

The Baptist Examiner

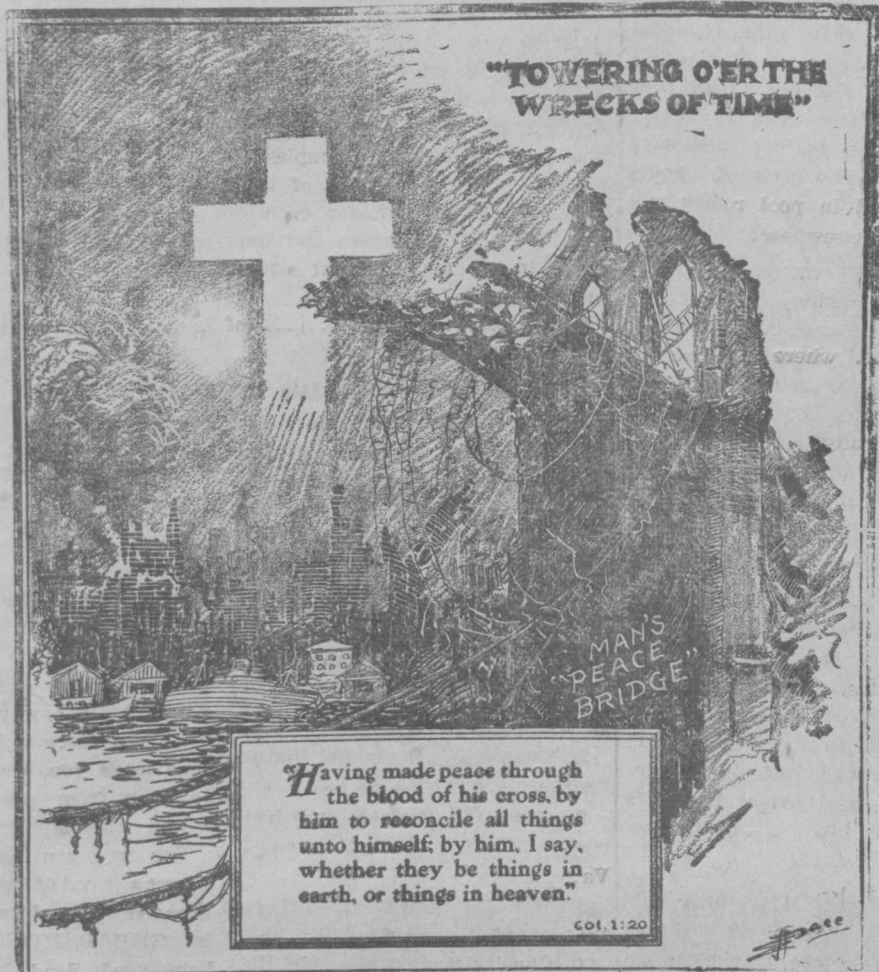
A PAPER WITH A NATIONAL CIRCULATION

"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. 91

RUSSELL, KENTUCKY, SATURDAY SEPTEMBER 16, 1939

VOL. 8, NO. 33



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The Executive Committee's Sin Of Presumption

The Executive Committee of the Southern Baptist Convention publishes the Baptist Program. The July 15 edition reveals mighty sins of presumption on the part of the Committee. These sins are sins of shutting the Holy Spirit aside in God's churches and attempting to direct the conduct of churches and preachers and Sunday School superintendents all over the Southland

for the day of September 17, 1939. School superintendent to plan for The article to which we refer is and put on a special program on Luther Rice Day, September 17 headed,

PASTORS, PLEASE,

1. Please prepare to observe Luther Rice Day, September 17.
2. Please preach a special sermon on Luther Rice Day, September 17. (Exhort Luther Rice, of course. — Ed.)
3. Please urge your Sunday
4. Please plan to take an offering in the Sunday School on Luther Rice Day, September 17. (we want \$15,000 to build a church house at his grave as a memorial)
5. Please plan to take an offering in the Sunday School on Luther Rice Day, September 17. (the program will be in the September 17)

(Continued on Page Four)

Priest And Widow

This in an affidavit of Mrs. Mary T. Bowlds who was a Roman Catholic, given before a notary public March 25, 1925, at Evansville, Indiana. One of the many converts from popery to Christianity in Evangelist King's eight weeks meeting held at Evansville, Indiana, in 1925.

"If we confess our sins, (not to a Roman priest, but to God) He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." — Bible.

To whom it may concern: I was born of Roman Catholic parents in 1889 and reared a strict Roman Catholic. My husband was a Roman Catholic, with whom I lived until he passed away. I was left

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The First Baptist Pulpit

Why I Don't Want To Go To Hell

As I begin this message, there are several passages of Scripture which I desire to read to you concerning hell which furnish us the foundation for this message.

