

# 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. 102

RUSSELL, KENTUCKY, SATURDAY, DECEMBER 2, 1939

VOL. 8, NO. 41

## The Alphabet Of Scriptural Giving

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering.

Bring ye all the tithes into the storehouse...and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing.

Cast thy bread upon the waters, for thou shalt find it after many days.

Do good unto all men.

Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee.

Freely ye have received, freely give.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over... For with the same measure that ye mete withal, it shall be measured to you again.

Honor the Lord with thy substance, and with the first fruits of all thine increase.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord,

(Continued on Page Seven)

## Marriages For Month Of November

Fifty young ladies promised fifty young men to "love, honor, cherish, and obey" in the editor's presence during the month of November. To these we extend our heartiest best wishes.

1. William A. Edmonds and Gladys Wright of Charleston, West Virginia.

2. William H. Pirrung and Jeanette Huffman of Huntington, West Virginia.

3. Philip Maxwell Russell and Alma Lucille Frye of Middleport, Ohio.

4. Robert Lee Hitchcock and Nancy Ruth Adkins of Charleston, West Virginia.

(Continued on Page Four)

## With Dickerson In Brazil!



Elder C. W. Dickerson

Belem, Para  
Nov. 15, 1939

Dear Bro. Gilpin:

I made my first trip on a train in Brazil last Sunday. Around 150 miles round trip. The train was well filled. Several cars. Narrow gauge railroad. The coaches are as sway-back as an old horse. They fire the boiler with wood. The sparks are awful. My suit was dirty before we went ten miles. Before we arrived at our destination, I had a hole burned in the best suit I have. A spark from the locomotive did it.

I went at the invitation of my teacher in Portuguese. He is pastor at the town of Castanhal. About half way there, while pulling a sharp grade, the pipe which leads steam from the boiler to the cylinder bursted. We waited there in the hot sun three and one-half

(Continued on Page Five)

## Which!

"Out of the night that covers me  
Black as the pit from pole to pole  
I thank whatever gods may be  
For my unconquerable soul."

In the fell clutch of circumstance  
I have not winced nor cried aloud;  
Under the bludgeonings of chance  
My head is bloody, but unbowed.

Beyond this place of wrath and tears  
Looms but the horror of the shade;  
And yet the menace of the years  
Finds, and shall find me unafraid.

It matters not how strait the gate,  
How charged with punishment the scroll;  
I am the master of my fate  
I am the captain of my soul."

—William E. Henley

"Out of the light that dazzles me,  
Bright as the sun from pole to pole,  
I thank the God I know to be  
For Christ, the conqueror of my soul."

Since His the sway of circumstance  
I would not wince nor cry aloud.  
Under the rule which men call chance  
My head with joy is humbly bowed.

Beyond this place of sin and tears  
That life with Him! and His the aid,  
Despite the menace of the years,  
Keeps, and shall keep me unafraid.

I have no fear though strait the gate,  
He cleared from punishments the scroll;  
Christ is the Master of my fate,  
Christ is the Captain of my soul."

Which of these poems represents you? The first is infidelity of the highest order. The second is Christian faith reaching out to God.

## The First Baptist Pulpit

### "John The Baptist"

"In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness; Prepare

(Continued on Page Three)

## Fifteen Rules To Help The Devil Kill A Church

1. Don't come.
2. If you come, come late.
3. When you come, come with a grrouch.
4. At every service ask yourself, "What do I get out of this?"
5. Never accept an office. It is better to stay outside and criticize.
6. Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.
7. Let the pastor earn his money; let him do all the work.
8. Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.

9. Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

10. Never encourage the preacher; if you like the sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.

11. It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.

12. Of course you can't be expected to get new members for the church with such a pastor as he is.

13. If your church unfortunately happens to be harmonious, call it apathy or indifference, or lack of

(Continued on Page Seven)

## What Position Do You Occupy?

An attendant or an absentee?

A pillar or a sleeper?

A wing or a weight?

A power or a problem?

A promoter or a provoker?

A giver or a getter?

A worker or a worrier?

A booster or a boaster?

A peacemaker or a strife creator?

A supporter of a sponger?

—Peoria Christian.



## THE BAPTIST EXAMINER

JOHN R. GILPIN Editor

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(both domestic and foreign) .....50  
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February 6, 1939, at the post office  
at Russell, Kentucky, under the  
act of March 3, 1879.

