

Devoted to Evangelism, Missions, and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

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## NOBLE YOUNG MAN TRAVELS OVER 300 MILES TO UNITE WITH BAPTIST CHURCH AT RUSSELL

### Layman From West Va. Appreciates Fellowship He Found in Visiting Russell

Lavalette, W. Va., July 2, 1940.

Dear Brother Gilpin: You will never know what my little visit with you has meant to me. I was really lifted up and made happy. I knew that you were preaching the Bible word for word exactly as it is written, and I wanted to see if your church was living it; and Brother Gilpin, I rejoice to have had the privilege of associating with God's true followers who love and preach the Word of God as you and the First Baptist Church of Russell. I thank our loving Heavenly Father for just such Christians as you folk. I know that you have God's blessings, for God never forgets His own.

I am thinking now of what I told you about the radio sermons—how Mrs. Miller and I were listening to another preacher, and when he left the air and you came on, we would rush to turn you off. Before we could get the radio turned off, however, you would be quoting Scripture and telling just where everything could be found in the Bible.

We had always wanted to hear the Scriptures quoted by a preacher when he was preaching, but we just didn't like you. I'll tell you why we didn't like you: We were not used to hearing so much of God's Word, and we were not prepared to accept so much of it at one time, especially so much dealing with only one subject.

Well, brother, every time we heard you, we listened just a little longer, until after a while we started.

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### Another Dickerson Letter

Betlem, Para, June 29, 1940.

Dear Brother Gilpin: Your letter of June 20th, I received on the 26th. Concerning the tracts—I may have already mentioned to you how hungry the people are for them. In less than two months, there have gone out around 19,500. That must be close to a record. It proves I was right in thinking that at present this is the greatest thing I can do. I don't intend to say that it is all I can do, but the one fraught with the greatest potentiality for good. As quickly as possible, I wish to write (as the Lord leads, of course), one on "Holy Spirit Baptism," another on "Baptismal Remission." Then perhaps sometime within the next year one on "What Constitutes A Scriptural Church." As best as I can discover, some Baptists and

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### CAN THESE BONES LIVE?



Long ago Ezekiel had a vision of a valley of dead dry bones, which needed sinews, and flesh, and skin, and breath.

In presenting herewith the above picture of the unfinished church building (This is really a poor picture as it does not show the size of the building. It is really much larger than it appears here) at Greenup, Kentucky, we are reminding our readers that the saints at Greenup have the bones, and skeleton, and framework for a

good church building. Now they need sinews, and flesh, and skin to cover these bones. Or in other words, they need brick, and tin, and plaster, and flooring to finish their building.

Greenup is a county seat town, and they need a Baptist church there so badly. As we understand it, the state board of missions promised them financial assistance, and then failed in their promise. We would like to ask our readers to

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### The First Baptist Pulpit

"THIS DAY IS A DAY OF GOOD TIDINGS"

"Then they said one to another, We do not well: this is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."—2 Kings 7:9.

Our text takes us back to the day long ago when Elisha was God's prophet for Israel, and Jehoram was king over Israel, with Samaria as the capital city.

Israel had always had a number of enemies, including the Moabites, Ammonites, Philistines, and the Amlakites. However, perhaps the greatest of all these enemies which afflicted and harassed the Jews was Syria. Ben-hadad, Syria's king in the time of our Scripture, had besieged Samaria. Instead of a battle of prolonged intensity, it was more of an economic blockade such as England has been trying with Germany for the past year. Completely surrounding the city of Samaria was Ben-hadad's army, which meant that no commerce was carried into the city, and that all traffic with the outside world was shut off. Naturally the food supply of the city after a while was exhausted, and since more food was not available, this resulted in a great famine. So great was the famine that women were eating their own offspring. That you might get a good picture of the intensity of this famine, notice particularly this verse: "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." (2 Kings 6:25.)

Just outside the city's gate sat four lepers, barred from entrance into

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### And Volunteers His Life For The Service Of God In The Amazon Valley

Brother Richard Lee Hammer of Tompkinsville, Kentucky, united with the First Baptist Church of Russell, recently, and the following brief story of his spiritual experiences will give you the reason why he travelled over three hundred miles to unite with us.

Since visiting with us, he now writes that he feels God has called him to special service in the Amazon Valley. We truly thank God for this young man and we confidently expect great things of him in the future.

"He, (the Comforter) when He is come, will convince the world in respect of sin, and of righteousness, and of judgment." (John 16:8).