"The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17) "And if thy hand offend thee cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire that never shall be quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be

(Continued on Page Three)

Aged Governor Speaks His Mind On Modern Morals

Commenting on a certain liquor party held by the devotees of high society, Governor Luren D. Dickinson of Michigan, said in part: "Mothers, would your girl, if she had been there and not under your protection and facing the fascinations, brilliance, high-life systems and customs, brilliant scenery and surroundings — paired with, or alone with, strangers with that unlimited flow of liquor and urged repeatedly to drink — could she have come back the same girl you permitted her to go?"

This is quite in contrast with the radio address which the First Lady of the Land gave some seven years ago wherein she said: "The average girl today faces the problem of learning very young how much she can drink of such things as whiskey, gin, etc., and sticking to the proper quantity."

When Governor Dickinson had spoken his mind relative to this particular party in high society and had denounced the president's wife for her statement relative to drinking, Attorney General Murphy then branded the governor's reference to Mrs. Roosevelt as "indefensible and absolutely unjust."

Taking the statement of the Attorney General as a cue, the secular press has denounced Michigan's governor most extensively.

(Continued on Page Five)

Y. M. C. A. Campaign

The local Y. M. C. A. which serves the railroad men of Russell as well as those who have Russell for their terminal home, will conduct its annual membership drive October 2-9. Although it has no official connection with our church (not even one of the official staff is a member of our church), the editor deems it a privilege to say a few words in behalf of this present campaign.

Mr. A. S. Morgan who is the general secretary of the local Y, and who has held this position for the past fifteen years, is a very close friend of the editor. During the past ten years and better of our pastorate here in Russell, we have known Mr. Morgan intimately, and have had ample op-

(Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN ----- Editor

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February 6, 1939, at the post office
at Russell, Kentucky, under the
act of March 3, 1879.

Y. M. C. A. CAMPAIGN

(Continued from Page One)

portunity to observe the work which
he has been doing in behalf of the
local Y. M. C. A. Of recent date
he has especially been of service
in a gentlemanly manner relative
to Brother Dickerson's accommoda-
tions in New York City having
written the Y. M. C. A. in New
York relative to Brother Dick-
erson's stay there ere his embarking
on the S. S. "Clement" on August
29. As a result of the letters which
Mr. Morgan has written to the
New York Y. M. C. A., Brother
Dickerson and his family received
very fine accommodations at a very
greatly reduced price, all of which
was tremendously appreciated by
Brother Dickerson and by this
editor as well. Brother Dickerson
states that he was shown every
possible courtesy and assistance
both in connection with his stay
in New York and in his prepara-
tion for sailing by the staff of
the New York Y. M. C. A. All
of this comes about, humanly
speaking, through the efforts of
Mr. Morgan of the local Y. M.
C. A. We do not hesitate to say
also that while Mr. Morgan is
not a Baptist, that he has made
at least one contribution toward
Brother Dickerson's trip to Brazil,
helping to defray his expenses
while in New York in addition to

making reservations in the Y. M.
C. A. in that city.

Furthermore, in the past, the
editor has preached at the Y on
numerous occasions, and has had
ample opportunity to observe the
high-type moral environment of the
men are in Russell with a Y. M.
C. A. than they are in the mining
camps with their godless recreation
buildings. I have often thought
as to how much better off the men
were here in Russell than they
would be if there were no Y. M.
C. A. and it became necessary
for them to spend their idle hours
loafing around in pool rooms and
beer gardens elsewhere.

Furthermore, the editor has
traveled considerably in the last
few years, and has yet to find any
Y. M. C. A. where as good ac-
commodations or as fine a moral
atmosphere can be found as is
true here locally.

In view of these facts, it gives
us a great deal of pleasure to an-
nounce today this annual member-
ship campaign.

Mr. W. S. Butler has been
chosen local chairman of this drive
which position he has held for the
past ten years. During this time,
the Y. M. C. A. has had an av-
erage of 1500 members each year.
It is through the efforts of Mr.
Butler to a great extent that this
large membership is made pos-
sible.

Associated with Mr. Butler this
year will be Mr. Albert Osborne
as chairman of the transportation
division, Mr. Sam Garrison as
chairman of the mechanical div-
(Continued on Page Seven)

RADIO PROGRAM

Just a brief reminder to our
readers that we only have \$28.93
in hand wherewith to meet expen-
ses on our radio broadcast for the
month of September. We believe
that many of you are interested
in seeing this work continue. Truly

thereby we are preaching the gos-
pel in many homes that would
never hear the Word otherwise.
Would you like to have a part
in this radio ministry? We would
be more than happy to have you
thus as a "fellow helper to the
truth."

