

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).

WHOLE N.O. 442

RUSSELL, KENTUCKY, SATURDAY, OCT. 19, 1946

VOLUME 15, NO. 38

VINDICATION AT LAST!

AN APPRECIATED LETTER

HARVEY PARKER, JR.
JUDGE, TWENTY-SEVENTH JUDICIAL DISTRICT
LEWIS AND GREENUP COUNTIES
VANCEBURG, KY.

October 6th, 1946

Rev. John B. Gilpin
Pastor, First Baptist Church,
Russell, Ky.

Dear Bro. Gilpin:

I have just been advised that the indictments against you pending in the Greenup Circuit Court, growing out of the "SOPHIA BOGESS" Will, have been finally dismissed.

I desire to congratulate you on your final vindication and sincerely trust that you and your Church will emerge greater and stronger.

With kindest regards and best wishes, I am,

Very Truly Yours,

Harvey Parker, Jr.
Ex-Judge 20th Judicial District.

This letter was recently received from the Judge who nine times tried the indictments against the editor of this paper. It tells its own story, and is most deeply appreciated.

Thank God For Two Excellent Lawyers, Who Wonderfully Defended This Editor



L. D. BRUCE

WE SALUTE

Since these cases were last tried, there has been a shake-up in politics in Greenup County so that Hon. Jim Sowards is now the Circuit Judge and Hon. Lovel Liles is the Prosecuting Attorney. It was these two who brought the final chapter of this persecution to a close by refusing to prosecute the case further.

We not only thank God for the dismissal of these charges, we likewise thank Him for these two officials.

May God's blessings ever be on these two!

When the trouble arose, I immediately turned to my friend, brother and comrade, L. D. Bruce, a lawyer member of our church for advice. Together we approached and induced Hon. A. W. Mann (whose picture we failed to secure) of Ashland, Kentucky to assist in the case.

No two nobler souls ever teamed together in the cause of righteousness to defend the down-trodden and persecuted than these.

Our enemies had five attorneys, paid professional witnesses, and the F. B. I. on their side, but they lost because our attorneys had God on their side.

"No weapon that is formed against thee shall prosper." — Isa. 54:17.

On October 1st, Circuit Judge Jim Sowards of Greenup, Kentucky, wrote "finis" to a series of unpleasant events and a number of criminal indictments involving the editor of THE BAPTIST EXAMINER.

For four years, eight months, and nine long days, the most bitter persecution that anyone might pass through has been ours to endure. But now, thank God, it is all over and I stand vindicated of the perjured charges brought against me.

The poet has said:

"Who steals my purse, steals trash,
But he who filches from me my good name,
Steals not that which enriches him
But makes me poor indeed."

Thank God for the complete vindication of my name at last!

The History Of The Case

There was an aged lady, named Mrs. Sophia M. Bogess, who lived alone in Russell for a great number of years. She was not clean in her person; her house was terribly dilapidated, with the windows broken out and the house itself partly fallen down; her only companions were her cats; there had been no water on in the house since 1938, for she was too poor to keep up her water bills. The house was filthy and cluttered with waste paper. What little furniture was there was practically valueless. After her death, a second-hand dealer bought what little there was of value for approximately twenty dollars (\$20) and later told me that he lost money on it. The 1937 flood had stood about four feet deep in the house, and the mud, dirt, and filth brought into the house by

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Mused Uncle Mose

"Peoples dat say dey can drink or let it alone — seem lak dey allus leans to d' affirmative."

Our Enemies

There are those who say that a Christian ought not have any enemies. Of course, this might be the ideal situation, yet it is not practically possible. Our Lord Jesus had plenty of enemies. The Apostle Paul and all the balance of the New Testament characters had plenty of enemies.

"He has no enemies, you say!
My friend the boast is poor.
He who has mingled in the fray
Of duty that the strong endure,
Must have made foes! If he has none
Small is the work that he has done:
He has bit no traitor on the hip,
He has cast no cup from tempted lip;
He has never turned the wrong to right,
He has been a coward in the fight."

Tennyson said: "He makes no friends who never made a foe."

Elbert Hubbard said: "If you have no enemies, you are likely to be in the same predicament with regard to friends."

Some say that the way to get

along with your enemies is to have nothing to do with them. This is definitely wrong. This is merely the way to get along without them.

