

# 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).

VOL. 8, NO. 15

RUSSELL, KENTUCKY, SATURDAY, MAY 13, 1939

WHOLE NO. 74

## The Editor's Radio Ministry Through WCMI

"I shot an arrow into the air,  
It fell to earth I know not where"

How correctly this characterizes the radio ministry of the First Baptist Church of Russell, Kentucky for the past consecutive 102 Sundays! At nine o'clock each Sunday evening, the program is in progress— "shot into the air".

Through the providence of God we were lead to establish this program nearly two years ago. Since that time, each Sunday evening, irrespective of race, color, or creed, the message has entered thousands of homes. It is thus we have had the privilege of preaching in the homes of millionaires as well as in the homes of those on relief. We have ministered to the sick in the hospital and to the discouraged in prison. We have preached to those riding along the highways in speeding cars. What a privilege and what a joy it has been!

That lives have been blessed through our efforts, we are definitely.

(Continued on Page Four)

## Attack On Booze

The Ben Franklin Mutual Casualty Insurance Company in sending out advertising matter from its offices in Chicago, includes a copy of Safety Bulletin No. 5, of the Illinois Steel Company, which, under the above caption, reads as follows:

"For the married man who cannot get along without drinks, the following is suggested as a means of freedom from bondage to the saloons:

"Start a saloon in your own home. Be the only customer (you will have no license to pay.) Go to your wife and give her two dollars to buy a gallon of whiskey and remember there are sixty-nine drinks in a gallon. Buy your drinks from no one but your wife, and by the time that the first gallon is gone she will have eight dollars to put in the bank and two dollars to start business again.

"Should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have enough to bury you decently, educate your

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## THE ANVIL OF GODS' WORD

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the floor,  
Old hammers worn with beating years of time.

"How many anvils have you had", said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then with twinkling eye,  
"The anvil wears the hammers out, you know."

"And so," I thought, 'The Anvil of God's Word  
For ages skeptic blows have beat upon,  
Yet, through the noise of falling blows was heard,  
The anvil is unharmed, the hammers gone.'

## BIBLE QUESTIONS

1. In what battle were more men slain by hailstones than by the sword?
2. What men were made to serve God by lions?
3. What reckless driver became a king?
4. What two animals are mentioned in the Bible as having the gift of human speech?
5. What man was dragged out of danger by angels?
6. Who lost his life by eating and drinking?
7. What altar was rent as the sign of the truth of a prophecy?
8. Name three prophetesses mentioned in the Old Testament.
9. What two men each had one day in their lives lengthened by a miracle?
10. What king saved himself by sacrificing his eldest son to an idol?
11. What woman was blushed with a son as a reward for hospitality?
11. What woman was blessed with a son as a reward for dowry?

(See Answers on Page Two)

## The First Baptist Pulpit

### The Judgment

"And it is appointed unto men once to die, but after this the judgment" — Heb. 9:27.

This text declares the certainty of two events; namely, death and the judgment. One may escape the preacher; he may laugh, mock, or pay no attention, but he cannot escape death and the judgment. Years ago in Boston, a shoplifter stole a fur-muff from the fur department of a large department store. In his haste to make his escape, he stepped on to an ascending escalator which brought him right back in the arms of a policeman. Death and judgment are the twin steps on the escalator of life which raise men into the arms of God.

I

It is positively certain that there is a coming judgment. Occasionally one is allowed to escape earthly punishment and therefore men live as if they will be able to escape future judgment. In the city of Fort Worth, Texas, nearly thirty years ago, a young woman was murdered on the first floor of an office building right in the heart of the city. Hundreds of people passed the window looking into her office every minute of the day. Though nearly thirty years has elapsed, the murderer hasn't been found as yet. Since occasionally someone thus escapes earthly punishment, men conclude that they will be able to escape the punishment of God. But not so! Our text says: "And as it is appointed unto men once to die, but after this the judgment" (Heb.9:27).

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## More About The Dickerson-Hall Debate

Last week, under the caption "Campbellism Cornered," I reviewed in general a debate held recently in Kenova, W. Va., between C. W. Dickerson, Baptist, and Roy Hall, Campbellite, on the relation of baptism to the remission of sins. In that review I promised that I would reply this week to twelve supposed contrasts between Bible doctrine and Baptist doctrine as given by Mr. Hall in the closing speech of the debate — as given at such a time that his opponent had no opportunity to reply during the debate, and distributed to the audience. Yet Mr. Hall objected when he learned that I was going to review the debate and reply to him, saying that my reply would be one-sided!

But now, before I make the promised reply, permit me to speak of a few things in general.

1. Why I refer to Mr. Hall and his people as Campbellites. I do this because this is the only proper way I know to designate them. My mind is fully set in refusing

(Continued on Page Five)

## America's Shame

Certainly it is enough to make angels weep to read these astounding statements quoted by Christian Victory from Pulpit Digest:

"Statistics show that the average American spends \$200.00 per year for pleasure and 50c for all religious causes, Protestant, Catholic and Jewish.

"America spends more for chewing gum than she does for God! If the church could have one-tenth of the amount spent for cigarettes in America (how much of it by church members! Ed.) she could put missionaries in every nook and corner of this lost world of ours to tell the glad story of the love and mercy of God."

