

# The Baptist Examiner

A PAPER WITH A NATIONAL CIRCULATION

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

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RUSSELL, KENTUCKY, SATURDAY, MAY 6, 1939

WHOLE NO. 73

## Why Baptists Not To Be Called Protestants

(By George Ragland)

"There is a distressing tendency in the world to class Baptists with Protestants. Such Classification can only hurt the cause of Baptists and the truth for which Baptists stand. Baptists are not Protestants and ought not to act like Protestants. It is high time for Baptists to refuse to participate in Protestant practices which encourage the world to class them with Protestants."

"That Baptists are not Protestants is a truth which the April 1939 issue of 'Southern Baptist Home Missions' calls attention in an editorial which says in part the following."

I raise the question as to whether Baptists should be classed with Protestants. A Protestant is one who protests. Baptists are not Protestants—they are proclamationists. Their task is not to tear something down but to build the Kingdom of God. They are not fighting other religious organizations but are preaching the Gospel of the Lord Jesus Christ.

There is another reason why Baptists should not be classed with Protestants: namely, the Protestant denominations have a recent origin—they all grew out of the reformation which was a movement of protest against the Catholic church and its methods. Baptist

(Continued on Page Two)

## We Praise God

Since last week's issue, the offering for Brother Dickerson's passage fund to Brazil has been practically doubled, for all of which we praise God and take courage. Last week we reported \$144.14. This week we have received the following:

John Lewis, East Lynn, W.Va.	\$1.00
Homer Grooms, Russell, Ky.	.25
Mrs. S. Wilson Webbville, Ky.	\$1.00
R. D. Unroe, Pittsburg, Pa.	\$3.00
B. M. Varnell, Grand Rivers, Ky.	\$1.00
Tri-State Baptist Bible School, Russell, Ky.	\$5.30
First Baptist Church, Russell, Ky.	\$94.73
Mrs. Forest Smith, Charleston, W.Va.	\$1.00
Mrs. Hazel F. Hutchinson,	

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JOHN R. GILPIN, Editor

This is the fourteenth issue of this paper under its new editor. All bills are paid to date (Praise God!), having spent thus far \$938.10 or \$72.16 weekly, to give you this paper. It takes a lot of work, effort study, and prayer to send it to you weekly.

In view of the extra work necessitated by this paper, the editor probably won't look the same a year hence, so you may have this picture to know what he looks like now. Furthermore this paper goes into thirty-five states and reaches hundreds of people who do not know him other than through these columns. So to each of these, and to all, we greet you.

## The First Baptist Pulpit

### "The Sins Of The Saints"

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only,

As we begin this study, the first question which arises logically is "What is a saint?", or, "Who are saints?". A Catholic priest, a friend of mine, visited me some months ago and in the course of our conversation, I asked him for a definition. He said, "A saint is that he has lived on earth in such an exemplary manner that he has more individual who has lived on earth in such an exemplary manner that good works at his disposal than he needs for his own salvation, and since he is in heaven and does not need them, these good works are placed to the account of other poor mortals who have not been so fortunate, and his church thus canonizes him and lists him as a saint". Just a few days later I was talking with a man of the Holiness persuasion

(Continued on Page Three)

## Campbellism Cornered In Kenova Debate

(By T. P. Simmons)

April 11th to 14th there was a debate between C. W. Dickerson, Baptist, and Roy Hall, Campbellite. The debate was held in the City Hall at Kenova, W. Va. The question was on the relation of baptism to the remission of sin.

Brother Dickerson presented the way of life clearly, concisely, and convincingly. He has excellent knowledge of the Scriptures and good delivery. He manifested deep spirituality and a passion for souls making frequent appeals to the lost. The two men stood out in bold contrast.

The Campbellite Hard-Pressed and Unfair.

Though Mr. Hall had much bluff and bluster, his tactics showed clearly that he was often hard pressed to find which way to dodge. However, he showed himself a master of Campbellian controversy with all its tricks—evasion, quibbling, sophistry, and misrepresentation. The debate, as is usual, was supposed to be governed by Hedge's Rules of Controversy, but Mr. Hall flagrantly violated two of them at will. The seventh rule demands that EVERY ARGUMENT ADVANCED BY EITHER SIDE SHALL BE EXAMINED WITH FAIRNESS AND CANDOR, AND IT FORBIDS SO-

(Continued on Page Two)

## Drunkard's Psalm

King Alcohol is my shepherd  
I shall always want,  
He maketh me to lie down in  
the gutters,  
He leadeth me beside troubled  
waters.

He destroyeth my soul.  
He leadeth me into the paths of  
wickedness for the effect's sake.  
Yea, though I walk through the  
valley of poverty and have delirium  
tremens, I will cling to drink  
For thou are with me, thy bite  
and thy sting they torment me.

Thou preparest an empty table  
before me in the presence of my  
family.

Thou anointest my head with  
hellishness. My cup of wrath  
runeth over.

Surely destruction and misery  
shall follow me all the days of my  
life, and I shall dwell in the house  
of the damned forever.

—ANONYMOUS



# The Baptist Examiner

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JOHN R. GILPIN ----- Editor

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act of March 3, 1879.

## Baptist, Campbellite Debate (Continued from Page One)

PHISTRY, CAVILLING AND RID-  
ICULE. This rule certainly re-  
quires that one take the words of  
his opponent in their evident  
meaning. This is part of fairness  
and candor but Mr. Hall generally  
manifested neither.

