

The sober citizen can leave liquor alone, but liquor never leaves the sober citizen alone. It always tries to impose on him.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and Many Foreign Countries.

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

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The Modern Glorification Of Youth, A Present Curse

The modern world tends to glorify youth, because in a wicked, adulterous and apostate age, youth possesses and personifies those qualities which it is desired to exploit — physical strength, speed, vigor and prowess which characterize the idols of sports-mad public, or the youth of form and face necessary to success on screen, stage and advertising media. The youth are utilized to appeal to lust of the flesh, which the Bible of God mentions as a primary feature of the world system (I John 2:15). Then there is the "new psychology" that glorifies the essential depravity of human nature and advocates juvenile tendencies should be permitted to take their course unchecked by anything save moral suasion. The outcast taboos of oldsters and parents should not arrest the progress of youthful "self-expression." Children are thus taught to ignore parental control and discipline.

discipline are interference and tyranny.

When we examine the scriptures, we find no concession whatever to youth. Noah was near five hundred when the Lord commanded him to build the ark. Abraham was 75 years old when he left Haran and entered into Canaan. Moses was eighty when he led Israel out of Egypt. Solomon said, "Woe to thee, O land, when thy king is a child . . ." But Rehoboam, his son, deferred to the counsel of young men and caused the rupture of his kingdom. There were excellent young men in Old Testament history, but their precocity and early success can be traced to their extraordinary godliness and humility. There were Joseph, Samuel, David, Daniel, and there have been many others since, who at a tender age have "purposed in their hearts not to defile themselves" and have deliberately committed themselves to a

course of present reproach and suffering for Christ's sake, "that they might obtain better resurrection."

But we find in neither the Old nor New Testament any specific appeal to adolescent youth, or any suggestion that the austere issues of repentance and discipleship are to be presented to teen-agers in content or manner in any way different from its presentation to any other age or stage of life. Any appeal to ANY age or station that glosses over sin or makes repentance and discipleship palatable to nature, is spurious. Christian discipleship inevitably demands the surrender and relinquishment of all that nature desires and seeks, and the laying hold of that which nature abhors and avoids.

The adaptations to the modern age in music, entertainment features, visual presentations and appeals to and gratification of human pride which have been

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Where Are The Heralds?

Alex Rattray Hay

Some see in heathen lands the smiles,
The sunshine bright, the colors gay,
The harmless wizard's childish wiles;
A simple life lived happily.

'Tis only this world's surface show:
A mask to hide disease and death
And dark despair, that reign below:
Inheritance of sin and wrath.

In superstition's cruel chain,
In fetish black, or evil creed,
The heathen lives a life of pain,
Of terror, woe, and unmet need.

He gazes fearful into night,
Where shadows brood, and hopeless death,
And spirits dark, with evil spite,
Spread ruin, curse with blighting breath.

Christ's love and power alone can turn
His night of darkness into day;
But where the heralds of that morn
That gained o'er death the victory?

Oh, who will hasten to proclaim
The cross -- peace, liberty, and light;
A Saviour's love, lost souls reclaim,
And give blind eyes eternal sight?

Spiritual Hereditary Depravity

that human depravity is a doctrine is easily shown. This human depravity is to be seen and hereditary is also clear. We do not mean by the term hereditary as mean as he can be by his conduct. We mean that his nature is evil, total in the sense that all his being is naturally affected. And this nature being hereditary, is passed from parent to children.

Isaiah 2:1-3: "And you will be quickened, who were dead in trespasses and sins; when in time past ye walked according to the prince of the air, the spirit that worketh in the children of disobedience: among whom also we all had our conversation in lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

We learn several things from the above Scriptures. The Gentiles were spiritually alive at the time he wrote to them they had been dead in trespasses and sins. This is our natural state — dead in trespasses and sins. To be dead in sins means to be separated from God. Death means primarily a

separation. Physical death is a separation of soul from body; spiritual death is a separation of the soul from God.

We learn that both flesh and mind is evil. We learn also that we are the children of wrath by nature and not by practice. We do not become sinners by commission of sins but we commit sins because we are evil in nature. Our sins are the fruits of the evil tree. A briar brings forth thorns because the nature to do so is in it. A peach tree grows peaches because that is its nature.

