

## A Real Blessing To The Fellowship Of Our Conference



RAYMOND WAUGH

One of the visitors to our recent Missionary Conference was Bro. Raymond Waugh, Louisville, Kentucky, and by his presence and his testimony, he was a real inspiration to all present.

Those who heard his testimony on Tuesday afternoon of the conference were more than impressed by his Christ-like humility, his dogmatic fearlessness, and his evident sincerity. This was an hour never to be forgotten on the part of those who heard his faithful expose of the doctrinal heresies of the Louisville Seminary.

Bro. Waugh came to the Louisville "preacher factory," thinking that he would be blessed by the study of God's Word, under the guidance of faithful men of God. Instead he was disillusioned by the neo-orthodoxy which he found there. Since leaving the seminary, he has written a wonderful book of 150 pages, entitled, "The Mythical Book of the Southern Baptist Seminary." That is exactly what we've always said the seminary made the Bible—just a mythical book.

For years, I have said the Seminary was on the toboggan slide. They have flirted with every heretic possible in the eastern and northern radical schools. As a result, they have become infiltrated with modernism to the nth degree. I rejoice for Bro. Waugh's courage in exposing conditions there.

I predict a great future for Bro. Waugh and I sincerely trust his book has a remarkable sale. Order a copy from him today at P. O. Box 505, Louisville, Kentucky. It sells for \$1.50 and is surely the book you ought to order today. May it please God to use this book to open the eyes of thousands as to the heresy of the seminary.



ODD

There was a company of ladies at a minister's home. As he entered the room, he heard them speaking in low voices of an absent friend.

"She's very odd," said one. "Yes, very singular indeed," said another.

"Do you know, she often does so and so," said another, mentioning certain things to her discredit.

The minister asked who it was. When told, he said, "Oh, yes, she is odd; she's remarkably singular. Why, would you

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# The Baptist Examiner

Paid Circulation In All States and In 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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WHOLE NUMBER 776

## Our Thanksgiving Missionary Conference

The Thanksgiving Missionary Conference held with the First Baptist Church of Russell, Ky., November 22 through 26, was indeed signally blessed of the Lord to the extent that all those who were present, rejoiced over the spiritual refreshing from the Lord. From the first service conducted by Brother Edward Overbey of Chicago, Illinois, on Sunday morning, through the last service conducted by your editor, on Thursday morning, the spirit of the Lord was present, and the power of God was manifested in every service.

Elder W. R. Brown, Pastor of the New Hope (Colored) Baptist Church of Ashland, Kentucky, who has been present for each of our Thanksgiving services for the last several years to lead in

prayer on Thanksgiving morning, said that he knew we were going to have a good service just as soon as he entered the building on Thursday morning. He declared that even before the service began, he felt the presence of the Lord, and anticipated God's blessings upon the service.

It was the general consensus of opinion on the part of all those present that it was the greatest Bible Conference ever attended. Frankly, though we have had many great services in the past, I can truly say that it was the greatest meeting that I was ever in. It is rather conspicuous that practically everyone voiced the same opinion, and when various individuals wrote their impressions of the

meeting, they thus stated that this was the greatest Conference they had ever attended.

Every speaker on the program was at his best. Only one of our speakers was absent — Brother Lloyd Mahanes of Lexington, Kentucky, was ill. All the balance were present, and beyond a shadow of a doubt, every man spoke in the power, and the spirit of the Lord.

In addition to those who were listed as being on the program which was printed in this paper under date of November 21, several other brethren were present who were, likewise called upon to speak, including particularly Brother T. C. Johnson of Shuqualak, Mississippi, who thrilled our hearts with the story (Continued on page eight)

## Impressions Of Thanksgiving Conference As Gathered From Those In Attendance

By T. P. Simmons  
1024 West Franklin St.,  
Evansville, Indiana

This great missionary conference is now a matter of history, but its influence will live on into eternity. It was attended by approximately fifty preachers in addition to many laymen, women, and children. Visitors came from seventeen states and two foreign countries — Mexico and Peru. A marvelous spirit of unity and fellowship prevailed. Everybody present seemed to enjoy it to the fullest. There was a general feeling that the conference marked the dawning of a new day for sound doctrine and scriptural mission work among Baptists.

Good crowds attended all the services. For the evening services and the Thanksgiving service the house was full. Brother Gilpin's twenty-fifth annual Thanksgiving sermon, based on Acts 1:8, was a fitting climax for the conference.

The offering for missions amounted to \$1673.71.

The First Baptist Church of Russell acquitted itself nobly in entertaining the guests. Sleeping accommodations and meals were all furnished free. That this was quite an undertaking is aptly emphasized by the written comment of Miss Ruth Gilpin (the editor's younger daughter): "Need more waitresses; my feet are killing me!"

The following comments of a few of the visitors tell the rest of the story:

Larry Bethel, Tri-State Baptist Bible College, Evansville, Ind.: "I cannot express in words my appreciation of being here. I have received a real blessing."

Ed and (wife) Jackie Overbey, Northern Baptist Theological Seminary, Chicago, Ill.: "We enjoyed the fellowship and good preaching very much. It was good to be with so many preachers that believe the truth."

Bro. Raymond Tatum, South Side Baptist Church, Paducah, Ky.: "I want to say 'THANKS' for a wonderful feast. I thank God for so many preachers who stand for the truth. It is encouraging."

Elder Raymond A. Waugh, Louisville, Ky. (author of "The Mythical Book of the Southern Baptist Seminary"): "To one who has been sent through the (Continued on page four)

### OUR WEEKLY RADIO PROGRAMS

KFKA — 1310 On The Dial  
Greeley, Colo.  
Sunday, 2:00-2:30 p. m.

WIRO — 1230 On The Dial  
Ironton, Ohio  
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial  
Matewan, W. Va.  
Saturday, 10:30-11:00 a. m.

WHTN — 800 On The Dial  
Huntington, W. Va.  
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial  
Bridgeton, N. J.  
Sunday, 2:45 p. m.

## The First Baptist Pulpit

### "MY WITNESSES"

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

This Book of the Acts has always been a most interesting and challenging book. I can't say that I particularly care for the name—The Acts of the Apostles. It isn't such, because it doesn't give the complete acts of the apostles.

I think it would be much better if instead it were called "The Acts of our Ascended Lord."

If you will notice carefully, you will see that the Book of Acts is merely a continuation of the ministry of the Lord Jesus Christ as laid down in the Gospels of Matthew, Mark, Luke and John. In fact, beloved, Acts 1, the very first chapter of the book, is but a sequel to, and a continuation of, the things which are spoken of in the last chapter of each of the four Gospels.

For example, the last recorded fact concerning our Lord Jesus Christ in Matthew's Gospel, is the resurrection. The last recorded fact in the Gospel of Mark is that of the ascension of our Lord Jesus. The last recorded fact of the Lord Jesus in the Gospel of Luke is his prophecy of the coming of the Holy Spirit. The last recorded fact of the Lord Jesus in the Gospel of John is His prophecy of His coming again. When you turn to the first chapter of the Book of

(Continued on page two)

## New Press Is Now A Reality In Printing Baptist Examiner

After a long period of waiting, my dreams have at last come true relative to enlarging THE BAPTIST EXAMINER, in that I now have my new press for which I have prayed and expected for many months.

In the early spring of 1951, I began to speak about the enlargement of our paper from four to eight pages. Through the providence of God, I was able to secure a new linotype in August of 1951, which was a part of our expansion program, and for which I have been most grateful many, many times within the past two years.

All along, I kept hoping for a new press on which to print our paper, and dozens of letters have been written, many telephone calls have been made, and many miles have been travelled, hoping to find the press which I needed. In each instance, however, my efforts were in vain. I have either been offered a pile of junk which was worthless to me, or else the prices have been too high for me to buy, or else they have been sold before I could reach them. In every instance, I have failed to secure that which I have needed.

Last March it appeared that I was going to be able to secure the press used by The Ironton Daily News, which had gone bankrupt. It was quite obvious that I would be able to secure it when it was placed on sale; however, much to my surprise, and to the surprise of everyone else, a man who had had no experience in the field of printing, but who had plenty of money, was present that day at the auction sale, and purchased the equipment of the bankrupt Ironton Daily News, at an exorbitant figure.

Needless to say, I was let-down and terribly disappointed over the outcome of the day. Yet when I took the matter to God in prayer, I was reminded that this identical press of The Ironton Daily News would be mine, and that I was to wait. In spite of this assurance from the Lord, desiring a press so badly, I tried all during the summer months to procure such, with the same results as heretofore. Once during the summer, it looked as though I was going to be able to buy the press from the Ironton Daily News, as they merged their paper with the Ironton Courier, another paper in Ironton, Ohio. I even went so far as to make a down-payment of one thousand dollars on the press; however, this merger only lasted three days and my check was returned to me when this shortest merger in journalistic history failed.

Again I was terribly disappointed, but I had the same as— (Continued on page four)

### HELPING SOMEONE

"Is your father at home?" asked a stranger of a small child who was playing on the doorstep of the village doctor.

"No," he replied, "he is away."

"Where do you think I could find him?" asked the stranger.

"Well," answered the lad, in a thoughtful way, "you've got to look for him in some place where people are sick, or hurt, or something like that. I do not know where he is, but he is helping someone, somewhere."

It is blessed to be in the place and in the spirit of "helping someone, somewhere."



# THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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## "My Witnesses"

(Continued from page one)  
the Acts, you will find that all four of these are summed up, and revitalized in the first chapter of the Book of the Acts. I would, therefore, insist this morning, beloved, that it might be much better if we were to speak of it, not as The Acts of the Apostles, but as The Acts of our Risen and Ascended Lord.

For example, in the first chapter, if you would see His works, you will find that when the disciples, those early apostles, desired a successor for Judas, that it was unto the Lord Jesus Christ they prayed, asking for guidance. Listen:

*"And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen."*  
—Acts 1:24.

They never prayed to Mary—they never counted any beads in the name of a departed saint; but it was unto the Lord Jesus Himself they looked for guidance.

When the Holy Spirit fell upon them in power on that memorable day of the first Pentecost following His resurrection, as Simon Peter stood up to preach, he reminded them that the coming of the Holy Spirit was a gift of the Lord Jesus, for he said:

*"Therefore being by the right hand of God, exalted, and having received of the Father the promise of the Holy Spirit, HE HATH shed forth this, which ye now see and hear."*—Acts 2:33.

So you see, beloved, the coming of the Holy Spirit was an act of the Lord Jesus.

When you read in the third chapter of the Acts of the healing of the man who had laid at the temple gate for so long—the healing of the man was not done in the name of Peter, nor in the name of any of the balance of the apostles, but it was done in the name of the Lord Jesus Christ.

