred souls John saw under the heavenly temple. Their appeal is for justice against their murderers. Here is proof that the soul does not sleep in the intermediate state. These souls are conscious. They cry for judgment to fall upon the earth.

In response to their cry they are given white robes, indicating that they are justified in their desire for vengeance on the wicked. While on the earth the saint is to pray for his enemies, but after death he may pray against them. These martyred souls are told that they must continue to rest until the martyrdom of all the others, who are to be killed, shall have

been accomplished. All this indicates that this dispensation of mercy is to end in bitter persecution of the people of God. There are days of martyrdom ahead for the saints as well as behind. And there are signs everywhere that such days are upon us. Persecution even unto death is already a fact in many parts of the world.

Our second text is a sequel to the first. It points to the time when the cry of the martyr is heard and vengeance is executed. "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. It looks to the time when the long-suffering of God is at an end, and

Christ comes in judgment, even in flaming fire taking vengeance on them that know not God and that obey not the gospel.

### THE PROBLEM OF A SILENT HEAVEN

By a silent heaven we mean that God is not openly and publicly manifesting Himself as in other days. By a silent heaven we mean that God is not performing miracles as of old. Webster defines a miracle as "An event which cannot be accounted for as produced by any of the known forces of nature and which is therefore attributed to a supernatural force." And by a "public miracle" we mean an event that demonstrates the ex-

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## Who Owns Our Baptist Churches

By R. T. Nordlund  
Charleston, W. Va.

The above question comes out of the controversy that has arisen over Dr. Hugh D. Pickett's condemnation of Harry Babcock, a faithful missionary in Webster County, who is opening up new Baptist work there. He said in his June W. Va. Baptist: "Mr Babcock has no connection with the Baptist Denomination and does not represent any Board or Society of our Denomination. Our churches are warned against him." Then to make matters worse, he dragged in a warning from another state of a man who was called "unworthy." The influence was that both men were black sheep.

September 14th Bro. Babcock protested and said:

"I happen to be a Baptist, as strong as any Baptist in the state of West Virginia. I hold membership in the First Baptist Church of Richburg, New York, which alone makes me a Baptist. I was licensed as a Baptist preacher, June of 1935 by the same church. I have been graduated from a Baptist School, having completed three years work at the Baptist Bible Seminary of Johnson City, New York. I am an authorized missionary under the General Council of Cooperating Baptist Missions of North America, located in Mishawaka, Ind. I have been ordained after examination by a Baptist council by the church in which I hold membership.

"I feel your warning was very unjust for you can't produce any evidence anywhere that I have

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## The First Baptist Pulpit

### "Can God Keep His Sinners Saved"

"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).

Can God keep his sinners saved? Judging by the fact that this question is repeatedly asked, over and over again, I am persuaded to believe that it is one question which is uppermost in the minds of many of the children of God. I would like to answer it with an emphatic "Yes" in the very beginning of my message. If I swim out into the water when I hear a drowning man cry for help and take hold of him to hold him up for a few minutes and then turn loose of him and allow him to sink down beneath a watery grave, I am not his saviour. They will never pin a Carnegie medal upon me for having saved one from drowning. I will never be able to say to my friends that I risked my life to save another from drowning. I have not saved such a one; I have merely prolonged his agonies in the water. The very word "saviour" itself means "one who continues to save to the end." This is the kind of Saviour we have in Jesus — One who continues to hold us unto the end.

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## Life Insurance What Insures Life

By Wm. H. Caudill  
Ashland, Kentucky

Thousands upon thousands and millions of good men and women have lived and are living to-day who have been honest, upright moral citizens, as the world would have them. All these people engaged in the quiet pursuits of life, seeking happiness and the end, the accumulation of all they possible in this world. Most of these men and women take pride in providing for their families, teaching their sons and daughters to be honest and respectable men and women, and in fact, living in clean and respectable living, but are lacking in life's supreme purpose, giving their lives to the glory and honor of God, and the Kingdom associated with a cause that insures life and happiness throughout eternity.

Many of these men and women have money in insurance to provide a safe living for their loved ones in an attempt to provide happiness for those dependent upon them after they are gone. Hundreds of thousands of people have made themselves happy in this way, as their temporal happiness goes. Many families' good names have been preserved among their social circles, many great estates have been saved from bankruptcy, because some one of the family has been far-seeing enough to take advantage of insurance. This is all well and good for business and for life, but, my dear friend, never you may be, whether you belong to the class of men and women already spoken of or not, do

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WHO OWNS OUR BAPTIST CHURCHES

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tried in any way to interfere with your program or in any way wedge myself into any of our churches. There were three churches that asked me to supply in their pulpit on Sunday, but I did so upon their personal invitation. Never once did I mention publicly or privately to anyone anything about the State Baptist Convention."

To this letter Dr. Pickett replied September 21st:  
"Thank you for your letter of September 14th.

"I can see no reason in your letter to cause me to change the information that I have given to our constituency. The statement that I had made in no way reflected (didn't it???) on your personal character but stated that you were not a representative of any boards of our Denomination. That statement is true and I shall continue to make it known to our people.

"It is entirely unethical on your part to associate yourself with churches affiliated with our Associations and State Convention and endeavor to cause confusion in their thinking relative to the work of Christ. It is my intention to inform our people concerning you and any others likeminded."