The Comforter, or the Holy Spirit, fulfilled this promise of Jesus to His disciples, in my life in November 1935.

I was in the most fearful distress of mind. I went to the only place of worship in my community, the Temple Hill Missionary Baptist Church, and asked, "What must I do to be saved?" They were in the midst of a revival, and the pastor said, "God is angry at you on account of your sins; go to the mourner's bench and pray for God to forgive your sins." There was not one word said about repentance and faith. I prayed—the Lord knoweth how I prayed; but never had a glimpse of an answer that I knew of. After three days, the preacher came to me and said,

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### Labeling Sin

How lightly sin is spoken of! Look at the drama; look at the popular literature of the day. Look at the gloss that is thrown over it, and the veneer which hides it! Men say it is an accident, God says it is a deliberate act. Men say it is a blunder, God says it is a blindness. Men say it is a chance, God says it is a choice. Men say it is a carelessness, God says it is a crime. Men say it is a destiny, God says it is a determination. Men say it is an heredity, God says it is a habit. Men say it is fatalism, God says it is a fault. Men say it is a mistake, God says it is a missing of the mark. Men say it is an infirmity, God says it is an iniquity. Men say it is a weakness, God says it is a willfulness. Men say it is a trifle, God says it is a transgression. Men say it is a slip, God says it is a sin.—Howard W. Ferrin, in Unto All.



## The Baptist Examiner

JOHN R. GILPIN Editor

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RICHARD LEE HAMMER

We are happy to present here with the likeness of Brother Richard Lee Hammer, whose spiritual experiences are given in this paper, and who recently united with the First Baptist Church of Russell. Undoubtedly this is one of the keenest-minded consecrated lads we have met in many a day. We predict a great future for him in the service of the Lord.

### APPEAL FOR BRITISH BAPTIST MISSIONARY SOCIETY

In view of the emergencies created by the present war, the British Baptist Missionary Society has appealed to both the Northern and the Southern Baptist Conventions for funds to carry on their work in their present distress.

The editor realizes the seriousness of the situation which confronts our British Baptist brethren, and sympathizes with them in this hour of dark despondency, and yet desires to make a few pertinent remarks appertaining to their case.

First of all, why would it not be the part of wisdom and common sense to withdraw those missionaries and return them home in view of the perplexities under which they are working. I have been compelled to learn the lesson that if funds are not available, then surely God was leading in some other manner. I think it would be well for our British Baptist brethren to learn the lesson. Cf. Rom. 8:28.

Then again, we get papers published in England, and we are in a position to know that many of the English Baptists have been "Gloverized", and that many of their missionaries hold to the pernicious heresies and modernism of Mr. Glover himself. However, no doubt there are many orthodox mission-

### ANOTHER DICKERSON LETTER

(Continued from Page One)

many Holy Rollers think with the Catholics that baptism is essential to remission of sins. They would make good Campbellites. It is nothing less than the urge toward idolatry of the natural unregenerate man. Every saved person knows better.

Yes, whenever the doctrine of the security of the believer won't stir to wrath the crowd that teaches salvation by works, I'll think the devil has been converted, and not by baptism either. In my last debate with the Anti-Organ Campbellites, my opponent, after I had taunted him to produce one case from the Scriptures of a man who once was saved and then lost—on the last night in his last speech, to which I had no opportunity to reply—as we have learned to expect from those who teach salvation by works

aries supported by the British Baptists, and yet at the same time, I am POSITIVE that the majority of British Baptist missionaries have departed far from our traditional Baptist position. Many of them are actually given over to modernism, and those who hold to the old doctrines of Baptists of days gone by are very very few.

This is another blind appeal to Baptists (North and South) to give promiscuously without any investigation as to where the money goes. In such days as these, every child of God ought to be exceedingly careful to see that his money is spent where it promotes the teachings of the Word of God. There ought to be a careful investigation of the doctrines held before contributing to any mission cause.

### READ AND THINK

The average cost for each family in the United States for liquor is \$125.00 per year. Just think of such a sum of money being spent for a thing that does no one any good, but every body harm.

There are 1,350,000 girls and women employed as barmaids to sell this liquor. What a shame that a girl would degrade herself to such an extent as to sell such stuff—but God will bring the nation to judgment that allows such a thing.