THIS EVIL NATURE IS FROM BIRTH.

Psalm 51:5: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

Job 14:4: "Who can bring a clean thing out of an unclean? — not one."

Job 25:4-6: "How then can a man be justified with God? or how can he be clean that is born of a woman? Behold, even to the moon, and it shineth not, yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm."

Psalm 58:3: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."

NOT A JUST MAN UPON EARTH THAT SINNETH NOT.

Mused Uncle Mose

New pahson tryin' out fo' ouah chu'ch las' Sunday, an' he say he don't want nobody to tell 'im nuttin' 'bout nobody. Well, look lak he got to l'arn de hahd way.

Eccl. 7:20: "For there is not a just man upon earth that doeth good and sinneth not."

We have a graphic picture of man in his natural state. Paul says the following is true of both Jews and Gentiles.

Rom. 3:9-20: "What then? are we better than they? No, in no wise: for we have before proved, both Jews and Gentiles, that they are all under sin; As it is written, There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; there is none righteous, no, not one:

their feet are quick to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that whatsoever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

The above is a strong indictment of the whole human race as it is in its natural state. The Lord says our mouths are full of cursing and bitterness, our throats as the open graves of foul things, feet swift to shed blood, etc. All this is latent in us and awaits only the proper provocation to cause the evil nature to blossom into deed, except we are restrained by the kind Providence of God.

OUR VERY GOODNESS IS FILTHY.

Isaiah 64:6: "But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, (Continued on page four)

The First Baptist Pulpit

"DEAD MEN TELL NO TALES."

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:27-31.

This subject is quite contrary and most contradictory to my message of last Sunday night. At that time I preached to you about Abel who being dead, yet speaketh. You recall that I said that this experience of Abel as a dead man speaking to us is an exception—that the general rule is that dead men tell no tales.

If you read carefully this passage of Scripture, you will find a rich man who is now stripped of all his earthly pleasures, riches, and comforts and who is now suffering the pangs of the damned.

This rich man after being de-

nied the request of water, then makes a second request in behalf of his lost brothers who are on the road to Hell. Evidently he had five lost brothers of his family and all five of them were "hotfooting" the road of vice. He could hear them as they walked down the avenues of time toward Hell itself, and in a very pleading, beseeching manner he asked that somebody might go back from the dead and warn his five brothers and preach to them lest they also come to the same place of torment. It was when he made this

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Church Vs. Bus

One Sunday morning a minister was surprised to see one man sitting all alone in the front pew of the church, while the rest of the congregation had settled, as usual, in the rear. After the service, the minister couldn't resist asking the stranger why he had picked a front seat.

"Well, you see, I'm a bus driver," said the visitor, "and I came here to see if I could find out how you get people to move to the rear."

Premillennialists

the premillennialist emphasis on evangelism over against "kingdom building." It doesn't matter what you call it, a program that is geared to a movement for world betterment spends its energies and resources attempting to intermingle Christianity with the economic, social and political movements of the nation and the world, is still the old post-millennial theory. A program that

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THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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WHO SUPPORTS THIS PAPER AS TO OUR INDEBTEDNESS?

From the depths of my heart, I thank God for the encouraging letters and contributions we receive each week from our friends. It has been a hard grind to buy our printing equipment, but we rejoice that soon the debt will be completely paid. How we thank God for His goodness?

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This leaves our indebtedness as of June 30, at \$2918.24.

Another list of contributors and contributions will appear next week and each week thereafter (D. V.) as the Lord may lead until this obligation is completely paid.

THE BAPTIST EXAMINER

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"DEAD MEN TELL NO TALES"

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second request, which incidentally was denied by father Abraham—it was then that he persisted to say, "But if one went unto them from the dead, they will repent." Abraham rejoined to say, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

I used to think when I was just a boy preacher that it would be wonderful if one would return from the beyond in order to persuade men to repent. I actually thought that if once in every generation somebody would come from the dead with a message as to what eternity is like, to give an eyewitness account of Heaven's joys and Hell's sorrows, that surely from such an eyewitness's report, many, many souls would turn to the Lord and be saved. Abraham didn't believe that the story of a dead man would help one particle and, beloved, the more I study this portion of God's Word the more I, too, have come to believe that Abraham is exactly right.