"The unbelieving cynic laughs at the money collected in the name of Christianity and speaks about the church being in a 'money-collecting racket'. But the liquor business collects more than 10,000 times as much for their rotten, body-and-soul-destroying business."

Yet some Christians (?) still say, "Well, what's the harm in tobacco or a social drink?" Certainly the above should furnish a conclusive

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## The Baptist Examiner

Published Weekly at Russell, Ky.  
JOHN R. GILPIN ----- Editor

Subscription Price  
A Year, in advance  
(both domestic and foreign) .....50  
Paid circulation in about thirty  
states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Entered as Second Class matter,  
February 6, 1939, at the post office  
at Russell, Kentucky, under the  
act of March 3, 1879.

### OUR TWO MISSIONARY FUNDS

Our tract fund continues to grow. Although we wish that it might grow faster in order that we might print the tracts we desire so badly to print, we thank God that it is growing, even slowly. We need at least \$500.00 to do the free printing this year that we feel God wants us to do. At our last report, the fund stood at \$10.10. Since then we have received:

Elder C. C. Williams Fairmount, N. D.	\$0.25
R. D. Unroe Pittsburg, Penna	1.00
H. B. Roberts Lexington, Ky	0.50
A. G. Holland Knoxville, Tenn.	1.00
H. R. Burns Buchannon, Ky	1.00
Berean Bible Class First Baptist Church Russell, Ky.	30.00
Total	\$43.85

Then too, the fund for Brother Dickerson's passage to Brazil continues a steady upward climb. We do not know how much will be required for his transportation to Brazil, but it will range from \$500 to \$800. We are happy to submit the following report this week.

Amount previously reported	\$286.98
Error	6.62
Corrected total	260.36
Vota Vita Class First Baptist Church Russell, Ky.	25.00
Mrs. Robert Harris Labelle, Fla.	1.00
Mrs. F. A. Hicks Utopia, Texas	5.00
Eld. Clyde Stephens, Hillsboro, Ohio.	2.50
Eld. Homer Grooms Russell, Ky.	1.00
L. M. Oney, Worthington, Ky.	4.00
Just Our Club Russell, Ky.	1.00
Total	\$299.86

### COMMENCEMENT ADDRESSES

On Thursday and Friday nights of this coming week, May 18 and 19, the editor will deliver the commencement address to the South Point-Delta High School and the Proctorville High School on these respective evenings. We will be happy to meet our friends who live in these communities on these occasions.

### SUNDAY SCHOOL LITERATURE ADVERTISEMENTS

You will notice this week that we are carrying for the first time, an advertisement of Sunday School literature which is published by the Baptist Sunday School Committee of Texarkana, Ark.-Tex. We are not only happy to have this advertisement beginning this week, but we are likewise happy to commend it. It is thoroughly orthodox and thoroughly Baptist. It is a joy to see orthodox Baptist literature advertised in the columns of our paper. If you have any Sunday School problems, write the Baptist Sunday School Committee of Texarkana, Ark.-Tex., and they will be glad to take up the matter in detail in any way whereby they may assist you.

### OUR SUBSCRIPTION CAMPAIGN

Two weeks ago, we announced a special campaign for new subscribers. Due to legal implications and perhaps moral misunderstandings, we have decided to cancel this present campaign.

However, everyone who finishes the sentence, "I love Jesus Christ because," in a manner which is acceptable to our paper to be printed therein, will receive by return mail a copy of the editor's book of radio messages, or H. B. Taylor's book, "Why Be A Baptist". You do not have to send in a subscription with this. Merely finish the sentence "I love Jesus Christ because".

### FISH AND GAME ADVERTISEMENTS

We are happy to have presented an advertisement of the Northeastern Fish and Game Association, last week and also this week. These two ads were contributed by two faithful sportsmen who live at the Russell Y M C A., Harry Kearns being the sponsor of the one last week, and Miles Tiernan being the sponsor of the one this week.

### TALKING A LOT AND SAYING NOTHING

William Ridgeway, in the Sunday School Times, tells the following story.

Rastus met big Tim on the street, and Tim told him he had a new job, or rather "profession". "What is dat profession what you has got?" asked Rastus. "Ise a orator," "What is dat orator stuff?" was the next question.

"Well, I tell you. Ef I should ast you what does two and two make, and you should say 'fo'—dats conversation. But ef I should say, 'When in de course of human events it becomes necessary to add de numeral ob de second denomination to de figure two, I sez it without fear of success—

ful contradiction, dat de result am inebitably fo'—dats oratory."

May God deliver churches from preachers who try to "orate" after that fashion! There is nothing more effective than the use of simple, direct, forceful language in preaching.

—Christian Victory Magazine.

### NEW SCOFIELD BIBLE

Would you like to have a new Scofield Bible? Anyone who sends us twenty subscriptions to The Baptist Examiner, will receive by return mail, a brand new Scofield Bible with leather binding.

The Source of Sin — Satan  
The Strength of Sin — The Law  
The Saviour from Sin — Jesus

### ANSWER TO BIBLE QUESTIONS

1. In the battle of Beth-horon, when Joshua defeated the armies of five allied kings. (Josh. 10:11)
2. The men whom the king of Assyria sent to occupy the cities of Samaria after the Israelites had been carried away captive. (2-Kings 17:25-29)
3. Jehu, the son of Nimshi. (2 Kings 9:20 to 10:36)
4. The serpent and the ass. (Gen. 3:1; Num. 22:28)
5. Lot. (Gen. 19:16)
6. The unnamed prophet who prophesied against the altar at Bethel. (1 Kings 13:19,24)
7. The altar of Bethel when Jeroboam, king of Israel, was sacrificing to a golden calf. (1 Kings 13:2-5). The prophecy was fulfilled by Josiah. (2 Kings 23:20)
8. Miriam (Exod. 15:20), Deborah (Judg. 4:4), Huldah (2 Kings 22:14).