There are other things in his letter that we intend to deal with in another Newsletter; but just now we stick to the question, "Who Owns Our Baptist Churches?" Even Brother Babcock slips in words and says that he did not try to wedge himself into "your churches." That was one misrepresentation that Dr. Pickett did not challenge. He accepted that worship willingly. Does he then own the sovereign Baptist churches of this state? We have read somewhere of those who ingratiate themselves as "servants" and then become masters; but we did not yet know it was "unethical" for a Baptist missionary to preach the gospel in a missionary Baptist Church. Shades of Patrick Henry! Must we call him up from the grave to defend Baptist preachers for preaching the gospel, and this time defend them before a Baptist court of persecution? Have those who "have never persecuted anybody" now learned how to persecute their own brethren?

If it is unethical to accept an invitation, it must be unethical for a Baptist Church to issue the invitation; and we suppose that henceforth Dr. Pickett would like to have every church needing a pulpit supply to write first to him and say, "May we invite Bro. So-and-so?" They are already expected to write for his OK to every candidate for the pulpit they consider; and frequently they get a letter without any request from the church: "I will be at your church

next Sunday morning and would like to confer with the pulpit committee." Even convention pastors that are a little too independent are marked off the list of candidates when he comes. We could tell of a recent example, but forbear! These secretarial dictators have forgotten that a Baptist church has the right to invite any one who can meet the test of II John, and that no outsider on earth has a right to speak without permission, whether he be pope, secretary, or what-not else.

Is the onvention the Baptist Denomination? Let Dr. Armitago, the great Baptist historian answer. On page 558 of his history he tells how "The Associations very early encroached on the rights of the Churches." He says, "Its disastrous effects soon become apparent." That was in the 17th century, and the only thing that saved the Baptists was that in 1692 the Particular Baptists saw their mistake and repudiated such denomination (or association) interference with the rights of the churches. The General Baptists continued their un-Scriptural practice almost to their ruination; and therefore it was the Particular Baptists that survived and grew into the Missionary Baptists of today.

On page 715 Dr. Armitago tells of the formation of the Philadelphia Association in 1707: "The formation of Associations was another element which contributed to Baptist success. At first, in many places, these began in simple annual meetings for religious exercises simply, but they naturally drifted into organic bodies including other objects as well. The Baptists were very jealous of them, fearing that they might trench on the independency of the Churches and come in to exercise authority after the order of presbyteries, instead of confining themselves to mere fraternal aims. This has always been the tendency in the voluntary bodies of Christian history, and for this reason Associations will bear close watching at all times, as they are simply human in their origin."

We have underscored Dr. Armitago's wise counsel. We could only add that conventions need ten times more watching. Even Shailer Matthews did not believe we should centralize as much as we have. In 1926 he wrote: "Of late years a decided change has come over the convention. On the part of certain of its members there have been repeated efforts to destroy its character as a means of effective co-operation in the activities of the denomination, and to make it more of the nature of a General Assembly. If we choose to become a General Assembly we shall gain certain advantages, but we shall cease to be Baptists."

Dr. Pickett may try to build a fence around Baptist churches and put up "No Trespassing" signs, but that is not the work of the Lord; and we intend to say with Jer. 5:10, "Take away her battlements; for they are not the Lords."

WHO ARE THE TRUE BAPTISTS

From Dr. Pickett's accusations we turn to the program of the West Virginia State Convention to be held in Charleston. Mr. Abernethy of Washington will be one of the main speakers; and it is he who is just now agitating for a union of Baptists and Disciples. How good a Baptist is he? Another is Dr. Harkness of Crozer seminary, well known for his modernism. Dr. J. C. Robbins, now president of the N. B. C., speaks twice. In Indiana a few years ago he confessed to George Supplee that he was a Modernist. We have nowhere read that he has confessed a change of heart. These are the

men who cause confusion in the thinking of simple Christian people. There are the men who come in sheep's clothing, pretending to be good Baptists when they are not.

(Ed. Note):—  
Well spoken, Brother Nordlund, well spoken! Amen and Amen! Selah!

Let the powers of the underworld rise up to damn you; let the powers of West Virginia Baptist "hind-quarters" pour out their fury upon you; let the modernists of the N. B. C. and Crozer Seminary heap their tirades upon you, but when they have finished read Mr. Pickett the following Scripture:

"O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." —Acts 13:10.

Some fifteen hundred Baptists in West Virginia receive weekly THE BAPTIST EXAMINER. Included in this number are about 3 hundred Baptist preachers. We ask each of these who are tired of modernism, heirarchy, and machine programs of the state convention to find fellowship with those who love the Lord and His blessed Word.

"Come out of her, my people."—Rev. 18:4.

LIFE INSURANCE THAT INSURES LIFE

(Continued from page one)  
you hold a life insurance policy, for yourself, that insures your life? Live throughout eternity? Do you have your name recorded on the books of a life insurance company, that, besides insuring every natural blessing you should wish for, also insures you a life that never ends?