If Abraham himself were to come to Russell and stand in this blessed, sacred pulpit, not one more soul would be saved than would otherwise be saved. If Abraham were to come to your home and would testify personally to your family as to all the joys of Heaven and the sorrows of Hell, it wouldn't make one particle bit of difference, for as he said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." What Abraham literally meant to say was, "Dead men tell no tales."

Beloved, though dead men tell no tales, Moses and the prophets can. They can say to you that which dead men can never be able to say.

I

MOSES AND THE PROPHETS TELL US THAT SIN FINDS ONE OUT. Listen:

"Be sure your sin will find you out."—Num. 32:23.

There are a very few things that can be spoken of as certainties. There are a very few experiences that you can gamble on and know for sure that they are realities. No man today knows just what business is going to be like in the future. Even Roger Babson who doubtlessly knows more concerning business conditions and whose Digest is recognized as "the Bible of business"—even Roger Babson says that he is confused and perplexed over the immediate future as to what business is likely to be. Certainly you and I couldn't begin to prophesy as to how long the miners will be off from work or how long you railroad men will have a vacation forced upon you. Surely you wouldn't begin to tell me just what the styles are going to be like, even six months from now. You wouldn't be willing to make a prediction concerning these things. The majority of the things in life are uncertain and you just can't know with any

degree of assurance just what the future holds in store.

I was rather amused this last week in talking with a man who is making a race for office in Boyd County. He has, I think, some six or seven opponents but so far as he is concerned, he doesn't know that there is another man running against him. He is that sure in his mind as to the outcome of the election. I thought after I had talked to him that he might find it to be a different story on the morning after the election when the votes are tabulated.

Beloved, you can't tell what the styles, nor politics, nor business, nor industrial conditions are going to be out there in the future. You can't prophesy with any degree of accuracy as to any of the social movements of the world. But there is one thing that you can know positively, and that is: "Be sure your sin will find you out."

Sin doesn't pay off every day, or every sun down, or every Saturday night, but eventually sin pays off—eventually sin finds one out. Regardless of what a dead man might say to you if he were to come from the grave, or irrespective of what a resurrected ghost might say to you if he were standing here today, I declare on the authority of Moses and the prophets that here is one truth that is positive—"sin will find you out."

II

MOSES AND THE PROPHETS WOULD TEACH US THAT A MAN REAPS WHAT HE SOWS. Listen:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8.

What is said in this Scripture is true in natural life. If a man plants corn, he expects to reap corn. If he sows wheat or oats, he expects to reap wheat or oats. What is true in the natural world so far as farming is concerned is certainly true in the spiritual realm. It is likewise true that "whatsoever a man soweth, that shall he also reap." As an example, in the Old Testament Pharaoh drowned all the boy babies that were born in Jewish homes when the Jews were living in the land of Goshen. Later Pharaoh himself was drowned in the Red Sea. He reaped exactly as he had sown.

There is the experience of Adonibezek. The Word of God tells us of his experience how that he reaped exactly as he had sown, for he had cut off the thumbs and toes of seventy kings and he reaped the same in his own life. Listen:

"But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adonibezek said, Threescore and ten kings, having their thumbs and great toes cut off, gathered their meat under my table: as I have done, so God hath requited me."—Judges 1:6, 7.

The experience of Jacob is a good reminder of this truth.

Spiritualism

1. Do you know that God commands that a spiritistic medium should not be permitted to live? (Ex. 22:18).

2. Do you know that to have dealings with spiritism is to become defiled and so to be unfit to appear before God to worship Him? (Lev. 19:31).

3. Do you know that God cuts off from among His people all who go after spiritism? (Lev. 20:6).

4. Do you know that capital punishment by stoning was God's sentence on spiritism medium? (Lev. 20:27).

5. Do you know that witchcraft, fortune telling, crystal reading, palmistry, etc., are allied to spiritism and are equally condemned by God? (Deut. 18:10, 11).

6. Do you know that it was because of traffic in spiritism that the Canaanites were destroyed? (Deut. 18:10-12).

7. Do you know that Samuel's most effective way of impressing upon Saul the enormity of the sin of disobedience was by likening it to spiritistic witchcraft? (I Sam. 15:23).

8. Do you know that Saul, king of Israel, when he was zealous for God, cleared all spiritistic mediums out of the land? (I Sam. 28:3).