### MISSION REPORTS

#### Brazilian Missions

Since sending our check to Brother Dickerson for the month of June, we have received the following amounts:

Clarence Carpenter, Willisburg, Ky.	\$ 5.00
Mrs. J. W. Harris, Louisa, Ky.	.25
Charles Burns, Buchanan, Ky.	1.00
Zada Ross, Buchanan, Ky.	.50
Mrs. E. M. Morgan, Huntington, W. Va.	1.00
A Friend, Cleveland, Ohio	10.00
Junior Girl's Class, (First Baptist Church), Russell, Ky.	1.00
Anonymously	2.25
Total	\$20.75

#### Radio Fund

Amount previously reported	\$124.19
Jolly Toller, Princess, Ky.	5.00
Anonymously	2.25
Clyde Nance, Lesage, W. Va.	1.00
Mrs. E. M. Morgan, Huntington, W. Va.	1.00
Total	\$133.44

This still leaves us with a deficit of about thirty dollars for the month of June. We sincerely trust that this deficit will be completely removed and a good start made toward the month of June by the time the next issue of the paper reaches you.

—he, with great zest and appearance of triumph, pounced upon the man in Luke 16 who went to hell as proof of a man once saved and then lost. What do you think of that? Thus admitting this was the best he could find in the Bible. Because Dives was a Jew, the Campbellite said all Jews were at one time saved, therefore he had proved his case. A theory that requires such twisting of the Scriptures, and such unfair methods in an attempt to prove it, belongs no where so well as in torment where all are going who die believing it. May it please the Lord to lead them to the Savior that they may be saved!

The paper is now coming regularly, and we do enjoy it. It is food. I am sure it is doing a world of good in these times of spiritual declension. May it please God to continue granting you grace and boldness and wisdom to stand for the truth. You are being used to show up heresy and heretics in a great way.

I am invited to preach tomorrow in the home of a believer in a small town two hours' journey by rail from here. There are two families of believers there. There never has been any Baptist work there, and they want me to come regularly. Then too, twelve miles inland from the railroad, there are, in another village, eight believers who ordinarily have forty people in their services, who have no church organized. Of course, they have no pastor, and I am told they desire me to visit them each week-end. I plan to go there for a time (to the first mentioned place anyway) until I can speak with fluency, then begin in earnest here. Please pray for these places. Should God so will, a church could easily be formed at each place.

Excepting my wife, we are in good health at present. I mean that we are better than for some time—those who have been ill. My wife began yesterday to have trouble with her heart. She has spent a good bit of today in bed. I hope your family is well, and that God continues to bless. Remember, "The toils of the road will seem nothing, when we get to the end of the way." "In due time, we shall reap if we faint not."

The Catholics are in another big time. I haven't taken the trouble to go into details, but it seems to be a time of remembering certain canonized saints. It is characterized by the shooting of sky-rockets, fire-crackers, etc., and also by fires in the streets at night. The people gather round and dance and leap over the fires. Especially children join hands and pass quickly the fire, one on either side, thus passing their hands and arms over the flames, through the smoke. I asked one woman "Why?" She said because she was afraid. It seems to secure protection. I was reminded of the children of Israel causing their children to pass through the fire to Molech, the heathen idol-god. This is heathenism all right.

Also, last Sunday night, they had perfumed baths at midnight after a night of carousal Saturday night. Many go to the bay and go in mixed bathing. The mixed-bathing crowd there might learn a few lessons from these.

Thank God He has given us the Truth, and made us free. John 8:31. May He use us mightily in giving it to these who know it not, that they too may be free.

May the Lord bless and keep you all. By His grace,—C. W. Dickerson.

### CAN THESE BONES LIVE?

(Continued from Page One)

share with these saints at Greenup and help them complete their building. Send your offering to us today.

Brother Hamilton's appeal for this work is as follows:

Greenup, Ky., July 4, 1940.

Dear Brother Gilpin: At our business meeting last night, we reviewed the accomplishments and attainments of our church for the past year. While it was a record that perhaps was superseded by other churches, yet it was a record of improvement and advancement on all lines. Numerically, spiritually, and financially, we have shown great improvement.

During the last month we have received ten into our fellowship, and others are awaiting baptism. Our Sunday school attendance has been wonderful. Having an average attendance of 78 3-4 in January, we jumped to an average attendance of 120 4-5 in June. Truly, the Lord has been good to us and helped us.

But if this seems good, let me call attention to the marked increase in our finances. From August 1, 1939 to July 1, 1940, our receipts for all causes has more than doubled what it was the previous year. At the association last year, we reported \$767.79 raised for all causes. This year (and we have another month to go), we have raised \$1,773.19 for all causes. Surely in the light of these figures, we can say the Lord has helped us. And this in spite of the fact that we have only eighty-four members.