AUGUST MARRIAGES

During the first three weeks of
August (while the editor was in
town), he had the distinct joy and
pleasure of sharing in the hap-
piness of the following couples by
uniting them in the bonds of Holy
Matrimony. We wish for each of
them the best of success and hap-
piness in all the days that stretch
out before them.

1. and of
Huntington, W. Va.
2. Billy J. Murray and Atta Val-
eria Boone of Marion, Ohio.
3. Leslie L. Wilson and Betty
Fulk of Portsmouth, Ohio.
4. Orville L. Clappitt and Eve-
lyn Carl of Quincy, Illinois.
5. Paul Henry and Doris Thomas
of Prospect Ohio.
6. William Burke and Lorna
Vinson of Portsmouth, Ohio.
7. Alvin Wilson and Alice Vir-
ginia Cliff, of North Kenova, O.
8. George A. Cook and Bernice
Dutton, New Orleans, La.
9. Owen F. Gerlach and Kath-
ryn O. Heaton of Huntington, W.
Va.
10. Ted R. Lloyd and Thelma
Tackett of Huntington, W. Va.
11. Charles Secrest and Ada Ruth
Benner of Portsmouth, Ohio.

12. Allen Baier and Alice Loring
of Charleston, W. Va.

13. and of
Long Bottom, Ohio.

14. and of
Kitts Hill, Ohio.

15. Richard Allen Grass and Bea-
trice Adkins of Hamlin, W. Va.

16. Kenneth Starcher and Vir-
ginia Dawson of Spencer W. Va.

17. Harold Lambert and Faye
Wright of Quincy, W. Va.

18. Marlin Ray Smith and Des-
sie Williams of Portsmouth, Ohio.

19. Harold Canter and Jean
Stratton of Portsmouth, Ohio.

BRAZILIAN MISSIONS

Last week we reported \$78.04
in this fund. We have since
received the following:

Just Our Club	
Russell Kentucky	\$1.00
Mrs. Ella Price & Mrs. Lilly	
George, Huntington, W. Va.	5.00
Calvary Baptist Church	
Ceredo, West Va.	5.00
Total	\$89.04

Whatever we have in hand, we
will mail Brother Dickerson in all
probability before the next issue
of the paper is printed. We
would be happy to have \$100 to
send him. If our Heavenly Father
thus leads you, we shall be happy
to hear from you.

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to get a word of testimony to that
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300 Book Publishers and Mfrs.	3.00
108 Gospel Tract Publishers	1.10
118 Active Colored publications	1.15
50 Special Trade Publications	1.00
75 Magazines for Children	1.00
200 Religious Magazines (Mostly Protestant)	2.00
2,540 Small Mail Dealers and Special Agents	3.75
Manufactures and wholesalers of tablets, writing papers, typewriter paper, etc.	1.10
40 Manufactures of Glue, Pastes, etc.	1.00
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house.

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WHY I DON'T WANT TO GO TO HELL

(Continued from Page One)

cast into hell fire: Where their worm dieth not, and the fire is not quenched." (Mark 9:43-49)

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." (2 Thess. 1:7-9)

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:10,11)

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:11-15)

I once saw a picture of a man with a drove of pigs following him. As he walked along, even though there was no one behind driving they were being led to the slaughter house which loomed in the distance. The reason they were following was that the man was dropping grains of corn, thus coaxing them on to their death.

I can imagine another picture just as real in which Satan is leading the parade. He drops tempting things which appeal to the flesh to entice his followers on. All classes—rich and poor, educated and uneducated high and low,—all classes are hurrying on to hell with the Devil. In the distance looms the bottomless pit, the midnight darkness, the lake of fire, the conscious torment, and the weeping and wailing and gnashing of teeth. In view of this fact, I offer some reasons why I don't want to go to hell.

I

First of all, I don't want to go to hell because the Devil is going there. A lot of folk have in mind that the Devil is going to make kindling wood out of the unsaved. They think that the Devil is to punish the unsaved in hell, but not at all. Hell for the Devil will be just as much punishment as it will be for any one listening to this broadcast who may die unsaved. It will be a place of conscious torment and punishment for both. The Word of God tells us about Satan being cast into hell. Listen: "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Rev. 20:10) He has clogged the steps of each toiling saint; he has digged pit after pit for my feet; he has worried me so in life that I don't want to spend eternity with him. Yet, this must be the lot of every man who dies unsaved.

II.

Again I don't want to go to hell because all the false preachers and unsaved church members are going there. Not everyone who goes to church sanctimoniously is going to heaven. Many who have on the dress of the clergy are going to hell. Many who have gone to church with an air of piety, with a hymn book under one arm and a Bibel under the other, yet with no grace in their heart and without Christ in their life, are going to hell when they die. Listen to this Scripture: "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15) This verse declares that the only book that will count in the day of judgment will be the book of life. It isn't a question as to whether your name is inscribed in some church record book—the question is, is it in the book of life?