For instance, when Brother  
Dickerson stated that we are not  
saved by what we do, which is a  
very common way of saying that  
we are not saved by outward do-  
ings. Mr. Hall replied that if we  
are not saved by what we do, we  
are not saved by repentance and  
faith. He harangued on this  
throughout the debate, despite fre-  
quent explanations by his oppo-  
nent. This is a fair sample of many  
instances.

There was very little logic in  
any of Mr. Hall's arguments, but  
there was less of the spirit of  
Christ in his conduct. Brother  
Dickerson made the statement that  
the Greek preposition "eis" is not  
translated "in order to" in the  
King James Version, and Mr. Hall  
quoted him as saying that it is not  
so translated in any English ver-  
sion. Despite the fact that this  
misrepresentation was called to  
attention repeatedly, Mr. Hall con-  
tinued it to the very end of the  
debate. In one instance Brother  
Dickerson misunderstood Mr. Hall's  
teaching, but when explanation  
was made, he acknowledged his  
misunderstanding and expressed  
gladness in finding that Mr. Hall  
did not teach what he understood  
him to teach. In another instance  
Brother Dickerson misquoted Mr.  
Hall. When this was called to his  
attention, he apologized. But if  
one word of apology ever came  
from the lips of Mr. Hall, I do not  
recall it. And this is in spite of  
continual misrepresentation and  
unfairness. Brother Dickerson  
himself a Christian gentleman. Mr.  
Hall manifested himself a typical  
Campbellite.

Mr. Hall delighted in slurring  
Baptist churches with such expres-  
sions as, "If there is one bit of re-  
ligion in that thing you call a Bap-  
tist church," etc., and (in sub-  
stance), "When you join a Baptist  
church, all you get is close com-  
munion and the right to vote." This  
was in violation of Hedge's  
rule that forbids "ALL EXPRES-  
SIONS WHICH ARE UNMEAN-  
ING, OR WITHOUT EFFECT IN

REGARD TO THE SUBJECT IN  
DEBATE." The question in de-  
bate did not mention "Baptist  
church."

Also Mr. Hall manifested very  
clearly that he was out, not for  
truth, but for victory for him and  
his sect at any price. Hedge says  
that "TRUTH, AND NOT VIC-  
TORY, IS THE PROFESSED OB-  
JECT OF CONTROVERSY."

After the debate a Campbellite  
told me he used to be a Baptist  
Sunday school superintendent they  
sometimes go out from us because  
they are not of us (I John 2:11),  
and went to the Campbellites prin-  
cipally because Baptists would  
not invite Methodists to partake of  
the Lord's Supper with them.  
Think of that! Joined the Camp-  
bellites so he could commune with  
unbaptized, and, as Campbellites  
would have it, unsaved Meth-  
odists! That fellow needs to think  
for a change.

### Campbellite Evasion.

The Campbellite evaded the  
point every time he could. When  
the Baptist gave such passages  
Gal. 3:2, Eph. 1:13; 2:8 to show  
that salvation is received through  
faith, the Campbellite answered  
that these people had not only be-  
lieved but had been baptized also.  
And who cannot see that this has  
nothing to do with these passages.  
They state that the blessings men-  
tioned are received through faith  
and not through or on account of  
anything else. This is the point  
the Campbellites evaded.

In Rom. 11:6, reading the King  
James Version, he tried to make  
the phrase, "IS IT NO MORE OF  
WORKS," a question rather than  
an affirmation! not noting perhaps  
that "IS IT" is in italics, indicat-  
ing that the translators supplied

Moreover, perhaps, he had not  
noticed that his beloved American  
Revised Version transposes the  
words and makes the phrase read  
"IT IS NO MORE OF WORKS!"  
What a commentary on a system  
when it must use such tactics in  
its defense!

### The Campbellite Vacillated Between Two Positions

In reply to passages that base  
salvation explicitly on faith, Mr.  
Hall would sometimes imply ad-  
mittance that salvation is through  
faith, and would say that faith is  
believing the word and that the  
word says that baptism is for the  
remission of sin. At other times  
he would insist that salvation is  
through faith and works. We have  
here two distinct positions, and the  
Campbellite weakly vacillated be-  
tween them as though fearful of  
both.

(Continued on Page Four)

### WHY BAPTISTS ARE NOT TO BE CALLED PROTESTANTS (Continued from Page One)

tists did not originate in this  
movement---

The reason why we ought to de-  
mand a separate classification for  
our Baptist churches is that we  
are grouped with a number of de-  
nominations wholly as variance  
with us in our beliefs and practices

We ought not be so grouped. Bap-  
tist churches are as distinct in  
doctrine and practice from most  
of the Protestant churches as the  
Protestant churches are distinct  
from the Catholic---

We are suffering quite a bit in  
more ways than one in being clas-  
sed as Protestants. One of the  
ways in which we suffer is that  
we cannot get an hour over a na-  
tional radio hook-up because Prot-  
estants have already been given a  
national hook-up; therefore since  
Baptists are regarded as Protest-  
ants, they are said to have a per-  
iod over the radio.

This is absurd. The Catholics  
can have an hour, the Lutherans  
can have an hour, the Jews can  
have an hour, and the Protestants  
can have an hour, but Baptists, not  
having individual standing as a  
distinct and definite religious  
group separate from Protestants,  
cannot have an hour over the  
radio.