Now as to our building: Since becoming pastor of Greenup Church, we have labored hard to erect a church building. I think I can tell the truth when I say all of our members have responded splendidly. In fact, we have raised and expended \$1,435.12, which is remarkable for a church of this size. To date, we have spent \$3,103.89 on our building, which means that we are indebted to our creditors \$1,668.77. Now I know we shouldn't have gone in debt, but when you think of meeting in a small store building and being hampered on every side, I am sure you would have done the same.

But here is our problem: The building is far from completion, and winter will soon be upon us. If we are forced to stop where we are, it means we must continue to meet in a store building and lose our opportunities for greater advancement. We cannot continue to build and pay on our indebtedness.

If we could raise a thousand dollars through friends and outsiders, and if sister churches could help us to finish our building sufficiently to get into it, we could make arrangements to take care of the indebtedness. What we would like is the fullest cooperation on the part of our sister churches, and we are wondering if you would make such an appeal for us.

Knowing the wide circulation of your paper, "The Baptist Examiner," and the great out-reach of your radio program, we are asking for your cooperation. Will you help us and that speedily? What the Lord said to Judas, we must say to all, "What thou doest, do quickly." If you can assist us in any way, it will be greatly appreciated. Your fellow pastor,—Roy A. Hamilton.

Higher criticism makes for lower religion.



# "THIS DAY IS A DAY OF GOOD TIDINGS"

(Continued from Page One)

the city by law. They sat there dependent upon passersby who might give them food. However, since no one was entering into the city nor coming out from the city, these lepers were starving too. Eventually, only one alternative faced them, and that was to fall into the hands of the Syrians. Hence, the Scriptures tell us how they made this decision. Listen: "If we say, we will enter into the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." (2 Kings 7:4.) When these lepers came to the camp of the Syrians, they found that the latter had fled, having, in their imagination, heard a great noise. Of course, this reminds us of one of the text's of Solomon: "The wicked flee when no man pursueth." (Prov. 28:1.)

The Syrians had imagined they heard a great noise of chariots and horses, and a great host, and thinking that this noise was caused by the approach of the Hittites and Egyptians whom Syria thought Israel had hired to fight against them, the Syrians had fled in a night's time so that when the four lepers arrived at the Syrian camp, they found it completely deserted.

However, the Syrians in deserting the camp, had left everything behind. Their horses, their mules, their food, drink, clothing, and riches were all left in the camp, and the camp remained just as it was except that there was no evidence of life on behalf of the Syrians.

Of course, these starving lepers feasted, and then they carried some of the spoils from the tents and hid them. Then thinking of the besieged starving city of Samaria, these lepers said, "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household." (Kings 7:9.) The record tells us how these lepers then went to the city and delivered the good news concerning the flight of the Syrian army, and especially that there was plenty of food to be had in the deserted Syrian camp. The whole city of Samaria came out and found it was just as the lepers had said, and food was sold in the city of Samaria at the same price Elisha prophesied that it would be sold the day before.

## I

I am particularly impressed with the lepers' statement: "This day is the day of good tidings." These lepers had a message of good news for the city. The enemy was gone, and there was plenty of food, water, and clothing for everybody. There was no more famine, and no more exorbitant prices; they would not have to eat any more refuse; and furthermore, there would need be no more slaying of children. Surely the lepers did have a message of good news for the besieged city.

This, of course, has a spiritual counterpart. It reminds me of that day when as a spiritual leper, I came to the Lord. Talk about a day of good news, it was the greatest day of my life up until that time. I shall never forget it. There have been a number of happy joyous experiences in the past, but I doubt

seriously if we have ever had an experience of joy that has equalled the intensity of the joy of that day when I first came to know the Lord. To me, it was a day of good tidings.

There were several things that made it a day of good tidings for me. Just like today when a man comes to Jesus Christ and sees Him as his Saviour, it is a day of good tidings for that individual.

Now what was it that made it such a day for me? First of all, all my past sins were blotted out. Listen to these Scriptures: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." (Isa. 44:22). "And the blood of Jesus Christ his Son cleanseth us from all sin." (1 Jn. 1:7). That which was my experience, is the experience of every man who receives Jesus Christ as a Saviour, for in the day that one is saved, every one of his sins is completely blotted out. I don't know how many times I sinned before I was saved. I have no way of knowing, but God knew every one of these sins, and in the day that He saved me, He blotted them all out. Most surely then was it a day of good tidings for me.