Listen to another Scripture: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22,23) This is a solemn picture of the judgment when men stand up to plead for themselves, hoping that through their preaching, their personal

work, and their good deeds they shall be able to escape hell. In view of the fact that Jesus says to them, "depart from me, for I never knew you," we thus see unsaved preachers cast into perdition. I tell you beloved, all false preachers and unsaved church members — all unregenerated — are going to hell.

I have a lot of trouble in life with false preachers. Unsaved church members have been thorns in my flesh. In fact, I can say that both unsaved church members and false preachers have been splinters under my toe-nails. In view of this fact, I don't want to go to hell, for I don't want to have to associate with them in eternity as I have here in this world.

III

Likewise, I don't want to go to hell because there are no babies there. I realize that the Bible tells us that everyone is born depraved. Of course, this includes babies. From the very hour of conception, every child has a sinful nature. Listen: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psa. 51:5)

These babies are conceived with a sinful nature and likewise born depraved, and yet beloved, that depravity is covered by the blood. Every babe that dies before it reaches the age of accountability is safe and saved.

Oh, what comfort this brings to those who have little ones who have gone on before. Some days you may look at those little shoes that your darling used to wear, and it may become necessary for you to fold and put away the little dresses from which that baby has slipped its moorings into eternity. But ere you let a tear-drop fall, just remember that that little baby is safe with the Lord Jesus Christ.

I remember of a certain great preacher who lost a baby, and who seemingly would not be comforted until the Lord gave him a vision in which he saw a shepherd leading a flock of sheep. When this flock came to the stream they refused to cross until the shepherd picked up a little lamb and carried it over to the other side, and when it started bleating the mother leaped into the stream and all the sheep followed to the other side. From this, this old preacher learned God's truth. Jesus Christ was the shepherd; the stream was death; the little lamb was his baby; and he himself was one of the flock of sheep that now had a treasure—a lamb—a baby on the other side. As the poet said:

"Beconing hands of a little one, see,

Baby voice calling, O mother, for thee,
Rosy-cheeked darling, the light of the home,
Taken so early is beconing come.

Beautiful hands, baby's hands,
Calling you, father, to Heavenly lands,
Beconing hands baby's hands,
Calling you, mother, to Heavenly lands."

I love babies, and I would hate to go to a place to spend my eternity where I would never see a baby's smile, nor hear the innocent prattle of a child. I would hate to spend my eternity where I knew there would be no babies. All the babies will be in heaven. Hell will have no innocent child that has never reached the age of accountability. I say then for this reason I don't want to go to hell.

IV

Further, I don't want to go to hell because there will be no love there. Listen to this Scripture: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8:12) This certainly presents a picture of a world that is devoid of all love. I can imagine one gnashing his teeth at his companion saying "I was led into hell by you; you taught me to drink." The other gnashes back at him

(Continued on Page Four)

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THE EXECUTIVE COMMITTEE'S SIN OF PRESUMPTION

(Continued from Page One)
to his great kingdom-building Baptist.

If you want the best and fullest and most thrilling information about Luther Rice get "The Meloir of Luther Rice," by J. B. Taylor, \$1.00 (Sunday School Board).

Together, let's take a look at the different sins of presumption in this action of the Executive Committee.

In paragraph one, the sin is that of using the Lord's Day to honor man, and not the Lord. The plan is to honor Luther Rice. Such is a presumptuous sin.

In the second paragraph, the sin is that of suggesting to preachers that they follow the will of the Executive Committee for September 17, rather than turn to the Holy Spirit to find His will for that day. Such is a presumptuous sin.

In paragraph three, the sin is that of attempting to utilize the teaching forces of churches on the Lord's day to honor a man, and not the Lord, and of presuming to offer a program for churches to use on that day. When did the Executive Committee receive authority to become a program maker for our churches? That authority alone belongs to the Holy Spirit. Such action is presumptuous sin.

In the fourth paragraph, the sin is that of proposing a memorial to a man, and not to the Lord and the sin of assuming that a man is a kingdom builder. This is a step toward worshipping saints as well as an insult to the Lord. The Lord says, "I will build my church." The Lord is the builder, and Christians are simply living, or lively stones, out of which He builds. Again we see a presumptuous sin.

And in the last paragraph, the sin is an attempt to commercialize on the Lord's Day program. The Sunday School Board sells a book on Luther Rice, written by J. B. Taylor.

Presumptive sins often lead to **ickets.**

Until our Baptist people awaken to the tragedies occasioned by presumptive sins, our Baptist forces will be marshalled to keep step with a machine which crowds the Holy Spirit out of the Lord's houses and out of His work. May God help Southern Baptists, and may He forgive our leaders.