Our Lord gives us specific instructions as to our enemies. He said: "Love your enemies." He does not mean that we have to go into ecstatic jubilation over them. It means though the exact opposite of hating them. It means that we are to hold an attitude of goodwill toward them. It means wishing them well rather than ill.

Our Lord likewise said: "Bless them that curse you." This is not an easy thing to do. However, we are not looking for that which is easy but that which is pleasing to God.

It may be that by blessing those who curse us we will be able to make friends of our enemies. As the poet has said:

"He drew a circle to keep me out.
'Heretic, devil, thing to flout.'
But love and I had the luck to win.
We drew a circle that took him in."

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This Telegram Concerning The Editor Brought Untold Rejoicing To Him

<p>CLASS OF SERVICE</p> <p>This is a full-rate Telegram or Cablegram unless its character is indicated by a suitable symbol above or preceding the address.</p>	<p>WESTERN UNION</p>		<p>SYMBOLS</p> <p>TL = Day Letter</p> <p>NL = Night Letter</p> <p>LC = Deferred Cable</p> <p>NLT = Cable Night Letter</p> <p>Ship Radiogram</p>
	<p>1201</p>		

The time shown in this rate line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination. Received at Masonic Temple, 112 North Third St., Ironton, Ohio. Telephone 51

Frankfort, Ky.
March 17, 1944

Hon. A. W. Mann, Atty.

Gilpin vs Commonwealth Reversed.

E. E. Hughes
Clerk, Court of Appeals

-- The First Baptist Pulpit --

"The Two Roads"

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, and leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." — Mt. 7:13,14.

Over twenty years ago, shortly after I had entered the ministry, I held a revival meeting in a rural section in Northern Kentucky. One afternoon I drove out to a farm to talk with a man who had seemed very much interested in the services the evening before.

Since he was working in his tobacco crop, I went out to the field and waited for him until he worked out to the end of his row. We sat down together and I witnessed to him in the name of the Lord Jesus. After I had talked with him for quite a little while, he said, "I'll tell you, Brother Gilpin, after hearing you preach the last several evenings and after talking with you now, I realize that there are just two roads—the road to Heaven and the road to Hell." As he said this, he took his hand and drew two parallel lines in the soft dirt

at his feet. When he made this statement, I immediately asked, "And which road are you on?" Without a moment's hesitation, he said, "Well, I guess I'm on the road to hell."

That individual, beloved, was far wiser than the majority we deal with today. While every man will admit that there is a road to Heaven and a road to Hell, somehow the average unsaved person tries to imagine that there is a third road and that he is on it. This message, beloved, is to help you to realize

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OUR APPRECIATION

The only secular newspaper to date that has carried any notice of the final vindication of the editor is The Russell Times. Though others had screamed our guilt to high Heaven, not one of them has had courage to even barely mention the dismissal of these indictments.

Thanks, Russell Times. We won't forget you.

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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THE TWO ROADS

(Continued from page one)
that there are just two roads and that you are traveling on one or the other of these today.

I
I WANT US FIRST OF ALL TO NOTICE VERY CAREFULLY THE BROAD ROAD.

Every man by nature is traveling the broad road. In fact, from the hour of birth, and even from the hour of conception, each individual is on the broad road. David declares this in the Psalms. Listen.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psa. 51:5.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."—Psa. 58:3.

"The Lord looked down from Heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."—Psa. 14: 2,3.

Over and over again within the Scriptures this same truth is reiterated by the various writers. Many many times it is stated that man by nature is travelling the broad road away from God. Listen:

No Question Is Ever Settled Until It Is Settled Right

By Ella Wheeler Wilcox

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto:
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with loud acclaim
May call him great and just,
Let those who applaud take warning,
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage;
Though the enemy seems to have won,
Though his ranks are strong, if he be in the wrong
The battle is not yet done;
For, sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

O man bowed down with labor!
O woman young, yet old!
O heart oppressed in the toiler's breast
And crushed by the power of gold!
Keep on with your weary battle
Against triumphant might;
No question is ever settled
Until it is settled right.

"And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done."—Gen. 8:21.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Gal. 3:22.

Let me repeat, beloved, that with but one exception, every in-

dividual who has ever lived in this world has travelled the broad road from birth. That one exception is the Lord Jesus. Outside of our Lord, it is the nature of all others to travel the broad highway. The only way that one ever gets on the narrow road is to be born again. In other words, by the first birth we are naturally on the broad road, and it requires the second birth to get on the narrow one. That is to say, that by natural generation we are placed on the broad road, and only by divine, miraculous, super-

natural regeneration do we get on to the narrow road.

