

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).

WHOLE NO. 82

RUSSELL, KENTUCKY, SATURDAY JULY 15, 1939

VOL. 8, NO. 23

Bert Caldwell's Mission Work In Mountains



ELDER BERT CALDWELL
Sandy Hook, Ky.

"Go ye into all the world and preach the gospel to every creature." Mark 16:15

These were the words from our Lord to His disciples while here on earth, but not to them only but to every disciple from that time on till He comes again. This command is to go into all the world, to all the people. So often just one people, but into all the world, to all the people. So often when one speaks of missions, his listeners think of the people that are in far away lands, and never stop to think of the people who

(Continued on Page Four)

Bible Missions

The Bible is a foreign missionary book, and Christianity is a foreign missionary religion. To be anti-missionary in spirit is to be antichristian in spirit. William Adams Brown enumerates fourteen points in which the Bible supports foreign missions:

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written

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"THE ROBIN AND THE SPARROW"

Said the Robin to the Sparrow:

"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin:

"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

—Elizabeth Cheney



COULD THIS HAPPEN IN YOUR HOME?

"The Heart Of The Rose"

Dear Brother Gilpin:-

I received the little book of "The Heart of The Rose", by Mabel A. McKee, and have read it. I think it is one of the finest ever published. I thoroughly enjoyed it's pages, as it gave me a deeper thought as how to teach my dear girls and boys, since it deals so wonderfully with the greatest problem that confronts every parent living in this modern day.

My prayer is that it may enter many many homes and boys and girls may read it, and put to practice the great lesson it teaches, and I'm confident that we will have boys and girls as pure as the "Rose".

Thanking you and the author, I am

Your Sister in Christ,

Mrs. P. G. Goolsby

Russell, Ky.

The First Baptist Pulpit

The Bible And Water Baptism

"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit". Mt. 28:19.

I know of but few things that are more impressive than the ordinance of Baptism. From the day in which this ordinance was initiated, it has been attended by large crowds. Thus in the days of John the Baptist we read, "Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan". (Mt. 3:5). As a child I attended a service at which this ordinance was administered.

(Continued on Page Three)

Sherman Woods' Appreciation Of The Risen Christ



ELDER SHERMAN WOODS
Ashland, Ky.

"He is not here: for he is risen." (Matt. 28:6)

It was dawn on the mountains but purple shadows in the valleys, and in the stillness of the early morning, came the soft footsteps of a woman. She came to a sepulchre on the side of a hill, with sorrow in her heart. The guards were gone; the Roman seal was broken; the stone was rolled away; the tomb was empty: Oh, where have they laid Him? And the angels answered her, "He is risen."

1. Satan, demons, and man had done their best to prevent the

(Continued on Page Two)

A Polished Shaft

"He hath made me a polished shaft." (Isa. 49:2)

There is a very famous "Pebble Beach" at Pescadero, on the California coast. The long line of white surf comes up with its everlasting roar, and rattles and thunders among the stones on the shore. They are caught in the arms of the pitiless waves, and tossed and rolled, and rubbed together, and ground against the sharp-grained cliffs. Day and night forever the ceaseless attrition goes on—never any rest. And the result?

Tourists from all the world flock thither to gather the round and beautiful stones. They are laid up in cabinets; they ornament the parlor mantels. But go yonder, around the point of the cliff that

(Continued on Page Nine)

The Baptist Examiner

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JOHN R. GILPIN Editor

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

THE HEART OF THE ROSE

This is the finest little book showing the proper relationship which should exist between boys and girls, that the editor has ever read. Every youth should read it. We have sent out nearly fifty of these within the past week. To buy it, it would cost you thirty cents. Subscribe for our paper for yourself or for some one else, and we will send you a copy of the book free of charge, but RUSH, as our supply is limited.

DICKERSON FUND

Brother Dickerson and family will sail to Brazil August 12 (DV) from New York City. We need approximately \$300 to finish paying for their passage. We feel certain under God that He will provide for us this amount. We are urging each individual, church, Sunday School class, and Missionary Society who is interested in this work, to send us your contribution immediately. Our fund now stands as follows:

Amount previously reported	\$428.82
Elder J. C. Hager	
Louisa, Ky.	1.00
Mrs. L. M. Lester	
Russell, Ky.	2.50
Mrs. Goodwin Lycan	
Russell, Ky.	2.00
Just-Our-Club	
Russell, Ky.	1.00
Katherine Feather	
Petoskey, Michigan	1.00
Lon Bellamy, North-Kenova,	
Ohio	1.00
Total	\$438.32

MORE BLATENT HERSEY

Over at Clendenin, West Virginia, there is a Methodist preacher who is as blatant and blasphemous an heretic as we have heard of recently.

Sprinkling for baptism is heretical enough in itself as viewed in the light of the Scriptures, but as viewed through the practices of this Methodist preacher, it isn't only heretical, but blasphemous.