Away with such near idouatry and **infidelity.**

—The Illuminator

Professors of wisdom are possessors of foolishness.

WHY I DON'T WANT TO GO TO HELL

(Continued from Page Three)

and says, "What if I did; you made me worse than I would have been." I can see a child in hell saying, "Mother, you trained me up to do evil;" to which the mother replies, "I have no pity for you, for you led me into deeper sin." I can see a vile seducer as he meets the girl whom he has ruined and can see her gnash at him with her teeth saying, "I am glad you are here; you deserve it for you lead me here."

This, beloved, is God's description of hell, — a place where those who go there will gnash on one another eternally with their teeth as dogs might fight over their food.

Several years ago, on the Pacific Coast in California, there was a great prosecutor named Asa Keyes. He sent over a thousand criminals to San Quentin prison in California. Later, he himself was sentenced to the same prison for a criminal violation of the law. When he entered the prison, the Associated Press declared that there was a long sardonic laugh that greeted him. The men whom he had sent there, were now mocking him for his own plight. The bitterness finally became so great that they had to put him in a cell to himself to keep him from being killed. What a picture this presents of hell—the place where there is no love! The natural affection of parents for children, as well as the affection of friend for friend, is completely gone in hell. I don't want to go to hell because there is no love there.

V

In the same way, I don't want to go to hell because there are no songs there. I'm not much of a singer, but I do love to sing. There is going to be plenty of singing in heaven. Listen to John's description of that heavenly choir: "And they sung a new song saying, Thou art worthy to take the book, and to open the seal thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the numbers of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb, that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (Rev. 5:9-14)

John also talks about the singing of the song of Moses and the Lamb. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints." (Rev. 15:3)

Yet, in hell, beloved, no one will ever sing. In hell you never hear

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

Also, if you die and go to hell you will never hear

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

Or, you will never hear

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Further, you will never hear

(Continued on Page Five)

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WHY I DON'T WANT TO GO TO HELL

(Continued from Page Four)

"Come, ye sinners, poor and needy,
Wean and wounded sick and sore;
Jesus ready stands to save you.
Full of pity, love, and pow'r."

I tell you beloved, I don't want to go to hell because there are no songs there, and there will be no singing there.

VI

Still again, I don't want to go to hell because hell will be a place of vile companionship. All the moral off-scourings of this world will congregate in hell. Listen to God's description of it: "But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8) "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22:15) "Know ye not that the unrighteous shall not inherit the kingdom of God? I've not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." (I Cor. 6:9, 10) Throughout eternity even the best moral people of this world who have rejected Jesus will have to associate in hell with the moral off-scourings of creation.

A father and his daughter were riding along on the train. When the father returned from the smoker, he found his daughter in tears because of the vile language by way of profanity and vulgarity she had overheard in the seat next to her. This Christian father said to her, "But you are planning to hear such throughout an endless eternity, for you have just passed through a revival meeting rejecting Jesus as your Saviour." How true it is, even the best people who are shocked with all thoughts of immorality in conduct and speech who reject Jesus, must associate with such vile companions eternally in hell.

VII

Again, I don't want to go to hell because of the unending memory which accompanies those who go there. Listen: "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things; but now he is comforted, and thou art tormented." (Lk. 16:25) I think the saddest fact relative to hell is that memory goes with the sinner. Every unsaved listener who goes to hell, will remember this sermon. You will remember the ringing of the church bell, the gospel songs that we have sung with feeling, your wife's Godly life, your mother's prayers, your opportunity to be a Christian, the lives you have ruined, and the life you have wasted. All these shall arise as forgotten ghosts of the past to be a part of your unending memory throughout eternity.

When Moody was just a boy, he was hoeing corn one day with an elderly gentleman. He paused at the end of the row, leaned on his hoe, and told Moody about leaving home, and how his mother followed him down to the gate and when she bid him goodbye she quoted Matt. 6:33. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." With the words of this text ringing in his ears he went on his way. In town, the first sermon he heard was from this text, but he was determined then to get a position, make a living, become financially independent, and he felt he could not do these if he were a Christian. In the next town he went, he heard the same text. He did not accept Christ again because he wanted to get settled with this world's goods, and from that time on, God's Spirit was withdrawn. As he spoke to Moody standing there in the cornfield, he said, "Lad, whatever you do, seek ye first the kingdom of God and His righteousness." Later Moody himself was converted and wrote his mother about the man. When he learned the man was then in Brattleboro in the asylum, he went to see him. Backed up in the corner of his cell, the man pointed a boney finger at Moody and fairly shouted, "Seek ye first the kingdom of

(Continued on Page Six)

THE PRIEST AND WIDOW

(Continued from Page One)

with one son, seven years old, who attended a Catholic school.