## For City Jailer



CHARLIE HALLER

I am announcing my candidacy for the office of City Jailer of Ashland, subject to the action of the Republican party at the primary election, August 5.

CHARLES W. HALLER

9. Joshua (Josh. 10:12-14), Hezekiah (2 Kings 20:9-11).
10. The king of Moab, when besieged by the armies of the kings of Israel, Judah, and Edom, offered his son as a burnt-offering to his god Chemosh, after having tried in vain to cut his way through the allied line with seven hundred chosen men. The besieging armies withdrew in horror at this desperate act. (2 Kings 3:26,27; Num. 21:29).
11. The Shunammite woman who built and furnished a room for Elisha the prophet. (2 Kings 4:14-17).
12. Achsah, the daughter of Caleb, after she had been won by Othniel as a reward for capturing the city of Kirjath-sepher. (Josh. 15:16-19)

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## THE JUDGMENT

(Continued from Page Three)

God emphatically declares that there is a judgment coming. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccles. 11:9). And what does this verse mean? Literally Solomon says, "Go on young man and sow your crop of wild oats; go on young woman and plant your crop of sour grapes; but just remember there is a judgment day coming". Then again we read: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:13,14). Even our blessed Master declares the certainty of a judgment. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jn. 5:26-29). The message of judgment was a part of Paul's preaching. It was when Paul preached before Felix, reasoning of righteousness, temperance, and judgment that Felix turned and said, "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). Hear the Apostle Paul again as he speaks; "And the times of this ignorance God winked at: but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead" (Acts 17:30,31). Hear him again as he says; "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ" (Rom. 14:10).

Men of the "Modern Mind" laugh at the thought of the judgment but they can't laugh it away. In Noah's day men laughed at his prediction of a flood but eventually the fountains of the deep were broken up and the waters came down from the heavens and judgment thus fell. In the day of Lot when he prophesied the destruction of Sodom, the men of Sodom laughed at his message of fire. They poked their tongue in their cheek and winked at one another. They declared that poor old Lot was "barmy". But although they laughed at his predictions they couldn't laugh the judgment away. In Jeremiah's day, the people scoffed at his message that the city would be destroyed and that the temple would be destroyed. Although they laughed at his message of judgment they couldn't laugh it away and eventually Nebuchadnezzar destroyed the city and demolished the temple. In Jesus' day, men laughed at His predictions of the destruction of the city of Jerusalem. However when Titus laid siege to the city in 70 A. D., he succeeded in capturing it. He killed 1,300,000 Jews until the blood of the Jewish men and women flowed in the streets of the city as water flows in the streets of a modern city on a rainy day. In the siege of the city, women ate their own children. 97,000 were carried captive to Egypt to be held as slaves. They laughed at Jesus' predictions but they couldn't laugh the judgment away.

I recognize the fact that 1000 years shall intervene between the judgment of the righteous and of the wicked, but sooner or later every individual will come to judgment. There are many hundreds and thousands who won't attend any kind of church meeting today that will go to the judgment. The infidels who turn up their nose at a religious broadcast, or hypocritical church members who haven't lived as they have professed, and every drunkard, adulterer, and adulteress will come to the judgment even if they refuse to come to church today.

## II

In view of the fact that judgment is positive and certain then the question arises; on what basis will judgment be pronounced? First of all everyone will be judged on the basis of the deeds done in the body. "For we must all appear before the judgment seat of Christ: that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). You will note that judgment is to be on the basis of things done in the body and not the things done in the grave. Since that is true, Russellism and purgatory are false hopes and the preachers who are preaching that man will have a second chance are liars. Truly beloved, the issues of eternity will be determined by things done in the flesh. The man living in drunkenness, the woman living in frivolity, the man who makes money his god, the man who knows the truth, the libertine, and the corrupt politician will have to answer for things done in the body.

Then too, the secret things will all be judged. There are no

secrets hidden from the eyes of God. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:7-10). This verse thus declares that whether in Heaven, Hell, or in the uttermost parts of the sea, God is present to see our every act. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23:24). "And she called the name of the Lord that spake unto her, Thou God seest me" (Gen. 16:13). This was Hagar's testimony. Truly He is a God who sees us. The deeds done in the dark, the things done when no one saw—but God, these secret things will all be judged. Every secret dishonest business transaction, every ill treatment of your wife or husband, and all secret lies, thefts, adulteries, will be brought to light. There is doubtless someone listening to this broadcast tonight who has committed some nefarious deed. Since no one has said aught about it, he has lived in ease thinking no one knows anything about it. Unless he repents, the whole world will know about it for every secret thing shall be judged. There may be many a woman who has some secret infatuation. Since no one has accused her, she lives at ease thinking all is well. Unless she too repents, at the day of the judgment the whole world will know of her sin.