## BOOK REVIEWS

From J. B. Lippincott  
and Company of Philadelphia

## MARIS

By Grace Livingston Hill. 313  
pages. Price, \$2.00. This is an-  
other of those popular stories  
written by the outstanding woman  
writer of Christian fiction of to-  
day. Mrs. Hill has perhaps never  
produced a greater character than  
MARIS. Possibly the greatest  
scene portrayed in the book is  
when, on page 155, Maris' be-  
trothed, Tilford Thorpe, reveals  
his own nature when he says, "A  
Christian?" laughed Tilford dis-  
agreeably. Well, why should you  
question that? I often go to church  
don't I? I give to the Red Cross  
work, and the Welfare, and am  
always generous. I was confirmed  
ten years ago. I have told you  
that, I am sure—"None of those  
things make a Christian", said  
Maris. Even worse than being a  
deceived church member, is Til-  
ford's real character, for Mrs. Hill  
actually paints him as an aristo-  
cratic snob.

Once again we have Mrs. Hill  
presenting a beautiful scene of  
family life, revealing the duties  
children owe to their parents, and  
at the same time, showing the mar-  
velous truth of Romans 8:28.

Although each of Mrs. Hill's  
heroines present beautiful char-  
acters, somehow I have a feeling  
that Maris is one of the finest  
character portrayals ever to come  
from Mrs. Hill's pen.

## MARIGOLD

By Grace Livingston Hill. 299  
pages. Price, \$2.00. I doubt ser-  
iously if I could write a better  
review of this splendid story than  
that which the publishers have  
written in the frontis page of the  
book, which I am taking the lib-  
erty to quote:

"Mrs. Hill has never created a  
more captivating heroine than Mari-  
gold, the lovely young school teach-  
er of the gleaming red-gold hair.  
So that she might attend a party  
at the wealthy Trescott home,  
Marigold felt compelled to buy an  
elaborate and extravagant dress,  
of which her mother did not ap-  
prove. Handsome Laury Trescott  
was devoted to Marigold, but when  
her mother expressed grave doubts  
about Laury's character, Marigold  
wished that she had not accepted  
his invitation. After she had had  
a horrible nightmare, Marigold de-  
cided to give up the thought of  
the party and make her mother's  
vacation trip possible by returning  
the expensive dress. Together,  
mother and daughter went to  
Washington where Marigold made  
the acquaintance of Ethan Bevan,  
an attractive young engineer. A  
scheming woman, a symphony con-  
cert, a frustrated elopement, a mir-  
aculous escape — all these make  
complications in lives and emotions  
that are already tangled. But love  
finds itself at last, in spite of the  
forces which seemed destined to  
bring unhappiness and even trag-  
edy, and a beautiful and moving  
story emerges in this new romance  
by one of America's most beloved  
authors."

From Grossett and  
Dunlap of New York

## FOUND TREASURE

By Grace Livingston Hill, 254  
pages. Price, 75c. Euphemia Mar-  
tin was considered by the other  
girls of her neighborhood as a  
"tomboy". Should she continue to  
enjoy herself alone as she had  
been, or should she act like a lady?  
This was the question she was pon-  
dering over as she rode along on

her bicycle. Little did she know  
that the answer lay just ahead  
of her at the turn in the road,  
for there she faced danger and  
even death to save the life of a  
child. It was in the midst of all  
the excitement which surrounded  
this event, that she found someone  
bending over her almost lifeless  
form. When she looked at his  
face, she saw that it was Law-  
rence Earle, the idol of the com-  
munity. The answer to her per-  
plexing question was answered  
then, once and for all. She deter-  
mined that whatever it cost her,  
she was going to be a lady.

Lawrence was no little help to  
her during the next few months,  
which were trying ones. During  
this time, he introduced her to the  
Friend of friends, and Jesus Christ  
became her guide and Saviour.

Then, just as she was beginning  
her new life, Lawrence was called  
away, not knowing whether he  
would ever return. This was a  
great test for Euphemia to have  
to undergo, for she had come to  
depend much upon Lawrence, and  
what he taught her about God's  
Word. But she comes through the  
test triumphantly, and at the end  
of the road she found a great  
prize that had been worth waiting  
for.