9. Do you know that when Saul himself consulted a spiritistic medium, it was only after his sins had made communication with God impossible? (I Sam. 28:6, 7).

10. Do you know that Saul's loss of his crown and his wretched death were God's judgments because he had had dealings in spiritism? (I Chron. 10:13).

11. Do you know that one of the worst in the list of the wicked Manasseh's sins was spiritism? (2 Chron. 33:6).

12. Do you know that one of the declared causes of Israel's rejection by God was their traffic in spiritism? (Isaiah 2:6).

13. Do you know that it is insulting to God to consult the dead when you can inquire of Him? (Isaiah 8:19).

14. Do you know that the spiritistic medium is demon-possessed, like the girl in Philippi out of whom, in the name of Jesus, Paul cast out the unclean spirit? (Acts 16:16-18).

15. Do you know that true Christians, like those at Ephesus, can have nothing to do with the dark practices of spiritism? (Acts 19:19).

16. Do you know that spiritism is one of the works, not of the Spirit of God, but of the "flesh," and that those guilty of them can never inherit the kingdom of God? (Gal. 5:19-21).

17. Do you know that those who have to do with spiritism in any form have no place in heaven? (Rev. 22:15), but are cast into the lake burning with fire and brimstone? (Rev. 21:8).

18. Do you know that the teachings of spiritism are "deceitful trines of demons?" (I Tim. 4:1).

19. Do you know that the so-called spirits of the dead are simply hypocritical impersonations by the demons? (I Tim. 4:2).

20. Do you know that the modern rise and growth of spiritism is one of the predicted signs of the "last days" and of the near approach of judgment? (1 Tim. 4:1).—The British Evangelist.

Jacob deceived his old father by putting goat skins upon the backs of his hands and the small of his neck so that he would appear to his father as a hairy man, so that he would be able to deceive his father into thinking that he wasn't Jacob but rather that he was Esau who was a hairy man. Jacob was a man of the house and the result was that he didn't have a hairy, rough complexion like Esau. He deceived his father, Isaac, and Isaac gave the blessing unto Jacob that should have been given unto Esau. The voice, to be sure, fooled Isaac, but when he felt of his neck and the backs of his hands he decided that surely it must be his son Esau and therefore gave the blessing to Jacob. Jacob deceived his father by putting goat's skin upon the backs of his hands and neck so that he would appear as a hairy man. Some thirty years passed by and Jacob's sons sold their younger brother, Joseph, to the Ishmaelites, who in turn sold him down in Egypt as a slave. In order to cover their crime they killed a goat and dipped Joseph's coat—a coat of many colors—into the basin of goat's blood. When they spread this blood-sprinkled coat out in the presence of their father, they said, "Know now whether this is your son's coat?" There wasn't but one coat in all the land like this coat of many colors which Jacob had given to his son, Joseph. Jacob knew it was his son's coat, and he said, "It is my son's coat; an evil beast hath devoured him." Notice: Jacob deceived his father with goat's skin; his sons deceived him with goat's blood. He reaped exactly as he had sown.

There is a king in the Old

Testament whose life also bears out this truth—a king who became enraged one day because of a prophet. We think it modern that men become enraged and angered because they don't like a certain message which a preacher produces. There is nothing new about it. King Uzziah got mad, furiously mad as a result of his anger he had that prophet put in the stocks in the public square. There sat the man of God with his feet in the stocks, held up publicly for the ridicule of the people because the king didn't like what he had preached. The Word of God tells us that after awhile King Uzziah died with a disease of his feet. He had publicly humiliated the feet of this prophet and God saw to it that his feet rotted off his body. He had sown and he reaped as he had sown.

Time would fail me to tell you of the many, many instances in the Word of God whereby this is true. I don't know what a dead man would say if he were to rise from the grave to testify to you. I don't know what he would say if he were to come back from either Heaven or Hell by way of testimony. Beloved, I do know this, that Moses and the prophets tell us that what you sow, must you also reap.

III

MOSES AND THE PROPHETS WOULD TEACH US THAT SIN HAS TO BE SUFFERED FOR. No man ever sinned without the sin having to be punished. There has never been a man who sinned since the day of Adam but that there was punishment for that sin. Beloved, no man can come from Hell and tell us that

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GRAMMAR

At the close of a meeting a cynic approached Mr. Moody and said, "Mr. Moody, during your address this evening I counted eighteen mistakes in your English."