This broad road is attractive at first, yet it grows less and less attractive as one goes on. There is no sin in which one may participate but what offers its attraction. The individual who says that sin does offer its own pleasures is badly deceived. I would not waste my time feeling of his shoulder blades to see if wings were sprouting; rather, I would know at once that he had ice water in his veins and that he was entirely devoid of one drop of blood. Furthermore, such an individual's head is a total vacuum from the burr of the ear on up. Any one with common sense and at least a portion of red blooded manhood about him knows that there is pleasure in sin.

Even the Word of God tells us that this is true, though God's Word declares that those pleasures are only transient and temporary. Listen.

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11:25.

I say, beloved, that the broad road is very attractive at the beginning and yet that attraction grows more and more dim as the days go by. There is not a sin in all the world but what offers more at the beginning than it does after it becomes a habit and a fixed part of the life of the individual. I am sure that every man who drinks would confess that he got far more of a thrill from his first social glass than from any gallon of the liquid hell he has consumed since. I am positive that every individual who spends his money with the "bookies" will declare that the first time he gambled and won brought far more pleasure and thrill to him than many hundreds of dollars he has spent since in buying oats for the ponies.

Let me give you an illustration in this respect. In a near by town, there is a woman who can be seen on the streets practically every day with worn out faded, and ragged clothes, who ekes out a bare existence by the selling of paper flowers. Once upon a time, so I am told, she was one of the most beautiful girls in that city. Yet today she is a mental, physical, moral and spiritual wreck. God's Word has been completely fulfilled so far as her

life is concerned.

"But every man is tempted when he is drawn away of his own lust, and enticed. when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James 1:14,15.

The sin of her life, evident most attractive at the beginning, has become less and less of an attraction as it became the habit of her life.

Our Lord declares that was true in connection with the wedding at Cana of Galilee, declared:

"And saith unto him, Man at the beginning doth good wine; and when they have well drunk, then that is worse: but thou hast kept the good wine until now."—John 2:6,10.

That which the governor of the feast said is true concerning the feast which the Devil offers, when he gives the best first, and dregs afterward. Of every man that men commit on the broad road this is true. Beyond the shadow of a doubt, the attractions of the broad road grow by and less as the days go by.

It is rather interesting to notice the associates of this broad road. First of all, all the individuals are on this broad road. No one who denies God could ever find himself on any other road. Even Jesus Himself declares that such an individual is a fool. We read:

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."—Psa. 14:1.

All modernists who deny virgin birth, the diety, the atonement and the resurrection of the Lord Jesus are on the broad road. Jesus Himself says:

"That all men should honor the Son, even as they honor the Father. He that honoreth the Son honoreth not the Father, which hath sent him."—John 5:23.

In the light of this verse, a man who rejects the Son of God can be saved. You can't please God the Father by ignoring the Son.

All the hypocrites are on the broad road. Incidentally, beloved, understand that there is a tremendous difference between a worldly Christian and a hypocrite. A hypocrite is one who professes to be saved when he is not, while a worldly Christian is one who isn't living up to that which he possesses. This differentiation in mind, we repeat that all hypocrites are on the broad road. Often in meetings, some unsaved persons declare that he isn't concerned to his salvation because of the hypocrites within the church. Well, beloved, that individual, less he is saved, is going to spend his eternity in the same place with these hypocrites, for all of them are on the broad road which leads to destruction.

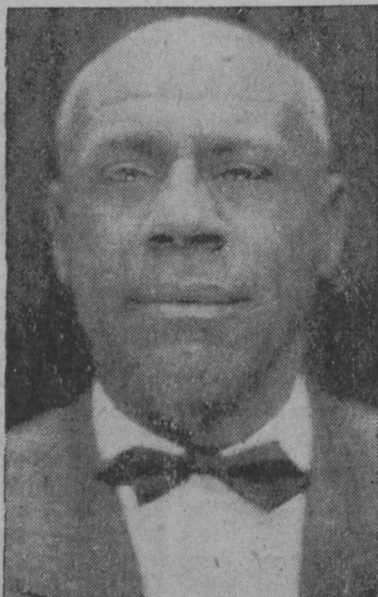
All unsaved church members are on the broad road. One who is a member of a church and is not an active worker within the church without ever being saved, isn't church membership which saves. Men do not need church anity but Christianity. It doesn't matter whether one's name is in the church record book or is in the Lamb's Book of Life. Unless one's name is inscribed therein, the individual is sure to go to hell.