Yet, that wasn't all that made it a day of good tidings, for on the day that I was saved, God not only blotted out my past sins, but He gave me an assurance that He would not charge any more sin to me. What a marvelous truth is this that God no longer imputes nor charges sin to the believer. Listen to this Scripture: "Blessed is the man to whom the Lord will not impute sin." (Rom. 4:8) It is true that God charges the unsaved man with his sin, and every time that an unsaved man commits any misdeed, it is charged to him. Yet, as soon as he is saved, those sins, being charged to Jesus, are blotted out, and then after that, God no longer charges those sins to the believer. Isn't it marvelous then beloved, that we have such an experience in salvation. How wonderful it is to know that our past sins are blotted out, and that we have a Saviour who won't charge our future sins to us. Certainly like the lepers of old, it is a day of good tidings when a sinner comes to God and is saved.

Yet, there are other reasons why that the day of salvation is such a day of good tidings, for in that day the sinner is clothed in the righteousness of the Lord Jesus Christ. Will you hear this Scripture: "For he hath made him who knew no son, to be sin for us; that we might be made the righteousness of God in him." (2 Cor. 5:21.) Every sinner outside of Jesus is clothed in the rags of his own self-righteousness. Yet the day he is saved, God takes off the rags of his self-righteousness and clothes him in the righteousness of the Lord Jesus Christ.

What a wonderful experience then is this: Christ takes our sins, and in exchange gives us His righteousness. When He was here in the world, the Lord Jesus borrowed a good number of things. He borrowed a manger from an oxen which He used for a cradle. He borrowed Simon Peter's fishing boat which He used for a pulpit. He borrowed a lad's lunch, and used this to feed five thousand. He borrowed a cross from Barabbas and died in his place. He borrowed a tomb from Joseph of Arimathea. Yet, best of all, beloved, He borrowed my sins, and now in exchange He gives us His righteousness.

Do you know what this means

beloved? Well actually it means that when a sinner is saved, all his sins are laid on Jesus, and Jesus' righteousness is laid on the sinner. Or to put it in this way—God treated Jesus just like Gilpin ought to have been treated, and now today He treats Gilpin just like Jesus ought to have been treated.

I have always liked to trade. I have traded pocket knives dozens and dozens of times. I have traded hound dogs, and God only knows what I haven't traded. I never remember ever having made what I considered a bad trade. I never remember one with which I was dissatisfied after the trade was made. But do you know the best trade I ever made? Well, beloved, it was this: It was in the day when I traded my sins and in return I received the righteousness of the Lord Jesus Christ. Surely the day of my salvation was a day of good tidings to me.

While it is true that the day I was saved all my past sins were blotted out, and now God won't charge any future sins to me, and I am now clothed in Jesus' righteousness—while all this is true, the day of my salvation was a day of good tidings also in that when He saved me, He saved me forever, and that today I am saved by grace and can never be lost again. How wonderfully is this given to us in the Scripture: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39). "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (Jn. 10:28, 29). How I rejoice to sing the old hymn:

"I've found a Friend; O such a Friend!  
He loved me ere I knew Him;  
He drew me with the cords of love,  
And thus He bound me to Him.  
And round my heart still closely twine  
Those ties which naught can sever;  
For I am His, and He is mine,  
Forever and forever.

I've found a Friend; O such a Friend!  
He bled, He died to save me;  
And not alone the gift of life,  
But His own self He gave me.  
Naught that I have my own I call,  
I hold it for the Giver;  
My heart, my strength, my life, my all,  
Are His, and His forever.

I've found a Friend; O such a Friend!  
So kind and true and tender;  
So wise a Counsellor and Guide,  
So mighty a Defender!  
From Him who loves me now so well,  
What power my soul shall sever?  
Shall life or death, shall earth or hell?  
No; I am His forever."

Yes, beloved, it was a day of good tidings when the lepers found the Syrian camp deserted, and it was a day of good tidings for me when the Lord Jesus saved me and I came to realize that I could never be lost.

Yet even this doesn't exhaust the truth that the day of salvation is a day of good tidings, for the day of salvation means that we have Heaven for our home after while, and we have no fear of Hell since the sin question and the hell question was all settled at Calvary. If I die tonight or if I live a hundred years, I am going to heaven when I die. I have no fear of hell—I have no thought of hell. Jesus suffered my hell on the cross, and the day that I became His child and He became my Saviour and God became my Father—in that day, heaven became

my home, and the fear of hell was completely removed. That's why it is that I like to sing:

"There's a home of many mansions in the Father's house above,  
That our Saviour is preparing for the children of His love;  
So my heart knows not despairing, tho' in sorrow oft I roam,  
Gleaming from the many mansions, I can see the lights of home.