"Being a widow the parish priest visited me quite frequently and remarked that I must be lonesome without a husband, and wanted to know if he might take a husband's place? I answered that a husband has a mighty big place to fill in a home." "Oh," said he, "I meant just to fill his place in one way."

Up to this time I had always
(Continued on Page Six)

AN AGED GOVERNOR
SPEAKS HIS MIND
ON MODERN MORALS

(Continued from Page One)

In order that the readers of THE BAPTIST EXAMINER shall not be misled by irresponsible newspaper ridicule of Governor Dickinson, the editor feels obligated to publish an appreciation of this great Christian statesman made by the Hon. Albert J. Engel of Michigan, a member of the House of Representatives. The excerpt is from an address delivered by Mr. Engel of Michigan, at the George Washington Memorial Chapel at Valley Forge on Michigan State, Sunday, June 16, 1939. The address was printed in the Congressional Record on Monday, June 17, 1939. Mr. Engel represented the Governor on the occasion. He spoke on "America, a Christian Nation", from which his praise of Governor Dickinson is quoted as follows:

"I am very proud to represent the Governor of Michigan here today and to bring you his greetings. I would rather represent him here today than any other man in America, because he above all others represents those Christian deals upon which this Nation was founded, because he dares publicly to profess and practice that Christian faith professed by Washington and the founders of our Nation. because, like Washington at Valley Forge, he has the courage to get down on his knees and pray to Almighty God for help, wisdom, and guidance in the solution of the great problems which confront him and his State.

"The governorship of Michigan has become one of the most difficult tasks in the Nation. Governor Dickinson's predecessor, a young man 53 years of age, died, it is said, a martyr to the work imposed upon him. When the present Governor took the oath of office he was nearly 81 years old. Everyone wondered how long he could stand up under the terrific burden.

(Continued on Page Eight)

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THE PRIEST AND WIDOW

(Continued from page Five)

thought that a priest was holy, but this shocked me. I politely told him that I was through with the Roman Catholic religion; and that I would never again confess my sins to a Roman priest. To this he replied, "My lady, you are sure for hell if you don't."

"Soon after this Evangelist L. J. King, and ex-Romanist, held a Protestant gospel revival at Evans Hall, Evansville, Ind., which I attended. Here I heard the old time gospel in sermon and song. The Holy Spirit brought me under deep conviction. I asked the evangelist and the people of God to pray for me. The burden grew so heavy that I could bear it no longer, so I went forward to an altar of prayer (Ed. Note — God may save occasionally thus, but rarely. She should have received Jesus, taking Him at His word. No altar of prayer is needed. Rom. 6:23) where God for Christ's sake forgave my sins and saved my soul. That time I did not confess my sins to a priest but to God. He saved me from all sin, praise His



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"Again a priest came to my house. It was while attending the meeting at Evans Hall. One night after the meeting I came home and went to bed. At the hour of midnight I heard a knock at my door. As I opened it I stepped a priest. I asked him what he was doing in my house at that time of night. This is what he said: "I came to give you fair warning to stay away from Evans Hall. I do not want to hear of you being there any more." I told him that if he did not want to "hear" of it, go there himself the next night and he would see me there. Continuing his warning he said, "I have told many of my people to stay away from those heretic meetings, others are going, but you stay away or I will put you where you will have to stay away." I then ordered him out of my house and he left. The next day at eleven-thirty he came back again. He did not even knock or let me know that he was coming. When I went into my kitchen he was sitting on the corner of my cook table. I inquired what business he had to be back so soon. He said: "I did not get through with you last night, so I came back again today." He asked if I did not know that I was sending my soul to hell by going to those Protestant meetings. I answered that if I was sending my soul to hell by going to those Protestant meetings I would have plenty of company—and the largest company would be priests. To this he replied: "Do you not know that you are committing a mortal sin talking to me that way? If you will do what I ask, I will forgive your sins." "And pray," I asked, "how can you forgive my sins when you

(Continued on Page Seven)

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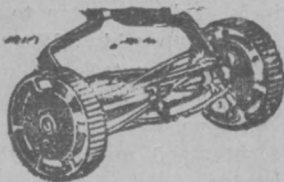
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WHY I DON'T WANT TO GO TO HELL

(Continued from Page Five)

God and His righteousness." He had gone crazy from memory. I verily believe, beloved, that hell will be the mad-house of the universe where men will remember and suffer. I do not want to go to hell because of the unending memory which lost souls carry with them into eternity.

VIII

Again, I don't want to go to hell because there is no hope of getting out. The Word of God makes it clear that when a man once goes to hell, it is forever. Listen: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:10,11) "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41) "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." (Eccl. 11:3) This verse declares that whichever way a tree falls, there it shall lie. The implication is that whichever way a man dies, thus he shall be throughout eternity.