These policies are executed and sponsored by the greatest and only life insurance company known to the world. A life insurance policy that insures life is already made out in your name and is yours for the asking and acceptance. This is a paid-up policy, too. Jesus Christ, one of the members of this great insurance company, paid the entire, all-time premium on the cross. This policy cannot be bought with money. There is but one requirement: "Believe on the Lord Jesus Christ and thou shalt be saved," saved from death. Saved to life. If you believe on the Lord Jesus Christ, and that to obey, you are born of water and of the spirit. St. John 3:5; read St. John 3:1-8; Acts 2:1-18. Does not this sound like insurance that insures life, protection and everything that goes with insurance, sick benefits, help in time of need, happiness, even from the time the policy is accepted? If you are not a policy holder in this great company, possibly the Holy Spirit, the wonderful insurance agent here on earth, is offering you a policy today, as you read this message. Be sure you accept it now. He is standing by your side pleading. Don't let Him go away, disappointed.

How may we know that this policy has been handed to us and that we have accepted it? "We know that we have passed from death unto life because we love the brethren." I John 3:14. Also read Acts 11:13 to 18, inclusive.

No one ever gets too old in this life to be granted one of these policies. Natural death is the age limit. The premium is the same at all ages and for old and young alike, and has already been paid in full. No one can fail in examination, from disability. In fact, one must become sick (sick of sin) before they are eligible to accept and hold

this policy. Instead of death ever being possible again in this great insurance company, life, in all its beauty and grandeur, is written in almost every paragraph of these policies. In fact life stands out in such vivid display and so surely, that it took a life to pay the premium on these policies, the life of Jesus Christ.

The life insurance policy that insures you life eternal does more than that. It insures you a home in a country where there's no disappointment, where there's no illness and where there's no death. Where we meet our loved ones, that have gone on before us, and where we await the coming of other loved ones left behind us and where life will continue with God and our dearly beloved Saviour, Jesus Christ, throughout eternity.

My dear friend, again let me say "By all means never neglect your duty to your family, your fellowmen and your friends, but do not spend your entire time and life, here on earth, trying to amass fortunes of perishable goods."

A SILENT HEAVEN

(Continued from page one)  
istence of a personal God. Sir Robert Anderson has said that, "Since apostolic times, the finger of God has never been openly at work upon the earth—never once has a public miracle been witnessed, nor a single event to compel the belief that there is a God at all."

A silent heaven is the greatest mystery of our existence. A silent heaven is the greatest trial of the faith of the saint. A silent heaven is the greatest problem that confronts us. The atheist does not believe in the possibility of miracles because he does not believe in the existence of a personal and powerful God. But the believer's problem is the absence of miracles. As a believer in a personal and powerful and loving Heavenly Father, he cannot understand why miracles are not common today.

If there is a God why does He suffer things to be as they are? Why does He not step in and put down all the wrong and rebellion that covers the face of the earth? Why does He suffer the wicked to oppress the righteous? How is the existence of a good and powerful God consistent with such a long period of silence in the face of the defiance of His enemies and the cries of His persecuted people? If there is a personal and almighty God, why do the righteous suffer and the wicked prosper? In the face of these questions the infidel plies his trade, and the believer is filled with anxiety and perplexity.

In the days of Moses God was so manifestly at work in performing miracles, that even the wicked magicians of Egypt had to confess: "This is the finger of God." And in the days of our Lord's ministry on earth, miracles were common and were not even disputed by His enemies. Christ's miracles made Him famous and popular, but they won for Him no genuine converts. In John 2:23 we read of Him, that "When He was in Jerusalem at the passover, in the feast day, many believed in His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man."

And miracles continued through the days of the apostles, but became less frequent and common towards the close of the apostolic age. In Acts 19:11 we are told that God wrought special miracles by the hands of Paul.

NO PUBLIC MIRACLES TODAY

It is obvious that we do not see miracles today, at least in such unmistakable manner as in former times. I know there are people today who claim to be able to perform miracles of healing and curing (their claims are usually based to these two things), but it is something so manifestly lying in their so called miracles, their claims are not above suspicion. And when they are investigated there is room for question which was not the case in the time of Christ and the apostles.

There is a problem in the silence of God today. When Pharaoh was in jail waiting to be executed, God miraculously sent an angel to quake and an angel to deliver him. And Paul was miraculously freed from prison at Philippi. Since those days millions of people have been martyred, and their cries for deliverance have not been answered. The heavens have been as brass.

In the long ago Pharaoh asked "Who is the Lord, that I should obey Him?" God accepted the proud monarch's challenge and demonstrated His power over him in terrible judgments; but in these days men challenge and even ridicule the idea of a personal God, and heaven says not a word. He told of Inger-ol, that one day he sought to demonstrate that there is no God. With his watch in hand, he challenged God to show Himself. He said, "If there is a God, I challenge Him to kill me within five minutes." To all this bombast God was silent.

THE EXPLANATION OF A SILENT HEAVEN

God's silence in the face of defiant and challenging foes can be explained. God's silence to the cries of His hopeless children does have an explanation. There is a revealed reason why God does not perform public miracles today. What is the explanation of a silent heaven?

NEGATIVELY ANSWERED:

1. It is not because God is helpless. He is never helpless in the face of opposition. There are crises with Him. "What His desireth even that He doeth." (Job 23:13). He is able to deliver His children from every danger. He can sing in all faith:

"Tis the grandest theme thro' the ages rung;  
Tis the grandest theme for a mortal tongue;  
Tis the grandest theme the world e'er sung,  
Our God is able to deliver us from all our troubles."  
2. It is not because He does not care. Our heavenly Father is the wisest and best of all Fathers. He makes no mistakes in the care of His children. We are commanded to cast all our care upon Him, for the ground that He careth for us. When we cry to Him in our troubles and He does not give us what we ask for, we must not think He does not care. It is because He does care for us that He does not always give us what we ask for. He is wiser in giving than we are in asking. It is our love and care for our children that keeps us from giving them all they want. When we are sick and beg God to cure us and He does not do it, we must be sure that it is better for us to be sick. God teaches us that things on the sick bed that we cannot learn while well. Some of our sons are better learned on the bed than on the feet. The Bible is a sweeter Book in the sick room than in the workshop. If we are to be delivered from our enemies and God does not deliver us, it is in order that we may hear His voice say, "Blessed are they which are persecuted for righteousness' sake."