This matter is worth thinking  
about. The time has come when  
we should disassociate ourselves  
from the Protestants altogether  
and demand a separate and inde-  
pendent standing in the religious  
world as a religious organization.

"The editorial of the "Southern  
Baptist Home Mission Board of  
the Southern Baptist Convention  
of which Dr. J. B. Lawrence is  
Secretary sounds a needed note.  
Baptists who take part in Good  
Friday and Easter Sunday cele-  
brations cannot expect the world  
to see any difference in them from  
Protestants. Baptists who put on  
or enter into union meetings can-  
not expect their undenominational  
and interdenominational activity  
to give a Baptist testimony to the  
world. Baptists who emphasize

certain fundamentals while com-  
promising other fundamentals can-  
not expect the world to respect  
their contention for scriptural  
truth. They are neither Catholic  
nor Protestant. They ought to  
to act in conformity with their  
scriptural profession and in obed-  
ience to their scriptural belief."

—The Sling And Stone.

### WE PRAISE GOD

(Continued from Page One)

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## "THE SINS OF THE SAINTS".

(Continued from Page One)

sion and I asked for his definition. He said, "A saint is that person who after he is saved comes back to an altar of prayer and 'prays through', thus getting all of his Adamic nature, his carnality, and the depravity of his flesh removed. He thus is a saint". Not satisfied with either of these definitions, I turned to the Bible and said, "Paul, you've never forsaken me yet; now please tell me, what is a saint and, who are saints". In I Cor. 1:1,2 we read, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints". In this passage, Paul declares that everyone who has received the effectual call of the Holy Spirit is a saint. He is not talking about that individual who has had all of his carnality removed, nor is he talking of one who is now in heaven. Rather he is speaking of those who are living on earth still troubled by the depravity of their flesh but who have received the effectual call of the Holy Spirit and have been saved. If you will follow this definition throughout the Scriptures, you will find that this is the universal meaning of the term "saint" as used in the Bible.

## I.

In view of this definition we ask, "Do saints sin". I recognize the fact that there are those who profess entire sanctification. I met a lady recently who boasted of perfection. She said, "I'm just as good as Jesus Christ". Then a moment later said, "And thank the Lord I'm getting better every day". In the Salvation Army hymn-book the following hymn is found:

"Some people I know don't live holy;  
They battle with unconquered sin,  
Not daring to consecrate fully,  
Or they full salvation would win.  
  
With malice they have constant trouble,  
From doubting they long to be free;  
With most things about them they grumble,  
Praise God, this is not with me."

What wretched doggerel is this! I do not believe that they possess such superholiness but rather a weak conscience in knowing what is sin. Although it should be our goal to live perfectly, the scriptures declare that each believer after conversion does sin both positively and negatively.

Twenty-five years after he had become a preacher, the Apostle Paul said, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:15-18). Now isn't that the experience of every believer? Is it not true that the good we want to do, we find that we actually do. This shows us that there is a constant warfare between the new nature which is born within us at conversion and the old nature which we received from our parents.

In Prov. 24:9, we read, "The thought of foolishness is sin". Who is there who does not have foolish thoughts? Perhaps it would be a better question to ask if you ever have a sensible thought. In view of this text then all are sinners, for there is not one of us but what have foolish thoughts. Then in I John 1:8-10, we read, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us". Please note that this book I John was written to saved folk. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life". (I John 5:13). In view of the fact that it was first written to those who were saved, note that John declares that there is indwelling sin within the believer. In fact he goes so far to say that the believer who declares that he is without sin is self deceived, a liar, he calls God a liar, and worse than all else he is unsaved, for John declares that God's Word is not in a man who lives above sin.

A few years ago, a preacher friend was holding a tent revival in Raceland. I attended the meeting several nights and one evening after the services were over, I turned to a young man standing nearby and said, "Are you a Christian?" He was a great big fellow, over six feet tall. He glared down at me and with the most sarcastic tone of voice said, "I'd have you to know that I was saved on the third day of January this year and that I haven't sinned in word, thought, or deed since". This was the thirteenth day of June. I said, "You're a liar". Beloved I've seen the Devil in many forms, but never before had I seen him so viciously near to me. He pulled off his coat to give me a thrashing, he was so angry. I said, "Now hold on a minute, I haven't called you a liar, but God has". Then I read

him this text: "If we say we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). I proceeded "The very fact that you have gotten mad enough to whip a Baptist preacher is sin?" But beloved, he is only one of many thousands who are self deceived, May God pity them!

Read also II Chron. 7:14. God is the speaker. He is speaking to the saved, for He says "my people". He is urging His own to turn from their "wicked ways". Then God's people do not always live perfectly. They sometimes have "wicked ways".

## II.

Just what happens or what are the consequences of a believer's sins? First his communion with God is broken. "Can two walk together, except they be agreed?" (Amos 3:3). In these autumn days we are enjoying particularly the beauty and the warmth of the sun, both of which will soon be denied us as result of the winter. Suppose as I stand gazing up toward the sun that a cloud comes between the sun and I. The sun is still there but it is no longer visible and I can no longer feel its warmth. By and by the cloud passes away and that we may enjoy its beauty. Thus it is with sin. God is still in heaven and I am still on earth but when the cloud of sin comes between my soul and God, my communion is thus severed with him.