This book is centered around  
this verse of Scripture: "Whatso-  
ever things are true, whatsoever  
things are honest, whatsoever

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are pure, whatsoever things are  
lovely, whatsoever things are of  
good report; if there be any vir-  
tue, and if there be any praise,  
think on these things." (Phil. 4:8)

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of fiction has ever found. Order  
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day.



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by McCraw  
Price \$1.00

### "JOHN THE BAPTIST"

(Continued from Page One)

ye the way of the Lord, make his paths straight.  
And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judaea; and all the region round about Jordan;

And were baptized of him in Jordan; confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism; he said unto them; O generation of vipers; who hath warned you to flee from the wrath to come. Bring forth therefore fruits meet for repentance: And think not to say within yourselves; We have Abraham to our father: for I say unto you; that God is able of these stones to raise up children unto Abraham.

And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I; whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire:

Whose fan is in his hand and he will thoroughly purge his floor; and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." — Matt. 3:1-12

John the Baptist was one of the strangest figures that ever walked across the pages of human history. With the eye of your imagination, can you not see him — great, sturdy, roughly dressed and brown from his outdoor exposure? See him as he walked keen-eyed and alert. See him as he was preaching in the wilderness, with his one famous message "Repent."

Twenty miles from the capital city of Judah, that is, twenty miles from Jerusalem, he began to preach and baptize. Multitudes were attracted to this strange man with his strange message and strange ordinance. Even the religious leaders from Jerusalem came to see him. What a contrast they presented. John dressed with raiment of camel's hair and a leathern girdle about his loins; while these religious leaders were doubtlessly dressed in well-tailored garments. When they beheld him, they asked, "Who art

thou?" Bluntly he said, "I am not the Christ." He said no more and the interview grew more tense and embarrassing. Then they ventured a second question: "Art thou Elijah?", and bluntly again, he said, "I am not." With this, the interview became still more tense and embarrassing, and the religious leaders said, "Art thou that prophet?", and this time with an even more blunt answer, he said, "No." Finally, all they could say was, "Who art thou?" As an answer to them, He said, "The voice of one crying in the wilderness; Prepare ye the way of the Lord; make his paths straight." (Matt. 3:3)

I

Today, two thousand years later, we stand amazed as we behold this same character in the Scriptures and like the religious leaders of old, I would fain inquire: "Who was John the Baptist?" "There was a man sent from God, whose name was John." (Jn. 1:6) This shows that he was sent of God on a mission. Therefore, he was a Missionary. Matthew 3:1 calls him a Baptist. "In those days came John the Baptist." Therefore, he was a Missionary Baptist. Matthew 3:1 also declares that he was a preacher, for it says that he came "preaching in the wilderness of Judah." Logically then, John the Baptist was the first Missionary Baptist preacher the world ever saw, and from the days of John the Baptist to the present, there has never been a day but what there have been Missionary Baptist preachers existing throughout the ages.

II

Inquiring concerning him as did the religious leaders of old, I would ask, "What was his task?" The Gospel of John gives the answer. "And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness; to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." (Jn. 1:5-8) The Light spoken of, was the Lord Jesus Christ. John declares that the light of Jesus was ready to shine in a dark world, but that the world did not perceive it. To use his own expression, "The darkness comprehended it not." This gives us a picture then of the world's depravity. So depraved are men that they could not see the light of God shining about. In view of men's depravity, since they were unable to comprehend the light of God, God had

(Continued on Page Four)



# MARRIAGES FOR MONTH OF NOVEMBER

(Continued from Page One)

5. Chester O. Williams and  
Berma A. Harris of Charleston,  
West Virginia.
6. William Ray Burton and Na-

omi Lucille Drapp of Scott, West  
Virginia.

7. Mason J. Childress and Ruth  
Vorhalf of Spring Hill, West Va.
8. Paul Gilkerson and Myrtle  
Copley of Kenova, West Virginia.
9. Hartzel Ronk and Helen  
White of Huntington, West Va.
10. Willard Munn and Virginia  
Coldiron of Sciotoville, Ohio.
11. Carson Voiers and Helen  
Crouch of Charleston, West Va.
12. Oliver William Stevens and  
Gwendolyn Fields of Ashland, Ky.
13. Arthur Koenig and Florence  
Seaman of Otway, Ohio.
14. Elmer Prior and Joyce Bo-  
land of Newark, Ohio.
15. William Burgess Hill and Mary  
Evelyn Bew of Russell, Kentucky.
16. .... and ..... of Athens,  
Ohio.
17. .... and ..... of Cincin-  
nati, Ohio.
18. Robert S. Williams and Em-  
ma E. Carver of Charleston, West  
Virginia.
19. Warren Norman and Mae  
Camp of Lockwood, West Va.
20. Dale L. Stevens and Leila  
Jeanne Blosser of Columbus, Ohio.
21. Raymond Eader and Maxine  
Scrib of Columbus, Ohio.
22. .... and ..... of Ironton,  
Ohio.
23. .... and ..... of Ashland,  
Kentucky.
24. Orval Clegg and Margaret  
Bunningham of Sardis, Ohio.
25. Edward M. Hardin and Alta  
Lee Skanes of Huntington, West