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CAN GOD KEEP HIS SINNERS SAVED?

Continued from page one) The Scriptures are most emphatic that God can and does keep the sinners saved. "Now unto him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy." (Jude 1:24). Those who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:5). "Wherefore God is able also to save them to the uttermost that come unto God by confession that they ever liveth to make intercession for them." (Heb. 7:25). "For the which cause I also suffer these things: nevertheless I am ashamed: for I know I have been able to keep that which I have committed unto him again that I should not be ashamed." (2 Tim. 1:12). In the light of this verse, we are persuaded to believe that whenever a soul is saved he is saved eternally. The individual who is saved has committed himself into the hands of God. The committal spoken of in this verse took place the very day that we were redeemed. In the light of this verse and these Scriptures which I have read, I am persuaded that He is able to keep my soul from all powers — external, internal, and infernal.

How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word! More can He say than to you who unto Jesus for refuge have fled? My soul that on Jesus hath leaned for repose, I will not desert to its foe; For the soul, tho' all hell should endeavor to shake, I'll never, no, never, no, never forsake."

I says the objector, "does the Bible tell us that we must endure unto the end to be saved?" In proof of this contention, the objector quotes Mt. 24:13. "But he that shall endure unto the end, the same shall be saved." I am perfectly ready to grant you beloved that we must endure. However, there is a great deal of difference as to what makes the Christian endure. In the Psalms we read, "I will also will I make to endure for ever." (Psa. 89:29). Thus we are beloved that it is God's business to keep the child of God, whom He has redeemed. It is His business to make such a man endure. So you see beloved, it is not my responsibility of enduring nor does He depend upon any of the responsibility of the Redeemer to make us to endure unto the end.

II says the objector, "if a man falls, he is lost." Well, let's see in the light of the Scriptures if this is true. Look at the experience of David. He fell once but repeatedly. Listen to the testimony: "The steps of a good man are ordered by the Lord; and he shall not be utterly cast down: for the Lord upholdeth him with his hand." (Ps. 37:23,24). When Peter fell in sin at the denial of the Lord Jesus and after a little later we hear him say, "You who are kept by the power of God through faith unto the last time." (I Pet. 1:5). In the Old Testament, we are taught this truth, that even though we fall we shall be lifted up again. "Rejoice not against me O mine enemy: when I fall, I shall arise." (Micah. 7:8).

III

We are also told that in the light of Heb. 6:4-6 that it is impossible for one to fall away and be lost. Let me quote this Scripture to you: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." There is no question but that the writer is speaking of saved people, for he refers to those who had been enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit; he says that they have even "tasted the good word of God." So you see he is clearly speaking of saved people. He tells us that if such fall away it is impossible to renew them to repentance. On the surface it looks as though he is saying that one might be eternally lost after being eternally saved, but far from it. You will notice that he uses a supposition, for he says, "If they shall fall away." This is God's great if. It is true that if one were to fall away it would be impossible for him ever to be saved. Surely this verse clearly teaches us that if one could be lost that he could never be saved again. However, beloved, you will notice that in this case the apostle is merely making a supposition, for he goes right on in the next verse to say, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." (Heb. 6:9). Note what he says in this verse; he says first, that he is persuaded better things of us than that we should fall away. Second, he is persuaded that we will do the things that accompany salvation, and undoubtedly it does not accompany salvation for one to fall away and be lost. Third, note the last part of this verse, "thou we thus speak." He literally says, "I have merely used an illustration to show you that if one could be lost he could never be saved again, but don't be alarmed, we are not expecting you to fall away, even though we have thus spoken." What could be more plain or more simple than this? Surely anyone should be able to see that it is merely a supposition which the apostle has used.

IV

Those who object to the doctrine of the security of the saved, seem to get a great deal of comfort out of the sow and the dog that are spoken of in the New Testament. Listen to the Scripture: "But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Pet. 2:22). All those who believe that it is possible for one to be eternally lost after he has been eternally saved, enjoy quoting this verse in proof of their contention. But beloved, ere we accept this interpretation, suppose we look at the context and see as to whom it was the Apostle was speaking. Listen: "But there were false prophets also among you, who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Pet. 2:1). Thus you see beloved, he is talking about false prophets and false teachers,

and he declares that everyone of them will turn back just like the dog to his vomit or the sow to her wallowing in the mire. How true this is. How many times you and I have seen false prophets and false teachers act in precisely this manner. This verse was never spoken concerning the true child of God, it is merely spoken concerning false prophets. There are doubtlessly many listening to this broadcast tonight who are church members and some who are high professors of religion, and possibly even a number of preachers who are themselves false prophets and false teachers. They are the ones who apostatize and fall away, but God's child never.