Second, whenever a believer sins, he loses the joy of salvation. "Restore unto me the joy of thy salvation". (Ps. 51:12). Many misread this text and declare that David had lost his salvation. Please note that he does not pray for the restoration of his salvation but for the joy of his salvation. There is a tremendous difference between losing one's salvation and the joy thereof.

A husband and wife quarrel and part in anger. That husband hasn't lost his wife, he has merely lost the joy of married life. Thus with David, the joy of salvation was destroyed by his sin. Paul likewise declares the same truth in view of his sins. "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). This was Peter's experience too, for when he denied the Savior, even cursing, we read, "And Peter went out, and wept bitterly" (Lu. 22:62). The same is true today as it was in the experience of David, Paul, and Simon Peter. When a believer sins, he loses the joy of his salvation.

Third, as a result of a believer's sins his rewards are in danger. The apostle John declares that even after one has laid up rewards in Heaven that it may be possible for them to be lost. "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward" (II John 1:8). Paul writing to the Church in Colosse indicated the same truth. "Let no man beguile you of your reward" (Col. 2:18). Isn't it pitiful to think that after a believer has lived an exemplary life filled with good deeds and has wrought worthily in the Lord and has many rewards laid away for him in heaven, that one sin may take all that away from him. There are many who will be saved and spend eternity in Heaven, but as a result of their sins their rewards will be completely obliterated. "If any man's work shall be burned he shall suffer loss; but he himself shall be saved; yet so as by fire" (I Cor. 3:15). Lot is a good example of this latter class. When the city of Sodom was destroyed by fire, all of the city was burned yet he, himself, was saved. Many believers will be saved yet spend eternity without a single reward as a consequence of their sin here on earth.

Fourth, a believer may by his conduct bring upon himself chastisement from God. "His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take away from him, nor suffer my faithfulness to fail" (Ps. 89:29-33). Many of us as believers suffer under the rod of God and have many stripes fall upon us because of our iniquities, transgressions, and sins. This is further argued by Paul. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he received. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:5-9).

Sometime ago a professor of religion, though I think only a professor and not a possessor, said to me, "I don't believe that God whips one when he sins. I can get drunk, lie, and cheat in business, and spend the night in sin with some woman and never suffer for it". In the light of this scripture then such a professor is a spiritual bastard—a spiritual illegitimate—he never has been born again—he is only an unsaved church member. This scripture in Hebrews makes it clear that if we sin we are chastened. If we are not chastened, then we are not children of God.

(Continued on Page Four)



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The most untamable thing in the  
world has its den just back of the  
teeth.

## Baptist, Campbellite Debate (Continued from Page Two)

In seeking to establish salvation  
through faith plus works, Mr. Hall  
quoted "FAITH WHICH WORK-  
ETH BY LOVE (Gal 5:6). He  
imagined this proved his point!  
But this tells only how faith ex-  
presses itself, and I believe the  
statement with all my heart. Any  
faith that does not work by love is  
a dead faith and has no saving ef-  
ficiency. But faith is neither works  
nor love. Faith alone saves and  
then it works.

Then he tried to prove that  
faith is such a work as outward  
obedience by quoting John 6:29:  
"THIS IS THE WORK OF GOD,  
THAT YE BELIEVE ON HIM  
WHOM HE HATH SENT." But  
the only sense in which faith is a  
work is that man is actively en-  
gaged in its exercise. Faith is con-  
trasted with the outward obedi-  
ence of works. "TO HIM THAT  
WORKETH NOT, BUT BELIEV-  
ETH ON HIM THAT JUSTI-  
FIETH THE UNGODLY, HIS  
FAITH IS COUNTED FOR  
RIGHTEOUSNESS" (Rom. 4:5).  
And we are told elsewhere that  
faith and works as means of salva-  
tion are incompatible. See Rom.  
4:4; 11:6.

The Campbellite tried to escape  
the force of such passages by say-  
ing that they referred to the works  
of the law, but not to obedience  
to God's commands in the present  
dispensation. But the law, as  
summarized and expounded by  
Jesus (Matt. 27:37-40) compre-  
hends all good works. AND THAT  
IS MANIFESTLY THE MEANING  
OF ALL PASSAGES THAT TELL  
US THAT SALVATION IS NOT  
OF WORKS. We are told that  
"THE JUST SHALL LIVE BY  
FAITH" (Gal. 3:11), and not by  
their works. Again we are "CRE-  
ATED IN JESUS CHRIST UNTO  
GOOD WORKS" (Eph. 2:10).

He tried to make such expres-  
sion as "OBEYING THE TRUTH"  
(1 Pet. 1:22) refer to outward  
works. All such expressions when  
they allude to how we are saved  
have to do with inward obedience  
and not outward obedience. How do  
we know this? We know it be-  
cause the Scripture says that no  
outward works of any kind have  
anything to do with procuring sal-  
vation. Any sort of outward work  
would give occasion to man to  
boast, and we are told that boast-  
ing is excluded, Rom. 3:27. Also  
we know that Abraham was not  
justified judicially by works (Rom.  
4:2, 3), and he lived centuries be-  
fore any written law. He was  
justified before the law of circum-  
cision was giving (Rom. 4:10) and  
long before the offering of Isaac  
(Gen. 15:6). Hence it is plain that  
Abraham was justified by faith  
without works of any sort, and he  
(Continued on Page Five)

## "THE SINS OF THE SAINTS" (Continued from Page Three)

Fifth, worse than all else, a believer's physical life is endangered  
as a result of his sins. "Every branch in me that beareth not fruit  
he taketh away". (John 15:2). In the church of Corinth, they had been  
observing the Lord's Supper in the wrong manner. God had chastened  
some of them by sickness and some of them had actually died be-  
cause of their sins. "For this cause many are weak and sickly  
among you, and many sleep" (1 Cor. 11:30). In the Old Testament  
we read how that Moses was commanded to speak to the rock but  
instead in his anger, he smote it. Because of this he was not per-  
mitted to enter Palestine but rather died prematurely on Mount Nebo.