Looking at his critic, Mr. Moody answered, "Young man, I am using for the glory of God all the grammar that I know. Are you doing the same?"

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A LITTLE ARGUMENT WITH MYSELF

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go!"

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.—Selected.

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any better than Moses and prophets tell it in the Word and to you who are troubled with us, when the Lord shall be revealed from heaven with his mighty angels, flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

And whosoever was not written in the book of life shall be cast into the lake of fire."—Rev. 20:15.

Suppose that a man were to come here from Hell, who had been there six thousand years, and be Cain himself. Suppose he were to stand before you and say, "I have been in Hell six thousand years, suffering the pangs of the damned, if you go to Hell, you are going to suffer what I have been suffering for these sixty centuries of time." If Cain were to stand here as an example of the punishment of man in Hell, he wouldn't speak one bit louder than this Word of God which tells us that the man who sins shall be punished for his sins.

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment shall ascend up for ever and ever: they have no rest day nor

night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

IV

MOSES AND THE PROPHETS TELL US THAT YOUR WORKS WON'T SAVE YOU.

I wonder if I speak to even one who feels that somehow his works will get him into Heaven. It is surprising how many people thus believe it. Sometime ago, I was talking to a preacher of another persuasion, who said, "Brother Gilpin, I believe in salvation by grace. I think that I believe it just as strongly as any preacher in this world." It happens that his father is a Baptist deacon but he himself is a

Anonymous Mail

The editor reads all his mail from the bottom up. If there is no name signed to it it goes in the wastebasket unread.

If you have something worthwhile to say, you oughtn't to be ashamed to sign your name to it. If you are ashamed to sign it, then you are in the same class as the sock-over-the-head Ku-Kluxers, for whom I have utterly no respect.

Holiness preacher. He knew that I believed in salvation by grace. He knew that Baptists believe it because of his father's stability for the doctrines of grace. Therefore, he emphasized the fact that he believed in salvation by grace, as he said, as strongly as he thought it possible for any man to thus believe. When I asked him as to his continuance in grace, he said, "If I were to

cease my works for one minute I'd go to Hell." I said to him, "You don't believe in salvation by grace one particle, for if a man's salvation depends upon his continuance in works, then he is depending upon works for his salvation rather than the grace of God. Beloved, I dare say that better than 90 per cent of the religious world today believe that if they cease in their works, that they would go to Hell. Not so, brother! This Word of God makes it clear that salvation is by grace and your works don't have one thing in this world to do with your salvation. You are not saved by works, you are not kept by works, you are not kept secure by works, but rather you are saved by grace, you are kept by grace, and it is grace and nothing else that secures your salvation. There can't be one particle of human effort in salvation for you to be saved. Listen:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:21-23.

Here is a crowd coming up to the judgment bar that had religion—that were even preachers. They said, "We prophesied in thy name. We have preached great sermons in your name." Our Lord listens as they make their plea. They go further to say that they have cast out devils. He doesn't interrupt them but lets them make their plea. Then they say, "In thy name we have done many wonderful works." Note: "And then will I profess unto them, I never knew you." Just as soon as a man drags his miserable works into the presence of the Lord Jesus Christ at the judgment, the son of God declares to that man, "I never knew you."

Beloved, it is a terrible thing to think of an unsaved preacher coming up to the judgment bar of God after having supposed he was right with the Lord because he was a preacher. Seemingly, our Lord is sympathetic. When they tell about casting out devils, our Lord listens, but there is one thing that our ever-perfect, ever-living, adorable Lord will never listen to and that is for a man to parade his works in the presence of the Son of God.

You say: "Brother Gilpin, I have a feeling that we are saved by grace but that we are kept by works." Listen:

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."—Rom. 11:5, 6.

The Apostle Paul says that you are either saved by grace or else you are saved by works. It can't be a mixture.