V

I am also reminded by those who would object to the glorious doctrine of the security of the saved, that Judas fell. Well, suppose he did. How much did he have to fall from? Jesus Himself declared that Judas was a devil just a little while after He chose him to be one of his apostles. "Judas answered them, have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve." (Jn. 6:70,71). But, beloved, let's see what the Bible declares that he fell from. "And they appointed two, Joseph called Barsabas who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." (Acts 1:23-25). This verse declares that Judas fell from his apostleship. It does not say that he fell from grace, nor that he lost his salvation. There is a world of difference between one falling from his office and one falling from the Lord. Judas fell from the office of an apostle, but never from salvation, nor from the Lord, for he was never saved — he was a devil, so Jesus tells us even when he was chosen to be an apostle.

VI

I am reminded also by the objector that Jesus one day said, "Every branch in me that beareth not fruit he taketh away." (Jn. 15:2). Every Armenian in the world quotes this verse in an attempt to prove his contention that one may lose his salvation. Yet beloved, this is as near the truth as an Armenian ever gets. Any man with one eye and half sense ought to know better than to attempt the Scripture in this manner. The Lord Jesus is speaking about our physical life. He declares that if one is saved and doesn't produce fruit, that his physical life is in danger. It is true that He takes away those who fail to bear fruit — that is, He takes them in a premature death. We have a good example of this in connection with the Church at Corinth. They were observing the Lord's Supper in the wrong manner. Because of this, many of them had been chastened with sickness and some of them God had even taken in death. "For this cause many are sickly among you, and many sleep." (I Cor. 11:30). Many times in life, God of necessity, must do this that is, He must take His child

home to glory prematurely because he will not be corrected of his sin.

Moses, one day, struck the rock in the wilderness whereas God had told him to speak to it. The thing which Moses did displeased the Lord, eventually God took him to Mount Nebo and there Moses died. His natural force wasn't abated, and his eyes were not dimmed, so God tells us. Yet, he died in the land of Moab. He wasn't permitted to enter the Land of Palestine all because of his sin. This then is a good illustration of how God takes away the branch that does not bear fruit. It is our physical life and not our spiritual life which is thus seen to be in danger.

VII

The objector says again, "Does not the Bible say we can lose the joy of salvation?" Precisely beloved, and that is exactly what the believer loses every time he sins. Listen: "Restore unto me the joy of thy salvation." (Psa. 51:12). David had committed two black sins. He had sinned in adulterous love with Bathsheba, and had murdered her husband, Uriah. After Nathan, the prophet, pointed the accusing index finger at him, David repented and this was his prayer; "Restore unto me the joy of thy salvation."

There is a world of difference beloved, between one losing his salvation and losing the joy of his salvation. Let me use a good illustration. In the morning when the alarm goes off and you get up to start the week's work, you possibly will be feeling somewhat worn and tired. Have you ever noticed that when you are feeling badly, your wife is always feeling just a little worse? In some manner, you speak a little quickly and although you mean nothing by it, she may take an exception to it. She will possibly answer you a little bit quicker than you have spoken, and you in turn, retaliate and right then "the fat is in the fire." Now you know what I mean don't you beloved? I hope I am not preaching over your head. I always like to choose my illustrations in such a way that everybody will be able to understand them. You walk out of the house and slam the door behind you, and you know positively that of all the women in the world, you had to chose the worst; and she knows that if she had looked the country over she would have found a more sour lemon than you. After a while you have time to cool off, and isn't it surprising how little you feel then? When lunch time comes and you slip back into the kitchen, you will say, "Honey, it was all my fault," and then she will say, "No, darling, it was all my fault." And pretty soon it sounds like a couple of little love birds cooing around in the kitchen. Now what was wrong with you in the morning when you walked out and slammed the door behind you in your anger? You hadn't lost your wife, you had just lost the joy of married life. That is precisely the experience of every redeemed child of God when he sins. He doesn't lose his salvation, but he does lose the joy thereof.

Sometime ago, I was speaking out at Rush Ky., in some such fashion as I am speaking to you tonight, and after I had used this illustration as to how one can lose the joy of married life, I turned to a deacon sitting on the front seat of the church, and said, "Now brother, isn't that so?" Without a smile on his face, as sober as a judge, and as serious as though he were standing at the judgment he shook his head in the negative. After the service was over, he came around and said, "Brother Gilpin, I have told you the truth.

My wife and I never had a cross word in our lives." I said, "Pshaw, brother, you don't know the joy of married life. The sweetest experiences and the greatest happiness Mrs. Gilpin and I have ever had have come as a result of our experiences by way of differences. I confidently believe beloved, that the sweetest experiences that any child of God has is when he comes back to the Father and confesses his sins, to beg the Father's forgiveness, and begins again to walk in fellowship with Him. Yet how miserably unhappy that same child of God is when he has sinned and lost the joy of salvation. Look at the experience of Simon Peter: "And Peter went out and wept bitterly." (Lu. 22:2). Or listen to Paul's experience: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

VIII

I am reminded also by the objector that he and all Armenians believe that the Devil can take one out of God's hand. The devil exerts a powerful influence. He has had 6,000 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. "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." (Job 1:12). Later God permitted him to touch Job's body, but he could not take his life. "And the Lord said unto Satan, behold, he is in thine hand; but save his life." (Job 2:6). Since Satan can go no farther than he is permitted 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).