This heretic has the world beat when it comes to beautifying his heresy, for whenever he sprinkles a babe, he dips a rose bud into the water and then places the rose on the head of the child. "My how beautiful!" says his congregation. And concerning him and them, God says that he is "A blind leader of the blind." (Matt. 15:14)

On another Sunday of recent date after he had sprinkled some children, he said in substance that in order to show his appreciation to these children since they had allowed him to baptize them, that he was going to buy each of them a hot dog and an ice cream cone. Since it was Sunday and all the eating concessions were closed, the only place that he could do so was at a beer joint. Accordingly, after the service, he took this group of children to the swill house and bought them the promised hot dog and ice cream. And now, every boy in Clendenin wants to be baptized.

He is a great believer in play, for his so-called church building is open to the community Monday, Wednesday, and Friday evenings for shuffle board, ping pong, and pool. This past winter, he dismissed his prayer meeting on two occasions to referee a basketball game for the local high school. Of course, it is needless to say that during the summer months they have dispensed with the Sunday night services. What a shame that such a church doesn't dispense with all her services summer and winter, and especially dispense with the preacher!

RADIO FUND

We have also been the recipients of a few small gifts to our radio work, all for which we are very grateful. We are spending approximately \$22.00 a week for our radio broadcasts. We thank God for every one who has a part in making these programs possible.

We previously reported	\$270.45
Frank Grubb	Ironton, O. 1.00
Anonymously	1.50
Rachel Robertson	
Ashland, Kentucky	.50

APPRECIATED COMMENTS

"I enjoy your publication so much, and think the sermons alone are worth far more than the price of the paper. I can hardly wait to find time to read them when the paper arrives—usually I take time out—no matter what I am doing and read the sermon at least."

Mrs. Thad Griffiths
Murphy, N. C.

"Just a line to let you know I appreciate your paper. Your sermon, "Why Baptism Is Not Essential To Salvation", was especially good. I live in a hot bed of Campbellites, and in a recent message, I used many of your points."

H. M. Randall
Crossville, Tenn.

"Inclosed find fifty cents for which please send me your paper. We listen to your radio programs and receive great spiritual blessings from them. May the Lord continue to prosper your work for Him."

John W. Cossett
Ashland, Ky.

"I am sending fifty cents for your paper. I listen every Sunday

night to your radio program. It is exceedingly good, and I am sure it helps every one."

Helen Robertson
Ironton, Ohio

(Continued on Page Three)

World's Fair Tip

If you are going to the World's Fair, let us suggest that you come in and get a pair of Selby walking shoes. There has been a big demand for this type Selby shoe and we were fortunate in getting the end of the season stock of white and tan. We have all sizes in the regular \$6.50 value which we are selling now at \$2.98 and \$2.98. These are Perfect shoes, not seconds.

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SHERMAN WOOD'S APPRECIATION OF THE RISEN CHRIST

(Continued from Page One)

resurrection of Christ. They watched Him die. (Matt. 27:36) His side was pierced. (John 19:34) He was buried in a rock. (Lk. 23:53) A great stone was rolled to the door. (Matt. 27:60) It was sealed. (Matt. 27:66) They set a Roman guard around it. (Matt. 27:66)

2. If there were ever joy in Hell, if there were ever sorrow in Heaven, it was when Jesus was sealed in the tomb. He had been bruised (by Satan) in the heel. He had gone to the deepest depth

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THE BIBLE AND WATER BAPTISM

(Continued from Page One)

For weeks my older brother and I played at "Baptism", going through the ceremony and even repeating the baptismal formula over each other. We said that that was baptism, and in our childish way of thinking, it was. However, there were certain things lacking which God says are necessary for valid baptism. What are these necessary requirements?

I. A PROPER SUBJECT. Only a believer can be such. Only such as have repented of their sins, believed with saving faith on Christ, been born again by the power of the Holy Spirit, and whose sin stains have been washed away in the Blood of the Lamb, can be subjects for baptism. There is absolutely no authority for the administering of this ordinance upon anyone who has not passed from death unto life; but if we are dead unto this world of sin and alive unto God, through faith in Jesus Christ, we are then ready to obey this command of baptism.

If you will notice the command of our Saviour, you will see that baptism is an act which comes after belief, or the making of disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". (Mt. 28:19). Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusote", which means "to make disciples". Thus Christ's order is that of making disciples, baptizing disciples, and teaching disciples. To change Christ's order would bring chaos to the Christian system.

But how did the early church interpret this command of Jesus? "But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. (Acts 8:12). Please note that no infants nor those who were unable to believe are mentioned.

"...And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:36,37).

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47). Acts 10:43,44 tells us that they had received the Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved....And he took them the same hour of the night, and washed their stripes; and was baptized". (Acts 16:30-34).

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing believed, and were baptized". (Acts 18:8).

Thus in every instance the early church interpreted Christ's command by baptizing only those who had exercised faith in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers, in

order to save them, as the Catholic, Episcopalian and Christian church does. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door forbidding me to lead anyone into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptistry.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism. One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject, until the power to believe had become theirs. That infants have not the power of exercising faith in Christ needs not be argued. That they know nothing as to the meaning of the rite can be seen from the following: In a staunch formal southern church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his hand into the font, the child voiced its approval of the whole affair by crying out, "I don't want a jink; I don't want a jink".