When the storms of life are raging,  
Doubts and fears my soul assail,  
His "Let not your heart be troubled," I can hear above the gale;  
So with face turned ever homeward, while the billows dash and foam,  
Gleaming from the many mansions, I can see the lights of home.

When the shades of night are falling, and my loved ones have passed on,  
And I'm waiting glad, expectant, waiting for the heavenly dawn,  
Brighter, brighter, ever brighter, till the angels for me come,  
Gleaming from the many mansions, I can see the lights of home.

I can see the lights of home,  
I can see the lights of home,  
Gleaming from the many mansions,  
I can see the lights of home.  
I can see the lights of home  
Far across the billow's foam,  
Gleaming from the many mansions,  
I can see the lights of home.

Home, home, sweet, sweet home,  
I'll soon be with Jesus,  
I'll soon be at home."

And yet even this doesn't exhaust the fact that the day of salvation is a day of good tidings. Not only did He blot out my past sins; not only is it true that He does not charge any more sin to me; not only is it true that I am clothed in Jesus' righteousness; not only is it true that I can never be lost; not only is it true that heaven is my home and I have no fear of hell; but it is also true that I am enjoying a lot of blessings even now. It is a blessing that He led me into the truth and that I became a Baptist. It is a tremendous blessing that He called me into His ministry and made a preacher out of me. It is a tremendous blessing that I live in America. I truly thank God for my American citizenship. While the war is raging in Europe, I never remember a time that my American citizenship meant more than it does today. And then look at the way in which He has blessed me materially. I have had my difficulties and my troubles, and my financial reverses; and I have also had my days of prosperity and my days of financial blessing.

Yet, I go back to the day that I was saved, and I look at every day since then, and I scrutinize this day, and I declare, beloved, that the day of my salvation was a day of good tidings, and that every day since then has likewise been a day of good tidings.

## II

While it was true with the lepers that it was a day of good tidings for them, they realized that they ought to share their message with others. It was wrong for them to feast while a whole city starved. It was wrong for them to enjoy the riches of the Syrians when the Israelites were reduced to poverty. It was wrong for them to be enjoying themselves while their friends and relatives were perishing in distress. And how true this is with us who have been redeemed by grace, and who are now God's children. It surely is wrong for us to keep silent while the world starves for the gospel.

"Shall we whose souls are lighted  
With wisdom from on high  
Shall we to men benighted  
The lamp of life deny?  
Salvation! Oh salvation,  
The joyous sound proclaim  
Till earth's remotest nation  
Has learned Messiah's name."

Yes, if it were wrong for the lepers  
(Continued on Page Four)

the Lord  
saved me



**"THIS DAY IS A DAY OF GOOD TIDINGS"***(Continued from Page Three)*

ers to keep quiet and if they would have sinned in remaining silent, and in refusing to share their feast with the city, how much more of a sin is it for us today who have the gospel truths, to keep silent when a world needs that message so badly.

Suppose that your son were ill today, and that some doctor, through his God-given ability, were able to effect a cure. We shall further imagine that at a later time your neighbor's son is ill with the same disease. I ask you, beloved, would you keep silent as to the remedy? If you can see the truth of this material illustration, then beloved, can you not see the spiritual application as well? Listen to these words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20). "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). Surely in the light of these commands from the Lord Jesus, we ought to share with others the message of salvation which has meant so much to us.

Do you remember the nameless woman of the under-world of whom we read in the fourth chapter of John's gospel? You doubtless will recall that she had had five husbands and was then living with a man who was not her husband. Of course, today she would just be a modern society belle, but in that day she was a woman of the under-world. When she met Jesus at the well, and was saved, she ran into the city testifying as to what Jesus had done for her. She said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" (Jn. 4:29). I can see her now going from house to house and knocking at every door, and personally inviting her friends to come to a saving knowledge of Jesus. Surely if you have had the same experience, you ought to be willing and happy to have the privilege of telling what He has done for you.

