

**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

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Devoted to Evangelism, Missions, and Bible Doctrines.

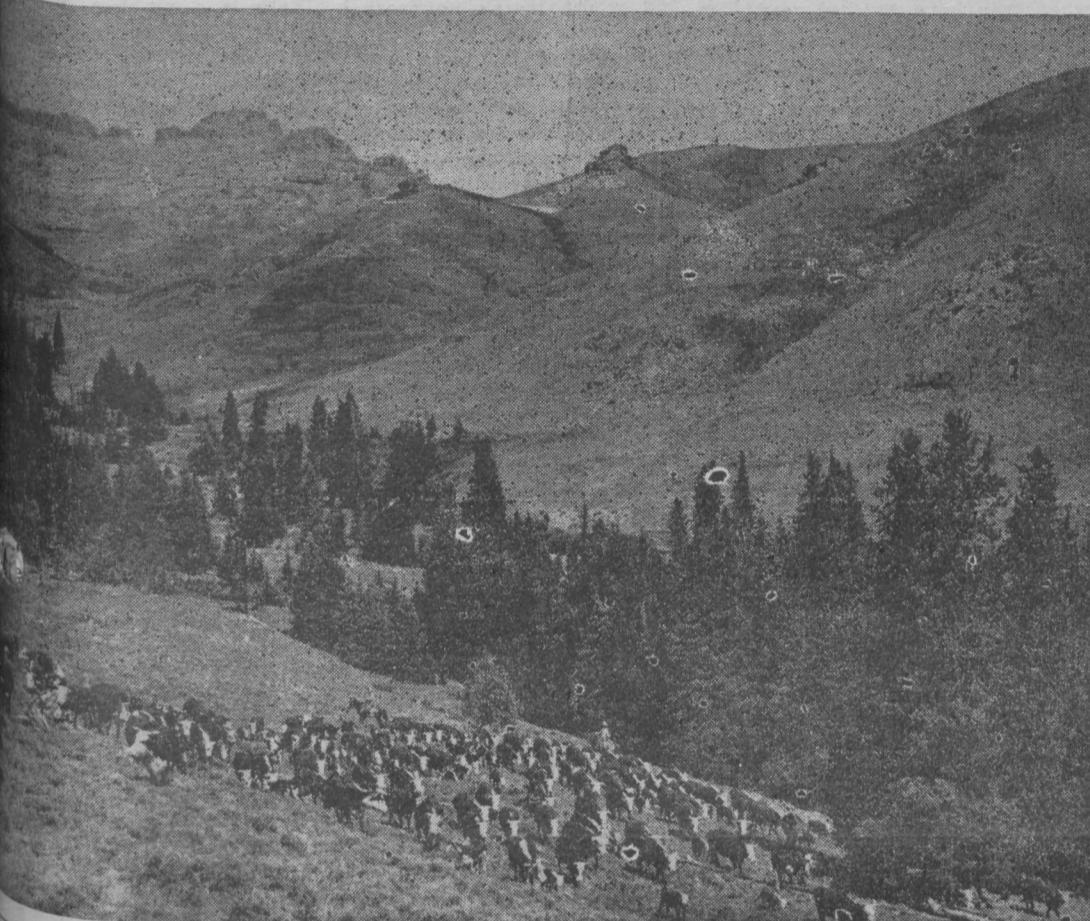
"Go ye into all the world and preach the Gospel."

"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-

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 Michawaka, 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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CAN GOD KEEP HIS  
SINNERS SAVED?

Continued from page one)  
The Scriptures are most emphatic that God can and does keep sinners saved. "Now unto him is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy." (Jude 1:24). You who are kept by the power of God through faith unto salvation ready to be revealed in the time." (1 Pet. 1:5). "Wherefore is able also to save them to the uttermost that come unto God by seeing he ever liveth to make intercession for them." (Heb. 7:26).

For the which cause I also suffer these things: nevertheless I am ashamed: for I know I have believed, and am persuaded that he is able to keep that which I have committed unto him again that he is saved eternally. The individual who is saved has committed himself into the hands of God. committal spoken of in this verse took place the very day that even of us were redeemed. In the day of this verse and these Scriptures which I have read, I am persuaded that He is able to keep my all powers — external, internal, and infernal.

Now firm a foundation, ye saints of the Lord, said for your faith in His excellent word! more can He say than to you He hath said, who unto Jesus for refuge have fled?

soul that on Jesus hath leaned not, I will not desert to its soul, tho all hell should endeavor to shake, never, no, never, never forsake!"

I says the objector, "does Bible tell us that we must prove unto the end to be saved?" proof of this contention, the objector quotes Mt. 24:13. "But he shall endure unto the end, the shall be saved." I am perfectly ready to grant you beloved that must endure. However, there a great deal of difference as to what makes the Christian. In the Psalms we read, seed also will I make to endure for ever." (Psa. 89:29). Thus beloved that it is God's business to keep the child of God, whom He has redeemed. It endure. So you see beloved, it responsibility of enduring depends upon any of the responsibility of the Redeemer to endure unto the end.

II says the objector, "if a sinner falls, he is lost." Well captures if this is true. Look at experience of David. He fell once but repeatedly. Listen to testimony: "The steps of a good man are ordered by the Lord; and fall, he shall not be utterly cast down: for the Lord upholdeth him in his hand." (Ps. 37:23,24).

Again," says the objector, "if a sinner falls, he is lost." Well let's seein the light of the scriptures if this is true. Look at the experience of David. He fell once but repeatedly. Listen to testimony: "The steps of a good man are ordered by the Lord; and fall, he shall not be utterly cast down: for the Lord upholdeth him in his hand." (Ps. 37:23,24).