Some months ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for this rite. Over 800 years has elapsed and the world is still waiting. If over thirty-two generations can not find Biblical authority for this procedure then it is high time to call a halt and discard that which God neither commands nor commends, but rather that which he condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbors wife or automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established, for to do so would be to add to completion. To add infant baptism is equally as bad.

II. A PROPER MODE. There are certain churches and individuals that are saying today, "There are three modes of baptism; immersion, offusion, and sprinkling; either is as good as the other; the candidate may take his choice." Paul, speaking words given him of God, says, "One Lord, one faith, and ONE BAPTISM" (Eph. 4:5). Heathen peoples have all through the ages turned from the one Father, one Lord, and one Spirit, and have thus ruined their one hope of eternal life. Christian peoples have been turning from the one body which Jesus established, from the one faith which He gave to that body, and instituted three baptisms, instead of the one which He gave. If sprinkling be the proper mode then immersion and affusion

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SHERMAN WOOD'S APPRECIATION OF THE RISEN CHRIST

(Continued from Page Two)

darkness passes, morning dawns, and brings with it a glorious victory—He arose.

3. The God that spake the world into existence and set the stars, moon, and sun in their places, spake to that sealed tomb, and the stone without a noise, rolled away.

4. The stone that represented Roman power and Jewish hate and all the forces of Hell, became the throne of glory, victory, and power, for the angel of the resurrection morning sat upon it.

5. The doctrine of redemption through the blood of Christ, rests upon this fact. (I Cor. 15:12-19)

6. HE IS RISEN. The same body that was crowned with thorns, that was nailed to the cross, that was laid in the tomb, arose. (Lk. 24:36-43)

7. While He was here, He raised the dead. One had just died. (Mark 5:41,42); one was on the way to the grave. (Lk. 7:14,15); and one had been dead four days. (Jn. 11:43,44) The one that had

(Continued on Page Six)

CONDENSED STATEMENT OF CONDITION OF FIRST AND PEOPLES BANK RUSSELL, KENTUCKY

JUNE 30, 1939

ASSETS

Cash on Hand, Due from Banks	\$ 121,996.83
U. S. Government Securities	71,993.47
State, County and Municipal Securities	128,700.00
Other Bonds and Securities	11,943.34
Loans & Discounts	683,723.75
Banking House—Furniture and Fixtures	47,512.50
Other Real Estate	11,395.00
Overdrafts	81.31
TOTAL	\$1,077,346.20

LIABILITIES

Capital Stock	\$ 100,000.00
Surplus, Undivided Profits and Reserves	39,100.53
Deposits	938,245.67
TOTAL	\$1,077,346.20

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BERT CALDWELL'S MISSION WORK IN MOUNTAINS

(Continued from page one)

are here in our home land who are just as much in need of the gospel as those who are in foreign lands. But beloved, when one goes back into the mountains of our own state, he will find people who are as much ignorant of the gospel as those in foreign fields. This is because they have been swept to and fro with every wind of doctrine.

Often we have someone to ask us, as a dear girl did just recently, "WHICH CHURCH IS RIGHT? I go to your church and you get what you believe and practice out of the Bible. Then I go with my parents to their church and they claim to get what they believe and practice out of the Bible. What am I to believe?" The whole thing comes right back to the vital thing: they do not know what God's Word teaches.

Such is the condition of Mountain Missions in Elliott County. This great field certainly has been neglected in the past. It was not until about four years ago that there was even a Missionary Baptist Church organized in this county. It was through the leadership of the Lord that Bro. G. G. Lanter came and established the first and only Missionary Baptist Church here. The church worshipped here and there until the Lord opened the way for them to have a church building of their own. J. W. Beagle of the Home Mission Board contributed the greater portion of the amount needed for this building. With Dr. Beagle's gift and the help of numbers of other people who were friends, and led by the Lord, today we have a small church house, the nicest one in the county. This building was one year old the 4th Sunday in April, 1939.

Due to much prayer the Home Mission Board was led to give funds sufficient to keep a missionary on the field. We came on the territory one year ago June 4. The first Sunday morning we had around 25 in Sunday School and only 12 for the first preaching service. There were 11 names on the church roll and we could find only six of them. There was only one male member. The church met with opposition on every hand and seemed at this time that it was about to die out. But after much prayer and labor, things began to take on new life.

Our Sunday School began to grow and after two months we had our first conversion and addition to the church. During the past year the Lord has surely blessed us in a mighty way. Our membership has grown to 27 and we have four candidates to be bap-

(Continued On Page Five)

THE BIBLE AND WATER BAPTISM

(Continued from page three)

are wrong; but if immersion is right then affusion and sprinkling are wrong. One and only one can be right.

For many reasons, I believe that immersion and only immersion is the proper mode. If immersion is the only proper mode then, any other mode is improper.

1. The example of Jesus. That Jesus was immersed is a question that is settled beyond dispute. Commentators of the leading denominations, although they may disagree regarding the proper mode today, thoroughly agree that Jesus was immersed. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him." (Mark 1:9,10).