Continued on Page Five

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## "JOHN THE BAPTIST"

(Continued from Page Three)

to send John the Baptist for a witness "to bear witness of that I light." Thus, John the Baptist's task was one of witness-bearing. He was God's answer to this world's depravity.

Though two thousand years have elapsed since the ministry of John the Baptist began, I confidently believe that Baptists are still God's answer to this world's depravity. When the world was so dark that it could not see Jesus due to its depravity, God sent John the Baptist to bear witness of Jesus. This is the business of every true Baptist today. God's chosen agency of witness bearing to Jesus in the first century was a Missionary Baptist preacher. God's answer to the world's depravity today is just the same. This then is our task — we are to be witness-bearers for the Lord Jesus Christ.

### III

Still like the religious leaders of old questioning this the strangest character that ever stalked across the pages of human history, I ask: "Was John loyal to Jesus? Did he do that which he was commanded to do? Was he faithful in his testimony and his witness-bearing?" Well, see him when Jesus first began his public ministry. By this time, John the Baptist had been preaching for six months. As soon as Jesus appeared upon the scene, John called Him to the attention of two of His disciples who were accompanying John at the time and said unto them: "Behold the Lamb of God." (Jn. 1:36) Immediately these two disciples left John and began to follow Jesus. In fact, all of John's disciples soon came to be followers of Jesus. He pointed all of them to the Son of God. He thus prepared the material which Jesus used for the building of His first church. There wasn't a one of the original twelve apostles which Jesus put in the First Baptist Church of Jerusalem but what had been followers of John the Baptist and had left John to follow Jesus at John's insistence.

Oh how we wish that the religious leaders of the ages had been as loyal to Jesus as was John the Baptist. If so, the denominational differences today would never exist. Yet, through the ages the reformers have not been content with having men follow Jesus; they have wanted men to follow them in their particular interpretations and practices. If the reformers had been possessed of the spirit of loyalty which existed with John the Baptist, then we never would have heard of Luther, Calvin, and Campbell. In fact, we would never had the rise of Protestantism if men had had the same spirit of loyalty to Jesus which John had. These Protestant churches would never have come into existence had the founders been loyal to Jesus and been content to point men to the Son of God as was John the Baptist.

### IV

Still like the religious leaders of John's day, do we come asking concerning John's peculiarities, "Why was he such a peculiar man?" Certainly he was a man of extreme peculiarities. He preached in the wilderness and not in the cities. He had no concern as to manners. He cared nothing for public opinion. He was peculiar in his dress. See him dressed in camel's hair and with a leathern girdle about his loins. He was peculiar as to his food, for he ate wild honey and a small bug known as a locust. He was peculiar in that his answers cut to the very quick. Hear him speak to the religious leaders of Jerusalem: "O generation of vipers, who hath warned you to flee from the wrath to come." (Matt. 3:7) Literally, he called them a "brood of snakes." Above all else, he preached peculiar doctrine: repentance, faith and baptism.

Why was he thus peculiar? I think in order that he might set a proper example for all Missionary Baptists who might come thereafter. Missionary Baptists have from that day been peculiar wherever they have been Scriptural. Whenever Baptists become unionistic, feminist and unscriptural, they lose their peculiarities and become just like everybody else. Paul told Titus that we were redeemed in order that God might "Purify unto himself a peculiar people." (Titus 2:14) Our business today as Missionary Baptists in this twentieth century is not to see how nearly we can be like others, but to magnify our differences and our peculiarities that others may see wherein we differ from them and wherein we have that of spiritual value to offer unto them.