He denied the Lord Jesus and bring upon themselves swift destruction." (2 Pet. 2:1). Thus you see beloved, he is talking about false prophets and false teachers, that is, He must take His child

the last time." (1 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 privately 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, that is, He must take His child

and he declares that everyone of home to glory prematurely before them will turn back just like the cause he will not be corrected of dog to his vomit or the sow to her sin.

wallowing in the mire. How true this is. How many times you and in the wilderness whereas God had I have seen false prophets and told him to speak to it. The thing 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 Bar-sabas 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.

Please notice beloved that those who teach falling from grace are depending upon a sow, a dog, and Judas, a devil. They also often refer to the five foolish virgins, which we haven't time to consider tonight. Thus they depend upon a sow, a dog, a devil, and five foolish women. In contrast, I am urging you to depend upon Jesus Christ.

### 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." (1 Cor. 11:30). Many times in life, God of necessity, must do this

Moses, one day, struck the rock this is. How many times you and in the wilderness whereas God had I have seen false prophets and told him to speak to it. The thing 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.

### 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 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 choose 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." (1 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. (1 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-

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 calling,  
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 Jesus  
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 rather,  
His death was for future sins—  
sins that we have committed 19-  
00 years after His death.

Still again beloved, in this connection, it is remarkably interesting 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 believeth 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, saying, Blessed art they whose iniquities 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 righteousness 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 Redeemer, the Lord Jesus Christ.

## X

Practically everyone who believes 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 beloved, 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 after 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 offense, you will have to serve out the old sentence which I am today holding in abeyance, in view of this parole." Later, that lad violated his parole and before he could begin serving his new sentence, the old sentence was called up against him. The majority of people feel that that is the way God deals with each believer. Yet beloved, this is absolutely false. I

am not a sinner paroled, but I am a sinner justified. The condemnation 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 commit after I am converted?" Exactly. 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 forgotten the exhortations which speaketh unto you as unto children, My Son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, 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 bastards, 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 understand 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 illegitimate 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 question that I would like to ask. Could I not be lost after I am saved 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?" 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). "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 affirm that Christ can keep his sinners 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 dependent from beginning to end on Jesus 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 heaven." The greatest homage which wickedness can pay to righteousness is to persecute it. It is a gift from God to be allowed to suffer for His name. See Phil. 1:29. Spurgeon writes: "Not because of any personal fault, but simply on account 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 omniscience 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 compassed 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 human history from behind the scenes. His reign is secret rather than public. He rules through providence, and providence is always mysterious. His judgments are unsearchable and His ways are past finding out. (Rom. 11:33). The finger 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 people, 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 miracles. 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 accrediting Jesus to the Jews as their Messiah. Miracles were His credentials to His own people. I give one case to illustrate this. One day a leper came to Him and worshipped 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 certificate 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 rejected Christ in His personal ministry 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 servants today as when He performed them by the hands of the apostles and other saints in the long ago. This is the day of salvation, and miracles are not necessary to salvation. I mean public miracles, such as the rich man in hades wanted performed when he begged 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 public 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 unbelief. Miracles did not save anybody 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 unbelief. 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 future are to be associated with judgment. When God gets ready to judge this wicked world, then He will begin to work miraculously again. 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 Himself 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 nature 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 second 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 miracle 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 heaven 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 working of Satan with all power and signs and lying wonders. And the word for signs is the common word for miracles. If there is anybody performing miracles today the gift is not from God but from Satan.

There is a clamour today in religion for the miraculous and sensational and spectacular. This is because people tire so easily of the Word of God. People who are looking 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 patience and long suf-

ferring of God. The only person who has the right to judge Christ, the Son of man, and He is now on the throne of grace, waiting till the time arrives for enemies to be made His footstool. He has already spoken His word of love and grace, and He next breaks the silence it be to let loose the judgments which will engulf the world in punishment. "Our God shall come and shall not keep silence." He is silent now so far as the public manifestation of Himself is concerned, but the day is coming when the words of the second psalm "He shall speak unto them in wrath and vex them in His displeasure."

A SILENT HEAVEN! Yes, it is not the silence of a helpless and defeated God. A SILENT HEAVEN! Yes, but is not the silence of a callous or careless Father? SILENT HEAVEN! Yes, but is not the silence of a Father who forgets His helpless children? SILENT HEAVEN! Yes, it is silence which is the pledge of proof that the way is still open for the guiltiest sinner to come to God in Christ. It is the assurance that we are still living in the day of grace and salvation. We the believer faints and the ungodly revolts, and men challenge God to break His silence and challenge 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 the door of mercy. It will mean the shutting of the door to the ark of salvation; 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 persuade men "Because there is wrath," we would warn men to flee the wrath to come. Knowing that there is none other name given among men whereby we must be saved, we urge men to trust Jesus Christ the Son of God. "I'm only a sinner, and nothing

all, But Christ is my all and in all. My dear reader, God has spoken to us in His Son. We have the message in the Bible. God declared in His Word that there is eternal life in His Son (I John 5:9-12). He who fails to trust Jesus Christ does not believe the record that God has given of His Son, and therefore makes God a liar. Turn your heart upon Jesus Christ as Saviour and you will some day face Him as judge. Despise His grace and you will some day feel His wrath. "Our God shall come and shall not keep silence, a fire shall devour before Him and it shall be very tempestuous 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 shake 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 before He will say, "Come near, ye blessed persons, let rolling anger not overtake you." Better an angel than a devil.

You forever Shall my love and glory know."