When Stephen, as the first Christian martyr, was put to death, Heaven was so close and earth moved up so near into the celestial spaces, that Stephen said, "I see Heaven open and Jesus standing at the right hand of God."

Then it was, beloved friends, on that roadway to Damascus when Paul was stricken from his horse, he stood up in the presence of Jesus and said, "Lord, what wilt thou have me to do?"

In the tenth chapter of the Book of the Acts, you will find that when Simon Peter had that vision which impelled him to go unto the Gentiles and give the Gospel to them for the first time, it was the Lord Jesus who lowered that sheet down into the presence of Simon Peter.

I say to you, beloved, that you can go on through the book,

from the beginning to its ending, and you will find that it is the Lord Jesus Christ who is lifted up, who is manifested and whose works stand out in the Book of Acts. Thus, I say, it might be called "The Acts of Our Risen Lord."

Then, beloved, it might, also, have been called "The Acts of the Holy Spirit" just as well. If you will notice in the very second verse of the first chapter, it says:

*"Until the day in which he was taken up, after that he through the HOLY SPIRIT had given commandments unto the apostles whom he had chosen."*

You don't have to read more than two verses to find the Holy Spirit in the Book of the Acts. In fact, beloved, if you will read carefully, you will find that the Holy Spirit is mentioned exactly 70 times in the book.

So, I would say to you, beloved, I don't think much of calling it "The Acts of the Apostles," but rather, I prefer to refer to it as either "The Acts of Our Ascended Lord," or "The Acts of the Holy Spirit of God." I say this that you might see that in the New Testament, following the days of our Lord Jesus Christ's ministry, the emphasis was placed on the work of Jesus and the work of the Holy Spirit and not on man, so that we can say that the predominance, so far as emphasis is concerned, is on the Divine element rather than upon the human element.

Beloved, we will never have Pentecost again, we will never have anything that approximates Pentecost again, we will never have anything by way of a great Bible Conference again, unless the emphasis is upon the works of the Lord Jesus Christ and the Holy Spirit, rather than upon the works of man.

This Book of the Acts which tells us the story of the early church, does not tell us the story of the beginning of the church, for it began not in the Book of the Acts, but rather it had its beginning in the days of our Master, the Lord Jesus Himself. Yet, this book of the Acts tells us of the work, the early tasks, and the vicissitudes through which they passed.

It has often been said that society is governed by five powers—eloquence, learning, rank, wealth and the army. This early church, beloved, had none of these; in fact, beloved, all five were arrayed against it—yet this church conquered. I think the reason why it conquered is found within our text:

*"But ye shall receive power, after the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."*

### I

You can find from this text of Scripture **WHAT YOUR DUTY AND MINE IS**. You don't have to get out of this text to find what is the duty of a Baptist preacher, a Baptist layman, or any Baptist woman—your duty is laid down within this verse of Scripture—"Ye shall be witnesses."

Beloved, a witness is a peculiar person. He doesn't tell what he thinks. He doesn't tell what he has heard. He tells what he **knows**. No man goes into a court room to testify as a witness, as to what he thinks relative to any matter, nor does he testify as to what he has heard. Beloved, a witness testifies as to what he knows.

I think one reason why we have such poor testimony on the part of Baptist witnesses today

is because Baptist witnesses know so little. A man can't know unless it has been revealed to him of God. I think that was made clear in the ministry of John the Baptist when he said: "A man can receive nothing, **EXCEPT IT BE GIVEN HIM FROM HEAVEN.**"—John 3:27.

I think that's what the Apostle Paul meant when he said:

*"But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are **SPIRITUALLY DISCERNED.**"*—I Cor. 2:14.

The natural man can understand with his brain the history of the Bible, the geography of the Bible, and the literature of the Bible, but he can't understand the spiritual content of the Bible. A witness is a man who knows, and he can't know apart from a revelation of God. Do you remember that in the case of Lydia it says, "Whose heart the Lord opened" (Acts 16:14)? Beloved, unless God opens the hearts of men and reveals Himself unto them, no man can ever be a faithful witness for my Lord and Saviour, Jesus Christ.

That's the reason we have modernists in pulpits; that's the reason we have modernistic professors in Baptist colleges. That's the reason why our seminaries are shot through and through with modernism and higher criticism. A man can't tell what he does not know. He can't know through his brain. He can only know as the Holy Spirit has made a revelation unto him.

I say, beloved, we can see our tasks, our duties, and our obligations in this verse of Scripture—we are to be witnesses.

### II

**THIS TEXT ALSO TELLS US AS TO WHOM WE ARE TO WITNESS.** He says that we are to witness first of all to "Jerusalem and all Judea."

That meant witnessing to the Jews—many of whom held the truth, but who held it in a false and unreal manner. When my Lord Jesus said, "Ye shall be witnesses," He meant they were to go out and witness to the very people who held the truth—the only ones who had ever held the truth, but who were holding it in an unreal and in a false way. They had the law—God gave the law to them. The only people God ever gave a revelation to was to the Jew. They had the law. Yet there had grown up around the law an infiltration, to the extent it was encrusted over with tradition, ordinances and ceremony, yes, to such an extent that the Spirit of the Lord was forgotten. We think it pretty hard to keep Ten Commandments, but believe me the Jews, at least tried to keep 618 precepts—248 were negations and the balance were positive commands. Our Lord never gave 618 commandments to any man. The Jews to whom God had given the law, had allowed the law to become contaminated to such an extent they tried to keep not ten, but 618 commandments. I say, beloved, they had the law, but they had lost sight of its spiritual value. They had the law, but they held it in an unreal and false manner.

So blinded were the Jews by tradition that when John the Baptist witnessed unto them, they said:

*"Who art thou?"*—John 1:19.

A little later in the same chapter, we read:

*"John answered them, saying, I baptize with water: but there standeth one among you, **WHOM YE KNOW NOT.**"*—John 1:26.

## REPORT OF COMMITTEE SPONSORING SUPPORT OF T. P. SIMMONS

The following is the report of the committee appointed to sponsor the support of T. P. Simmons as a teacher in Tri-State Baptist Bible College of Evansville, Indiana.

Contributions received during the last half of September:

Therion Hocker	\$10.00
Mrs. L. D. Gibson	5.00
Mr. and Mrs. Chas. Miller	5.00
Mt. Pleasant Baptist Church, North Kenova, Ohio	10.00
Miss Elma Fisher, Mrs. Martha Fisher, and Mrs. Glenn McCoy	40.00
Paul L. Simmons	10.00

Total for September \$80.00

Contributions received during October:

Paul Simmons	\$10.00
Mrs. Glenn McCoy	10.00
Miss Elma Fisher	15.00
Mt. Pleasant Baptist Church, North Kenova, Ohio	45.00

Total for October \$80.00

Contributions received during November:

Mt. Pleasant Baptist Church, North Kenova, Ohio	\$15.00
Paul Simmons	20.00
Miss Elma Fisher	10.00
Mrs. Glenn McCoy	15.00
Mrs. C. W. Schuermeyer	25.00

Total for November \$85.00

Contributions may be sent to me at 1839 Virgin St., Ashland, Ky., or to Brother Simmons at 1024 West Franklin St., Evansville, Ind.  
SIDNEY FISHER, Treasurer

I tell you, beloved, in that day Judaism was nothing more than a dead husk. They had the truth, but they held it in a false and unreal manner.

I'm wondering as I face Baptists in this 20th century, if it isn't also true that Baptists are in the same position today that the Jews stood in, in the days of the Lord Jesus Christ. God gave the law to the Jews, but it had lost its spiritual value. God has given His Word to Baptists. I would say this morning that this Book was written by Baptists—every word of it—for Baptists, about Baptists, and in order to make Baptists; yet, beloved, I know of no people in all the world who need to be witnessed to more today than Baptist people. The Jews held the truth but they held it in an unreal manner. Baptists hold the truth—Baptists have the truth, but they hold it in an unreal and false manner, in the main, today.

I can remember the time when I was a boy preacher, when I used to go to an Associational meeting and I would have my soul fed and lifted up, and I would leave, feeling that I had been in the presence of God. I challenge you to go to the average Associational meeting today and see what you find. Instead of your soul being fed, you will come away depressed in spirit, if you love the Word of God and the truths of God's Word. Instead of hearing great dissertations on God's Book, you will come away having been starved, after having listened to the "program," and all that you have heard throughout the day was one phase of the program after another. I challenge you to dare to go contrary to it. I challenge you to dare to go contrary to the powers that be, and try to speak out relative to the truths of God's Word.

As a sample, some two years ago when the local Baptist Associational meeting was in progress, one man who was put on the program to make a report on the matter of hospitals, in some way made mention of the doctrine of election, and one of the brethren spoke up and said, "Brother, your subject is hospitals." He would rather hear about hospitals—he would rather hear about the cooperative program, than he would the Word of God. Speaking of the cooperative

program, isn't it strange that it is so important today, although Baptists got along without it for 1900 years.

So far as I'm concerned, beloved, about all I know relative to a hospital, is when you want to have your appendix taken out, or the doctor's wife needs a new fur coat, then it's a good place to go. Baptists had better leave it alone. I challenge you to find one verse that will justify secular education in the light of the Great Commission. I challenge you to find one verse of Scripture that will justify in any wise at all, any hospital, school or secular institution. You just can't find it.

I say that Baptists hold the truth, we have the truth, but instead of preaching it, not only is it true in the Associational meetings, but in the majority of our churches, instead of the truth being preached, men go awol time and time again with the souls hungry because they feed on the husks of the Baptist program instead of the bread, honey and milk of the Word of God. Our first business, I say, is to witness to Baptists. When our Lord said to go witness to "Jerusalem and all Judea," He meant to witness to people who held the truth, but in an unreal and false manner.

I say, beloved, Baptists have the truth but they are holding it in an unreal and false manner. We need to witness to them. Consider the doctrine of election. To me there is no more glorious truth in all the Word of God than the fact that before this world was, God looked down from Heaven and chose me in Christ Jesus. Listen:

*"According as he hath **CHOSEN US IN HIM BEFORE THE FOUNDATION** of the world, that we should be holy and without blame before him in love."*—Eph. 1:4.

I'm older than creation this morning, spiritually speaking. Before God ever laid down one rock, before God ever put one particle of earth on top of that rock, before one single tiny violet peeped from the sod in the springtime, before a blade of grass grew out of the soil, my God, in eternity, had already chosen me in Christ Jesus unto salvation. I'm older than creation today. I'm older than the ground upon which we walk; I'm older than the rocks and hills; I'm older this morning, beloved.