If Satan can overcome one of God's children, he can overcome all. If he has the power to get all and yet allows one to go to Heaven would not that one be saved by the grace of Satan? Yet the Bible plan of salvation is by the grace of God through faith. Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

IX

But, says the objector, "I may be able to agree with you thus far, yet I want to know about my future sins. I can believe that God saves me from my past sins and my present sins, but I cannot see how that God could save me from my future sins even before they are committed." Well, beloved, in the mind of God there is no present, past, nor future. All is one eternal now—a continual present. Hence, it is beloved, that when God gives us the promise of salvation, it is a promise of redemption from all of our sins. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. 2:13). "And the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7). "Who gave himself for us that he might redeem us from all iniquity." (Titus 2:14). Each of these verses tell us that we are saved from all of our sin the moment we receive Jesus Christ as our Saviour.

Free from the law, O happy condition, Jesus hath bled, and there is remission; Cursed by the law and bruised by the fall, Grace hath redeemed us once for all. Now are we free—there's no con-

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demnation,  
Jesus provides a perfect salvation;  
"Come unto Me." O hear His sweet  
call,  
Come, and He saves us once for  
all.

"Children of God," O glorious call-  
ing,  
Surely His grace will keep us from  
falling;  
Passing from death to life at His  
call,  
Blessed salvation once for all.

Once for all, O sinner receive it,  
Once for all, O brother believe it;  
Cling to the Cross, the burden will  
fall,  
Christ hath redeemed us once for  
all.

Yet, beloved, the glorious part of  
all this doctrine is that when Je-  
sus Christ died for us, all of our  
sins were future sins. He did not  
die for present sins, nor past sins  
on your part, nor mine, but ra-  
ther, His death was for future sins  
—sins that we have committed 19-  
90 years after His death.

Still again beloved, in this con-  
nection, it is remarkably interest-  
ing to notice that in the Scriptures  
we are told that the Lord does not  
charge the believer with sin. "But  
to him that worketh not but be-  
leaveth on him that justifieth the  
ungodly his faith is counted for  
righteousness. Even as David also  
describeth the blessedness of the  
man, unto whom God imputeth  
righteousness without works, say-  
ing, Blessed art they whose iniqui-  
ties are forgiven and whose sins  
are covered. Blessed is the man to  
whom the Lord will not impute  
sins." (Rom. 4:5-8). When Christ  
died on the cross, God treated  
Christ just like the sinner ought  
to have been treated. Whenever a  
believer is saved God treats him  
like Christ ought to have been  
treated. Thus, our sins are imputed  
to Christ and Christ's righteous-  
ness is imputed to us. In view of  
this fact, the Lord never does  
charge the believer with any sins.  
He charges them to Lord Jesus  
Christ, and hence beloved, those  
future sins will not be charged to  
the believer himself, but will be  
charged to his Substitute and Red-  
eemer, the Lord Jesus Christ.

X

Practically everyone who believ-  
es in falling from grace thinks that  
if he sins God will call all his sins  
against him, so that he will have  
to answer for them again. Yet be-  
loved, this is far from the teaching  
of the Word of God. "Moreover,  
whom he did predestinate them he  
also called; and whom he called,  
them he also justified; and whom  
he justified, them he also glorified."  
(Rom. 8:30). Here are four  
links in an indestructible chain:  
election, calling, justification, and  
glorification. As certainly as the  
believer is chosen in Christ before  
the world began, step by step, the  
believer will finish to the stage  
of final perfection.

Sometime ago in the Circuit  
Court of Greenup County, a lad  
was paroled into my custody af-  
ter having been sentenced to serve  
one year in the penitentiary. When  
the judge paroled him, he warned  
him as to his future life. Said he,  
"If you ever come back into my  
court again and you are sentenced  
on a new offense, before you can  
begin serving time on the new of-  
fense, you will have to serve out  
the old sentence which I am today  
holding in abeyance, in view of  
this parole." Later, that lad violat-  
ed his parole and before he could  
begin serving his new sentence,  
the old sentence was called up a-  
gainst him. The majority of peo-  
ple feel that that is the way God  
deals with each believer. Yet be-  
loved, this is absolutely false. I

am not a sinner paroled, but I am  
a sinner justified. The condemna-  
tion is gone, the sins themselves  
are blotted out, and in God's sight,  
I am just as if I had never sinned.

XI

Yet says the objector again, "If  
my salvation is secure, am I never  
punished for the sins which I com-  
mit after I am converted?" Ex-  
actly. Every time a believing child  
of God sins after his conversion,  
he is chastened of the Lord. "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."  
(Psa. 89:30-32). "And ye have for-  
gotten the exhortations which spea-  
keth unto you as unto children,  
My Son despise not thou the chas-  
tening of the Lord, nor faint when  
thou art rebuked of him: For  
whom the Lord loveth he chasten-  
eth, and scourgeth every son whom  
he receiveth. If ye endure chasten-  
ing, God dealeth with you as with  
sons; for what son is he whom the  
father chasteneth not? But if ye  
be without chastisement, whereof  
all are partakers, then are ye bas-  
tards, and not sons." (Heb. 12:5-8).  
These Scriptures thus show us that  
each believer in Christ is punished  
for his sins. This is not true of  
each church member (you under-  
stand beloved, this Bible makes a  
vast distinction between a church  
member and a child of God. Here  
in this church we believe just what  
the Bible says and therefore, we  
make the same distinction). Many  
are merely church members but  
not children of God. God never  
chastens them, they are spiritual  
bastards, spiritual illegitimates that  
never have been born of the spirit  
of God. However, all others—those  
who are redeemed by blood and  
saved by grace, are chastened for  
their sins.