Some time ago an Associated Press Dispatch told an interesting story growing out of a secret sin of 20 years standing. More than 20 years ago a man and his wife murdered her father for his money in a New England state. They drove a nail into his skull while he was sleeping. The flesh closed over the wound and no one ever knew the cause of his death other than it was reported that he died while asleep. Twenty years passed by. The daughter of this murdered man and her husband lived at ease in the palatial home which they had inherited from her father. In the course of the development of the city it became necessary that the graves be moved to a new cemetery that was being built. As the grave-diggers were moving the bones where this woman's father was buried, they noticed a metallic rattle of the skull and on examination they found the nail driven through the man's head. These grave-diggers wisely put the matter in the hands of a detective who investigated the matter. Somehow suspicion pointed to this daughter and her husband and the detective decided upon a bold stroke with the hope of good luck. One evening he went to the home where the guilty couple lived and in a cursatory manner brought up the subject of the exhuming of the cemetery which in turn led to the death of her father and the peculiar circumstances surrounding it 20 years before. Then in a moment when their minds were dwelling upon the awful deed they had done, he pulled from his coat the skull of her father and dropped a nail through the hole in the skull. Quick as a flash the woman leaped to her feet and cried, "Charlie they've found us out!" More than 20 years had elapsed but the secret sin was found out. Every sin must be accounted for.

Again, judgment will be pronounced on the basis of our words. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Mt. 12:36,37). The words of slander, gossip, and tale-bearing about your neighbors are all recorded. The unkind cutting remarks concerning some person's character are being written down. All the vile, filthy, obscene stories are being registered. All mocking, scoffing, and jeering at religion and the Bible are being entered in the record books of the Lord. All the words which one uses whereby men may be discouraged and where one stands in the way of a sinner shall have to be accounted for.

Some time ago I heard an ungodly sinner in an ungodly manner scoffing at a preacher friend, and at religion in general. Some day he will have to give an account for every word which he has spoken.

The final basis of judgment is what you do with Jesus. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:18,19). It isn't a question of whether you are a church member or whether you have been baptised, or how good you are, or whether you try to live up to the Ten Commandments, or whether you keep the golden rule, but the question is: What have you done with the Lord Jesus Christ? Have you actually trusted Him to save you from all sins? Remember the Scriptures say, "The blood of Jesus Christ cleanses us from all sins". (I John 1:7). Have you fully trusted the blood to redeem you?

(Continued on Page Four)



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"The wicked shall be turned  
into Hell and all the nations that  
forget God" (Ps. 9:17)

## THE EDITOR'S RADIO MINISTRY THROUGH W C M I

(Continued from Page One)

nitely certain. For months our  
mail has averaged better than  
150 letters per week. No one  
could ever know the happiness  
that it brings to open these let-  
ters written by unseen friends,  
who desire us to know what our  
services have meant in times of  
particular distress.

Just observe this experience  
that you might see how God  
works. A man living not many  
miles from Russell, decided to  
give his radio to his father since  
he did not care for it. Although  
both the father and son were un-  
saved, the son said, "You take the  
radio and listen to some of the  
sermons, for they will do you  
good." The father, approximately  
70 years of age, began to listen  
to our Sunday night broadcast  
and became tremendously inter-  
ested. One evening when the son  
was visiting at his home, when  
the hour of our broadcast came  
on, the father tuned in the pro-  
gram, and the result was that that  
evening the son himself was  
saved. The father has not been  
saved as yet. Isn't it marvelous  
how

"God moves in a mysterious way  
His wonders to perform"?  
This experience could be dupli-  
cated time and again.

In this period of time, we have  
not made any frantic appeals for  
money relative to our program.  
On one occasion we broadcast  
an appeal in behalf of a Baptist  
widow; on another of our broad-  
casts, we made an appeal rela-  
tive to an unsaved family who  
had lost their home and three  
children in a disastrous fire. Yet,  
as far as the support of our own  
program is concerned, nothing  
has ever been said relative to  
it. Many times, when the funds  
have run low, we have been  
tempted to do so, but somehow  
we have always felt impressed  
that God would provide, and we  
have not made any appeal for  
ourselves.

However, broadcasting does  
cost money. We receive some  
small amounts from week to week.  
Many have written to say, "We  
appreciate the lack of financial  
appeal." Others have sent in  
funds, saying that they did so  
because we do not spoil our pro-  
gram by begging. However, many  
seem to take it for granted that  
because the matter of finances  
is not pressed, there is no need.

For the first time in approxima-  
tely two years, we do now face a  
definite need. Our time is paid  
for until the first Sunday of June.

(Continued on Page Five)

## THE JUDGMENT

(Continued from Page Three)

You may be getting along pretty well in this world but rem-  
ember that God hasn't called you yet to give a full accounting of  
yourself. An infidel wrote an editor of a religious paper that he  
had plowed his ground and cultivated part of his crop by Sunday  
work. The balance of his ground he plowed and cultivated during  
the week. He said that although the land which he cultivated on  
Sunday was poorer than the land he cultivated during the week,  
that the land cultivated on Sunday was far greater in its yield than  
the balance of the land. Then he said, "How do you account for  
this in the light of your editorials?" The editor wisely turned the  
letter over on the reverse side and wrote: "God doesn't make a full  
settlement in October". Though you may be getting along well (so  
you think) without Jesus, God hasn't made a full settlement yet  
with your soul.