I wonder if you remember the poor demoniac of Gadarenes concerning whom Jesus spoke one day. You remember that this poor fellow lived in the cemetery, but the Master saved him, and the scriptures say that he even prayed Jesus that he might go with Him. While Jesus would not permit him to go with Him, He said to him, "Go home to thy friends and tell them how great things the Lord hath done for thee." (Mk. 5:19). And beloved the Scripture story follows that "He began to publish in Decapolis how great things Jesus had done for him." (Mark 5:20). I say then, beloved, in the light of the experience of these lepers, and in the light of the commission which Jesus gave us to evangelize the world, and in view of the experience of the nameless woman of John 4, and the experience of the maniac of Gadarenes—I say then that it behooves us that we too shall share the message of the day of good tidings that has come to us in the salvation that came through Jesus Christ.

In fact, beloved, the lepers were

**AND VOLUNTEERS HIS LIFE FOR THE SERVICE OF GOD IN THE AMAZON VALLEY***(Continued from Page One)*

"Richard, you have prayed long enough; you are saved, get up and praise God." I got up, but the burden of sin was still with me. I had not trusted in Jesus for salvation. I was in a worse condition than before.

We moved to Persimon, Kentucky, and we started going to the Church of Christ, falsely so-called.

afraid to keep silent. They said if we don't tell about it, some mischief is liable to fall on us. I confidently believe that anyone who has the message of salvation and who fails to carry it to others, that some mischief or come misfortune will actually befall that one. I have noticed Missionary Baptist Churches who have the truth, fail to be missionary, and I have noticed those churches dwindle and die. All through the mountains are those of our brethren who are called by the stigmatic nick-name "Hardshell Baptist." There was a time when they flourished in the mountains of Kentucky. But not so today. In the main, their churches are dead churches, and I think all because they failed to be missionary. They have failed to preach the Word of God, and the result is that they have died.

I would say then, beloved, it is one of two things: If you have experienced salvation yourself, you must either evangelize or fossilize.

These lepers just couldn't enjoy their experience alone. After such a marvelous experience had come to them, and they had feasted, then there was nothing left for them to do but to share it with others. It was too good to keep selfishly for themselves—it must be shared with others. The same is true concerning the plan of salvation. You ought to share your experience with some one else.

Over in Canada on a cold November day, a man saw a little hungry street waif standing in a doorway, and on learning that the lad was cold and hungry, he took him into a restaurant and ordered a good dinner in his behalf. Yet the lad would not taste it. He refused to eat a bite, and then his benefactor urged him by saying, "Go on; eat the dinner, I have paid for it—it is yours. You can eat it." And when he insisted even more that the lad eat the food, the boy said, "If you please sir, I can't eat. Billy—that's my chum—is outside, and just as we sat down to this table I noticed him through the window. He ain't got no good food like this, and he is out in the cold, and I can't enjoy it with him out there." The kindly hearted benefactor asked if he would like to bring Billy in. Quick as a flash, the lad brought in another homeless, ragged, street urchin, and no urging was required then for the hungry boys soon devoured the food that was placed before them.

I have often thought of it. This is truly the experience of each redeemed child of God. You can't enjoy your salvation while there is some one else outside that you might share it with. Therefore, I would beg you in Jesus' name that you receive the Son of God as your Saviour, and let this become to you a day of good tidings, and then go out to share the gospel message with some one else.

There I asked, "What must I do to be saved?" I was told to believe that there was a Christ who came to save sinners, repent of my sins, confess Christ, and then be baptized in order to be saved. The conditions I fulfilled on the second Sunday in August in 1936. Yes, I believed that there was a Christ which came to save sinners, but I didn't trust Him. I knew that I was still a sinner. I knew that I wasn't any better off. I still had the fear of the judgment, and the burden of sin was still there. Still I went to church every Sunday and took the Lord's Supper.

In December, 1936, Mrs. Ruth Bushong moved into my community. She was taking "The Sword of the Lord," a Baptist weekly from Dallas, Texas. She sent copies to our house for us to read after she finished with them, but we would not read them. I would burn them up when I got my hands on them because they were Baptist, but she kept on sending them. One day I picked up a copy aiming to burn it, and this caught my eye, "Wedding Invitation." I said to myself, "This is not a sermon, so I'll read it and see who is going to get married, and who is invited." I began reading, and I read about Christ inviting sinners to come to Him. Dr. Rice said, "If a person is lost, it is his own fault; Christ died upon the cross for lost sinners. No one has an excuse to give for not being saved. Church membership, baptism, and good works does not save any one." "Oh," I said, "Mr. John Rice, you are a liar, and to prove it, I will get a Bible and look up every verse you referred to in the Bible." When I read the Bible, I saw that the paper was not only Baptist, but Biblical as well. I could not deny the Bible, so I had Mr. Charlie Johnson, the ruling elder at Pleasant Hill Campbellite Church to turn me out the next Sunday.