XII

Several years ago after I had  
finished preaching in the same  
fashion as I have preached to you  
tonight, a man came to me and  
said, "There is just one more ques-  
tion that I would like to ask.  
Could I not be lost after I am sav-  
ed if I wanted to?" Listen: "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?" Be-  
loved, where is the child of God  
who wants to crawl off the Rock  
of Ages? But listen, Paul men-  
tions ten agencies and agents, in-  
cluding 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 tri-  
bulation, distress, persecution, fam-  
ine, 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 pow-  
ers, 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). "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).

Thus beloved, in view of these  
many Scriptures, I confidently af-  
firm that Christ can keep his sin-  
ners saved. I rejoice in a Saviour  
who not only redeems but keeps

me redeemed. I thank God for Him  
knowing that the salvation which  
I am enjoying is not due to any  
effort on my part, but rather, I  
realize that I am entirely depend-  
ent from beginning to end on Je-  
sus Christ as my Saviour and my  
Redeemer. May you thus trust Him  
too.

A SILENT HEAVEN

Continued from page two)

for theirs is the kingdom of hea-  
ven." The greatest homage which  
wickedness can pay to righteous-  
ness is to persecute it. It is a gift  
from God to be allowed to suffer  
for His name. See Phil. 1:29. Spur-  
geon writes: "Not because of any  
personal fault, but simply on ac-  
count of their godly character, the  
Lord's Daniels are hated; but they  
are blessed by that which looks  
like a curse."

3. It is not because God does not  
know. The omniscience of God is  
one of the sweetest attributes to  
the believer. One of the sweetest  
psalms of David in the 139th in  
which he celebrates the omniscien-  
ce of God: "O Lord, Thou hast  
searched me and known me. Thou  
knowest my down sitting and mine  
uprising, Thou understandest my  
thoughts afar off. Thou compas-  
set my path and my lying down,  
and art acquainted with all my  
ways." Yes, He knows us and He  
knows our ways.

4. It is not because God has vacated  
His throne. God is still on  
His throne. He is still reigning,  
and working all things after the  
counsel of His own will. But He is  
not reigning publicly and openly.  
He is not ruling in such a way as  
to compel belief in His existence.  
He is staging the drama of hu-  
man history from behind the sce-  
nes. His reign is secret rather than  
public. He rules through provi-  
dence, and providence is always  
mysterious. His judgments are un-  
searchable and His ways are past  
finding out. (Rom. 11:33). The fin-  
ger of God is at work today, but  
the world does not see it.

5. It is not because of the lack  
of faith on the part of God's peo-  
ple, that miracles are not publicly  
performed today. We are often told  
that if the people of God had the  
faith of Peter and Paul and other  
early saints, that miracles would  
be as common today as then. I do  
not believe it. I am not urging that  
any of us today have the faith we  
ought to have, but this is not the  
reason for the lack of public mir-  
acles. Miracles were limited to the  
time of witnessing to Israel as a  
nation, and whom the nation was  
turned from and the Gentiles turned  
to, miracles ceased. Miracles  
were for the purpose of accredi-  
ting Jesus to the Jews as their  
Messiah. Miracles were His creden-  
tials to His own people. I give  
one case to illustrate this. One  
day a leper came to Him and wor-  
shipped Him saying, "Lord, if Thou  
wilt, Thou canst make me clean."  
The Lord healed Him with a  
touch, and then warned Him to  
tell no man, but to go and show  
himself to the priest and get a cer-  
tificate of health. In this way he  
would be witnessing to the nation,  
through the priesthood, that there  
was one among them who could  
cure leprosy, and therefore, must  
be their Messiah. But in spite of all  
the miracles attesting the presence  
of their Messiah, the nation re-  
jected Christ in His personal min-  
istry of His apostles. And then  
public miracles ceased.

THE QUESTION POSTIVELY  
ANSWERED

1. The nature of God's work in  
this age does not require open and  
public miracles. If it did we may  
be sure that He would perform  
them. He is just as able to perform

miracles by the hands of His ser-  
vants today as when He performed  
them by the hands of the apo-  
stles, and other saints in the long ago.  
This is the day of salvation, and  
miracles are not necessary to sal-  
vation. I mean public miracles,  
such as the rich man in hades  
wanted performed when he be-  
gged that Lazarus might rise from  
the dead and preach to his five  
brothers who were still unbelievers  
in this world.

2. Miracles are not necessary as  
a proof of God's love. I have no  
right to ask God to perform a pub-  
lic miracle in proof that He loves  
me. The very request for such  
proof would be unbelief. I have  
His word that He loves sinners, and  
if I take the place of a sinner and  
trust the Saviour He has provided,  
I may be sure that He loves me.  
God has given ample proof of His  
love for sinners in giving His son  
to die for them, and to perform a  
public miracle for that purpose  
would be to put a premium on un-  
belief. Miracles did not save any-  
body in the days when they were  
common. Judas lived with Christ  
and saw most of His miracles, but  
he was not saved. Where most of  
His mighty works were done, the  
people were rebuked for their un-  
belief. Of the people of Jerusalem  
it is written, "But though He had  
done so many miracles before  
them, yet they believed not on  
Him." (Jno. 12:37).