(Continued on page seven)



# A Choir Which Led An Army To Victory"

By R. S. BEAL  
Tuscon, Arizona

It is not in the natural heart of man to praise God. Laden with sin and with naught but judgment staring him in the face, how is it possible for him to sing praises? Instead of praising the Saviour when He walked among men, the ungodly criticized and slandered Him. He wrought miracles of healing and constantly poured forth His benign blessings upon them, yet at the last they cried for His blood and demanded that He be crucified.

As we meditate upon the value of praise, we will think first of

## THE MEANING OF PRAISE

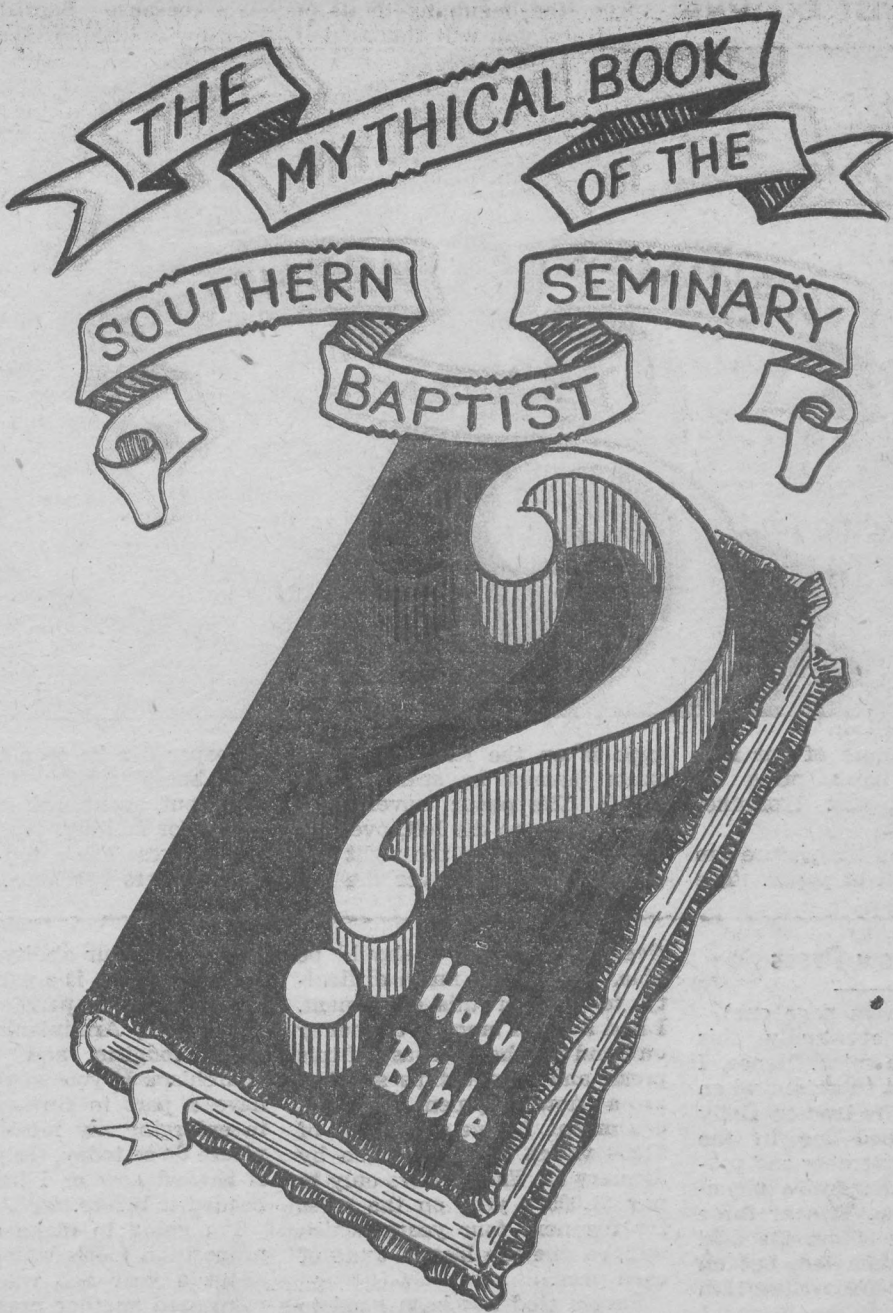
This word is often upon the lips of God's people but when it is repeated so glibly we wonder if there is any conception of its real significance? Praise can only be real when the heart is in it and not merely the lips. It springs not from our feelings, but from faith in the promises of God.

Every careful reader of God's Word has been cognizant of the fact that praise is the dominant note sounded throughout its pages. Praise filled the hearts of the patriarchs and the prophets. The middle book of the Bible is the book of praise. Judah was the tribe of Israel to lead the hosts in praise, and Judah means praise. I think I am safe in saying there is not a despondent note in the twenty-seven books which comprise the New Testament.

The dictionary reminds us that praise means to extol, to laud, to commend and to magnify. Etymologically, the word belongs to the same family as price, prize, precious, appreciate—which are interesting relatives, and which give to us a concept of what is involved in this matter of praise. Praise then may be defined as the expression of appreciation. Praising is the result of prizing. We prize our Lord Jesus Christ, therefore we delight to praise Him. It does not take a philosopher to do this. The Lord Jesus taught us that the highest praises flow from the most childlike heart—not big children but little children, even babes offer the most acceptable praise, for "out of the mouth of babes and sucklings Thou has perfected praise." We may not be great singers, but there is not a child of God living under any condition anywhere but what can become a great praiser. The secret rests with our understanding of the person and work of our Lord and Saviour.

Praise is the keynote of Heaven. Sometimes we wonder what is going to be our chief occupation when we get to glory, and I believe it will be the business of praising Him. It is the chief form of worship in Heaven. Since praise forms the highest harmony of Heaven how essential then is it that we shall learn how to praise Him while we are here on earth! My heart goes out to the soul which has never learned the meaning of praise, for he is missing much of the sweetness of the Christian experience.

God taught the children of Israel the meaning and value of praise soon after they entered the promised land when they came up against the mighty walls of Jericho. Joshua records how the walls of that great city fell flat after they were compassed about seven days. When one stops to think of how weaponless the warriors of Israel were, he cannot help but wonder what they could do in or-



This is the outside cover of Bro. Waugh's new book, beautifully printed in two colors, gold and black. This book should be read by all our readers. It costs \$1.50. Order directly from Bro. Waugh.

der to take the city. Like Jehoshaphat, Joshua appointed a choir and the singers led the people, and at the given moment they gave a mighty shout of praise and the victory was won. As we compass our "walls" with praise, the Lord will "compass us about with songs of deliverance."

Paul and Silas were bound in an inner prison and their feet were made fast in the stocks. The only crime charged against them was they had preached the Word. When the midnight hour came they began to pray and to praise God and of a sudden that prison began to sway, the iron bars toppled, the gates were knocked off their hinges, and the prisoners were freed. Let God's people start praising Him and they can watch for the earthquake which will set them at liberty from all their trials.

Let us think for a moment of

## THE MOTIVES FOR PRAISE

Why should Christians praise the Lord? Are there seasons when it is not fitting to indulge in this exercise? I imagine there are times when we are tempted to say that we do not feel like praising God. How can we praise Him when we are walking through the valley of the shadow, or when we are overwhelmed with trouble? I have sat by the bedside of folk who are in constant pain and I have wondered if they could honestly praise the Lord. Are there times when silence is more appropriate than praise? I think not.

When shall we then praise the Lord? Is our praise to be confined to days of sunshine when everything is running smoothly and no trials cross our pathway? There are days when it is easy

to praise the Lord and there are days when it is most difficult. Here is a passage of Scripture which I think will help us in our problem. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name" (Heb. 13:15). And again, "And let them sacrifice the sacrifices of thanksgiving; and declare His works with rejoicing" (Ps. 107:22). Here we see that praise is connected with sacrifice and a sacrifice is an offering to God which costs something. We are to praise Him continually as an offering unto Him. No sacrifice is involved where there is no cost. Even when we do not feel like it and imagine the occasion does not call for praise, that is the very time we should offer such a sacrifice unto God, otherwise where is the cost?

I doubt if Jonah felt like praising God when he was in the whale's belly at the bottom of the sea, with everything against him, yet this is what he did. First he prayed, "When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thine holy temple" (Jonah 2:7). But he went beyond this. He said, "I will sacrifice unto Thee with the voice of thanksgiving! I will pay that that I have vowed. Salvation is of the Lord" (Vs. 9). No sooner did he praise the Lord than "the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

Sometimes people praise out of evil motives. In Samson's day they praised because they saw that he was dead, and they praised Absalom because he was a man of striking personality. Higher motives inspire us to praise our Heavenly Father. We praise Him because of His Word

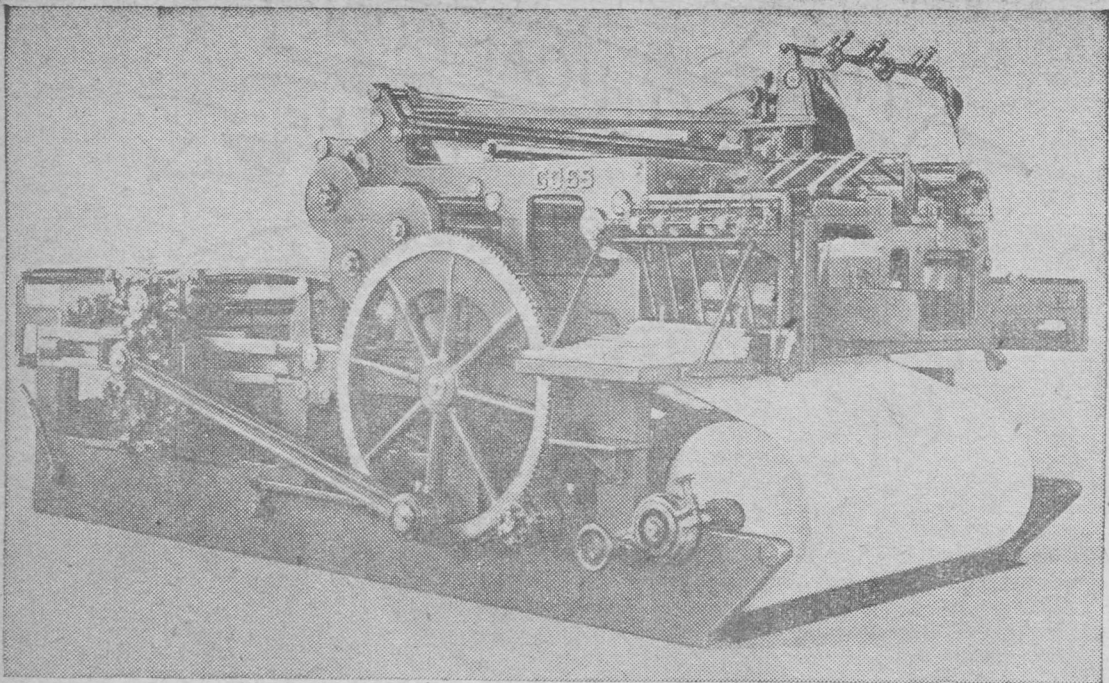
which David called "Thy righteous judgments." We can praise God because as we face His Book it reveals to us just what we are and where we stand, and it shows what we ought to be and how we can be what we ought to be. Christians should never cease thanking God for His precious Word with all that it contains about His Son and our salvation.