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water" (Mt. 3:13-16). Was such ever seen at a sprinkling or pouring, either on the part of infants or adults? Surely Jesus' going up out of the water means coming, if immersion did not take place within the water.

2. The practice of the early church. "And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." (Acts 8:36-39). In this passage we are told that BOTH Philip and the eunuch went DOWN INTO the water; there Philip baptized the eunuch; then they CAME UP OUT of the water. One would have to be considerably prejudiced to see anything but immersion there. I once heard of a man who walked some thirty odd miles behind a wagon to see if the back wheels ever caught up with the front ones. We say that that was a fool's errand. It looks to me like a bigger fool's errand if Philip took the eunuch down into the water for any purpose other than to immerse him. No greater folly could be found than for the baptized and the baptizer to go down into the water in order to sprinkle the candidate.

3. The method of John the Baptist. "And John was baptizing in Aenon near Salim, because there was much water there." (John 3:23). Why was much water necessary for John's baptism if only a few drops were used for each candidate? That which is said regarding John's baptism is a guarantee for the integrity of immersion.

4. The picture which baptism presents. Baptism is to picture a burial and resurrection. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life". (Rom. 6:4). Neither pouring nor sprinkling will present this picture. Immersion and immersion only reveals such. Any other mode of baptism will blur and destroy the picture. Suppose, you remove your wife's picture from your desk and place there the picture of another woman. Will your wife be pleased? Will she be satisfied with the substitute? Is Christ satisfied when we substitute of even destroy altogether the picture which is to keep His passion and triumph in remembrance until He comes?

5. Greek lexicons. More than forty of these give the primary meaning of the word "baptizo" to mean immerse, plunge, or dip. Thayer, possibly the most widely used New Testament lexicon says, "Baptism—to plunge repeatedly, to immerse, submerge. An immersion in water". While Liddell and Scott give, "Baptism,—to dip in or under water".

6. Commentators of all denominations have translated "baptizo" as immerse. George Whitefield (Methodist) says, "It is certain that in the words of our text (Rom. 6:4), there is an allusion to the manner of baptism by immersion".

Cardinal Gibbon (Catholic) says, "For seven centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptism by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion".

Luther (Lutheran) says, "Baptism is a Greek word, and may be" (Continued on Page Five)

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THE BIBLE AND WATER BAPTISM

(Continued from page four)

translated 'immerse'. I would have those who are to be baptized to be altogether dipped".

Wan (Episcopalian) says, "Immersion was in all probability the way in which our blessed Saviour, and for certain the way by which the ancient Christians received their baptism".

Highfoot (Presbyterian) says, "That the baptism of John was by plunging the body, seems to appear from those things related of him, namely, that he baptized in Jordan, and that he baptized in Aenon, because there was much water there".

Dean Stanley (Episcopal Church of England) says, "For the first thirteen centuries the almost universal practice of baptism, was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed into the water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word".

John Calvin (Presbyterian) says, "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church".

7. The practice of Greek Christians today. The Greek language has undergone changes, but "baptizo" is still translated "immerse". Missionaries of all denominations in Greece today are compelled to immerse both adults and infants.

From the foregoing we can easily see that immersion is the proper mode for baptism. If Christ gave immersion as the proper mode, then who gave us the power to change it?

III. A PROPER PURPOSE. In order to give the proper purpose of baptism, it may be well to tell what the proper purpose is not, before we mention what it is. That purpose is not for salvation, as is so wrongly supposed sometimes. If I did not believe that these who are waiting for baptism were already saved, I would not lead them into the waters of the baptism. To immerse one who is not already saved would not save that one nor would he be Scripturally baptized; but rather it would be to make a mockery of a sacred ordinance. Such a one would go into the water a dry sinner and come out a wet one. It can not be too strangely argued that our purpose is not for salvation.

1. It pictures the death, burial and resurrection of Christ. "Buried with him in baptism, wherein, also ye are risen with him through the faith of the operation of God, who hath raised him from the dead". (Col. 2:12).

2. It symbolizes the death of our old life to sin; the burial there; and the resurrection to walk in newness of life. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life". (Rom. 6:4).

3. Our baptism is a declaration of our faith in Jesus, as that One who was sent of the Father, and anointed with the Spirit. Hence the formula, "Baptizing them into the name of the Father, and of the Son and of the Holy Spirit". (Mt. 28:19). Our baptism then declares our faith in the triune God.

4. Baptism symbolizes our putting on of Christ. "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ". (Gal. 3:26,27). In the Old Testament, the high priest bathed his whole body before body; in the New Testament, the blood of Christ is put upon the heart. In the Old Testament, the high priest bathed his whole body before entering the Holy of Holies. (Lev. 16:4). Under the New Covenant, every Christian is his own high priest and for that one to be fully obedient to Christ and to enter into full communion with God, he must go through the same symbolism as of the Old Testament—that of baptism, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God". (1 Pet. 3:21) Thus baptism symbolizes the inner workings of grace in the heart.