When I had been reading "The Sword of the Lord" for two months, Dr. Rice printed a sermon in his paper on "Sitting down they watched him there." (Matt. 27:36) This was a sermon on the death of Christ, proving that Christ died as my substitute. Like the thief on the cross, I cried, "Lord, I am a sinner; Lord, remember me;" and in simple child-like faith, I took Christ as my Saviour and my sin-bearer. When Christ came into my life to live, my burden of sin just rolled off me onto Christ. I was so happy, for I knew that I was a Christian because He promised me everlasting life. John 3:16. I was born of God at 1:15 p. m. on June 8, 1937.

I confessed Christ openly at Concord Missionary Baptist Church, Austin, Kentucky, September 25, 1938, and was baptized by Dr. Ish Richey of Bowling Green, Kentucky, in Peter's Creek on October 2, 1938.

I was called to preach on September 7, 1938, and preached my first sermon at Concord Missionary Baptist Church, November 27, 1938, on "What Must I Do To Be Saved?" (Acts 16:30,31)

On December 25, 1938, I had my membership moved to Tompkinsville Missionary Baptist Church, Tompkinsville, Kentucky.

I started taking The Baptist Examiner, a weekly Baptist paper from Russell, Kentucky, on April 8, 1939. Elder John R. Gilpin is editor and publisher. The Baptist Examiner has meant much to me. I study the sermons under "The First Baptist Pulpit" every week as a Bible study.

**LAYMAN FROM WEST VIRGINIA APPRECIATES FELLOWSHIP HE FOUND IN VISITING RUSSELL***(Continued from Page One)*

ed following you through the Bible. We were trying to be sure that everything you said was in the Bible just as you said it was. And thank God it was, and still is! We have followed you through God's Word for over a year now, and to this day have not found one single place where you have been wrong, or mis-represented its meaning. We also thank God that you don't compromise with the Devil or with his followers, and that you preach all of the Word of God and not just a part of it. I mean by this that you tell the man with the fat wallet that he has to do something besides give to the church to be saved. Thank God for the truth in these perilous times!

We have been taking your paper, "The Baptist Examiner" for more than a year now, and have examined it continually in the light of the Scriptures and find it to be perfect in harmony with the Bible—a trail well blazed for lost souls to find themselves humbly bowed at the feet of Jesus for the remission of sin and life everlasting. It is also a guide post to many blessings and much joy for Christians.

We are praying for you and the First Baptist Church of Russell. May God pour out His richest blessings upon you.

By faith through grace, I am Yours in Christ Jesus,—Winfred Miller.

I have learned lots from the Bible by this study. Every Baptist should read it weekly.

After reading and studying the Bible, I learned that the mourner's bench is of the Devil. John 9:31. Man is not saved by praying and mourning, but by faith and trust in Christ as his personal Saviour. Gal. 3:26; Jn. 5:24; Acts 10:43; Jn. 3:16-18; Jn. 3:36; Acts 13:39; Acts 16:30,31. Through Bible study I learned the woman's place in the New Testament church. I Cor. 14:34,35; I Tim. 2:11,12; I Tim. 2:8. They are prohibited to speak in a public mixed religious assembly; and are even forbidden to ask questions in a mixed audience; they are prohibited from teaching in a mixed assembly, and from leading in prayer.

Through Bible study I learned that Baptists should not enter into union services. Amos 3:3; Rom. 16:17; II Thess. 3:6; II Thess. 3:14; II Tim. 3:5; II Jn. 1:9-11; II Cor. 6:14.

All of the so-called Missionary Baptist churches (Temple Hill Baptist Church, Tompkinsville Baptist Church, Skeggs Creek Baptist Church, Mt. Hermon Baptist Church, and Concord Baptist Church), have women preachers preach in their pulpit, and call on women to lead in prayer. They also have union services. Mt. Hermon Baptist Church even had a Campbellite preacher preaching in its pulpit May 26, 1940.

From the following Scriptures, I believe that God would have me to come out from among them and not have fellowship with them: 2 Cor. 6:14-18; Rom. 16:17; 2 Tim. 3:15; 2 Jn. 1:9-11. Therefore, I called for my church letter from Tompkinsville Baptist Church, and went to Russell, Kentucky, on May 22, and joined the First Baptist Church, Russell, Kentucky, on May 23, 1940. And now I'm happy over my new church home and fellowship.