I don't know what a dead man would tell you if he were to come from hell. I know one thing: he wouldn't know anything about grace. He wouldn't tell you about salvation if he were to come out of the pit of Hell. He could tell you that there are a lot of preachers down there. He could tell you that there are a lot of religious people there. He could tell you that there are a lot of people in Hell who know a lot about the Bible in their minds. He could tell you all this but I doubt seriously if there is a man in Hell

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that could tell you how to be saved. I don't know what a dead man would say to you if he were to come back to life from Hell, but Moses and the prophets can tell you that we are saved by grace and kept by grace and that works won't save in any sense of the word.

Years ago when I was just a boy preacher, I read of a man who was painting the dome of a great cathedral. When he had finished painting this dome he folded his arms and stood looking up, admiring the work which he had done. As he stood gazing at what he had accomplished, he walked unconsciously around the scaffold some hundred feet up in the air. As he did so, in some unconscious manner, he backed up to the edge of the scaffold and stood, looking up at his finished work. A man who had been taking care of his brushes and paint and assisting him, realized that if he were to shout at the man and tell him of his danger, that he might turn to look down and lose his balance and fall to his death. Instead of shouting, this assistant grabbed a paint brush and threw it up at the finished work of that cathedral dome. When the man

saw this paint brush thrown, he reached forward and lunged at the man who was destroying his work, declaring that he had ruined the work on which he had spent so much time; and by thus doing, the man's life was saved. Listen, my brother, do you know what every unsaved man needs to do? He needs to take the paint brush of God's Word and demolish all his works and come back and depend on Jesus Christ at Calvary. If there is one thing that an unsaved man needs today, it is to ruin his own works that he might depend upon the perfect finished work of the Lord Jesus at Calvary.

V

MOSES AND THE PROPHETS WOULD TELL US HOW YOU CAN BE SAVED.

If someone would suddenly appear who had been in Hell, he couldn't tell you how to be saved. You might look at him and be amazed at the fact that he is here as a representative of the legions of the lost in Hell. The miraculous and the supernatural element of it would no doubt startle you. But, beloved, you wouldn't learn a thing in this world about how to be saved from that man. He might say: "I went to Hell depending upon my church membership." He might say: "I went to Hell depending upon my baptism." He might say: "I went to Hell depending upon what my preacher said instead of reading my Bible." He might tell you all this, but there isn't a man in Hell who could tell you the plan of salvation as to how to be saved.

A few weeks ago, I visited a lad in Wurland and talked to him about his soul. Before I even tried to tell him anything as to how to be saved I asked him this question: "Do you know how to be saved?" He said, "Yes, I do, Brother Gilpin." That boy knows more about salvation than any man in Hell today. I don't know what that lost man would say were he to come back to this world today, but I do know one thing—that Moses and the prophets can teach you how to be saved.

Do you know how to be saved? I try to make it clear in this (Continued on page four)

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ENVIRONMENT WONT SAVE



Walter C. Whitley

"I have been getting THE BAPTIST EXAMINER ever since I went to the mission field in Brazil in 1939. I suppose I have clipped as much, if not more, material from it for my Bible study notebook, than from any paper I get.

I felt that if I got so much good from it, it should be helpful to the members of the church of which I am pastor. That is why I subscribed for it for them. The price of 50 cents helped make my doing so possible."



"DEAD MEN TELL NO TALES"

(Continued from page three) manner—that sin has to be paid for. You can pay for it yourself in Hell or Christ has already paid the price on Calvary. You can pay for it yourself, and if you go to Hell, that is what you are going to do. In contrast, Jesus has already suffered your Hell. He has already paid for your sins on the Cross of Calvary. Beloved, Moses and the prophets will tell you this. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures." — I Cor. 15:3.

"WHO HIS OWN SELF BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." — I Pet. 2:24.

"For Christ also hath ONCE SUFFERED FOR SINS, THE JUST FOR THE UNJUST, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." — I Pet. 3:18.

Beloved, do you want to know the way of salvation? I say again, "Dead men tell no tales." Those who have died and gone on into eternity couldn't tell you anything that you need to know. This Bible can give you the answer to anything you want to know today. It can give you the answer you wish on any subject. God's Book has the answer for every problem of your life.

Oh today, lost sinner friend, trust my Lord Jesus Christ as your Saviour and be saved. Then take this Bible and make it the standard of your life and read it day by day and let the Word of God—Moses and the prophets—give you the information which you need about the here and the hereafter, about the present and the future, about now and after awhile—the answer which is in God's Book.