IV. A PROPER ADMINISTRATOR. Some have the idea that just anyone calling himself a minister, and any organization calling itself a church has the authority to administer this ordinance and very much surprised they often ask, "Does it make any difference as to the administrator?" Christ must of thought it made a great difference or else he never would have traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone has the authority to administer this ordinance it is void and is not binding upon us.

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BERT CALDWELL'S MISSION WORK IN MOUNTAINS

(Continued From Page Four)

tized. The Sunday School has grown all along too. Up until the first of January, our average attendance was around 30. From January it ran up to about 38 and much the same for February; March it ran around 45; April, 60 and for the month of May it was 80. June 4 was the beginning of our second year on this field and it was one of the biggest days the church ever had. We had the largest number present for Sunday School that Sandy Hook had ever known: 114 present, with an offering of \$27.00, and one profession and candidate for baptism.

Some one in the city might say that isn't very many and I don't see anything so wonderful about the whole thing. But, my friends, when you think of the needs and the length of time that our church has been here, and the number of possibilities we have, I am sure you would see differently.

Just a short time ago, Bro. J. M. Brickley, teacher of a men's S. S. Class in Ashland, visited us on the field and made the following statement: "Considering the possibilities and time the church has been in the county and the influence that surround the work, Sandy Hook Baptist Church is doing more in proportion than many city churches."

Sandy Hook is the County seat of Elliott County. There is within reach of our church around 350 people. Elliott County's population is about 10,000. So you can see we are reaching a little better than a third of our prospects. But, Oh, the great possibilities and the wonderful task that still lies ahead!

The Lord has blessed us this year in giving us two fine men, who are among the leading men of the county, to help in the much needed work. The prospects for the church are looking brighter all the while. We have now three high school teachers who belong to the church and other teachers as well as business men attending the services.

Besides the work in Sandy Hook we are preaching at five mission points in the county, riding horse back in order to reach some of these. The people as a whole are hungry for the gospel. At one place, after we had preached our first sermon, one dear old man about 70 years of age came around and grasping our hand, said with tears coming down his face, "My boy, you don't know how that message thrilled my soul. I've been anxious to hear such a message for years." He is just one of the many who have come to us with the same

(Continued on Page Six)



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BERT CALDWELL'S MISSION WORK IN MOUNTAINS

(Continued From Page Five)

story,—how glad they were to hear the Gospel story of how Christ died for our sins, how he was buried and arose from the grave the third day for our justification.

There's hardly a service but what there is from one to fifty, hands raised for prayer, that they might be saved. And the greater portion are young people.

Beloved, it is impossible for us to tell you about this great idea and its possibilities and the hinge for the gospel. It would do you good to come and visit with us.

Place Elliot County on your prayer list, asking that God will lead us in the winning of this great host of people to Christ. Time is so short and the laborers are so few.

SHERMAN WOOL'S APPRECIATION OF THE RISEN CHRIST

(Continued from Page Three)

that power, can give us victory over all things.

8. HE IS RISEN. That guarantees the resurrection of the bodies of believers. (I Cor. 15:20-23)

9. What one gains in believing in the Christ who arose from the dead:

1. A new birth.
2. A new nature.
3. A new Father.
4. A new home.
5. A victory over sin, death, and the grave. (I Cor. 15:54-57)

10. What the resurrection proves for Christ: It proves that He was Divine, and that He was all He claimed to be.

11. What the resurrection means to us: It is God's guarantee of eternal life to the believer, and it makes sure the day of judgment for the unsaved. (Acts 17:30,31)

HE IS RISEN—That settles the fact that one day He is coming again.

I'd like to be standing at mother's tomb,
When Jesus comes in His power."

The first thing that will happen when Jesus comes, will happen out there in the graveyard. The

lies of loved ones are out there—children; fathers; mothers whose hands have rocked the cradle, and sewed and worked,—are lying across her pulseless breast. But one day the trumpet of God will sound, the bridegroom will come, and the dead in Christ will arise, (I Thess. 4:13-17),—because He is risen.

THE BIBLE AND WATER BAPTISM

(Continued from Page Five)

Now Christ in giving the command to baptize designated the one to perform this ordinance. That authority rests upon the church and not the church alone. When Jesus spoke the words of our text, it is certain that the eleven disciples were present and possibly the entire membership of the church. So it is upon the church and not upon any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: first, the man expected his baptism to save him, and second I had no authority to administer the ordinance since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church and had had immersion for baptism. I told her that it would be necessary to baptize her, as Baptist baptism was the only door into a Baptist church. I explained to her that the Campbellite Church baptizes in order to save, whereas the Baptist Churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said, "But to whom did Christ give the ordinance of baptism? to you or to the church?" That ended the conversation for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism. For now she saw that only the church was the proper administrator.

B. H. Carroll used to tell of a Welshman, who desiring to be naturalized, went to an Irish friend, for information. The Irishman, wishing to assist his friend procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a citizen at heart; I intended to comply with the law; and here is the evidence from the good man who administered the oath". The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism also prescribed the administrator is the New Testament Church.