"And whosoever was not found written in the book of life, he shall be cast into the lake of fire."—Rev. 20:15.

I insist, beloved, that all unsaved church members are on the broad road which leads to destruction.

Likewise, all the false preachers are on the broad road. (Continued on page three)

A HELPER TO THE TRUTH



Jack Stewart
Ironton, Ohio

It pleases me down in my heart and soul to have an opportunity to speak a word for one who I know is trying to do the will of God through THE BAPTIST EXAMINER. I love the paper because so many people are reached by it that you would never reach personally. Brother Gilpin, every copy of the EXAMINER is trying to get the "whosoever" to do the will of God. You may never know the good your paper is doing until you are rewarded on the other side. So just keep working to do the will of God.

Favorite Verse

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother."—Mark 3:35.



THE TWO ROADS

(Continued from page two)

size that many unjust, untrue received malicious accusations are sin, edged against God's servants—the ministry. In view of this, I could not say one thing unkindly about the ministry unless I were begin to think that it was true in the light of God's Word. I speak charitably though when I say that many of the so-called preachers that are on the broad road. Jesus himself declared that many false preachers would come up to the judgment bar of God unsaved. He said: "Many will say to me in that day, Lord, Lord, have we not prophesied (preached) in thy name? and in thy name have we cast out devils? and in thy name have we done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:22,23.

I do not know how many are on the broad road, yet if we judge by the light of the message which they preach, then fully ninety percent of them are lost and on the broad road leading to Hell. No preachers in America preach salvation by works and salvation through the city's water works. Neither of these will save. Evidently these preachers believe that they preach or else they would not preach it. If they do believe it, then at least ninety percent of them are as sure of Hell as though they were already there.

In addition to these groups, all the procrastinators are likewise on the broad road. It has been said that the road to hell is paved with good intentions. Certainly this is true. Many individuals are procrastinating—putting off their salvation—delaying in their acceptance of Jesus as Savior, and if they were to die in their present state, each of them would go into eternity unsaved. Though God says, "Now is the day of salvation," these delay the matter and are thus on the broad road which leads to destruction. It is rather interesting to note that the majority of earth's population are on the broad road. Our Lord Himself said, in the words of our text, "Many there be which go in thereat." Yes, it is true that the vast majority of earth's population are on this broad road. In fact, this broad road is a crowded road. No man in this world will ever be lonesome who travels it since he will always be surrounded by many—of his own crowd with whom to associate.

This broad road ends in Hell. I know that the unsaved to whom this message comes, do not believe this, yet I repeat that at the end of this broad road is Hell.

I say, beloved, that you do not believe this, and I'll prove it to you. If I were to tell you that within next town there were a great chasm in the road and that if you even got close to it there was danger that you might fall into it, you would not start in that direction. If I were to say that I did not know how far it was—in other words how close you were to that chasm—you would not even start toward it, but rather, would go in the opposite direction. Yet, when I talk to you about Hell, you go on unconcerned. I do not know how close you may be to Hell. You may be within an hour, or it may be a month, or a year, or fifty years; yet I do not know how close you are, and I do not know that Hell is an awaiting each unsaved person at the end of the broad road.

In handing out tracts one day, a worldly cynical unbeliever turned angrily to that tract distributor and said, "Can you tell me where Hell is?" Immediately the Christian replied, "It is at the end of a Christ-less life." Surely he spoke words of absolute wisdom for at the end of a life lived without Christ, without God, and without the Holy Spirit—at the end of the broad road is Hell. Listen:

"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."—II Thes. 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 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.

II

IN CONTRAST TO THE BROAD ROAD, OUR LORD ALSO SPEAKS OF A NARROW ROAD.

One must be born again to walk on this narrow road. While one may travel the broad road as a result of his natural birth, no one can ever travel on the narrow road without experiencing the new birth. God's Word is most emphatic in this respect.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again."—John 3:3,5,7.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Peter 1:23.

I make no apology for believing in the new birth nor for preaching about it so often. I know that it is old fashioned theology, yet it will last as long as the Word of God, and thus will last forever. One may be a church member—even of the deep water variety, he may be a tithe payer, he may even be a man of prayer, and he may take a most active part in religious services, yet never be on the narrow road. However, that individual who has trusted in the Lord Jesus Christ as his Saviour and has been born again, irrespective of baptism, church membership, or anything else, is on the narrow road and is going to Heaven when he dies.