Little do we seem to realize all that is involved in the salvation which God has provided for us in Christ. I am reminded of a gentleman who owned a small estate and wished to sell it. He sent for an agent and asked him to write the advertisement telling about the property. When the advertisement was ready the agent read the description of the estate to him. "I don't think I will sell it after all," said the gentleman. "I have been looking for an estate like that all my life and I did not know that I owned it." I wonder if we have really praised the Lord for what we possess in Christ? If we realized more than we do the greatness of our deliverance, there would be a never ending flow of gratitude upon our lips. We are saved "to the praise of the glory of His grace, wherein He hath made us accepted in the beloved" (Eph. 1:6).

The next time we imagine we do not have sufficient motive for praising the Lord let us recall what a prophet of old wrote, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the laborer" (Continued on page five)



## OUR NEW DUPLEX NEWSPAPER PRESS



This is a picture of our new Duplex newspaper press on which The Baptist Examiner will be printed.

At the right of the picture can be seen the roll of paper. The

type is on the left end of the press (cannot be seen in picture). The paper travels over steel rollers to the left, over the type and back to the right end of the press. Just over the roll

of paper can be seen the delivery board where the papers come out, assembled, folded and ready for mailing.

The press has a top speed of 6,500 papers per hour.

### Our New Press

(Continued from page one)  
 surance that eventually this press would be mine. Hence, I was not one bit surprised when the owner of The Ironton Daily News approached me in the early part of November and proposed selling the entire physical assets to me. Two or three days passed by before the deal could be consummated, but on the morning of Friday, the 13th of November, between 12 and 1 o'clock in the morning, I became the owner of all the physical assets of the paper, including the press which I had wanted, and a number of other things which I didn't want, but which I had to buy in order to get the press. I might say that I have been able to dispose of practically all of the pieces of equipment which I did not wish and, of course, have applied the amount received for these against the indebtedness which I have incurred in buying this equipment.

I do not know just how much the press will cost me and will not know definitely until I get it fully erected and get everything sold that I do not need, which was included in the sale. I think that it will not cost me over \$10,000 at the most, erected on our floor. In view of the fact that the same press, new, on my floor would cost \$37,500, and since this press has not been used enough to be hurt in any wise at all, you can see that I am indeed most fortunate in the deal which I have made.

I am having the press dismantled, moved and erected in my printing shop in Ashland, Kentucky, at the present time. In fact, it is practically erected as these lines are being prepared. If it please the Lord, I expect to print this issue of THE BAPTIST EXAMINER on my new press before the week is out. Of course, you know how exceedingly grateful I am to God in anticipation of thus being able to print my paper in an enlarged form after having looked forward to it for so long.

One exceedingly fine feature of the purchase of this equipment is the manner in which it was financed. It had already been financed over a period of

five years so that I should be able, without too much difficulty, to pay for this equipment. I had a small amount of money on hand for the purchase of this press, and I have thus spent it as a down-payment on this equipment. I have a payment of \$1500 which must be made by January 15. Then I have only to pay \$1,000 a year on the press for the next four years, which will be due the last of June of each year.

Surely God has been good to us in seeing to it that this was already financed in this manner so that all we had to do was to take over the obligation already incurred by the previous owner.

In moving and erecting the press, I have spent considerable money. The press erector who has been with us for nearly two weeks, has charged me \$48.00 a day, plus his hotel bill, and travelling expenses from Chicago. He has been here about two weeks. I have had to provide from three to five helpers for him daily, and have had to hire large trucks with special equipment for lifting heavy machinery—all of which has cost money. The moving and erecting alone will cost approximately \$3,000 by the time it is finished. Of this amount, I am going to lack about \$1,000.

This means that with the \$1,000 which I need to pay to complete the payment for the erection of the press and the note which I have coming due the 15th of January, that I need at once \$2,500.

Several of our friends who have urged me repeatedly to purchase a new press and thus enlarge the paper, have been quite generous within the last few days since I announced the purchase of it; however, it seems there have been all too few of these who have thus made a special offering in this respect.

If every reader of our paper would only send one dollar each, our financial burdens would be alleviated, and I would be able to meet all of my obligations at once, and have a good surplus left over for operating expenses. I truly believe that many of my friends will do so, and I'm asking each and every one of our readers who believe in the message which this paper carries, and who rejoices for an independent testimony such as this paper, that you write me at once, and send an offering ac-

cording to your ability. This, as you well know, is a paper which is one hundred percent against modernism, Arminianism, feminism, lodgism and universal churchism. If you would like to have a part in furthering, and in enlarging my ministry, then please do so today, for your help is needed now as I have never needed it before.

I'm going to make a similar proposition today which I made about a year ago when I had purchased another press (which I found before moving, that it was not satisfactory)—namely, that everyone who sends us an offering of any amount between now and January 15, I will give to that individual a life subscription to the paper. I did this about a year ago and quite a few responded to the proposition, but today I am asking hundreds of our readers to thus help us, and help themselves at the same time. (If by any chance, your subscription was not extended for life, a year ago, you will please forgive us. Two individuals have thus written us stating that we had overlooked them in this respect. If anyone else was overlooked, we are indeed sorry and will correct our error if you will write me.)

How I would to God that I might have at least 2500 letters from our subscribers within the next thirty days.

Frankly, I am over-joyed over the purchase of this new press. My wife says that I'm as happy as a child with a new toy. I feel that it is of God, and I am rejoicing for His goodness to me. I know that you too will rejoice many, many times in the future in view of the fine store of good things I have on hand to publish in our paper. May you join with me in singing the Doxology in praise to our God for His goodness unto us. May you help me to keep on, keeping on, and at the same time, remember me definitely in prayer as I look up, either for service, or for the coming of our Lord in 1954. May each of us be faithful either in our work, or in our expectancy of His return.

### Impressions

(Continued from page one)  
 forests infested with the lions of liberalism and the bears of Barthian and Brunnerian modernism, this is the pleasant, cooling, and still waters along which

the Good Shepherd has led me. Thus He refreshes me for new tilling and to His glory, I pray."

W. A. Booker, Paducah, Ky.: "We are indeed happy to enjoy this conference with the Lord's people. The fellowship is great; and the more we fellowship together, the greater the blessing. May the Lord bless this printed ministry and use it for His glory."

Mrs. W. A. Booker, Paducah, Ky.: "This is the best doctrinal fellowship I was ever in. Every hour has been so full of fellowship with God-loving people. Every message expounded the love of our Lord. I thank God for leading us this way for our vacation."

Charles W. Stobaugh, Tri-State Baptist Bible College, Evansville, Ind.: "This conference is to me a time of fellowship among Bible-believing, truth-proclaiming Baptists, in which God is honored, Christ exalted, and God's people edified."

Paul M. Calley, Detroit, Mich., who will soon go to Brazil as a missionary: "Truly we have been made to sit in heavenly places through the preaching of God's precious Word. But I have been impressed mostly with the great good that has been done in the enlightening of those who have attended with respect to God's Word. I think most of us will go home more firmly established in the faith."

Mrs. Paul M. Calley, Detroit, Mich.: "I thank the Lord for the wonderful fellowship and for the wonderful preaching of so many sound preachers that were in harmony with one another. They preach without fear or favor. We have been fed spiritually in a wonderful way. We covet the prayers of God's people that we may always be faithful in the Lord's work in Brazil."

Ronald E. Hall, McLeansboro, Ill.: "The central theme was, the Lord Jesus Christ, His Word, His great commission, and His sovereign grace. I shall forever cherish as an experience of joy the hospitality and fellowship of the folk of the First Baptist Church of Russell and their genuine desire to please and to make the visitors feel at home."

Pastor Elton Wilson, Gracey, Ky.: "I can truthfully say that I have enjoyed this conference even beyond words to express. I thank my Lord for men who are men and will stand steadfast and unmoveable on the truth of the Word of God. I have been truly encouraged in these services."

Carrol Hunter, Evansville, Ind., who is preparing to go as a missionary to Peru: "I thank the Lord for the opportunity to attend this conference. The spiritual atmosphere and harmony of it all has been splendid. The church is truly missionary. I never before saw so many people gathered together that believed the same thing. I wish to thank the church for its hospitality. May the Lord richly bless the church. I thank the Lord for Brother Gilpin. Never before have I seen a man in the position he is in that was as humble as he is. I also thank God for his stand for the Word. My prayers are with him and his family."

Pastor H. H. Overbey, Canfield Avenue Baptist Church, Detroit, Mich.: "Many have said that this conference reminds them of the ones H. B. Taylor used to have at Murray, Ky. I

feel the same way. I have been greatly blessed by hearing others preach and highly honored by being placed on the program."

Pastor H. L. Ayres, Lancaster, Ky.: "I do believe this conference is one of the best, if not the best, I ever attended. I thank God for meetings of this kind where the people of God can meet in like faith and preach God's Word as it is without division. It was inspirational, spiritual, and doctrinal. Some of God's greatest servants attended this conference. I believe God was glorified and the Lord Jesus was exalted. The First Baptist Church was a great host. They are a great people and have a great pastor."

Pastor Chas. Souder, Mt. View Baptist Church, Watauga, Tenn.: "The conference was enjoyed by those who attended more than any conference I have ever attended. May God keep this place of blessing open till Jesus comes. When John R. Gilpin goes home to Jesus may God grant that there will be someone to step into his place who will be as faithful as he has been."

Pastor Fred Halliman, New Hope Baptist Church, Chicago, Ill.: "The things that impressed me most are: 1. Jesus Christ was the central figure instead of the 'program.' 2. The Great Commission and God's sovereign grace were magnified in their fullness. 3. The soundness of the membership of the First Baptist Church of Russell was made evident. Some people had almost tried to make me believe that Brother Gilpin has horns. Well, if more pastors would sprout the same kind of horns, there would be more sound Baptists."

Elder Geo. Galloway, Mare Creek, Ky.: "I thank the Lord I had the privilege of attending the conference the two nights I was there. No where else on earth can one go and enjoy the fellowship and harmony and the presence of the Spirit of the Lord as we did there. The First Baptist Church was a wonderful host. Only when we stand in the presence of our Lord when He comes will we ever experience anything greater than this conference was."