But someone asks, "Why all this ado about administrator?" My answer is, "In order to show why we do not receive alien immersion as valid baptism". All will admit that the Y. M. C. A., the B. Y. P. U., the Christian Endeavor, the Epworth League and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist Church for heresy. Luther was excommunicated from the Catholic Church. Wesley didn't even call his organization a church, but rather the Methodist Society. Christ had given the command to baptize to the church; Luther, Wesley, Campbell and others were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOR EVER AND FOREVER!

...."But", says the objector, "Are you sure the Baptist Church has the power to administer this ordinance?" If I did not believe that the Baptist Churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of hades shall not prevail against it" (Mt. 16:18), I would at once leave the Baptist Church and search for the New Testament Church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

Again says the objector, "Wouldn't I be making a mock of baptism to go down into its waters a second time?" Not at all beloved, for you haven't been baptized for the first time yet. Acts 19:1-5 tells of twelve who were baptized the second time since their first baptism had been by a faulty administrator. Someone, over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all had administered baptism to these twelve. When Paul came by and explained to them the error of their baptism, without a murmur nor complaint, they were immersed for a second time.

The perpetuity of any organization is at stake when the administrator of its laws is left to aliens. So with baptism. In the north particularly, Baptist Churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Churches of the north, while hoped for by all is seriously doubted by many. Instead of being bulwarks of strength, they are today strong holds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist

Continued on Page Nine)



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KEEN JOHNSON RECEIVES THE Unqualified Endorsement Of AMERICAN FEDERATION OF LABOR

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To Voters

At

GREENUP

Monday

July 24

At

2 P. M.



Will Speak

To Voters

At

RUSSELL

Monday

July 24

At

5 P. M.

Louisville, Ky., July 5—Keen Johnson, Richmond editor and candidate for the Democratic nomination for governor Sunday was given the unqualified endorsement of the Kentucky State Federation of Labor, Kentucky branch of the American Federation of Labor.

Edward H. Weyler, secretary of the state federation, made the announcement of the action of the executive board of the organization at the conclusion of a lengthy meeting here today.

Decision of the Kentucky division of the American Federation of Labor to support the candidacy of Johnson brought to the Madison county editor's political standard the support of the most outstanding major labor organization in the state.

The state organization of the American Federation of Labor is composed of approximately 400 local unions and has a membership of more than 60,000 in the state. The federation membership for the most part is organized in craft unions.

Endorsement of Johnson had the sanction of William Green, national president of the American Fed-

eration of Labor who in a letter to Secretary Weyler of the state federation declared that John Young Brown, Johnson's principal opponent for the Democratic gubernatorial nomination during the one term he had served as a member of congress from the state-at-large had "voted against every labor measure sponsored by the American Federation of Labor while he was a member of Congress."

Brown has the active support and endorsement of the Kentucky branch of the United Mine Workers of America and the C. I. O. both of whom are headed nationally by John L. Lewis.

Secretary Weyler in announcing the action of the executive board of his organization told of a recent visit made by a representative committee of the Central Labor Union, affiliated with the State Federation of Labor to Brown's headquarters.

"A committee composed of representatives of various Central Labor Unions, affiliated with the State Federation of Labor, consisting of approximately 18 members visited Mr. Brown a short time ago at his headquarters",

Weyler said. "He flatly refused to state his position on any of the questions submitted in the printed questionnaire of the State Federation of Labor."

"His attitude before the committee was plainly hostile," Weyler's announcement stated.

In endorsing Johnson's candidacy Secretary Weyler declared the executive board of the State Federation of Labor had "found the record of Lieutenant-Governor Keen Johnson to be fair to labor, and that in addition to his record as Lieutenant Governor, Keen Johnson gave a frank, full and satisfactory answer to each question submitted by the State Federation of Labor in the printed questionnaire which that body submitted to the candidates for legislative office and to the candidates for governor."

William Green, president of the American Federation of Labor, in his letter to Secretary Weyler, which was dated June 27, said in part: "In the light of these facts which I have brought to your attention, it is my earnest and sincere opinion that the officers of the Kentucky State Federation of

Labor ought to endorse and support Lieutenant-Governor Johnson for nomination as governor of Kentucky. In fact, it is difficult to understand how labor or the friends of labor in Kentucky could take any other position."

"The records speak for themselves. They are clear, definite and decisive. Mr. Brown voted against every labor measure sponsored by the American Federation of Labor while a member of Congress.

"It is fair to assume that these votes reflect his real attitude toward labor and organized labor's legislative and economic problems. Mr. Johnson answered your questionnaire in a direct and satisfactory way. Said answers have been given and no doubt will be given, wide publicity during the present campaign.

"As president of the American Federation of Labor, I will be glad to cooperate fully with the executive board and officers and Federation of Labor in supporting members of the Kentucky State Lieutenant Governor Johnson for nomination as Governor of Kentucky."

We Congratulate . . .