God gave orders that the Ark was to be carried always by the  
Levites. One day David had it put upon an ox-cart with Uzzah as  
a teamster. Because of his sin of touching this Ark whereas no  
one but Levitical hands should touch it, God smote Uzzah that he  
died. Thus many Christians die because of their sins.

### III

There is one thing that can not happen when a believer sins.  
Though certain chastisements follow his sins, he can never lose his  
salvation. Read our text again: "My little children, these things write  
I unto you that ye sin not. And if any man sin, we have an advocate  
with the Father, Jesus Christ the righteous: and he is the propitia-  
tion for our sins: and not for ours only, but also for the sins of the  
whole world" (1 John 2:1,2). Christ's work in heaven today is that of  
intercession. He is the lawyer who represents each believer at  
the bar of God's supreme court. I have a dear friend, who is a law-  
yer. Suppose I violate some traffic ordinance. I ask him to appear  
in the court. He does not plead the mercy of the court, nor does he  
ask leniency that I am a preacher. He simply pleads "guilty" to  
the charge and pays the fine that I may go free. In the court of  
heaven, I am charged with innumerable offenses by Satan. "And  
I heard a loud voice saying in heaven, now is come salvation, and  
strength, and the kingdom of our God, and the power of his Christ:  
for the accuser of our brethren is cast down, which accused them  
before our God day and night" (Rev. 12:10). Thus Satan is called  
entered into the holy places made with hands, which are the figures  
the accuser. The Son of God is my lawyer. "For Christ is not  
of the true; but into heaven itself, now to appear in the presence  
of God for us" (Heb. 9:24). He does not ask the Father to be mer-  
ciful, nor does He plead the weakness of my flesh. He is there to  
plead "guilty" on my behalf, and to pay for my sin with His blood:  
"He is the propitiation (sacrifice) for our sins" (1 John 2:2).  
Hallelujah! for such a Saviour!

### IV

In view of the consequences of the believer's sins and the glo-  
rious security of God's dear child, how then should a believer who  
thus possesses two natures live? The Scriptures do not leave us  
in doubt as to what we are to do. We are to starve the old fleshy  
nature. "But put ye on the Lord Jesus Christ, and make not pro-  
vision for the flesh to fulfill the lusts thereof" (Rom. 13:14). We  
are to feed the new nature. "As newborn babes, desire the sin-  
cere milk of the word, that ye may grow thereby" (1 Pet. 2:2). The  
sad thing is that most people starve the new nature and continue  
to feed the old.

Who has not read with thrilling interest the story of old curfew?  
A young soldier for some offence was condemned to die, and the  
time of his death was fixed "at the ringing of the curfew". Naturally  
such a doom would be fearful and bitter to one in the years of his  
hope and prime; but to this unhappy youth, death was doubly ter-  
rible, since he was soon to marry a beautiful young lady, whom he  
had long loved. The lady, who loved him ardently in return, had  
used her utmost efforts to avert his fate, pleading with the judges  
and even with Cromwell himself; but all in vain. In her despair  
she tried to bribe the old sexton not to ring the bell, but she found  
that to be impossible. The hour for the execution drew near. The  
preparations were completed. The officers of the law brought forth  
the prisoner and waited, while the sun was setting, for the signal  
from the distant belltower. To the wonder of everybody curfew  
did not ring! Only one human being at that moment knew the reason.  
The poor girl, half wild with the thought of her lover's peril had  
rushed unseen up the winding stairs, and climbed the ladders into the  
belfry-loft, and seized the tongue of the bell. The old sexton was in  
his place, prompt to the fatal moment. He threw his weight upon  
the rope, and the bell, obedient to his practised hand, reeled and  
(Continued on Page Five)

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"THE SINS OF THE SAINTS"

(Continued from Page Four)

swung to and fro in the tower. But the brave girl kept her hold, and no sound issued from its metallic lips. Again and again the sexton drew the rope, and with desperate strength the young heroine held on. Every moment made her position more fearful; every sway of the mighty bell threatened to fling her through the high tower window; but she would not let go. At last the sexton went away. Old and deaf, he had not noticed that the curfew gave no peal. The brave girl descended from the belfry wounded and trembling. She hurried from the church to the place of execution. Cromwell himself was there, and just as he was sending to demand why the bell was silent, she saw him—

"And her brow,  
Lately white with sorrow, glows with hope  
and courage now.  
At his feet she told her story, showed  
her hands all bruised and torn,  
And her young face, still haggard with the  
anguish it had worn,  
Touched his heart with sudden pity, lit  
his eyes with misty light—  
'Go; your lover lives,' cried Cromwell;  
'Curfew shall not ring tonight.'"