The longer you put off Jesus the more wrath of God you are  
accumulating against yourself. In my radio audience there may be  
one who has laughed and mocked at all that I have said. I can  
imagine this one at the judgment bar of God, when all his friends  
have fallen away and with profound silence, Jesus, our judge, speaks  
with a voice of many waters, "Why have you refused me?"

### III

In view of this coming judgment, then how about your future?  
Some time ago a wealthy man called a preacher friend of mine  
in his home when he was ill. He motioned to his wife and daugh-  
ter to leave the room and then said to this friend: "Years ago  
when I was a young man I robbed a girl of her virtue and modesty.  
Her baby died from lack of care and heart-broken the mother com-  
mitted suicide. Tell me preacher, what am I going to do when I  
meet her at the judgment?" Surely that question should be upper-  
most in the minds of each one of my audience tonight. What are  
you going to do about all of your sins when you meet them at the  
judgment?

There is just one alternative. You must either trust Jesus  
Christ who died for your sins at Calvary or else meet those sins  
unredeemed. In a central Kentucky town, a judge stopped a run-  
away horse attached to a buggy in which a drunkard was riding  
and saved his life. A few days later the judge had to pass judg-  
ment on this same drunkard. The drunkard remonstrated, "But  
judge, you saved me the other day". To which the judge replied,  
"I was your saviour then, I am your judge now." It is thus with  
Jesus. Today he is your saviour; at the judgment He will be your  
Jesus. Today he is your Saviour; at the judgment He will be your  
you or else you must answer for your sins, yourself.

Years ago in Columbiana, Alabama, a drunken proprietor sat  
gambling in the back room of his saloon. About ten o'clock that  
night his wife sent word down from upstairs that she was ill and  
that she wanted to see him. Twelve o'clock found him in the same  
room with his gambling companions when word was brought him  
that she was worse. At two o'clock word was brought that she  
was dying. Then it was that his gambling companions with a curse  
pushed him up the stairs. It took only a glance to tell him that  
she was dying. He fell down beside her bed and penitently sob-  
bed for he realized that it was his life that had brought her to  
this untimely end. Lifting her hand from beneath the cover, she  
placed it upon his head and prayed that God for Jesus sake would  
save his soul. A few days later they took her out to Greenwood  
and lowered her down within the grave. When the grave was  
covered over, the husband said, "I dug that grave with my living  
and if there is any one here who believes in prayer I want you to  
pray that I might be saved". A preacher who knew his Bible—  
and may God have pity upon a preacher who does not know his  
Bible—stepped up beside him and said, "What you need is not  
prayer, but Jesus' blood". Then he read from the Bible, "Forasmuch  
as ye know that ye were not redeemed with corruptible things, as silver  
and gold, from your vain conversation received by tradition from  
your fathers; but with the precious blood of Christ, as of a lamb  
without blemish and without spot" (I Pet. 1:18,19). "And almost  
all things are by the law purged with blood; and without shedding  
of blood is no remission" (Heb. 9:22). "Who his own self bare our  
sins in his own body on the tree, that we, being dead to sins  
should live unto righteousness: by whose stripes ye were healed"  
(I Pet. 2:24). "For he hath made him to be sin for us, who knew

(Continued on Page Five)

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THE JUDGMENT

(Continued from Page Four)

no sin; that we might be made the righteousness of God in him" (11 Cor. 5:21). When he had read these he said, "Are you willing to trust all of your past, present and future sins to Jesus Christ that His blood might blot them out?" And there beside the newly made grave, a soul was born into the kingdom of God. Going back to his saloon, he closed the doors and broke every bottle inside the building. For 25 years Henry Milstead went up and down the length and breadth of the land preaching the gospel of Jesus Christ which saved him and which is able to save others. In view of our text, "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27), then trust the shed blood of Jesus Christ and make Him your Saviour, or else meet God at the judgment unredeemed.

THE EDITOR'S  
RADIO MESSAGE  
THROUGH W C M I

(Continued from page four)

At that time it will be necessary for us to renew our contract with W C M I for the ensuing year. It will cost us at least \$15.00 per Sunday to do so.

As many of you know, the editor lives in a town whose only industry is that of the transportation of coal. Since the miners' strike, our income has been practically cut off in every respect. Under ordinary circumstances, our church could take a special offering any Sunday and raise the entire amount for the year. But now, we are facing the extraordinary. So, in view of this unusual financial condition, I am making a frank open statement to our readers.

One thing is definitely certain, we will not conduct a radio program on a begging basis. We believe we have a God who is able to supply all our needs, and that if He desires the program to continue, He will send in the funds sufficient for its continuance. However, if He does not desire us to go further in our broadcast, we learned long ago the meaning of Romans 8:28 in similar experiences. Yet, we are confident that we shall go on. We believe that there are multiplied thousands who listen to us each Sunday evening and that even though many of them are suffering financially the same as we due to this coal strike, that there are others who do have some of this world's goods which they might consecrate to the cause of Christ.

May I ask you a simple question: What would it mean to you if the testimony of the First Baptist Church of Russell, Ky. were removed from the air? I invite you, therefore, to earnestly consider us and if God impresses you to do so, we invite you to have a part in keeping this gospel program on the air during these trying times.