"THE BAPTIST EXAMINER"

WE ARE HAPPY indeed to add "The Baptist Examiner" to our growing list of publications and periodicals. The members of the Baptist clergy and congregations in the Tri-State are, and should be, proud of the representative newspaper that The Examiner is. We congratulate and admire Elder Gilpin's competent editorship and management and feel that the paper has taken a well-deserved and permanent place in the Tri-State Region.

If at any time we may be of service to any of the numerous churches that comprise the Greenup Baptist Association or other Christian people in the field of commercial printing of any sort, we will give unstintedly of our competent and expert service to further their aims.

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**THOMAS E. NICKEL IN
RACE FOR CIRCUIT JUDGE**

Thomas E. Nickel of Greenup, Ky., in this issue of the Baptist Examiner makes a formal announcement of his candidacy for the office of Circuit Judge of the 20th Judicial District, composing Greenup and Lewis Counties.

Mr. Nickel believes that the office of Circuit Judge should be non-partisan, and is seeking nomination on both the Democratic and Republican tickets.

He is one of the leading attorneys of Eastern Kentucky and is well qualified for the office to which he aspires, both by education and his knowledge of the Kentucky statutes. He is considered one of the best read lawyers in Kentucky.

He believes in the home, church and the school.

He believes in the maxims of law, which are these; to live honestly, to hurt no one and to render every one his due.

He believes in a fair and impartial administration of justice and in fair and impartial jurors.

He believes that when politics enter the court house justice goes out.

He solicits your vote and support and if nominated and elected, promises to give every one a fair and just trial.

A POLISHED SHAFT

(Continued from Page One)

breaks off the force of the sea; and up in that quiet cove, sheltered from the storms, and lying ever in the sun, you shall find abundance of pebbles that have never been chosen by the traveler.

Why are those left all the years through unsought? For the simple reason that they have escaped all the turmoil and attrition of the waves, and the quiet and peace have left them as they found them, rough and angular and devoid of beauty. Polish comes through trouble.

Since God knows what work we are to do, let us trust Him to drill us to the proper preparation.

"O blows that smite! O hurts that pierce

This shrinking heart of mine! What are ye but the Master's tools

Forming a work Divine?"

THE BIBLE AND MISSIONS

(Continued from Page One)

to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary

THE BIBLE AND WATER BAPTISM

(Continued from Page Six)

perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

So we see from the Scriptures that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the symbolizing of the death of the old life to sin, and the putting on of the new life in Christ! a proper administrator, a New Testament Church. And if these who are waiting are willing to accept this as Scriptural baptism and this church is willing to administer it as such, the question of Peter, at the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

Logically my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babes. There are graves of your dead and of mine. With what pain to our hearts they left us. The clouds that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask, "Is there no hope that they shall live again?" Yes, as long as water stands in the baptism, as long as rivers and creeks and streams continue to flow, as long as countless lakes reflect the glory of the down-looking moon; as long as water flows in the Ohio, Miami, Mississippi, Kentucky, and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voice of many waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the white-caps of shoreless seas these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." But, Wherein does the water give hope of a resurrection?" you ask, Listen to Paul, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection". (Rom. 6:4,5). Will you hear Peter? "...when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (1 Pet. 3:20,21). Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them, they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast last evening. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

churches in Asia.

6. The only authoritative history of the early church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary's language.

9. The map of the early Christian world is the tracings of the missionary journeys of the apostles.

10. The problems which arose

in the early church were largely questions of missionary procedure.

11. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.

12. The only man among the twelve apostles who did not become a missionary became a traitor.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles the missionary is the highest expression of the Christian life.