Think you, that this young man, redeemed by that sacrifice of love from the clutches of the law, would regard any service to the fair woman who redeemed him a hardship? Nay, he would have been willing to have laid his life upon the altar for her.

Now let us listen to another story of love. The scene is laid as Calvary. Jesus is upon the cross. The brow once crowned with glory is now crowned with thorns. The hands so often outstretched in love and mercy are now pinioned to the cross. The heart that throbbed and ached with human sorrow is now pierced with a spear. Oh, it is a sad moment in the history of the world! The earth trembles, the mountains quake, and the sun veils itself in darkness, for God's Son is dying. But listen! "It is finished! It is finished! It is finished!"

The great plan of redemption, born in the heart of love, has now received its finishing touch, and God and the world stand reconciled.

May God help each of us to remember the terrible price of our redemption and Christ's agony on the cross of Calvary, and in the light of our salvation wrought out by Jesus, may we starve out the fleshly nature, but feed the new nature of God that we might become mature children of our Heavenly Father.

Baptist, Campbellite Debate

(Continued from page four)

is used as an illustration of how we are saved today.

Tried to Make Paul and James Conflict!

Mr. Hall tried to have Paul and James debating each other. But he dropped that when the Baptist showed him that, since Paul taught a justification that came before Isaac was born and James speaks of a justification that came when Isaac was offered as a sacrifice, they evidently speak of different kinds of justification. Paul speaks of judicial justification and James speaks of evidential justification. The Greek word carries these primary and secondary meanings. For other instances of the evidential sense of justification see 1 Tim. 3:15; Matt. 11:19.

No Gospel in Fact in the Old

Testament.

To prove that the gospel fact was not made known to Old Testament saints, the Campbellite read Eph. 3:1-7, seeking to gloss over and conceal the fact that the mystery here alluded to is not the

gospel, but the fact that "THE GENTILES SHOULD BE FELLOW-HEIRS, AND OF THE SAME BODY, AND PARTAKING OF HIS PROMISE IN CHRIST BY THE GOSPEL" (v. 2).

He tried to distinguish between the gospel in promise prophecy, preparation, etc., and the gospel in fact. But the gospel has been a fact from eternity, for Christ is the Lamb of God "SLAIN FROM THE FOUNDATION OF THE WORLD" (Rev. 13:8) in the purpose of God, who "CALLETH THOSE THINGS WHICH BE NOT AS THOUGH THEY WERE" (Rom. 4:17). The gospel is written in Isa. 53, in more detail than it is recorded as having been preached on Pentecost. And Isaiah writes of the death of Christ as an accomplished fact. The same gospel was preached to Abraham. Gal. 3:8. It was from a text in Isa. 53 that Philip preached to the Eunuch. Acts 8:32-35.

Vainly he tried to make Campbellite out of the fact that we are under the "new covenant." The new covenant (Heb. 8:8) is not

new in the sense that its terms did not belong to the saints of God in his individual relation to God in former times, but it is NEW IN ITS APPLICATION TO ISRAEL AS A NATION. The new covenant will come to its consummate application in the conversion of Israel as a nation at the revelation of Christ. Whereas once, as a nation (not in individual relation before God) Israel was under the law covenant, when she is converted she shall be, as a nation, under the grace government, which Abraham and all saints of all times have had their standing before God, NEVER HAS ANY MAN BEEN SAVED BY THE LAW. See Rom. 3:20; Gal. 3:11.

Mr. Hall sought room to work baptism into the passages that condition salvation on faith by saying in substance that, since we add repentance, he has a right to add baptism. To this Brother Dickerson replied that repentance and faith are inseparable graces. They are inseparable as to time, occurring synchronously, and they are inseparable in that each comprehends the other. Either one, when mentioned alone, expresses the whole of the turning of the soul from sin to the Savior. Sometimes the act is divided into its negative and positive sides and both terms are used. This is analogous to the fact that sometimes the word "soul" alludes to the whole of the immaterial element in man. Sometimes Spirit alludes to the same. For the interchangeable use of soul and spirit see the following pairs of passages: Gen. 41:8; Psa. 42:6; (John 12:27; 13:21; (Heb. 12:23; Rev. 6:9). Yet they are both sometimes mentioned together and thus distinguished. Thess. 5:23; Heb. 4:12.

Does an Unregenerate Man Have a Pure Heart?

The Campbellite said that faith takes away the desire to sin and that repentance breaks the practice of sin, and that these precede baptism; yet he teaches that regeneration takes place in baptism, for he used John 3:5 to support his contention as to the efficacy of baptism. Thus he has an unregenerate man with a pure heart and a changed character (and he thus expressed it explicitly!) Certainly in a pure heart there is love, and "EVERY ONE THAT LOVETH IS BORN OF GOD" (1 John 4:7)!

Blood Before Water

When the Baptist challenged the Campbellite to prove that we reach the blood in the water of baptism, he ran to 1 John 5:8. He said if the water and the blood are one or in one, how is one to reach the blood without getting in the water? Marvelous! His perversion (Continued on Page Six)



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### Baptist, Campbellite Debate (Continued from Page Five)

of this passage ignored that the reading is not "these three are one," nor "these three are in one," but "THESE three AGREE in one"; that is, they agree in their witness to one person and one truth; they agree in establishing the claims of Jesus Christ.