There may be fifty-two friends who will rise up to offer their services, each paying for one weekly broadcast. There might even be some one who would pay for it for a year. Others could contribute smaller sums, and altogether the gospel message could go on. We believe that it shall be thus. We pray that God shall bless you as you have a part in this program.

ATTACK ON BOOZE

(Continued from Page One)

children, buy a house and lot, and marry a decent man, and quit thinking about you entirely.

AMERICA'S SHAME

(Continued from Page One)

answer even if there were nothing else to be said. — Faith And Works.

MORE ABOUT THE  
DICKERSON-HALL DEBATE

(Continued from Page One)

to refer to any apostate institution as the "Church of Christ". I want to be consistent as well as courteous. When these people adopt a name that I can apply to conscientiously, I shall be glad to use it. I am willing to apply the name "Disciples" to those who represent the main line of Mr. Campbell's "reformation." I make no unscriptural concessions in doing this, for the twelve men at Ephesus that were only professed disciples and not truly saved are called disciples in Acts 19:1. Thus when I speak of "Campbellites," I am not referring to the Disciples. Mr. Hall's people went out from the Disciples, and the Disciples desire that we not confuse the two groups. I have much respect for the Disciples in that they mind their own business as a rule and are not out to stir up debates.

2. Some benefits of the debate: (1) I am sure it strengthened most all Baptists that attended it, particularly the members of Dock's Creek Baptist Church, just south of Kenova, where Brother Dickerson is pastor. I am confident the members of this church were drawn closed to their pastor and

made to appreciate him more. Mr. Hall told of one Baptist that was about converted to Campbellism. Well, we are better off without any that he can convert. We shall be much obliged to him if he will gather out all the tares, but whereas he told of one that was impressed with his arguments, the rank and file of Baptists that attended the debate were disgusted, not only with his arguments, but with his conduct also. The debate drove Baptists of the section where it was held farther from Campbellism, and may God be praised for that! (2) It provoked Baptists to study their Bibles more, and that will make better Baptists out of them! When a saved man studies the Bible with an open mind, a Baptist is the result. And the deeper that man goes into the Bible, the firmer he becomes as a Baptist. (3) One precious soul was saved as a result of the debate in part. On the last night of the debate an excellent girl, possessing intelligence and personality, came with her Bible to Brother Dickerson to inquire further concerning the way of life. On the following Sunday evening, at the Dock's Creek church, she was genuinely saved. Now for the supposed contrasts between Bible doctrine and Baptist doctrine, to which I shall refer hereafter as Campbellite misrepresentations:

1. Campbellite misrepresentation: "Bible—He that believeth and is baptized shall be saved—Mark 16: 16. Baptist—He that believeth is saved and can be baptized if the church votes him in."

Reply: Baptists believe Mark 16:16 in the light of the New Testament. I am willing to contend for this statement: "He that believeth and overcomes the world shall be saved, and I am willing to say that only he that believeth and overcomes the world shall be saved. Yet, not for a moment, do I believe that overcoming the world has anything to do with obtaining remission of sins, past, present, of future. Thus in my statement I do not make believing and overcoming the world co-ordinate doctrinally. "The just shall live by faith" (Rom. 1:17); not by works, and not by overcoming the world. Still every one that has true faith will overcome the world. I John 5:4. Those who do not endure to the end have never been partakers of Christ—have never had true faith Heb. 3:14. "We are made" in this passage translates the perfect tense in the Greek—past action with a present result, and means literally, "We have been made." The meaning of the pas-

(Continued on Page Six)



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# Oxley Announces For Circuit Court Clerk



LUSTER C. OXLEY

The Baptist Examiner is authorized to announce Mr. Luster C. Oxley of Ashland as a candidate for the office of Circuit Court Clerk of Boyd County, subject to action of the Democratic party at the primary election, Saturday, August 5.

Mr. Oxley is a staunch Democrat, and has served as a member of the State Legislature the past two years, having established an enviable record for himself in that body, voting as he has always thought on the right side of each issue.

Mr. Oxley is a graduate of the Morehead State Teachers College, and has had four years teaching experience in the public schools of Ashland.

He is married and is the father of one child.

In view of his qualifications, both from the standpoint of his education and teaching experience, and that of his Legislative experience at Frankfort during the past two years, Mr. Oxley feels that he is qualified to serve the people of this County in the office of Circuit Court Clerk. He will appreciate your help and vote in the August 5 primary for nomination on the Democrat ticket.

## MORE ABOUT THE DICKERSON-HALL DEBATE

(Continued from page five)  
sage is that if we do not hold out, we have never been partakers of Christ: not that we may be made partakers and lose the benefits of it by not holding out. So, according to the New testament as a whole, Christ did not make believing and being baptized co-ordinate means of salvation. For proof that "he that believeth is saved" see 1 John 5:1. Again the verb here is in the perfect tense in the Greek, "Shining is the action of the sun; believing is the action of the regenerate heart. Where, then, you see the action of belief, know that regeneration is already its source" (Sawtelle, in American Commentary). For proof that New Testament churches "received" members (which necessitates some manner of democratic decision) see Rom. 14:1. Peter

asked the six men that accompanied him to Cesarea if they objected to the baptism of Cornelius and his household, Acts 10:47. In this we have the principle of having the church pass on candidates for baptism.

2 Campbellite misrepresentation: "Bible—For as many of you as have been baptized into Christ, have put on Christ—Gal. 3:27. Baptist: As many of you as are in Christ, may be baptized if the church votes on you favorably."