Elder Z. E. Clark, Evansville, Ind., teacher in Tri-State Baptist Bible College and treasurer of Baptist Faith Missions: "Truly this has been one of the greatest conferences I ever attended. Speakers came from different parts of the country, but the unity and fellowship have been marvelous. The power of God was felt in all the messages. The First Baptist Church and her pastor made a lasting impression upon all by their love for the truths of God's Word and their bold stand for them. To them it may be said, 'Your faith is spoken of throughout the whole world' (Rom. 1:8), also 'From you sounded out the word of the Lord...' (I Thess. 1:8)."

Missionary R. P. Hallum, formerly of Iquitos, Peru: "In my humble judgment this Bible conference has excelled in many particulars any conference or institute I have ever attended, especially in spirituality and doctrine."

Wilford McGary, Box 124, Betsy Lane, Ky.: "I greatly enjoyed the conference. I really feasted upon the great truths of God's unadulterated Word as God's servants preached it in its fullness. I would say that this conference was the best I ever attended."

Warren A. Wilkerson, Malone, (Continued on page five)



## "Piltdown Man" Makes Monkeys Of Scientists With Ape's Jawbone

By Colin Frost

London (AP)—Three British scientists cracked down on the Piltdown man yesterday as an unscrupulous hoax.

And for 40 years, they declared, the Piltdown man has been making monkeys out of anthropologists with the jawbone of an ape.

Someone had put over the most outrageous fake in paleontological annals, they said.

Charles Dawson, attorney and amateur antiquary, dug the Piltdown relics out of Sussex gravel-pit between 1911 and 1913. After a few initial doubts, many anthropologists hailed them as a historic pointer to man's early history—the practically complete skull of a dawn man who stalked the earth 100,000 to 600,000 years ago.

The Encyclopedia Britannica, with reserve as to some discrepancies, has called the relics the second most important known to science, beaten only by Javanese "missing link" turned up in 1891.

"The discovery of Piltdown," it said, "shows that a race of mankind had come by a brain that had reached human estate and that this race still retained certain definite Simian characteristics in its jaws, teeth and face."

### Word Was Right One

"Simian" was the right word, according to the information from Dr. K. P. Oakley of the British Museum and Oxford University professors J. E. Weiner and W. E. Le Gros Clark. They reported up-to-the-minute chemical tests prove beyond doubt that the vital jawbone of Dawson's discovery was a deliberate plant faked up from the

and agnosticism is empty of praise. No sooner did our Saviour appear among men than the angels of glory began to sing and to offer praise. Satan loves to divide God's children and by so doing knows he can weaken our cause. But when God's people become occupied with His praises and begin to bear their witness concerning His worth, the devil is put to rout and the victory is won. The music of praise is born in Heaven and it comes forth to us as the Holy Spirit wafts it thence. We read in the book of Samuel how Saul was tormented with an evil spirit. David was sent for and we learn that when he played upon his harp the evil spirit left Saul and he was well. We are reminded of the little couplet we have often heard repeated, "The weakest saint may Satan rout who meets him with a praiseful shout."

An incident is told concerning Sir Michael Costa, who was having a rehearsal with a vast array of performers along with hundreds of voices. As the mighty chorus rang out with the thunder of the organ and the sounding of horns and cymbals, a musician who played the piccolo said within himself, "In all this din it matters not what I do," so he ceased to play. Suddenly the famous conductor stopped, lifted his hands and all was still. Then he cried aloud, "Where is the piccolo?" The quick ear had missed it and all was spoiled because the piccolo player had failed to take his part. Our "praise note" must not be missing from the choir. If properly used it will lead to victory.

skull of an ape.

That ape, they wrote in the "Bulletin of the British Museum" was a modern ape that died an untimely death at 50. The ape's jawbone and its canine tooth found with it, they said, had been artificially stained to match the appearance of skull fragments found earlier. In addition, they said, the tooth had been artificially pared down to disguise its original shape.

They urged the experts taken in not to be too hurt.

"The faking is so extraordinarily skillful and the perpetration of the hoax appears to have been so unscrupulous and inexplicable as to find no parallel in the history of paleontological discovery," they said.

The Piltdown man has been recorded with varying degrees of acceptance in encyclopedias, books on anthropology, and other reference works for many years.

### Cranium Is Real Fossil

The investigators said the cranium itself still stands as a genuine fossil. But they put its age at 50,000 years, half the previous widely held minimum.

The exposure started a bitter controversy raging over Dawson, who died in 1916. A monument to him stands near the gravel pit in which he found fame.

The London Times declared that if a scientist turned out to be the hoaxer "it would be but one more instance of desire for fame (since money was certainly not here the object) leading a scholar into dishonesty."

A British authority, Dr. A. E. Wilson, paused from his excavation in the ancient town of Chichester to say:

"In Sussex we have always been a little unhappy about the jaw. But we never suspected a trick—we thought it might be a contemporary non-human jaw. I don't for a moment think Mr. Dawson had anything to do with it. He was known as a genuine man."

### Geologist Recalls Report

Alvan Marston, noted geologist said he knew the jaw was a fake years back. He lashed out at "those very highly scientifically trained people" who he said had "rigidly refused to face up to the facts which I and others have brought to light to refute this missing-link Piltdown theory."

Marston, who in 1933 discovered the 250,000-year-old Swanscombe man, appeared before the Royal Anthropological Institute in 1949 to argue the Piltdown jaw was an ape's. Some institute members then declared themselves impressed, but the rest stood by Dawson.

The investigators say their exposure "clarifies considerably the problem of human evolution" because the Piltdown man's peculiar jaw did not fit into the pattern of early human progress.

One mystery remains. In 1915 Dawson found in the same gravel pit what the encyclopedia calls "a remarkable bone implement hewn from the thigh bone of an extinct kind of elephant." Whether that is genuine the investigators refused to say.

## MAN AWAKENED TO FIND HIMSELF UNDER ARREST

A landlord in Poolesville, Maryland, swore out an assault warrant against a tenant of his. Six policemen spent an hour in the rain shouting to the tenant to come out with his hands up.

Nothing happened, so they determined to rush him. With riot and tear gas guns ready, the policemen crashed into the house, prepared to take their man.

They took him all right, but they found it necessary to awaken him out of a deep sleep first. What an awakening for the dazed man! He didn't know what was happening until it happened!

And that is the way it is going to be when "the Lord Jesus shall be revealed from heaven with His holy angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thessalonians 1:7-8).

In describing the conditions that prevailed in Noah's day, the Lord Jesus said: "They were eating and drinking, marrying and giving in marriage, until the" (Continued on page six)

## Impressions

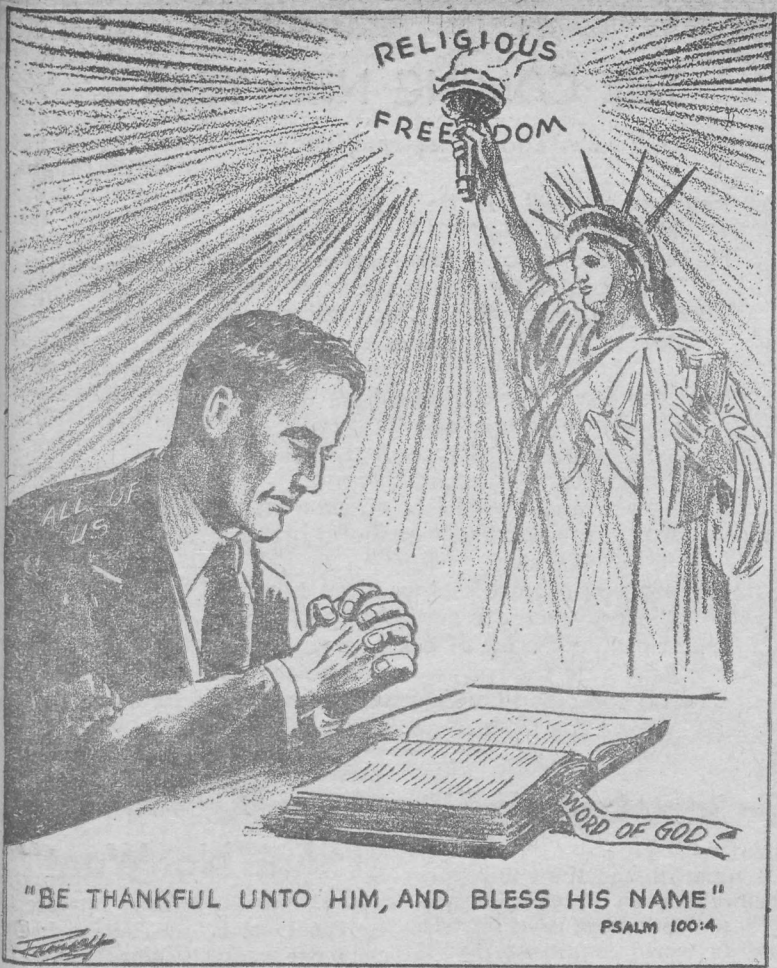
(Continued from page four)  
Ky.: "We thank the Lord for the good fellowship and the feasting upon the truths of God's Word. May God lead more true ministers to stand for these doctrines."

Pastor Gus W. Randolph, Burnsville, N. C.: "Surely God is good. When as many people gather in one place in one accord as did at the First Baptist Church of Russell with Brother Gilpin and his wonderful people, it is surely a miracle of God. No where in my ministry have I ever before witnessed the free reign of the Holy Spirit in such power and demonstration, and never before have I witnessed such warm reception of the preached Word of God."

Joe Gadd, Jonesville, Va.: "I have attended many conferences, but this one at Russell is the cream of all of them. The messages brought by God's men from God's Book were solid, heart-warming, and soul-stirring. This was my first time to visit Russell, but, if the Lord wills, it will not be my last. May God's blessings be on the church for the hospitality extended us while there. May God enlarge Baptist Faith Missions, the Tri-State Baptist Bible College, and The Baptist Examiner as a result of this meeting."

Pastor J. R. Masterson, Lexington, Kentucky: "This was the best conference I ever attended. The Word of God was not compromised in any way. The fellowship was wonderful. No doubt all those who attended will look forward to the next conference if the Lord tarries."

Elder L. D. Gibson, North Kenova, Ohio: "In the past fifty years I have attended many Bible conferences, but this one was the greatest. It was great to the point of being unique. God, the Holy Spirit, has stamped the record on the walls in the hallway of memory; where, like wreaths of fadeless roses," (Continued on page eight)



"BE THANKFUL UNTO HIM, AND BLESS HIS NAME"  
PSALM 100:4

## A Choir

(Continued from page three)

the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hind's feet, and He will make me to walk upon mine high places" (Habakkuk 3:17-19).