I heard another Campbellite preacher argue against the historic Baptist contention for "blood before water" in the salvation of the soul on the basis of the fact that water in this passage is mentioned before blood! Yet, though every mention of repentance and faith together puts repentance first, the Campbellites reverse them! The point that makes the Campbellian use of 1 John 5:8 is that it is dealing with witness to the Son of God and not with how men are saved. Water is mentioned first because he was baptized before he shed his blood.

Mr. Hall contended that "FORM OF DOCTRINE" in Rom. 6:17 refers to baptism! Such a notion is a gratuitous assumption pure and simple.

#### Why Not Second Baptisms?

When the question of not baptizing again those who were supposedly saved and lose salvation and are saved again was brought up, the Campbellite sought to dodge the inconsistency by saying that baptism is for only the alien sinner. I never knew before that a man could be lost and not be an alien sinner. If a man is not an alien to God, then he is not lost. There he ran to the case of Simon Magus to prove two ways of pardon! But he cannot prove that Simon was ever a saved man. It is said that Simon believed and baptized, but there is possibility of vain faith (1 Cor. 15:2) and that, too, on the part of the baptized. Furthermore, if Simon were ever saved, he cannot prove that he lost his salvation, for "WHATSOEVER IS BORN OF GOD OVERCOMETH THE WORLD" (1 John 5:4); also "WHOSOEVER IS BORN OF GOD DOTH NOT COMMIT SIN, BECAUSE HE IS BORN OF GOD" (1 John 3:9).

If a man must go through the water to get the blood, and then that blood loses its effect on him perish the thought! He will have to go through the water again to get back the blood.

To prove that one must get in the church to get to the blood, the Campbellite asserted that the blood is in the church and quoted the statement that God has "PURCHASED THE CHURCH WITH HIS OWN BLOOD" (Acts. 20:28), or some similar statement! That is his idea of logic. It seemed not to dawn upon him that we were purchased before we were born by the death of Christ, and hence that he has purchased certain goods on his shelves from a particular firm he doesn't mean that the goods had to be on the shelf to be purchased. No; he first purchased them and then they were delivered to him and put on his shelf. Thus

were we purchased by Christ and in God's own time we are delivered to him and added to the church.

The Campbellite admitted that water does not literally wash away sin. In this we agree with him. The washing away of sin in baptism is symbolic and not experimental, just as was the offering of the things commanded by Moses by the leper in Luke 5:12-14, which is a Scripture that Mr. Hall did not dare tackle.

#### The Case of the Thief on the Cross

Mr. Hall sought to nullify the force of the fact that the thief on the cross was saved without baptism by saying that this was before the "law of pardon" went into effect. Truly it was before the Campbellite "law of pardon" was promulgated, for that was not invented until near the beginning of the third century and then by apostate churches. But it was not before the truth proclaimed by Peter in Acts 2:38 went into effect, for John the Baptist preached identically the same truth. Mark 1:4.

#### Campbellism Has No Message For a Dying Man.

Our erring friend was frank in showing that he had no message for a man dying on the battlefield where it is impossible to baptize him. He reproached the Baptist for saying that such a man could comply with the terms of pardon. He allowed once that God might grant a special dispensation of mercy to such a man. But his preponderant contention was against the salvation of such a man.

When the Baptist stated that he believed Luther, Calvin and Wesley were saved, Mr. Hall imagined he was playing for sympathy. So he came back and revealed Baptist "narrowness" by reading from W. K. Wood's tract on "Why We Are Baptists." I am glad he did that. No real Baptist is ashamed of anything in that tract. That was one of the best things he could have read from, with the exception of the Bible. If Mr. Hall would read that tract with an open mind, it would do him good. We are making Baptists rather fast, brother. Come on in; the water is fine.

#### The Campbellite Avoided a Number of Scriptures.

What Mr. Hall did not say is quite as significant as what he said. He could not be persuaded to notice Matt. 3:11. On the basis of that passage the Baptist told him that,

if Peter commanded baptism in order to the obtaining of the remission of sin, then John baptized men in order that they might repent; for the same Greek preposition (eis) and construction are used in both passages. In both passages baptism is the object of the preposition. Whatever baptism does with reference to the remission of sins, it does with reference to repentance. If the Campbellites are consistent they must have John baptizing people in order that they might repent and Peter commanding baptism to follow repentance. Yet John taught just what Peter did about the remission of sin. Mark 1:4.

Eph. 1:19, 20 is another passage that Mr. Hall avoided as though it were a viper. The Baptist used this passage to show that faith is the gift of God. The Campbellite hooted at the mention of miracle. (Continued on Page Seven)

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The organization known as the Northeastern Kentucky Fish and Game Association is composed of men and women who believe in the future of fishing and hunting in Eastern Kentucky. They visualized the increased opportunities for healthful, outdoor recreation that will come to our people especially to our younger generation, for there is difficulty in providing diversions of the clean, wholesome type. The section's natural beauty, enhanced by fish in the streams and game in the woods and fields will also attract outside attention which is considered most desirable by farmers seeking an outlet for their products and by real estate dealers and business men.

The accomplishments of this association in the few short years since it was reorganized out of the old Boyd and Greenup County Associations have stamped it as one of the leading clubs of its kind in the state. Composed of sportsmen farmers and business men, it is operated on a strict business basis yet in a democratic manner wherein all have a voice. In its program for rebuilding the depleted covers and streams of this section, the association has four working points on which it is bending its efforts, namely conservation, propagation, protection and education.