—The Wachman Examiner

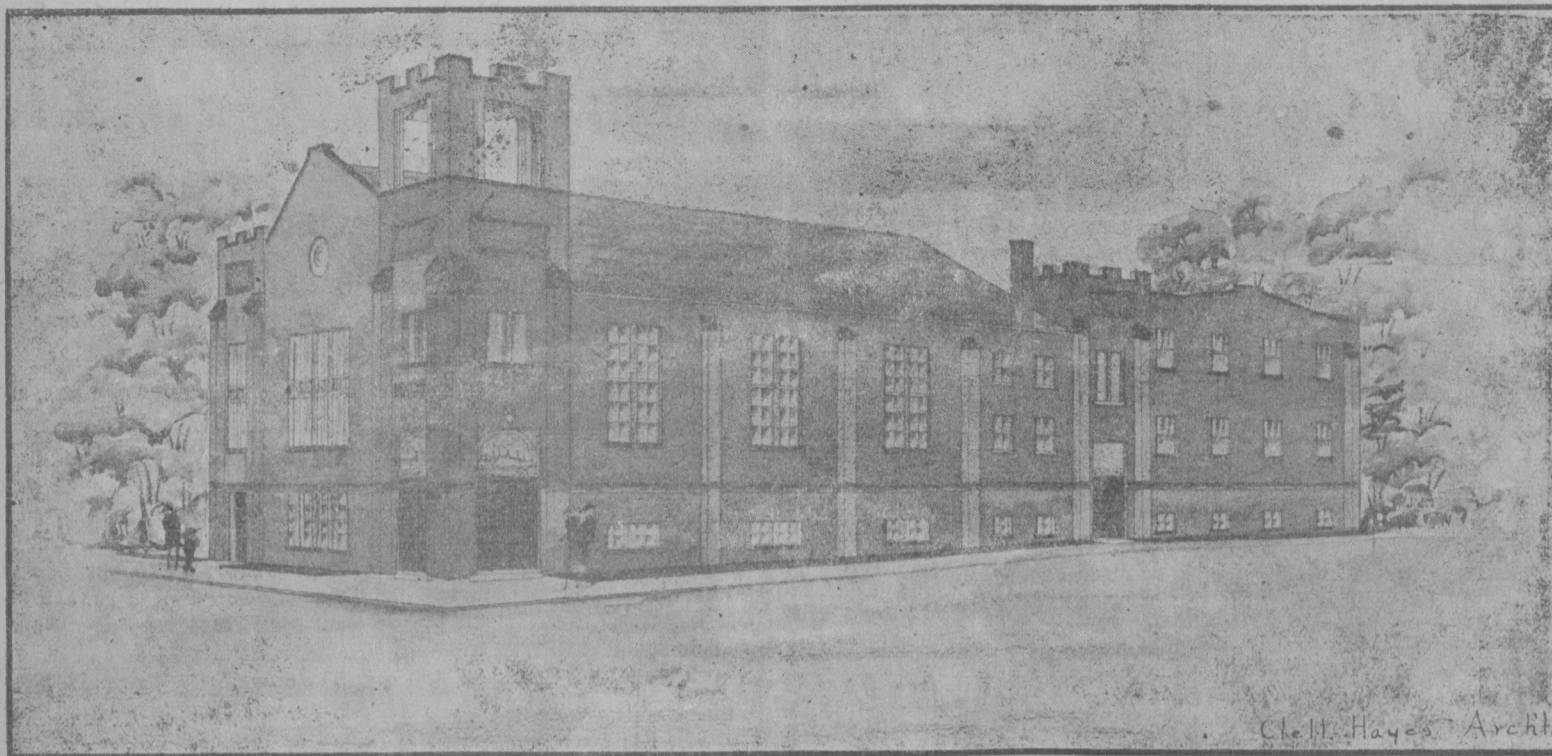
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For City Jailer of Ashland, Ky.

Subject to the action of the Democratic Primary, Aug. 5, 1939
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Building of The First Baptist Church, Russell, Ky.

THE MISER

By Eld. F. Rainwater, Faubush, Ky

I worked so hard to make this corn,

The sweat ran down my face.
And if I don't have some to sell
I'm sure to leave this place.

Those rats and mice I so much dread;

I hope they'll stay away,
And leave this poor old man alone
Until the Judgment Day.

Those eghorn hens are singing 'round,

And that's one call for corn;
And if the price of eggs don't rise
I'm broke sure as you're born.

That Jersey cow is fat enough,
So she can live on hay
If I don't get one drop of milk
Before the first of May.

That hateful horse will paw around
And kinder shake his head,
And if I don't roll in the corn
He'll sometimes pose as dead.

Then I so dread that milling day—
Their toll dish is so deep.
It would surely make a miser cry,
If not an angel weep.

Then yearly the assessor comes
And says, "I'll take your list."

Then I don't have the least re-
course,

Unless I'd use my fist.

Then finally the sheriff comes
And bums me for my dues,
And you know what the game
would be
If I should thee refuse.

'The preachers have all heard of me

And know my crop is small,
Yet think it's right to sponge on me,

And prove it by Saint Paul.

Just what to do I cannot tell—
My living is so high;

For I'm too stingy most to live
And can't take time to die.

The above poem was written concern-
ing an old gentleman who
seemed to get fretted over feeding
an old preacher's horse a little
corn.....F. R.

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THE BAPTISTS"

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THE BAPTIST EXAMINER
Russell, Ky.

To The Democratic Voters Of Greenup County

I am taking this means of making a statement to you re-
garding my candidacy for the nomination for Representative in
the August 5th. Primary.

I am not the candidate of any slate, but am seeking sup-
port from all Democrats in Greenup County and will welcome
and appreciate the vote and influence of any one who sees
fit to support me.

I have so far, and I will continue to make a clean fight
in this campaign, seeking to gain votes for myself without try-
ing to smear any other candidates for any office, all of
whom I respect as democrats and my friends

I am a member of Organized Labor, and if elected I will
support all legislation beneficial to labor and for the good of
the general public.

I will support legislation providing for a maximum pension
of \$30.00 per month to all persons entitled to receive old age
assistance, and cancelation of all liens held by the State
against the property of persons receiving a pension.

I favor a \$15.00 school per capita, providing for increased
teachers salaries.

I favor providing free text books for all grades.

I favor a workable Teachers Retirement Plan.

I favor using the Road Funds for building and maintain-
ing good roads through out the entire county.

I fully realize that the office of State Representative is
a very important one, and I feel that I am justified in asking
you to elect me on the basis of my qualifications and my record
as a citizen in your community.

E. R. HILTON

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