We want to give consideration to

## THE METHOD OF PRAISE

There are various ways by which we can give expression to the praise which is in our hearts. Not the least of these ways is prayer. Praise reaches its greatest heights in prayer. Some prayer is little more than asking, but when we praise we are truly giving. The pity is that too often we have the wrong viewpoint of prayer and we miss its highest form. There is a legend of two angels who came from Heaven every morning to go their rounds all day long. One was the angel of prayer and the other was the angel of praise. Each carried a basket. Soon the angel of prayer found his basket filled to overflowing. Everybody poured into it great handfuls of requests, all wanting something from God. The angel of praise found but a few slips in his basket. The people had lost the note of praise and had ceased to thank God for His infinite benefits which He had showered upon them momentarily. Many a discouraged heart has stopped making requests and agonizing in prayer to find wonderful victory in praise. I want to make a suggestion to all who have unanswered prayers. Just begin to praise the Lord in your prayers, and He will begin to open the gates and fill your soul with peace and joy. Praise is the best medicine for every ill and makes the best music for the ear of God.

We can praise the Lord in song and with instruments of music dedicated to His glory. Our choir members little realize the important place they occupy in the plan of God as they lift the praises of God above the common-place to the position of angels. The Holy Spirit, who is God's choir leader, has told us

through Paul to "let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:15-16).

The Psalmist wrote, "The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in His temple doth every one speak of His glory" (Ps. 29:9). The marginal rendition is very suggestive, "and in His temple every whit of it uttereth glory." Everything about the temple of God sounded the note of praise. The word "hallelujah" occurs many times in Sacred Writ. It may be looked upon as an angelic word of praise loaned to the people of God to express their praise unto God for His great triumphs over the sin of man and over the rebellion of nations.

We can praise God by the testimony which we bear for Him. Many of us need to pray with David, "O Lord, open Thou my lips; and my mouth shall show forth Thy praise" (Ps. 51:15). In addition to this we can praise God by our giving. One of the great needs of the church is to gain a proper conception of the grace of giving. To some it is a matter of duty whereas it should be a method of praise. Who of us has paid half the tithe of praise we owe to God? We should start today to pay Him the praise which is His due. We come to the climax of our study of this subject as we think of

## THE MELODY OF PRAISE

The Psalmist wrote, "Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto Him with psaltery and an instrument of ten strings. Sing unto Him a new song; play skillfully with a loud noise" (Ps. 33:1-3). David reminds us there is nothing more beautiful for the child of God than to lift his voice in praise. The low notes of humility and the high notes of thanksgiving blend to make true harmony.

Praise is characteristic of Christianity. The skeptic has nothing for which to praise God because he lives in a realm of uncertainty. Atheism is songless



## New Philosophy Grows Out Of New Theology

By ROY MASON  
Tampa, Florida

Much has been said in recent years about "The New Theology." This new theology is the product of Modernism, and it is the denial of the supernatural. It rejects much of the Bible, and it virtually casts aside most of the fundamental truths of Christianity. Growing out of the influence of this new theology, is a new philosophy of the Christian life. This new philosophy of the Christian life is premeating churches that have not consciously gone off after the new theology. But let us first consider—

### The Old Philosophy

This is not merely traditional it is Biblical. The Bible teaches that human nature is a fallen nature. It teaches the total depravity of mankind. It teaches that the "flesh" is at enmity with the "Spirit." The flesh wars against the Spirit, and is not to be compromised with. Let us take a glance at some of the Scriptures that deal with "the flesh."

1. "The flesh lusteth against the Spirit" (Gal. 5:17).
2. "They that are Christ's have crucified the flesh" (Gal. 5:24).
3. "Make not provision for the flesh" (Gal. 5:24).
4. "The flesh profiteth nothing" (John 6:63).
5. "Who walk not after the flesh" (Rom. 8:14).

According to the Scriptures a saved person is to account himself as crucified with Christ and "dead" to the old life that was formerly lived in the flesh. Not compromise with the flesh—but crucifixion is the teaching. Paul

says, "I know that in me, that is, in my flesh, dwelleth no good thing."

### The New Philosophy

The new philosophy of Christianity is one that compromises with the flesh. It does not consider it evil—it only needs to be CONTROLLED. Appetites may be gratified—up to a certain limit—just so one does not make a hog of himself. We are reminded of the popular Tampa minister who tells his men that there is no harm in drinking—provided one is temperate and doesn't get drunk!

Evangelism is affected by this new philosophy. The evangelist does not as one puts it, "Demand abnegation of the old life before a new one can be entered upon. He seeks to key up public interest by showing that Christianity makes no unpleasant demands. Rather it offers the same things the world does only on a higher plane. Whatever the sin-mad world happens to be clamoring for at the moment, is cleverly shown to be the very thing that the gospel offers—only the religious product is better." Let many an evangelist preach that sin and evil must be broken with and renounced, and he would not have the great swarm of converts (which so soon melt away when he is gone).

We are persuaded that much of the "Youth For Christ" type of Christianity proceeds under this new philosophy. It does not condemn worldly things, and demand complete separation—it seems to hold that the flesh can be gratified in a decent way, under good auspices. "All this and Heaven too" seems to be the idea.

Recreational parlors, snack bars, "coke" vending machines, Sunday evening church parties (alias "fellowship hours")—all of this grows out of the new philosophy of Christianity. The fundamental assumption is that people can have the same fleshly gratification that the people of the world have—only on a higher plane. The Christian life becomes different from the world's life only in degree—not in kind!

Sunday evening religious

## JUVENILE VANDALISM

Vandalism has become a crucial threat to the nation. It is no longer just mischief—it is major destruction running into millions of dollars each year. The youngsters pillage schools, parks, business property, homes—even churches and cemeteries.

Baffled police, sober judges, amazed psychiatrists throw up their hands at such incidents as these:

Dundark, Md.—Kids raided a construction yard, set fire to a crane, poured sand in the gas tanks of compressor units, slashed the tires of trucks.

Fort Lauderdale, Fla. — Kid vandals stole a city bus, smeared a city water tower with paint, threw coconuts through hotel windows, smashed glass display cases, broke auto windshields.

San Francisco, Calif.—A four-alarm fire at Daniel Webster school was set by juvenile vandals.

Portland, Ore. — Automobiles and street lights were shot at by four students roaming the city in a car, firing out of the windows with a Spanish automatic and a .22 revolver.

Tonkawa, Okla.—Vandals desecrated five churches, burned two of them. Bibles were torn up. Across the wall of one church, "Go to Hell," was scrawled.

White Plains, N. Y.—Two boys poured gasoline in the living room of a house nearing completion and burned it to the ground. Damage: \$30,000.

Detroit, Mich.—Vandals raided the Lothrop branch of the Detroit Public Library, stripped books off the shelves, smashed glass cases and tore rare books to bits, hurled index cards into heaps on the floor and doused

movies are an outgrowth of the same "new philosophy." They furnish (supposedly) the way of getting entertainment and amusement, and religion at the same time. The flesh can be gratified, and the spirit fed all at the same feeding.

The whole new philosophy is the subtle falsehood of the devil, and it is delusively deceptive. It flatly refutes that Scripture which says, "I am crucified with Christ." There is no crucifixion attached to the new philosophy. Crucifixion gives place to gratification of the flesh.

## THE COMING NEW YEAR

Ella Wheeler Wilcox

I saw on the hills of the morning,  
The form of the New Year arise,  
He stood like a statue adorning  
The world with a background of skies.  
There were courage and grace in his beautiful face,  
And hope in his glorious eyes.

"I come from Time's boundless forever,"  
He said with a voice like a song.  
"I come as a friend to endeavor,  
I come as a foe to all wrong.  
To the sad and afraid I bring promise of aid,  
And the weak I will gird and make strong.

I bring you more blessings than terrors,  
I bring you more sunlight than gloom,  
I tear out your page of old errors,  
And hide them away in Time's tomb.  
I reach you clean hands, and lead on to the lands  
Where the lilies of peace are in bloom.

them with glue.

Blame falls on the youngsters themselves, on parents, educators, police judges, psychiatrists, and on world conditions; but if children were brought to Sunday School and services, they would soon learn reverence, respect and responsibility.

It is still true as God's Book says: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6; and II Tim. 3:15).

## THE NEED OF A FAMILY ALTAR

Why have a family altar?

1. It will sweeten the home life and enrich home relationship as nothing else can do.

2. It will remove all misunderstandings and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal, and determine their lasting welfare.

4. It will send us forth to our work for the day; in school, home, office, store and factory, true to do our best and determined in what we do, to glorify God.

5. It will give strength to bravely meet any disappointments and adversities, as they come.

6. It will make us conscious during the day of the attending presence of a Divine Friend and Helper.

7. It will hallow our friendship with our guests in the home.

8. It will reinforce the influence and work of the church, the Sunday School, and other agencies which may serve to establish Christian ideals throughout the world.

9. It will encourage other homes to make a place for Christ and the Church, through our example in a daily altar of prayer.

10. It will honor the Father above and express our gratitude for His mercy and blessings.

—Selected

Dear Bro. Gilpin and Family,

We wish to express our thanks for the splendid time we had with your church folk and other Brethren. The messages were all so inspiring and the Lord's presence with us. Words couldn't describe how we enjoyed it. The meals and everything were so well arranged.

Brother Gilpin, that message Thanksgiving Day was sure a blessing to us. It alone was

## "I Shall Not Want"

"The Lord is my shepherd; I shall not want" (Psalm 23:1).

I shall not want for FOOD. "I am the bread of life; he that cometh to me shall never hunger."

I shall not want for DRINK. "If any man thirst, let him come unto me, and drink."

I shall not want for REST. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

I shall not want for GUIDANCE. "I am the way: . . . no man cometh unto the Father, but by me."

I shall not want for COMPANIONSHIP. "I have called you friends." "Lo, I am with you always."

I shall not want for JOY. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

I shall not want for HONOR. "If any man serve me, him will my Father honor."

I shall not want for COMFORT. "Let not your heart be troubled." "He shall give you another Comforter, that He may abide with you forever."

I shall not want for any GOOD THING. "If ye shall ask anything in my name, I will do it." "No good thing will He withhold from them that walk uprightly."

I shall not want for LIFE. "I am come that they might have life, and that they might have it more abundantly."

I shall not want for LIFE ETERNAL. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

—Signs of the Times

worth our long drive. May the good Lord bless you with health that will enable you to continue in the blessed truth of His Word.

After the first of the year we will send you some names for new subscribers to The Examiner.