(Continued on Page Five)

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“JOHN THE BAPTIST”

(Continued from Page Four)

V

Again, baffled at the appearance of this strange character, like the religious leaders of old, we would ask concerning John's message, what it was that he preached. From center to circumference, his message sounded forth with the thought of repentance. It was a bold, fiery, divisive doctrine which he preached. The first time he ever saw the Pharisees and Sadducees from Jerusalem — the religious leaders of his day, calling them a brood of snakes, he asked, “Who hath warned you to flee from the wrath to come?” (Matt. 3:7) Later on in his ministry, this same preacher boldly denounced Herod, who was the ruler of one of the four parts of Palestine, for his adultery in having taken his brother's wife from his brother and consorting with her as his own wife. Facing him squarely, John said unto him, “It is not lawful for thee to have her.”

John the Baptist in his preaching, was just as bold and divisive as to his doctrine as was the Lord Jesus, for even the Master Himself denounced the Pharisees, on one occasion calling them “fools, blind guides and hypocrites.” In that one sermon he used these scathing terms of denunciation thirteen times, and then Jesus closed his sermon to them by saying, “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Matt. 23:33)

The Apostle Peter preached the same kind of a bold divisive doctrine. Hear him as he made his defense to the Sanhedrin: “And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.” (Acts 4:18-20) Listen to the early martyr Stephen in his denunciation of the religious heretics of his day: “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.” (Acts 7:51) Time would fail us to speak of the Apostle Paul. Because of the bold divisive doctrine which he preached, he was constantly in trouble with the religious leaders of his day.

In fact, beloved, every Missionary Baptist from the day of John the Baptist who has been faithful to God, has preached a bold, divisive doctrine. You can't preach the Bible in its truth, purity, and completeness, unless you preach this same kind of a message. The sad thing is that too many do not speak and preach more boldly today. Too many are like the chameleon. It doesn't make any difference what the color of the surroundings may be, they change with the surroundings. In Rom. 12:2, Paul exhorts us, “And be not conformed to this world.” In contrast, many are ready “To do as the Romans do.”

Let me say it plainly that you might understand: John the Baptist as a preacher, is my ideal, especially when he preached bold, divisive doctrine. I speak plainly at all times. I do it so that you will understand. I don't want you to have to get out a dictionary when I finish my message to ascertain that of which I am talking about. Thus, in speaking plainly, I make many of you mad. I can't say that I don't care, for I do care. But beloved, I would rather make you mad than to make my Lord mad. As long as I am pastor of this church, editor of THE BAPTIST EXAMINER and deliver these radio messages to you twice each Sunday, I am going to preach the Word of God just as I understand it, in its plainness, even if I have to push my trunk out of town on a wheel-barrow.

VI

Like the religious leaders, I ask another question as why it was that God sent John the Baptist into the world. Of this, there can be no doubt. John himself tells us that he was sent to initiate and inaugurate water baptism. Listen to John's own words: “He sent me to baptize with water.” (Jn. 1:33)

When I say beloved that God sent him to institute baptism, I mean by that that God sent him to institute immersion, for the only baptism which John the Baptist knew anything about was that of immersion. Listen to this Scripture: “And there went out unto him all the land of Judaea, and they of Jerusalem; and were all baptized of him in the river of Jordan, confessing their

(Continued on Page Six)

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MARRIAGES FOR MONTH OF NOVEMBER

(Continued from Page Four)

- Virginia.  
26. Herbert Brown and Hilda Mannon of Kitts Hill, Ohio.  
27. George Hardgrove and Maxine Rutledge of Huntington, West Virginia.  
28. Earl Adkins and Josie Adkins of Laurel, West Virginia.  
29. Willard Day and Alyn Ward of Ashland, Kentucky.  
30. Shirley Blount and Maxine Tittle of Dunbar, West Va.  
31. Paul Gregor and Janet Gregory of Charleston, West Va.  
32. Charles Warner and Marguerite Spratt of Van, West Va.  
33. James G. Hendricks and Eva Imogene Ramsey of Charleston, West Virginia.  
34. Robert Moreland and Erna Frazer of Danville, Ohio.  
35. Robert Eaton, Jr. and Jean Turner of Canal Winchester, Ohio.  
36. Merle Wortman and Evelyn Gill of Chillicothe, Ohio.  
37. Robert E. Porter and Ruth Ann Radebaugh of Marion, Ohio.  
38. .... and ..... of Handley West Virginia.  
39. .... and ..... of Paintsville, Kentucky.