May God bless you!

By Walter C. Whitley
2211 Brown St., Little Rock, Ark.

No one values good environment more than I. A body should not be brought up near a saloon, or a gambling joint, or where temptation to sin will be continually thrust upon him. The Bible itself gives us illustrations of people who did wrong because of environment, such as Dinah and Lot. We owe it, as citizens, and parents owe it to their children, to provide a good environment in which to grow up, and in which to live.

But too many feel that if the surroundings are made right, that nothing else is necessary. A woman made a statement in my hearing not too long ago, that she believed that if a person "grew up in the church," that is, attended the church from childhood on, he couldn't help but be saved.

But a boy or a girl, a man or a woman, can go to Hell just as fast from a churchhouse as they can from any other place.

Ishmael and Isaac could both call Abraham their father, and for awhile at least they had the same home. But one's nature was a wild one, while Isaac was the child of promise.

Esau and Jacob were twins. Their environment was the same. They ate the same food. They had the same home life. Yet Esau was a profane man, as we read in Hebrews 12:16; and Jacob prevailed with God and is listed as a child of faith.

We read that when Jesus comes, two shall be in one bed. Two shall be together in the field. Two shall be grinding at the mill. Three sets of couples. Each couple in the same environment with the other. Yet one is a child of God, the other is not saved. One is taken, the other is left.

Then we read in Acts 13:1 about a teacher in the church at Antioch, named Manaen. The record tells us that he was "brought up with Herod the tetrarch." Herod had the head of John the Baptist cut off to please a dancing girl. Nothing in his wicked life indicates any hope of Heaven for his future. Yet Manaen, raised up as a boy with this same Herod, became a Christian, and a teacher in the church at Antioch.

Surely anyone ought to be able to see that just growing up in the church will not produce salvation. Judas was in the company of Jesus and the apostles. Association alone will not do the job. Unless a person trusts Jesus as his personal Saviour, even if he has the best possible environment, his future home will still be the lake of fire and brimstone that burneth forever and ever.



Glorification Of Youth

(Continued from page one) come rampant in our day, are a travesty of divine worship and the proper presentation of the awful issues of eternity, an appalling caricature of the sobriety and solemnity that should characterize any assembly in the presence of the Holy God.

This sort of modern abomination reaches its meridian in the youth movements of the day, within the professing church. Youth is deemed to be a separate order of being for whom there must be special attractions in order to draw them, special numbers to entertain them, special speakers that will appeal to them with fleshly lightness and vanity. There must be special "youth workers," adept at levity, banter and cajolery, to promote "youth meetings" and "youth groups." The "youth

worker" must "understand young people" and "know what they are thinking." It would seem that the most casual observance of the conduct of adolescence, in both the world and Christendom, would afford this "understanding"; in fact one would have to be deaf, dumb and blind to remain in ignorance of the trend of their thoughts. We fear the real requirement for the "youth worker" is that he or she is skillful in condoning "youthful lusts" while appearing to decry them. In the midst of this juvenile gregariousness and religious hilarity there must be projected a fleeting shadow of seriousness to impart a little pious flavor to the proceedings. A clarion call to repentance, godliness and discipleship in such an atmosphere, is as inappropriate as though voiced at a bridge party of the sons and daughters of men.

False Psychology

The New Testament gives no faint intimation of any specific effort toward the youth as distinguished from those of maturer age. Any separate meetings for adolescents, with a message especially adapted to youth and couched in youthful thought-forms and verbiage, is foreign to the New Testament. The assembly of saints is composed of the old and the young and all between, and exactly the same message was given to all,

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the young being as well able to comprehend as the old, under the tutelage of the same Spirit.

The very separation of the age-groups induces in youth a false psychology. It genders a feeling of self-importance, self-conceit and group-consciousness that is personally harmful and deleterious to the sense of the oneness in the Body of Christ. The effect of true preaching is to bring down to humility. Such are the evil tendencies of the heart to pride and complacency that anything that stimulates these tendencies is spiritually injurious. Any fleshly exhilaration is hostile to the godly sorrow that brings repentance and any atmosphere of levity, theatricals, the centering of attention upon men, or the parade of human gifts and accomplishments grieves, quenches, yea, excludes the work of the Holy Spirit. And without the Holy Spirit what can be wrought for God?