Your Friends in Christ,

Mr. and Mrs. Booker  
Brookport, Illinois

THE BAPTIST EXAMINER

PAGE SIX

DECEMBER 19, 1953

## The Cooperative Program Endangers Our American Government

Our Nation was established by men who believed in the God of the Bible and who also believed the Bible to be God's Word. But Southern Baptists unknowingly contribute to the support of men who deny both premises. Thus, many mothers and dads who have given sons to our Nation are led, by unscrupulous men, to contribute to the destruction of the Nation for which their boys gave their lives.

READ THE DOCUMENTED PROOFS AND BE WISE!  
THE FACTS ARE IN A BRAND NEW BOOK

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RAYMOND A. WAUGH

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## My Witnesses

(Continued from page two)  
loved, than this creation we call the earth. It's right here in God's Word, and yet the majority of Baptists know nothing whatsoever about it. When you preach it, the majority of these little fellows who have come from the seminaries, think that you are preaching something that is absolutely foreign to the Word of God, and so far as they are concerned, they know nothing more about it than if you would borrow some dead phrase from some language of antiquity. I say that we need to witness to Baptists.

I say not only is this true relative to the doctrine of election, but consider also the doctrine of the church. I believe that when the Lord Jesus Christ was here in the days of His flesh, He established a Baptist Church and none other, and if I had never seen a Bible, I would still believe it. When I was in college, I read better than a quarter of a million pages of secular history. If I had never seen a Bible, from the pages of history, I could prove to you that the church which Jesus built was a Baptist Church. I can prove it, also, out of the Word of God.

I tell you, beloved, the majority of Baptist Churches today need to be witnessed to relative to the fact of the church that Jesus built. I know more Baptist preachers today who believe in a great big universal, invisible something they call the church, made up of all the redeemed of all the world, which never did exist—I say I know more Baptist preachers who believe thus, than I know who believe in the local, independent, self-governing, democratic form of a local body. The fact of the matter is, there are mighty few preachers who believe today that the church that Jesus built was a local, independent, self-governing body in itself. We need to do some witnessing to Baptists.

People come along and they say, "We believe just like you do on the plan of salvation," which, in the main, is a lie in every particular. They say, "Let's all go together and unionize and have a union meeting." The majority of Baptists, because they know no more about the Word of God, think it is all right to go into any kind of union meeting. Beloved, for shame on any Baptist who would ever do so. Listen:

"Now I beseech you, brethren, MARK THEM which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID THEM."—Rom. 16:17.

This verse of Scripture means to stay away from them. Not only "mark them," but stay away from them. Listen again:

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. If there come any unto you, and bring not this doctrine RECEIVE HIM NOT into your house, NEITHER BID HIM GOD SPEED."—2 John 1:8, 10.

Yet, beloved, some Baptists go around and talk about "Brother" So-and-So of the Methodists and "Brother" So-and-So of the Campbellites, and "Brother" So-and-So of the Episcopalians. Like Hosea, I say, "Lo-ami"—"no kin of mine." My Lord said, "Receive him not." There are mighty few of them that have ever been saved.

I tell you, beloved, we have no business to unionize with people of other denominations, and yet the majority of Baptists

today think nothing at all about going into union meetings any time it suits their purpose and fancy. We need to do some witnessing to Baptists.

Lest I be tedious to you, my Lord said in this same text that His disciples were not only to witness to Jerusalem and all Judea, but they were to be witnesses "in Samaria."

Who were the Samaritans? What was their history and background? In the book of II Kings, you will find the King of Assyria came into the northern kingdom of Palestine and carried the Jews captive, and that when he did so, he replaced that land with citizens he had brought in from other countries, which he, himself, had overrun and over-thrown. Listen:

"And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence."—2 Kings 17:24, 32, 33.

What does it mean? Simply this: When the king of Assyria carried captive the people out of the land of Palestine, he went over into Babylon and other countries and brought in the inhabitants thereof, and they came and mixed their religion, customs and habits with the few of the remnant left of the Jews. There grew up a race of half-breeds called Samaritans, who were half Jews and half something else, who feared the Lord and served their own gods. They were not only a mixed race so far as nationality was concerned—they were a mixed breed so far as their religion was concerned. My Lord said, in the words of my text:

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria."

What does it mean? It means they were to witness to the folk who held some truth and some error. So far as religion was concerned, it was partly true and partly false. This would tell us that we are not only to witness to Baptists, but to Catholics, to Protestants, and to all these who hold a mixed religion today, which is more or less false, with some little truth mixed therein.

I make no apology when I say to you that I do not believe that Catholic churches nor any Protestant church is of the Lord. I make no apology when I say that all were man-made and Devil inspired. Listen:

"Behold, I will make them of the SYNAGOGUE OF SATAN, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. 3:9.

In the city of Philadelphia, there was a true church and there was, also, a synagogue of Satan. I believe that today there are multiplied thousands of synagogues of Satan. You can go into any town and find many church buildings, contemplating them, you say, "That's a church building," but before you say this, see what they stand for doctrinally, and in the majority of instances, you will come to this conclusion—it isn't a

## GODS HOUSE—WHERE WORRIES FADE AWAY



church—it is but a synagogue of Satan.

I say that I make no apology for saying that Protestant and Catholic churches are not of God and that their preachers are not called of the Lord. I do not believe that God ever yet has called one single Methodist, Campbellite or any other Protestant to be a preacher. It does not make sense to me that God is going to write a Bible to teach one thing and then call an heretic to preach something else. I think we had the finest example of that in the world, in that stirring, stimulating testimony given both yesterday afternoon and last night on the part of our Brother Johnson from Mississippi (an ex-Methodist preacher). I think this in itself is proof that God does not call these preachers. Bro. Johnson might soon found out God didn't call him to preach the false doctrine of Methodism.

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—II Cor. 11:14, 15.

I would not even call upon a Protestant preacher nor Catholic priest to pray in our services. One Baptist preacher friend said that he did so out of "ministerial courtesy." Well, I don't consider them God-called ministers, so I don't have to be "courteous."

I say to you this morning, no Catholic or Protestant church has any authority to baptize, nor any commission to preach the Gospel. They are running without ever having been sent. They have no orders from the Lord

as to what they are to do. We need to be witnesses to them.

God said not only to witness to Jerusalem and all Judea, but "in Samaria," which would tell us that we are not only to witness to Baptists who hold the truth but in an unreal and false manner; but we are to witness to those who hold some truth and some error—who have just enough truth to make the error to be received by the public at large. You say, "Don't they hold some truth?" Certainly. The Catholics believe in the virgin birth, and that is about all they hold that is Scriptural. They also believe in Christmas, which is heathen, pagan idolatry. If you believe in it, you are a heathen, pagan idolator yourself.

In addition, practically all they hold is false doctrinally. You say, "Don't these other denominations hold some truth?" Certainly, but it is mixed with error, heresy and falsehood, and we need to witness to them. As a sample, I need to tell every Methodist I meet that his infant baptism is all false. There is not one passage of Scripture in all the Bible that might be in any wise at all twisted to prove infant baptism. I need to tell every Methodist that there is no such thing as sprinkling to be found in the Word of God.

An old Methodist preacher living here in Russell when I first became pastor of this church, stopped Brother Bruce and me on the street one day. He didn't know who I was, but he had heard there was a new Baptist preacher in town who was a strange specie, and who didn't, in any wise at all, go along with the majority of folk in what they believed and did.

Brother Bruce and I were in conversation and this preacher came up, and he started deriding that new Baptist preacher. He was telling Bro. Bruce how he had heard that I said Baptists had been in existence for the past twenty centuries. He said, "You know, the baptism that was administered in the days of John the Baptist was sprinkling." He said that John the Baptist took a piece of brush, dipped it in the water and sprinkled the entire congregation at one time. I say, beloved, you and I need to witness to those who hold a mixed religion—mixed with a lot of error and a little truth.

Then when I meet that follower of Alexander Campbell who says that he has "to be dipped or be damned," when I meet with him, I certainly need to witness to him. I grew up with that group of people. Our brother said yesterday that he wasn't a Baptist by heritage, but by conviction. My own soul echoed the same. I'm not a Baptist because of my convictions. They have been pretty dearly bought too—at a cost a little bit more than what they have cost lots of folk. I grew up going to a Campbellite church. The Lord kept me from ever being a member of it. I know what Campbellism stands for. A man stood less than a hundred yards from I stand, right in front of our church building, and said to a preacher boy in our church

(Continued on page eight)



## "My Witnesses"

(Continued from page seven) twenty years ago, "If our Lord and Saviour had not been baptized, He would have gone to Hell sure."

My Lord said we are to witness to the Samaritans — those who have a mixed religion — they have some truth, but they have a lot of error. They feared the Lord and they served their own gods too. If I would ask my Methodist and Campbellite friends this morning as to their spiritual relation, they would all say, "We fear the Lord." Then I would look into what they stand for, and I would see their falling from grace, baptismal regeneration, their infant baptism, their sprinkling, and I would say, "They fear the Lord, but they serve other gods, just like the Samaritans."

Don't misunderstand me. I'm not saying that all Protestants and Catholics are lost. Listen to me this morning, regardless of what church a man may be a member of, irrespective of what baptism he has or whether he has none at all, any man who believes the blood of Jesus Christ saves his soul and that the Son of God died to pay for all of his sins, that man is saved from all his sins and is going to Heaven when he dies because there is nothing for him to go to Hell for. Even though some few of them may be saved, I tell you we need to witness to them concerning the whole Truth of God's Word.

My Lord didn't stop there. He said we are to witness not only to those who have the truth but who hold it in an unreal and false manner; but to the Samaritans, to those who hold a mixed religion, and certainly our business is to witness to those who hold some truth but mixed up with error; we are, also, to witness to "the uttermost part of the earth." Beloved, you and I have a task not only to witness to Baptists to get them straight and then keep them straight, not only should we witness to those who hold some truth and a lot of error; but we are to witness to the ends of the earth — to those individuals who hold no religion at all.

Bro. Overbey was preaching day before yesterday on the subject, "Are the Heathen Lost Without the Gospel," and as he did so, my mind went back to a thought that came to me a number of years ago. If the heathen are not lost without the Gospel, then let's not send it to them. If they are not lost, then we are doing them an injustice when we send the Word of God to them. Let's never send out a missionary again nor any man to preach Jesus to them. If men are not lost without the Gospel, then take this Bible and tear it into shreds, burn up every Bible that can be found, fire the clergy, burn up the hymnals, get rid of every thought of God and make America heathen as soon as possible, for if men can be saved without the Gospel, let's get rid of it for it is a fact that men are not being saved by the Gospel. Our business is to go into all the world — to those who hold no truth — and to give the whole world the entire Word of God.