(Continued on Page Eight)

WITH DICKERSON IN BRAZIL!

(Continued from Page One)

hours for another locomotive. I was scheduled to preach at 10:30 and arrived at 1:30. Some train. No ballast on the road bed—just dirt.

While waiting, we got off and walked around some. Coming back to our seat, I found that a naked baby had been in the seat, and

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some clothes were on the back of our seat drying. Another woman had a year and a half old baby giving him a bath under the water (Continued on Page Seven)

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- Shampoo & Finger Wave .... 50c
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**"JOHN THE BAPTIST"**

(Continued from Page Five)

sins." (Mk. 1:5) You will note, beloved; that John baptized "in the river of Jordan." This could be nothing else than immersion. Will you read also with me the experience relative to Jesus' baptism: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad 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 fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized; went up straightway out of the water: and, lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him." (Matt. 3: 13-16) Surely anyone would have to be considerably prejudiced to see in this baptism of Jesus anything other than immersion at the hands of John the Baptist. But will you note with me another Scripture which is testimony as to the kind of baptism John administered. "And John also was baptizing in Enon near to Salim, because there was much water there." (Jn. 3:23) The kind of baptism that John administered required much water. Sprinkling does not require much water, and pouring does not require much water. Immersion is the only kind of baptism which requires much water.

It has always been interesting to me to notice that Jesus wasn't satisfied with anything except the baptism which John the Baptist administered. He walked sixty miles in order to secure it. Personally, beloved, I would not be satisfied either with anything that my Saviour was not satisfied with. Jesus knew that He and the Father had sent John to institute baptism. He knew that this Baptist preacher was the only one on earth who had the authority from God to baptize. Therefore, he sought him that he might immerse Him.

Today, beloved, you ought to be mighty careful that the one who baptizes you has Scriptural authority. Lest you do not understand me, let me make myself clear: Since God gave the authority to baptize to this first Missionary Baptist preacher, then the only one this side of Heaven who has the authority to baptize, is Missionary Baptist Churches.

The only kind of baptism that Jesus recognized when He was here in this world was that administered by John the Baptist. I am definitely certain that it will be the only kind of baptism recognized in Heaven. When John had finished baptizing Jesus, the Father broke the silence of Heaven, by saying: "This is my beloved Son in whom I am well pleased." (Matt. 3:17) Jesus was satisfied with John's baptism, and so was God the Father. May you not be satisfied with anything except that which is pleasing to God and satisfactory to the Lord Jesus.

**VIII**

And like the religious leaders of his day who were puzzled over his strange appearance, I too want to ask another question concerning the work of John the Baptist. Of his work we have a definite statement in the Scriptures. "The voice of one crying in the wilderness, prepare ye the way of the Lord; make his paths straight." (Matt. 3:3) Thus, John was a fore-runner of Jesus—a herald of the most high. In ancient kingdoms of days gone by, it was customary in view of the bad road conditions and hindrances of travel, that a herald go before his king, announcing the approaching visit of his monarch. The roads must be prepared, leveled and straightened. John used this figure of speech in order to describe his work. He came as the herald of Israel's king—the Lord

Jesus Christ.

In Africa, the roads are but tortuous trails through the jungle. Articles of commerce must be carried to the interior by human burden bearers over these narrow trails. Heavy dews precipitate upon the grass at night. In order to avoid the heat of the day, the caravan bearing articles of commerce must start at day-break. This means that the merchandise is badly drenched and damaged. Hence, they need a "dew-drier"—a lad twelve or fourteen years of age who goes before with a pole an hour earlier, and whacks the tall greasses to clear them of the dew. Many fall ill due to these chilly frequent wettings. Many are torn into shreds by some beast of prey. John was literally a "dew-drier" for Diety. May we ourselves be no less.

John's ministry and his life was possible because of his philosophy of life. Concerning Jesus, he had said; "He must increase but I must decrease." (Jn. 3:30) With that all prevailing passion consuming his soul, John was willing to be nothing that Jesus might be everything. With this philosophy, he prepared the way for the coming of Jesus. Oh, that every modern twentieth century Baptist who hears my message today might be filled with this same desire!

"I had walked life's way with an easy tread  
Had followed where comforts and pleasures lead,  
Until one day in a quiet place,  
I met the Master face to face.