This narrow road is not so attractive at the beginning. In fact, there is very little about it to interest and attract the unsaved man. If an unsaved person might compare and contrast these two roads, he would see much on the broad road to attract his flesh and his emotions, and but little about the narrow road which would be attractive.

We have a good illustration of this in the tabernacle which was the first Jewish place of worship. The outside covering of this tabernacle was of badgers' skin. Badgers' skin has always been a very cheap and practically worthless pelt. You can imagine that the tabernacle on the outside was far from attractive, with these old practically worthless badgers' skins, especially after they had become wind-blown and weather-beaten. Surely if one were to look at the Tabernacle he would see in it but little that might attract him, and must immediately conclude that the religion of Judaism was far from attractive. No one looking at it from the outside would ever realize the wealth and beauty contained therein. However, if that same individual were to go inside the Tabernacle, he would be amazed at that which he saw. Beneath those rough badgers' skins of the outside he would see the most beautiful linen curtains of purple, scarlet and white—embroidered with the richest of designs. He would see furniture of dazzling beauty and worth. The lamp itself being made of solid gold, was worth approximately thirty thousand dollars. It would be practically impossible to estimate the value of the furniture contained within that Tabernacle. I say, beloved, that for one to look at it from the outside, he would be but little impressed at what he saw, and could only know the true worth and beauty by being on the inside.

Thus it is, beloved, with the unbeliever. As the two roads may be contrasted, he doubtless must think the broad way most attractive and the narrow way surely could appeal to him but little. No one could ever know the joy of salvation and the beauty of living a Christian life until he has received Jesus and thus begin to walk upon the narrow road.

While this narrow road may not be so attractive at first, it grows sweeter as one goes on. There is an old song that never made any appeal to me. It says:

"Where is that blessedness I knew
When first I saw the Lord?"

This would indicate that the individual was happier when he first came to know the Lord Jesus than at any time since. This is true with the backslider, but it is far from true with the active, growing, consecrated Christian. In fact, the normal experience of every child of God is that his fellowship with Jesus grows sweeter with each passing day, week, month and year. There is a Scripture which presents this truth in an unusual way. Listen:

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs 4:18.

While the broad road is more attractive at the beginning and grows less and less attractive as one proceeds; in contrast, the narrow road, while it isn't so attractive at the beginning, grows exceedingly more precious and bright as the days pass by. Eventually comes the perfect day when this road ends at Heaven itself.

I'll never forget the first time I ever heard the song—"AT THE END OF A PERFECT DAY." A group of Christian friends with whom I was then living, had experienced an unusually wonderful day of fellowship one with the other and with Him. The last song sung ere retiring was this one. Often since I have thought of it, and even now I remind you that there never will be a genuinely perfect day until Heaven opens before us, which comes ultimately as the narrow road grows sweeter and sweeter, looking unto this perfect day.

This narrow road does not have a great number travelling upon it. Even Jesus said, "Few there be that find it." There never has been a time when multitudes were travelling the narrow road. In Abraham's day he travelled it alone. God Himself declares this to be true.

"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."—Isa. 51:2.

From that time to the present, the vast majority have travelled the broad road and only the few have travelled the narrow way.

This narrow road ultimately ends in heaven. In the days of His flesh, our Lord 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."—John 14:1-3.

What a joy it will be in that day to step out of this life into the life of Heaven to hear our Lord's, "Well done, thou good and faithful servant."

"When I grow weary and long seems the way,
When I am tempted to wander and stray,
Softly and sweetly a voice seems to say,
At the end of the way is Jesus.

"What Does It Mean?"