We have a task today. To me, these are trying days and we have a task of witnessing to Baptists, of witnessing to Protestants and Catholics, and to witness to the men who have no

religion at all.

### III

It isn't any easy task. **IT'S A TASK THAT COSTS**, and if it has't cost you, it is mighty good evidence you have not been doing a very good job of witnessing.

It is a singular coincidence that the word that is translated "witness" in this text is the same word from whence we get the word "martyr." Beloved, any man who is a witness for the cause of Jesus Christ, who is a faithful and true witness, will find sooner or later something of the spirit of being a martyr to the cause of Christ. It costs to be a witness.

Did it cost these early apostles? You know the story. One by one — Simon Peter first being arrested — one by one — troubles, problems, persecutions, difficulties — ultimately one by one they went out into eternity by the route of martyrdom.

Come down thirty years after the death of Jesus Christ.

In the year A. D. 64 Nero set fire to Rome. "For six days Rome was an ocean of flame." The people grew suspicious that Nero himself had caused the fire to be started. To free himself he accused the Christians of Rome, an humble group of worshippers, of incendiary motive that their prophecy of the world to be destroyed by fire might be fulfilled. Consequently he fell upon them with a bloody sword.

What is that we see? A little company of prisoners being led from the dungeons of Rome to grace the Saturnalia. It is a season of festivities at Rome, the annual festival of Saturn; and the Pagan Nero, drunk with power and passion with the desire of fame, must find some way of entertaining his royal guests. To satisfy his beastly and sordid nature, he had some of our fathers and mothers in Israel wrapped in oiled bandages, some smeared with pitch and encased in iron baskets, and set up on poles as living torches to light the gardens of Nero's Golden House while the emperor and his revelers made merry.

Again, look yonder! What can that be? It is another company of our fathers and mothers in the faith being marched from the dungeons to the barricaded arena of the great coliseum where they are exposed to the hungry Numidian lions while 87,000 spectators rejoice. Some are put on crosses and some are wrapped in animal skins so dogs would tear them.

We hear the groaning prayers, watch the writhing, wailing forms of the heroic prisoners, see their feet fall to the ground as they are burnt from the living torches. But enough of this ghastly scene. We turn and our sickened hearts are made to rejoice as we see Jesus, who stood by them in suffering death, ride with them in a chariot of flames through the parting clouds, to the land of peace. Nero soon went the way of all flesh unmourned, the scoffers were forgotten, but the flames in Nero's royal gardens have cast a light along the pathway of the centuries until this day.

You and I are here this morning worshipping and thanking God for our privileges just because our forefathers dared to witness "to Jerusalem and in all Judea, in Samaria and unto the uttermost part of the earth." If our forefathers had not undergone the persecutions and the sufferings through which they passed, you and I would not have this God-given privilege of worship today.

You say, "This is a strange Thanksgiving service and a strange Thanksgiving message." Mine always are. That's nothing new—they have been strange for 25 years. I have preached this way for 25 years. If our Lord lets me live, I will be preaching here 25 years from now, if it is His will, and I will be preaching the same thing. I believe my Lord meant exactly what He said, and when He said to witness to "Jerusalem, and in all Judea," He meant for us to witness to Baptists today. When He said to "witness in Samaria," He meant for us to witness to the Protestants and Catholics today who have a little truth mixed up with an awful lot of error. When He said to witness to the "uttermost part of the earth," He meant that it is our business to send the Gospel to the ends of the earth.

I'm thankful this morning that I'm a Baptist. I'm thankful that our forefathers in the faith dared to believe that Jesus meant what He said, and they stood for God's Word. I'm thankful this morning, as I come to preach this 25th annual Thanksgiving sermon — I'm thankful for this great Bible Conference we have had these last few days. This morning I feel honored beyond what I deserve. I feel today an honor conferred upon me as pastor of this church — an honor which I do not deserve. I stand here and look out over this audience and see at least two different groups from Old Mexico, from Peru, and from 17 states here in the United States. Oh, what a glorious way to spend one's 25th Thanksgiving service as pastor of one church — a church which has believed the Bible, stood by the Word and supported the Word, and took care of a pastor, and stood by a pastor who dared to believe Acts 1:8. As I face tomorrow and next year, and as I face the days out before us, I can only look up and say,

"Lead on, O King Eternal,  
We follow not with fears.  
For gladness breaks like morning,  
Where'er Thy face appears.  
Thy cross is lifted o'er us;  
We journey in its light;  
The crown awaits the conquest;  
Lead on, O God of might."



### Odd

(Continued from page one) believe it," he added in a low voice, "she was never heard to speak ill of any absent friend!" —Sunday School Times



### Conference

(Continued from page one) of his conversion from the vagaries of Methodism to the Bible teachings held by Baptists. Also, not listed on the program, but speaking on Wednesday night, was Brother M. L. Moser, Pastor of the Central Baptist Church of Little Rock, Arkansas, who thrilled our hearts with a message relative to the Church.

The crowds were indeed most excellent throughout all the services, with even the day services being exceptionally well attended. At night our building was filled and on Thursday morning, we had our largest crowd of the Conference.

Preachers and Laymen visited for the Conference from 16 states and two foreign countries (Mexico and Peru). It is rather conspicuous that we had two groups from Mexico, neither of whom knew the other was attending, and both of whom were unknown to the editor and unex-

A missionary in China a few years ago wrote on how much the Chinese have to do without.

According to the Word of God, every unsaved sinner, whether he be in China or "enlightened" America, is WITHOUT Christ, WITHOUT citizenship in God's kingdom, WITHOUT the blessings of promises from God, WITHOUT hope, WITHOUT God (Eph. 2:12); WITHOUT spiritual understanding, WITHOUT natural affection, WITHOUT mercy (Romans 1:31); he is WITHOUT the Holy Spirit, an orphan in eternity (John 14:17; cf. v. 18); he is WITHOUT a good foundation (Matt. 7:24-28); he is WITHOUT eter-

pected. From New Jersey, Virginia, Arkansas, Texas, Mississippi, Michigan, Tennessee, Alabama, Georgia, Kentucky, Louisiana, Indiana, Illinois, Ohio, North Carolina and West Virginia, our visitors came to be a blessing and to receive a blessing as a result of the services. There were nearly 50 preachers present.

The First Baptist Church of Russell was only too happy to provide bed and meals for all who came. Of course, all preachers are usually considered the possessors of large appetites, and everyone was well taken care of from this standpoint. It was not only a time of spiritual rejoicing, but of actual feasting on the good things that had been provided by our church, culminating with a most delicious turkey dinner at noontime on Thursday.

I have never seen our church enter more wholeheartedly nor more enthusiastically upon any program than upon this Missionary Conference. The cooperation on the part of our church was indeed gratifying and it is a source of joy to your editor to be pastor of a church which rejoices in arranging for such a Conference as this. We feel that the money spent in bringing our speakers here, the entertainment and the other necessary expenses attending the Conference, was money well spent. We rejoice to have been privileged to be the host to this conference. I have never seen the folk of our church, in 25 years, rejoice as they did over the services from the beginning to the ending.

Our church always takes a missionary offering on Thanksgiving day. (No, I didn't say a "collection" but an "offering." We don't even own a collection plate and we have not taken a collection in about 24 years. We have a box at the door and our membership place their tithes and offerings there from week to week). Our Thanksgiving offering is received in the same manner as our regular offerings. After the announcement of the offering was made on Sunday preceding the services, nothing more was said about it, and after the services were over Thursday morning, several of our visiting brethren expressed surprise that we had received an offering for missions that day. We had hoped that we would have an offering of \$1,000 for Baptist Faith Missions, but God, as usual, exceeded our expectations, so that our offering for Baptist Faith Missions actually amounted to \$1174.71. In addition, \$75 was contributed for the work of Brother Jacob Gartenhaus, \$261 was contributed toward THE BAPTIST EXAMINER, and \$163 was given in behalf of the Tri-State Baptist Bible College of Evansville, Ind. This was from our church in addition to our regular monthly offering to Baptist Faith Mis-

# WITHOUT

nal life (John 3:16-18); he is WITHOUT a sacrifice to cover his sins, and if he dies without Christ, he dies WITHOUT mercy (Hebrews 10:26, 28), and he will be eternally WITHOUT the holy city (Revelation 22:15; 21:27) — and all of this because the hard-hearted and impenitent sinner persists in doing WITHOUT CHRIST.

It is infinitely better to do without all earthly things (Phil. 3:8), yea, suffer the loss of all things, including parts of the body, like the hand, foot or eye (Mark 9:32-48), than to die and go into eternity without Christ.—Christian Victory.

sions amounting to \$140 in November. From the depths of our hearts, we praise God and rejoice because of this offering on the part of the membership of our church in behalf of missions to the ends of the earth.

Already we are looking forward to a similar service one year hence. If our Lord tarries and does not come, it is our expectancy to have a similar Conference at the Thanksgiving Season next year. The folk of our church are already talking about it with the greatest expectancy and anticipation. Even though it perhaps is early to do so, we wish to extend to all of our readers a very sincere invitation that you be with us for our Conference of 1954. The latch string is out. You are welcome, wanted and invited, and we beg you now to begin making your plans to be our guest for this coming Conference.

### Impressions

(Continued from page five) it continues to perfume the sacred chambers of my being."

Pastor James H. Sims, Temple Baptist Church, Evansville, Ind., president of Tri-State Baptist Bible College: "I had wondered if there would ever be another conference on the same high and holy level of doctrinal unity which we enjoyed in Evansville last April, but before the first service at Russell was over I knew that the Holy Spirit was going to give us an even greater time of inspiration and blessing in the Thanksgiving Missionary Conference. Every sermon exalted the Triune God and minimized man. The Person and work of the Lord Jesus Christ permeated every message and song. New Testament Baptist Churches as built and perpetuated by Christ Himself were properly emphasized as the only institutions on earth with a divine commission. Pastor John R. Gilpin and the First Baptist Church of Russell were the most generous and considerate hosts that ever entertained such a conference. I use the superlative advisedly. Such hospitality is of the Lord indeed. May God enable us by His grace to be the kind of witnesses that Brother Gilpin's closing sermon challenged us to be. Then the influence of this conference will be felt around the world; and until Jesus comes we Baptists will be faithful stewards of the Gospel which He has entrusted to us."

LET ALL BEGIN NOW TO PLAN TO ATTEND THE NEXT GREAT CONFERENCE WHICH IS TO BE HELD WITH TEMPLE BAPTIST CHURCH OF EVANSVILLE, INDIANA, APR. 11-18, 1954. ALSO LET EVERYBODY PLAN FOR THE CONFERENCE AT RUSSELL NEXT THANKSGIVING.