3. Public miracles are usually  
associated with judgment. The  
miracles of Egypt were miracles of  
judgment. And miracles in the fu-  
ture are to be associated with judg-  
ment. When God gets ready to  
judge this wicked world, then He  
will begin to work miraculously a-  
gain. The finger of God will again  
appear on the earth. His enemies  
will be compelled to acknowledge  
His existence. "Our God shall come  
and not keep silence." He now  
manifests Himself to His people—  
they see His miraculous hand in  
their affairs—but He hides Him-  
self from unbelievers. His Word  
satisfies His people, and He will  
not satisfy the idle curiosity of the  
wicked with miracles.

4. The Bible reveals that there  
will be miracles of a public na-  
ture during the last days of this  
dispensation, but they will be of  
the devil and not of God. Our Lord  
in speaking of the signs of His se-  
cond coming, said that false  
Christs and false prophets would  
arise and show great signs and  
wonders insomuch that if it were  
possible, they would deceive the  
very elect. (Matt. 24:24). The word  
for sign in this passage is the  
same word that is translated mir-  
acle throughout the N. T. In Rev.  
13 we read that the false prophet  
shall do great wonders, so that he  
maketh fire come down from hea-  
ven on the earth in the sight of  
men, and deceiveth them that  
dwell on the earth by the means  
of these miracles. In 2 Thess. 2:9  
we learn that the coming of the  
Antichrist will be after the work-  
ing of Satan with all power and  
signs and lying wonders. And the  
word for signs is the common  
word for miracles. If there is any-  
body performing miracles today  
the gift is not from God but from  
Satan.

There is a clamour today in re-  
ligion for the miraculous and sen-  
sational and spectacular. This is  
because people tire so easily of the  
Word of God. People who are look-  
ing for miracles as a sign or  
proof of God's presence and favor  
are putting themselves in a good  
position to be deceived. What is  
supernatural is not necessarily  
divine.

THIS IS NOT THE DAY OF  
JUDGMENT

This is the day of salvation, not  
the day of judgment. This is the  
day of the patience and long suf-

fering of God. The only person  
who has the right to judge  
Christ, the Son of man, and He  
now on the throne of grace, wait-  
ing till the time arrives for  
enemies to be made His foot-  
stool. He has already spoken His  
word of love and grace, and  
He next breaks the silence it  
be to let loose the judgments  
shall engulf the world in pun-  
ishment. "Our God shall come  
shall not keep silence." He is  
ent now so far as the public man-  
ifestation of Himself is concern-  
ed but the day is coming when  
the words of the second para-  
graph shall speak unto them in  
wrath and vex them in His  
displeasure."

A SILENT HEAVEN! Yes,  
it is not the silence of a help-  
less and defeated God. A SILENT  
HEAVEN! Yes, but is not the sil-  
ence of a callous or careless Father.  
SILENT HEAVEN! Yes, but it is  
not the silence of a Father who  
forgets His helpless children.  
SILENT HEAVEN! Yes, it is  
silence which is the pledge  
proof that the way is still open  
for the guiltiest sinner to draw  
to God in Christ. It is the as-  
surance that we are still living in  
the day of grace and salvation. Un-  
til the believer faints and the un-  
believer revolts, and men challenge  
God to break His silence and show  
Himself, they little realize what  
that will mean. It will mean  
withdrawal of the amnesty; it  
will mean the end of the reign of  
grace; it will mean the closing of  
of mercy. It will mean the shutting  
of the door to the ark of salva-  
tion; it will mean that no more  
sinners will be saved; it will mean  
the dawning of the day of wrath,  
the day of the revelation of the  
righteous judgment of God.

"Knowing the terror of  
the Lord," like Paul, we would  
"suade men." "Because there is  
wrath," we would warn men  
to flee the wrath to come. Know  
that there is none other name  
among men whereby we may be  
saved, we urge men to trust in  
Jesus Christ the Son of God.  
"I'm only a sinner, and nothing  
more."  
all,  
But Christ is my all and in Him  
I live. My dear reader, God has  
spoken to us in His Son. We have  
the Word of God. God declares  
in His Word that there is eternal  
life in His Son (I John 5:9-12).  
Who fails to trust Jesus Christ  
and not believe the record that  
He has given of His Son, and there-  
fore makes God a liar. Turn your  
back upon Jesus Christ as Saviour  
and you will some day face Him  
in judgment. Despise His grace  
and you will some day feel His  
wrath. God shall come and shall  
not keep silence, a fire shall  
devour the ungodly. He will  
be very tender to the  
wicked round about Him."

"Day of judgment, day of  
wonder,  
Hark the trumpet's awful sound,  
Louder than a thousand thunder  
Shakes the vast creation round."  
How the summons  
Will the sinners heart confound

See the Judge, our nature wearing  
Clothed in majesty divine;  
You who long for His appearing  
Then shall say, "This God is mine."  
Gracious Saviour,  
Own me in that day for Thine

At His call the dead awaken,  
Rise to life from earth and sea,  
All the powers of nature, shake  
By His looks, prepare to flee.  
Careless sinner,  
What will then become of thee?

But to those who have confessed  
Loved and served the Lord  
He will say, "Come near, ye  
blessed,"  
You forever  
Shall my love and glory know