I had built my castles and reared them high  
With their turrets had pierced the blue of the sky.  
I had sworn to rule with an iron mace,  
When I met the Master face to face.

My thought is now for the souls of men;  
I have lost my life to find it again  
E'er since that day in a quiet place,  
I met the Master face to face."

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## THE ALPHABET OF SCRIPTURAL GIVING

(Continued from Page One)  
whether he be bond or free.

Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.

My little children, let us not love in word, neither in tongue; but in deed and in truth.

Not looking, each of you, to his own things, but each of you also to the things of others.

Of all that thou shalt give me, I will surely give the tenth unto thee.

Provide yourself bags which wax not old, a treasure in the

heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Quench not the Spirit.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Set your affection on things above, not on things on the earth.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

Vow and pay unto the Lord.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Execute true judgment, and show mercy and compassions every man to his brother.

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

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## BOOK REVIEWS

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### BY GRACE THROUGH FAITH PLUS NOTHING

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exactly as it is—a matter wholly of grace. It is, as you might have guessed, a verse by verse exposition of the book of Galatians. "Daddy" Pettingill rises to unknown heights in this book, and his ability to present truths in such a way that you couldn't help but see them. By all means, read this book for a better understanding of the book of Galatians.

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## TESTING TIME

By David P. Allison. 222 pages. Cloth binding. Price, \$1.00. This is a beautiful love story based upon the Civil War. It is well named — TESTING TIME.

Perhaps one reason why this book has appealed so much to the editor, is that his sympathies were always with the south, relative to the Civil War. If you want to read a great book which honors Christ, and presents a great deal of romance, then read TESTING TIME. You will particularly enjoy the spiritual setting of Riverview plantation, and the religious fervor of the colored folk on the plantation, and the proposal of black Caesar to an equally dusky colored Miss Emily.

"Let's quit fiddling with religion and do something to bring the world to Christ."

"I want to be a giant for God."

## FIFTEEN RULES TO HELP THE DEVIL KILL A CHURCH

(Continued from Page One)  
zeal or anything under the sun except what it is.

14. If there happens to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.  
15. Don't pray.

—Selected.

## WITH DICKERSON IN BRAZIL!

(Continued from Page Five)  
cooler with the drinking water. Yes, an enjoyable day.

But, my dear brother, we passed thousands of

## IMMORTAL SOULS

without God and without hope. A

sobering thought came to me—how many of these will die before I can preach to them? I am surrounded by hundreds of thousands of people who have no more chance of going to heaven than a rabbit if they die as they are living. May it please God speedily to help me learn this language!

The folk of the organized program here are no better than there. They have their young people's meetings and teach the women and girls to speak in public. They aren't interested in the welfare of the souls of these

## LOST CATHOLICS

For instance, my teacher was urged by me to preach to those on the train while we waited, but he wouldn't and I couldn't, so there it was.

Now, Brother Gilpin, I can hire as many men as I want to work as colporters. That is right. But if you hire a man here (so Bro. Jones says) and fire him, he can, by law, make you pay him two months salary beyond the time he worked. That makes it different. Here is another thing, I can't talk to these men, and I can't depend on anybody else to do so. You see where all this puts me. I am left to depend alone on God. So don't forget to pray for me.

You all have been so good in a financial way to us! Thank you very much. But don't forget, we need your prayers. I am living in a way I think you all would approve of if you were here. Down here,

## MONEY TALKS

If a man doesn't live above the poorer classes, he is not respected—not even by the poor themselves. Their outlook on things is quite different to what it is there. In Kentucky I have helped at times of need, my members with their work, free of charge, and by it, gained their respect and confidence. Down here, that would be absolutely reversed. That is a mistake Brother Jones has made. I hope I may profit by that mistake.

Here, owing to the heat, it is necessary to go to market every morning for fresh vegetables, etc. This must be done early if you get what you want. There are two major markets in the city. That job of buying is some job with (Continued on Page Eight)

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## To The People

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I wish to sincerely thank each and every one of you who supported me in the November Election. To those who could not see their way clear to do so, I bear no ill will. I will strive to serve all the people of Greenup County in an efficient manner.