Once our fish and game was the very existence of our people, for upon wild game for sustenance we are told that before the lands which are now our heritage were cleared (our ancestors depended while waiting for their crops to

materialize. So nature's wild creatures served the pioneers when they most needed help, and the latter showed that they appreciated it by never killing more than was necessary. But the generation that followed with their extensive cultivation and industry want only depleted the supply of fish and game, polluted our rivers and cut out the forests with no plans for replacements. Now with increased population we must study ways and means to conserve what we have left and at the same time provide for these mounting needs.

Nature has a hard job trying to cope with things in our high speed civilization, so we try to help by raising fish and game for restocking. The Northeastern Kentucky Fish and Game Association has developed a fish and game hatchery which is now capable of turning out many thousands of semi-adult bass and hundreds of bob white quail for restocking each year. This was built with the help of a WPA project and is operated in cooperation with the Kentucky Division of Fish and Game.

The task of protecting the fish and game we already have in the fields is no small one, and is being accomplished through a program of education among our sportsmen and farmers. Through the columns of the press, over the air lanes, at the civic clubs and schools, in the rural sections and wherever the opportunity is offered. The need for more wild life resources is being broadcast. The cooperation of one and all is invited.

Baptist, Campbellite Debate  
(Continued from page six)

ious faith; that is, faith wrought in man by the miraculous working of God's power, in distinction from historical or mere intellectual faith.

## The Devil Has As Much Faith As Campbellites!

Mr. Hall insisted that the devil has all the faith that a man needs before being baptized. He said there is but "one faith" and applied that to personal faith. He said if faith would save, then the devil was saved. Thus he demonstrated that the devil has as much faith as Campbellites do. And I cheerfully agreed with him!

He dealt very lightly, or possibly not at all, with Acts 15:11, which Peter says, in speaking of Old Testament saints: "WE BELIEVE THAT THROUGH THE GRACE OF THE LORD JESUS CHRIST WE SHALL BE SAVED, EVEN AS THEY." The Revised Version renders this last phrase, "IN LIKE MANNER AS THEY," and Mr. Hall praises this version. So do I.

Again the Campbellite would not notice Rev. 18:4, where we have God's call to HIS people to come out of Papal Rome, showing that it is possible for a Roman Catholic to be saved without immersion.

## Campbellite Makes Cowardly Attack.

But withal it remained to the last for the Campbellite to manifest his character most strikingly. It is universally recognized by fair and honorable debaters that no matter is to be introduced in the last negative speech, because the affirmative speaker has no opportunity of reply in the debate. But in his last negative on Friday night Mr. Hall launched into a tirade against Baptists. He made eleven supposed contrasts between Bible doctrine and Baptist doctrine, and in every case his statement concerning Baptists was a biased misrepresentation. He obligingly furnished us with a copy of these charges. With the permission of the editor of this paper, I will deal with these in the next issue. And if any Baptists think I have dealt too harshly with Mr. Hall, they will change their minds when they read his vitriolic attack with all of its unfairness and misrepresentation.

The foregoing does not represent my usual way of dealing with

men and doctrines, just as the driving of the thieves out of the temple with a scourge of cords did not represent the usual way of Jesus. I try to imitate my Father of whom it is said: "WITH THE MERCIFUL THOU WILT SHOW THYSELF MERCIFUL . . . AND WITH THE FROWARD THOU WILT SHOW THYSELF UNSAV- (Continued on Page Eight)

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Baptist, Campbellite Debate  
(Continued from page seven)  
OURY" (2 Sam. 22:26, 27). There are some mouths that must be stopped, Titus 1:11.

My castigations against Campbellites and Campbellism have reference to the type represented by Mr. Hall. So far as others are ashamed of him and his positions, they are excepted. When people are content to preach their own doctrines in their own pulpits in love and fairness to others, I have only good will toward them. But when they spend their time stirring up strife they deserve sharp rebuke.

#### THE SONG BOOKS WE SELL

As you may have noticed, we have been advertising hymn books as well as other books through the columns of this paper. We do this primarily in order to pay the expense of printing this paper which amounts to quite an item each week. We recently sold the Baptist Church at Greenup, Ky., one hundred copies of the American Hymnal. The following appreciated letter tells its own story:

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it. Our members are well pleased and sing with a new note of joy. Visiting preachers, the community singers, the Fullerton quartette and many others have commended us rather highly for purchasing such a fine book. And we, too, are well pleased.

If any pastor, church or Sunday school is in need of hymn books, I am sure they will not go wrong in purchasing "The American Hymnal." If they will only order a sample copy I am sure they will be sold on the idea that it is the only book for the money. And without hesitation I recommend it to all the brethren and suggest that they order a sample copy of "The American Hymnal" before they make up their mind to buy another. Your Bro. in Christ,

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#### JUDGMENT AHEAD

A certain man was engaged by contract to do the plaster work in a new house. His work was finished. Another workman left one of the faucets upstairs turned on. The water overflowed the basin, swamped the floor and spoiled much of the new plaster. No one would acknowledge the fault, so the plasterer had to do his work over again. When he had completed his work, someone remarked, "Well, it was too bad, but it is finished with now." To this the Christian workman replied, "No, it is only postponed until the judgment."

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