Reply: Since the believer is already regenerated (1 John 5:1) and hence is already in Christ experientially, the only sense in which he can be baptized into Christ is symbolically. This is described as "putting on Christ," a solemn public avowal of intention to follow Christ. We are baptized into Christ in exactly the same way that Israel was baptized unto Moses (1 Cor. 10:2). They had Moses already as their leader, and the blood of the pass-over lamb, typifying the blood of Christ, had been applied to them already. But when crossing the Red Sea they were manifested in a beautiful type as the followers of Moses.

3 Campbellite misrepresentation: "Bible—And were all baptized of him in the river Jordan, confessing their sins—Mark 1:5. Baptist: Confess you have no sins, or we will not baptize you."

Reply: Since Mr. Hall puts faith, which he admits purifies the heart, and repentance, which he admits changes the character, before baptism, his teaching requires confession of sin, not after baptism nor in baptism, but before baptism. Baptists put the confession of sin in the same position. Is not his utter unfairness doubly manifest here?

4 Campbellite misrepresentation:

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"Bible—Baptism doth also now save us—I Pet. 3:21. Baptist—Baptism doth not also now save us."

Reply: Baptists believe that baptism saves in exactly the way Peter says it does. How? (1) As the water of the flood saved the occupants of the ark. How was that? Certainly it was not actually, for the ark saved them actually. Heb. 11:7. The water neither put them in the ark nor kept them in it. After they entered the ark they were just as safe before the water came as they were after it was gone. And as they entered the ark before the water came, so we enter Christ experientially before we are baptized. The water of the flood saved the occupants of the ark demonstratively. So baptism saves us. In the same sense works justify. Mr. Hall would have it that the water of the flood saved in the sense that it transported the occupants of it into a new world. But the plain implication is that they were saved from drowning. The infants that perished out of the ark were as truly saved from the corruption of the old order as were the occupants of the ark. (2) Not by the putting away of the filth of the flesh. Certainly flesh is used here in its

(Continued on Page Seven)

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The Northeastern Kentucky Fish and Game Association, an organization composed of some 2000 of Eastern Kentucky's best citizens, realizes that the task of building back what we have destroyed is a tremendous one, but with the cooperation of public spirited citizens it can be accomplished. It is not too late, as witnessed by the way some of our neighboring states have come to the front in conservation and wild life restoration.

Thirty years ago, Pennsylvania was cleaned out of fish and game in all but the more remote sections. The people there saw what was happening and resolved to do an about face. They put the direction of their conservation affairs in the right hands, provided the incentive to go ahead and the comeback was quick. For the past ten years Pennsylvania has been the best state in the union for hunting and fishing, attracting thousands of visitors annually with plenty of money to spend. The state, business men and farmers all share alike in this income, while the sportsmen have the recreation they desire right at home.

The people who go to Pennsylvania, Wisconsin, Michigan, Canada and other places, abundant with nature's stores, don't do so to enjoy the scenery, although

that possibly is good. They go there because there is something that they don't get at home, a chance to mix with nature in its most enticing form, where wild game and fish may be found. And the natives in these states have come to realize what this supply of wildlife means to them and they protect it by obeying the game laws themselves and seeing that others do likewise.

The Northeastern Kentucky Fish and Game Association would like to get the folk in Eastern Kentucky stirred up in such a manner over their possibilities along this line. Once public sentiment turns in favor of conserving and protecting our wild life supply, the success of our program is assured.

Readers of this paper are vitally interested in rearing their children in such a way that they will grow into strong useful, citizens. Have you ever given a thought to the importance of providing these boys and girls with the right kind of recreation during the years when their character is being molded. The boy or girl who has the opportunity to share in the healthful, outdoor sports such as hunting, fishing, hiking, and nature study undoubtedly has a greater insight to God and his handiwork than that youngster denied these privileges.

MORE ABOUT THE  
DICKERSON-HALL DEBATE

(Continued from Page Six)  
usual moral and spiritual sense as referring to the carnal nature. An inspired apostle did not need to tell people that baptism is not for the cleansing of the physical body. Thus we are told plainly that baptism does not actually free us from sin. It does it only symbolically. (3) But as the answer of a good conscience toward God. The Greek word here rendered "good" is never applied to anything possessed by a lost man. See the following cases where it is applied to the conscience: Acts 23:1; I Tim. 1:5, 19; Pet. 3:6. And the Greek word for evil that is frequently used in contrast with this word for good is the one that we get rid of through the sprinkling of the blood of Christ. Heb. 10:14. Note also Heb. 9:14. Thus a good conscience is one that has been cleansed in the blood of Christ, and this cleansed conscience, the conscience, of a saved man, responds to God in baptism. Yes, with Peter, we can say with all our hearts, "Baptism doth also now save us!"

5 Campbellite misrepresentation: Bible—The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Baptist: A man

doth not reject the counsel of God against himself by not being baptized."

Reply: This is a malicious misrepresentation. He knows full well that Baptists do not refuse to be baptized and that they do not teach men to refuse it. He knows that Baptists preach baptism as a commandment of God and insist upon it as a condition of church membership. Real Baptists think so much of heaven-sent baptism that they will not accept the Campbellite substitute.