Thanks again,

**John B. Setser**



## MARRIAGES FOR MONTH OF NOVEMBER

(Continued from page Five)

40. Herschel Robert Fyffe and Sylvia Mae Shumway of Scioto-ville, Ohio.
41. Clyde B. Yount and Ada Avelce Walker of Charleston, West Virginia.
42. Everett L. Deckard and Dorothy Simmons of Columbus, Ohio.
43. Herman Schomborg and Florence Locke of Scioto-ville, Ohio.
44. Lonzo Blake and Mary Evelyn Curtis of Huntington, West Va.
45. .... and ..... of Columbus, Ohio.
46. .... and ..... of Columbus, Ohio.
47. .... and ..... of South Point, Ohio.
48. Murl Morris and Jean Allan of Canton, Ohio.
49. .... and ..... of Columbus, Ohio.
50. Ray Dean and Florence Birchfield of Huntington, West Va.

## WITH DICKERSON IN BRAZIL!

(Continued from Page Seven)

these tricksters. It is the job of a cook to do that. Everyone with any income worth mentioning, has a cook who goes to market around five to six each morning. It is a disgrace in the eyes of a native Brazilian for anyone who claims to be self-respecting, to carry any thing like that. It is a servant's job. Well, you told me that before I came, I saw it when I came, and hired me a cook. She costs me two dollars a month and board. I could have gotten one for \$1.50, but I couldn't feel it right, so I gave her \$2.00. I do not want to hurt the cause of missions by letting people who do not understand conditions, know of it.

People here with the income of Paul Recc or "Buz" Lycan, (Ed. Note: Approximately \$200 per mo.) would be expected to have at least

### FOUR SERVANTS

That is right. I wanted to tell you—it is your due. This cook leaves the house around five each morning. And too, we have a maid to do the house work. Would rather be without her, only I want to do what is right. I pay her too, two dollars a month. That gives

us more time for study and teaching the children. I am sure the time saved is worth more than four dollars per month. And, my neighbors lift their hats when we meet. One neighbor has five or six servants. Three men tend his flower garden. Next door on the other side, is a man who I am sure doesn't have over half my income, and they have four servants. So that is the way of it. Give me your impressions of these things.

I am positive I am in the house God wanted me to rent. It is marvelous the way He has blessed and guided. You will find it hard to believe, but His hand has been seen in nearly every transaction.

I haven't received the letter from the girl in West Virginia, yet. There is a boat due around the 20th. I suppose it will be on that. If it wasn't for the air mail, I would get very poor contact with you all.

I bought me an old typewriter last Saturday. I thought we would learn on it so that when I learn this language, I could go to work translating tracts, etc. I know you will be happy when I can write my letters on it.

Truly you have a

### GREAT CHURCH

Richly is the Lord blessing. May it please Him to grant us much fruit in this heathen land. Maybe we can cover this country not with hot air, but the Truth.

I am listed as a black sheep with most of these Baptists I imagine. Here is why: Recently, some English inter-denominationalists were dedicating a place of worship. A native preacher who

used to work with Jones, and who wants to work with me, came to invite me to attend. He made his visit a week in advance of the meeting. I asked him if it was a Baptist Church. He said, "Yes."

Well, later on my teacher asked me to go with him to a dedication service on the same night. I told him I was already promised. He said it was the same service — though an inter-denominational affair. Later in the evening, the first fellow came. I told him I had been informed it was not a Baptist Church, and he then admitted it wasn't. Then I told him I would not so much as lift up my finger to help out any kind of a so-called church that was not a Baptist Church. He seemed much surprised, but that didn't matter to me. I learned that he went on to church and told what I had said. But I didn't come down here expecting to win people to the Truth by

### COMPROMISING THE TRUTH

and it had as well be known at the outset. If the Lord won't give victory, then I won't have it. But if He is pleased to bless, then all heathen Catholicism nor half-baked Protestants can't keep Him from blessing. The Balaams are no more effective today against God's people than they ever were.

Well, Bro. Gilpin, I suppose you are tired of all this, so I will come to a close. Right away, I want to give you some descriptions

of the city, customs of the people, etc.

Yes, I forgot, I took a picture of Bro. Antonio (Ed. Note: A native worker Bro. Dickerson is using) and his family yesterday. Will have it for you soon.

We are well. I wrote to the Harrell boy in North Carolina and to the Raceland Church. My correspondence takes a lot of time, but it is necessary. That is part of my work. I'll try to keep even with everything and get the language as fast as I can.

We are trying to pray for the objects you mention. May the Lord give us enlargement in His own time and way.

Yours sincerely,

C. W. Dickerson

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