I PETER 4:12,19

"It does not matter what it means, poor heart;
The dear Lord knows, to bear it is your part;
Nor think some strange thing happened unto you
Which He would not allow it if He knew.
He does know. In His all-wise Fatherhood
He knows it, and allows it for your good.
He is not hard; you do not think He is
When in the dark you find your hand in His;
When it was light you tried to walk alone,
And thought the strength He gave you all your own.
You did not ask what that last blessing meant;
Just smiled and took it, satisfied, content.
You did not think it strange. You thought He knew.
And planned the sweet surprise which came to you.
Tried one, then do you take life's sweet and good,
Yet cannot trust that tender Fatherhood,
But think it makes mistakes when'er it sends
Some hindrance which your eager haste offends?
Or when He lets the wicked plot you harm,
And stir a whirlwind when you seek a calm;
You think it strange, this trial swift and keen,
And in your weakness ask, "What does it mean?"
I think the language of God's heart would read;
"I love my child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days,
But if I do, he'll lose himself from Me,
My outstretched hand he will not wait to see;
I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.
I do not in wrath for broken laws
Or willful disobedience, but because
I want him nearer, and I cannot wait
For him to come for he might wander late.
My child will wonder, will not understand,
Still half in doubt He'll clasp my outstretched hand;
But when at last upon my heart He leans
He will have ceased to wonder what it means."

When I have finished my battles for right,
When for the truth I have fought a good fight;
There is awaiting a glad morning bright—
At the end of the way is Jesus.

When I shall enter the gates open wide,
Sing with the ransomed God's praises inside,
There will be waiting the One crucified—
At the end of the way is Jesus.

At the end of the way is One I know,
The thorn-crowned One who loved me so;
And onward and on to the end I go—
At the end of the way is Jesus."

In closing, may I ask you a simple question: Which road are you travelling today? You are either on the broad road or the narrow road. I beg of you that you take a spiritual inventory just to see where you stand. If you are not now on the narrow road walking in fellowship with Him, then may you put your trust in Him and come to journey on this narrow road with Jesus.

The more women I see in the public bars, the more I become convinced that a woman's place is in the home.

VINDICATION AT LAST

(Continued from page one)
this flood, had never been removed.

This aged lady lived alone, except for her cats. Her neighbors had little to do with her. Her relatives cared nothing for her. Only ten days before her death, she told me of their animosity toward her and that in all the years she had lived in Russell not one of her relatives had ever been to her house.

In all my ministry, I've tried to befriend everyone who needed help. I've always tried to help the "under-dog." It was thus that I became acquainted with Mrs. Boggess. She came to me repeatedly for assistance. Never did I turn her down. She was a Lutheran and since there was no Lutheran organization in town, she came to worship with us quite often on Sunday evening — possibly averaging once each month throughout my entire pastorate here.

Whenever she needed help in any manner, she always came to my office. I'm sure I speak conservatively when I say that she came to my office at least one hundred times during the last two to three years of her life. She always said that she enjoyed my messages on "Grace" particularly and as a result of the help we gave her, she came to apparently think quite highly of me.

On January 22, 1942, she came into my office to ask as she said, a "last favor of me." She claimed to have seen an omen in the sky and interpreted it as meaning that she was soon to die. She told me that she had nothing left of this world's goods as her debts were about equal to the worth of her small estate. She produced a "will," wherein she named me beneficiary of her estate.

Mrs. Boggess had an insane daughter, at that time about 48 years old, who had been in an institution in Huntington, West Virginia, for over twenty years. It cost twenty-five dollars (\$25) per month to keep her here, which had been paid monthly through the years by Mrs. Boggess. Mrs. Boggess received a small pension from the Government, as the father of this insane girl had been a veteran of the Spanish-American War. The pension amounted to thirty dollars (\$30) per month — just a little more than enough to keep the invalid daughter.

On that afternoon of January 22, 1942, Mrs. Boggess gave me her pension papers and asked that in the event of her death, I would seek to secure the continuation of the pension in behalf of the daughter. She even had a printed copy of a bill which had been passed in Washington, which stated that under certain conditions, pensions might thus be transferred from mother to invalid daughter.

While on the face of the will it might appear that I was to be benefitted by the estate, there was an oral agreement that I was to handle the estate in behalf of the daughter. I even promised that I would serve in this capacity, without charging the estate the usual administrator's fee. While Mrs. Boggess felt that her small estate would be completely eaten up by the debts, she also hoped that something might be salvaged which would in turn be used for the daughter.

In addition to the will and pension papers, she also gave me a number of documents including letters, cards, and partially completed promissory notes to show the strained relations existing between her and her relatives. These she said were to "fortify me" in the event of any trouble

with her family.

I might say that when Mrs. Boggess came to my office, I suggested that she get her family to handle the matter for her, and when she objected to this, I suggested that she get some other friend. She insisted that I had been kinder to her and had meant more to her than anyone else and that she would be much more content if I would promise to look after her affairs in behalf of the daughter. Frankly, I felt most badly physically that day, and I actually thought that I would be in my grave before Mrs. Boggess. It was thus that I reluctantly agreed to accept the will and other papers.