One man is \$250 in debt. He hopes of being able to pay his creditors. Another is sick of a fever. He has hopes that he will soon be well. Another's business is failing. He hopes some day it will be a success. He has hopes for a change. Yet, in hell there is no hope, they are lost forever. On every chain is written, "Forever." The fires blaze out this word, "Forever." The unsaved are pained with thought that it is forever.

Hell will never be burned out. I can imagine a bird carrying this earth to the North Star. Every 100,000 years he carries a piece no bigger than one-tenth the size of a grain of millet. By the time the earth was carried away, we would only be in the morning of the first day of eternity. In this eternity of woe into which men go, there is no hope that they shall ever be released therefrom. I say again that I don't want to go to hell because there is no hope that one shall ever get out.

IX

Lastly, I don't want to go to hell because Jesus won't be there. Jesus is going to be in heaven. He Himself said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jn. 14:1-3) When the child of God departs, he goes to be with Jesus. "For I am in a strait betwixt two, having a desire to depart.

(Continued on Page Seven)

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WHY I DON'T WANT TO GO TO HELL

(Continued from Page Six)

and to be with Christ; which is far better." (Phil. 1:23) Each of the unsaved go into a world of inexpressable woe where there is no God. "He is not the God of the dead, but the God of the living." (Mk. 12:27)

I can't begin to tell you how much my Saviour means to me. I can't begin to express my happiness to know that Jesus is my Saviour. I want to be in eternity wherever He is, and therefore I don't want to go to hell because Jesus won't be there.

Finally, beloved, let me say that I am not going to hell. I have no thought of going to hell. The sin question and the hell question was all settled the day that Jesus became my Saviour, for He bore my sins on the cross and there suffered my hell. How can you keep from going to hell? Listen: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31) "Verily, verily, I say unto you, He that believeth on me hath everlasting life." (Jn. 6:47)

A watchman at a bridge saw the bridge swept away by a flood, within two hours, the midnight train would come thundering by. He stood in the center of the track and waved the lantern at the engineer, but the engineer paid him no heed, and no answering whistle came. He stepped from in front of the train just in time to save his life and as the engine fanned his brow, he hurled the lantern in the engineer's face and shouted, "For God's sake, stop!" I throw this message relative to hell across your path, and say, "For God's sake, stop!"

"If you could see Jesus standing here tonight,
His thorn-crowned head and pierced hands
could view,

Could see those eyes that beam with Heaven's
own light,

And hear Him say, "O sinner 'twas for you."
Would you believe and Jesus receive,

If He were standing here?

Will you believe and Jesus receive
For He is standing here?"

THE PRIEST AND WIDOW

(Continued from page Six)

can't forgive your own?" This he brushed aside and continued: "If you will let me take a husband's place for one hour I will forgive your sins." Plainly I then told him what I thought of him. Upon this he tried to overpower me, but I fought him off and put him out.

After the episode I took my boy out of the Catholic school and put him in the public school. The next day I found a note under my door which read as follows: "I will give you until Monday (this was Thursday) to put your boy back in the Catholic school. If you refuse, you will take what comes, and do not think it is not coming. We are not through with you for what you did at that hell hole (Evans Hall) last Monday night."

"I put my boy in a Protestant

Sunday School the following Sunday. The next Wednesday at three-forty a person dressed in woman's clothes knocked at my door. I thought that it was only a woman and that I could handle her if she should start something. So I opened the door. She said that she was from the Sunday School where I had sent my boy and wanted to talk to me regarding him, so I asked her in. As she stepped in she threw a black shawl over my face and a man stepped in to help her. They overpowered me, tied my hands and feet blinded my eyes, and put poison down my throat. Just as they raised the shawl from my eyes to put the poison pill into my mouth I saw that man was the priest who had visited me twice before. They gagged me, kicked me in the stomach, knocked me down, stole \$36.50 out of my stocking leg I had saved up with which to pay off a

note the next day, and then threw me into a pot and pan closet to die. As they slammed the door and left me in that awful condition the priest made the remark: "She will not go to Evans Hall tonight unless they find her soon!"

While lying there no one but God Almighty knows what I suffered. The poison began to take effect, and as I vomited the gag hindered me and I had to swallow it again and again. It was burning my stomach, but I could not vomit it out of my mouth, and I knew I would have to die as I was all bound hand and feet and could not extricate myself.

My boarders came home but could not get in the house. They waited and waited outside until finally, they raised a window and came in. They did not know that I was lying in the closet dying, but finally heard my groans which were getting fainter and fainter. One of them remarked that the place must be haunted and the other laughed. One of them walked up the hall toward the closet and heard me and opened the door. They lighted a match and dragged me out, untied my feet and hands, removed the gag and called in my sister and other help and then sent for a doctor who brought me back to consciousness.