Yet it is from these threads that the fabric of "youth movements" is woven, and it is this kind of gaudy tinsel with which it is adorned. The New Testament is emphatic on the subjection and obedience of children to parents while the modern youth movements, both secular and religious, inflate youthful pride and gender to self-will and insubordination.

No Distinction

The Apostle Paul in his Epistle to Titus (chapter 2) gives practical instruction for all ages, and they are about the same, the dominant note being sobriety. The aged men are to be "sober, grave, temperate, sound in



faith, in charity, in patience." The aged women are to be the same and are to "train the young women to be sober." Again Paul counsels young Titus: "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity." There is no distinction between the demeanor for Christian youth and Christian age, and Titus, himself a young man, is to be a pattern of goodness and gravity to all, both old and young. Would that present-day "youth leaders" would heed this counsel.

Timothy, also a young pastor, is commanded: "Flee also youthful desires: but follow righteousness . . ." (II Tim. 2:22). The word does not necessarily mean "lust" in the baser sense (though it is usually based thus) but sometimes even natural desires and cravings that are associated with youth. These Timothy is told to "flee."

The Christian walk is one of crucifixion to natural desires, and any individuals and movements which represent it in any other light are deceivers and anti-Christ.

The Beauty Of Youth

Nothing is so beautiful as truly consecrated youth, who, in a time when by nature lust and ambition burn hot, and when wisdom is dim, have yielded their hearts to identification with the Crucified One, and have committed themselves in faith and sobriety to walk the straight and narrow path, the way of self-denial and reproach, the path that the Master trod. These have true wisdom, true joy. They have been anointed with the oil of gladness above their fellows, but is a heavenly joy and peace, because they know they will inherit from their Saviour those eternal rewards that "eye hath not seen, nor ear heard, neither have entered into the heart of man—those things that God hath prepared for them that love him."

Dear reader, will you not consider this matter that the Lord may give understanding in all things and if heretofore you have been deluded into countenancing or supporting a clear counterfeit, will you not desist therefrom? It is only the pure, undiluted Word of God, awful in its implications and sober in its presentation which He can honor in the true conversion of youth or maturity. Fake methods, a fake message will produce fake results by the score, which will be shown to be wood, hay and stubble at the judgment seat.

"Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy Word!"—The Evangel.

HEREDITARY DEPRAVITY

(Continued from page one) have taken us away."

Many people do not realize how evil their nature is. Sin is a very deceitful thing. The heart is deceitful by nature, being deceived, and is an easy mark for the Devil. This accounts for many people being sincere in their erroneous convictions.

Jer. 17:9: "The heart is deceitful above all things, and desperately wicked; who can know it."

Here is another Scripture; says the heart is fully set to do evil.

Eccl. 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is full, and they are set in them to do evil."

—American Baptist Digest



PREMILLENNIALISTS

(Continued from page one)

tries to save a sinking ship rather than get the passengers off. Latently a program with misplaced emphasis. Pre-millennialists reject the idea that we are in an "ascending order" but laboring in a cosmos which crucified the Son of God, and therefore hopeless apart from judgment. Such position leads to an evangelizing program rather than Christianizing and "kingdom building." The differences between these two positions have far-reaching implications. In the field of education, the pre-millennialist questions the wisdom and the right of denominational forces to build great universities to educate doctors and lawyers, most of whom are not Christians, thus functioning identically in the secular field as state institutions. We are not against educating doctors and lawyers, but we do question the wisdom of spending and dissipating the Lord's resources in performing a secular job when a world is perishing and souls going to Hell for the lack of the gospel. We believe that Christian schools should major in Christianity.

As applied to missions, pre-millennialists believe in evangelistic missions over against institutional missions. Evangelistic missions promote schools and first aid stations on the foreign field as means of winning the lost, training workers, and ministering to the physical needs of the natives, with the ultimate aim of winning others to the Lord Jesus Christ and to salvation. Pre-millennialists do not believe in spending millions of dollars in building universities in foreign countries merely to teach better farming and higher civilization. These things are good, but certainly not the mission of Baptist churches. When these two positions are analyzed they are miles apart, both as to their objective and the means for obtaining the same.—Faith and Life.