6 Campbellite misrepresentation: Bible — John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins—Mark 1:4. Baptist: Baptism because of the remission

of sins—they baptize because they have no sins."

Reply: Baptists believe Mark 1:4. Campbellites do not, for they say that the "law of pardon" as announced in Acts 2:38 was not given until Pentecost. This passage, as I have pointed out in the previous article, shows that John preached and practiced the same thing that Peter preached on Pentecost. Baptists baptize for the remission of sins just as the leper offered sacrifices for his cleansing after he had been cleansed. Luke 5:12-14. This is according to Hebrew and Greek idiom.

7 Campbellite misrepresentation:

"Bible— Arise and be baptized and wash away thy sins, calling on the name of the Lord. Baptist—Arise and be baptized because you have no sins to be washed away."

Reply: Baptists baptize to wash away sin, but since, as Mr. Hall admits, it is the blood that actually cleanses, and it does it through faith (Rom. 3:25), we baptize a man to wash away his sins symbolically. The Bible abounds in symbolic language. Why do not Campbellites carry their unwarranted liberalism into John 6:53 and adopt the doctrine of transubstantiation and teach that a man does not have spiritual life (Continued on Page Eight)

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## Alonzo Keeton Candidate For Circuit Clerk



ALONZO KEETON

I desire to announce my candidacy for the Republican nomination for Clerk of the Boyd Circuit Court subject to the Republican primary to be held August 5, 1939.

After finishing my study in public schools, I also attended Hazel Green Academy, Berea College, and the University of Kentucky.

I served as Clerk of the Magoffin Circuit Court for a period of six years, and served as Office Deputy in the Sheriff's Office of Boyd County the last term under Mr. A. J. Buckley.

I was a teacher for five years in the Public Schools of Magoffin County, and was admitted to the Bar to Practice Law in 1918. I have been in the mercantile business and real estate business in Boyd County for 15 years.

My experience fits me for the high office I aspire, and should I be nominated and elected, I shall endeavor to discharge the duties of that office to the best of my ability.

ALONZO KEETON

### MORE ABOUT THE DICKERSON-HALL DEBATE

(Continued from page seven)

until he eats of the supper. Will some Campbellite favor us with an exposition of John 6:53? Why not let us become cannibals in order to have spiritual life?

8 Campbellite misrepresentation: "Bible—And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John—Luke 7:29. Baptist—Baptist people justify God before and without baptism."

Reply: Now fancy such a silly statement. The justifying of God here means the acknowledging of his claims and commands. Baptists acknowledge all these and follow them.

9 Campbellite misrepresentation: "Bible—Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. Baptist—Receive the Holy Spirit, repent for the remission of sins, and be baptized because of the remission of sins."

Baptists do not put the receiving of the Holy Spirit before re-

pentance. They teach, with Paul that men receive the Holy Spirit when they believe. Acts 19:2—R.V. If Peter meant to put the receiving of the Holy Spirit after baptism, then he was talking of something different from that which Paul and the Baptists mean by receiving the Holy Spirit. As for baptizing for remission, see under 6.

10 Campbellite misrepresentation "Bible—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God—John 3:5. Baptist—The kingdom of God can be entered without a birth of water." This is another inexcusable falsehood. Baptists believe that a birth of water is necessary to entrance into the kingdom of God. Some believe that the birth of water here is the "washing of water by the word" (Eph. 5:26)—cleansing by the word in likeness to the washing of water. I take water here to be a figurative expression of the word of God, which is the instrument of the Spirit in regeneration. Jas. 1:18; 1 Pet. 1:23. If Mr. Hall objects to my understanding of the term here as being figurative, let him turn once again and take his fill of John 6:53.

A literal translation of John 3:5 (as in the American Revision) is: "Except one," etc. The word "man" is not in the Greek. This passage means that no one can enter the kingdom of God without the birth spoken of. That applies to infants as well as to adults. If water means baptism here, then infants cannot be saved without it.

Another possible translation of this passage is: "Except one be born of water, even of the Spirit" etc., the second phrase explaining the first.

11. Campbellite misrepresentation: "Bible—Baptized into His death, Baptist—Baptized into the Baptist church." Baptists baptize into Christ's death, but, as indicated before, on the basis of the New Testament as a whole, we consider this is symbolic and declarative only. And the hypocrisy of this charge is manifest in that Mr. Hall believes from 1 Cor. 12:13 that we are baptized into the church, Christ's mystical body. Baptists differ with Campbellites here merely as to what the church is.

A hammer is dangerous when it flies off the handle—so is a man.

## COMING AIR—RAID

SATAN, "prince of the power of the air" and his age-end activities — article every Christian should read — in June "PROPHECY Monthly. Also read of new subtle theories of SIN; Civilization killing us off; "Lemuria," new Utopian scheme; Morris Gordin, converted Jewish Communist. An issue literally packed with vital information. Trial offer — 4 mo. 25c; single issue 10c. Those who send \$1 for year sub. WITH THIS AD will receive FREE a valuable book by Neighbour, "From the Top to the Bottom"—full of spiritual blessing.

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Of little David bold,  
Who became a King at last;  
Of Satan with His many wicked wiles.

Then she read of Jesus' love,  
As He blest the children dear,  
How He suffered, bled and died upon the tree;  
Of His heavy load of care,  
Then she dried my flowing tears  
With her kisses as she said it was for me.

Well those days are past and gone,  
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