"As a result of this terrible experience I was in bed several days, but the Lord and kind friends helped me and I got well again and the following Sunday my boy and I went to the river and we were baptized and washed away the last dregs of popery, and now Jesus Christ is my priest, and satisfies my soul. Praise His Holy name forever." Rev. King and friends made up the money the priest took from me.

Mrs. Mary Bowlds.

Sworn to before Victor S. Sappinfield,
Notary Public.

Y. M. C. A. CAMPAIGN

(Continued from page Two)

ision. We do not know as yet who will be chairman of the road service employees division, including conductors, engineers, firemen, and brakemen, and also the non-rail-road division.

This past year the membership drive resulted in 1398 memberships being sold. They are setting as their goal this year, 1500. It is

our sincere desire that they shall reach it, as this is a splendid humanitarian work which the editor believes in. We are sure that if each of our readers could see the situation locally and inspect it from beginning to end, that they would feel the same relative to it.

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AN AGED GOVERNOR SPEAKS HIS MIND ON MODERN MORALS

(Continued From Page Five)

"When a newspaper man called me at Washington and asked me how long I thought the Governor of Michigan would be able to act, I replied that Governor Dickinson, in my judgment, would complete the term of office. My newspaperman friend asked, 'How can a man nearly eighty-one years old carry a burden under which a younger man fell?' I answered, 'Governor Dickinson's unlimited faith in God will carry him through.'

"He lives on a little farm a few miles from Lansing, in the little community where he was born. All his life he has believed in the power of prayer and religion. When he became Governor, the newspapermen found him in the little country Methodist church (surrounded by great pine trees planted nearly a century ago by his father), teaching the same Sunday School class which he had taught for fifty years. They published pictures of him on his knees, praying. When he left the capitol each day at a certain time, they followed him home and found him sitting by the bedside of his sick wife, calmly and serenely reading the Bible.

"When he attended baptismal services of a church in the State, he gave the new convert the hand of fellowship. These things were not new to him as Governor. He was simply living the life and doing the things he had done for fifty years. When I was in his office shortly after he took his oath of office and asked him how he felt, he turned to me with a smile and said 'You know, Congressman, every church in Michigan is praying for me,' and he showed me a letter written by a minister of a little church in the wilds of northern Michigan, pointing to the words, 'Brother, we are all praying for you.' The churches of Michigan, big and small, will never know what those prayers have meant and mean to Governor Dickinson. Luren Dickinson today is in better health and is stronger today than he was the day he took office. His unlimited faith in God will carry him through.

"There are those in Michigan and in the Nation, including Communists, who would and do ridicule the Governor and look upon him with scorn. There are those who laughed and scoffed when he attended a revival meeting. Newspapers and magazines referred to him slurringly and slightly with sarcasm.

"They can ridicule and laugh and scoff about the Governor of Michigan, but those pictures of the Governor teaching that little Sunday School class have been an inspiration to thousands of Sunday School teachers not only in Michigan but all over the Nation. They can laugh and scoff when they hear that the Governor attended a revival meeting and held out a

hand of fellowship to a downtrodden soul which found comfort and courage in a new faith in God; they can look with scorn at the Governor who has the courage to kneel publicly in prayer but thousands of men and women in Michigan and all over the Nation have found in the action of the God-fearing Governor a new courage to profess publicly a faith in God professed by Washington, Franklin, Lincoln, McKinley, and the founders of our Nation; a faith in God which somehow today requires

courage to express. Governor Dickinson represents the old-time religion professed by the founders of our Nation. He represents that faith in God upon which our nation was founded. He appeals and prays for help and guidance to that God to whom Christian men and women in all ages have prayed.

"As they heaped ridicule on the beloved Governor of Michigan because he had the courage to kneel down in public prayer and ask God for strength and guidance, so

would they have ridiculed Washington as he knelt in the snow in the silent solitude of the forest at Valley Forge and asked his God for strength and guidance and courage to carry on.

"If some of these scoffers had the power they would exile the Governor of Michigan because he prayed for strength and guidance, and they would have exiled George Washington for having professed his faith in God and for having called upon his God for strength and guidance."

THANKS

To The Republicans Of Greenup County:

I sincerely thank you, who saw your way clear to support me, for your votes in Greenup County, in my race for Commonwealth Attorney, August 5th 1939, and wish to assure you that if elected to this important office you shall not regret having given me your support.

For those who did not see their way clear to vote for me I have no ill feelings. It shall be my desire, and best efforts shall always be put forth to serve the best interest of the people of this District.

Sincerely,

ROY WILHOIT