Killed On January 31, 1942

This was the last time I saw Mrs. Boggess until her death on January 31, 1942, at which time she was killed by an automobile. Immediately, a family from whom she had been estranged for years, began to manifest an interest. Then they began to talk about "Dear Old Aunt Sophia" and thus became most solicitous as to her welfare. It is the same old story that practically every family has known; though the relatives had cared nothing for her as long as she lived, now that she was dead, they began "nosing" around in her affairs. These scheming, covetous, avaricious relatives who cared nothing as to how the poor old soul had lived, now began to remember how much they loved their dear "Aunt Sophia." Before a day expired after her death, these relatives were probing into her affairs to see what they might find and were examining the house and contents thereof, where they had never been before.

The mayor of our town had padlocked her home on Saturday evening after her death to keep prowlers from going through it. Accordingly, I went to him and told him that I held her will and also burial instructions. He, in turn, told the family who had suddenly become very much interested in their "Aunt Sophia." On Monday morning, they were at my office early asking that I go to the county seat and probate the will, which I did. After the will was probated, one of the members of the family went with me to the undertakers to assist in selecting the casket, dress, etc., and to make all necessary arrangements for the burial, which took place on Wednesday, February 4, 1942.

The Pension Papers

Acting in good faith with Mrs. Boggess, on February 5, 1942, I forwarded the pension papers to Washington in care of my devoted friend, Congressman Joe B. Bates, and asked that he look after the matter in my behalf. I had a letter very shortly afterward from Mr. Bates about the matter, in which he closed with this statement: "I am right hopeful of being able to do this and assure you that it will be a pleasure to try."

Up to this time, the family had said not one word contrary to my handling the affairs. In fact, their attitude was that they seemed glad that I was doing so.

Thus, you see that before my honesty was assailed by the family, or before the signature of Mrs. Boggess on the will was questioned, I had attempted to do for the daughter, Irene, as I had promised Mrs. Boggess.

On the morning that the will was probated, while yet in the office of the county judge, Charlie Farson, a nephew of Mrs. Boggess, asked me if any arrangements were made for Irene, the invalid daughter. I told him, and

those present, then that there was a verbal agreement between Mrs. Boggess and myself. He did not ask what this agreement was and I did not offer the details. His attitude and conversation was that he was glad that I was handling the entire matter.

However, less than a month passed by until the Farson family with the help and assistance of my religious and political enemies of Greenup County began this long series of unpleasant and unsavory events.

To express it briefly, in this experience I have had to go to court nine times for the giving of testimony, even having had to take the case to the Court of Appeals for final justice and satisfaction. If it had been the worst type of murder case, it might have been tried three or four times and then dropped. The very fact that I was dragged through nine terms of court is evidence enough in itself that it was a case of persecution and not prosecution. Even one of the local papers said concerning one of the trials that it was "the most savagely fought case in the history of the Greenup Circuit Court."

Every religious enemy that could be gathered together was marshalled by my enemies in an attempt to convict me and thus destroy my ministry. Though it was not a case which involved the Federal Government at all, through political chicanery they even succeeded in drawing the F. B. I. in upon the case.

Likewise, these enemies spared no expense in that they hired John F. Siple, the handwriting expert who testified as to handwriting in the Hauptman-Lindberg case. They paid this man \$100.00 a day and his expenses in an attempt to wreck my ministry. It is rather interesting that Mr. Siple first proposed to me that he represent me as a handwriting expert. He said in substance to me: "We don't get a case every day; therefore, we charge accordingly. I have not seen the will and don't know what I would say about it, but from what you tell me and from what I have learned I am sure I would say it is genuine. You understand that we experts work for the man who hires us." When asked on the witness stand if that were his conversation, he said: "That in substance must be about right." When I refused to hire him, he then turned to the other side. It is easily evident that his testimony amounted to nothing in that he would swear in behalf of whomever paid him.

It is rather interesting that these enemies indicted or tried to indict practically everyone who in any wise tried to be my friend. My secretary who signed the will as witness and the young lady who typed the will at Mrs. Boggess' request were both indicted. They even tried to indict two other of our witnesses in view of their interest in the case. I actually expected these enemies to exhume the body of Mrs. Boggess and indict her for preparing the will.

Finally, it became necessary that we carry this case to the Court of Appeals. It was evident from the beginning that we would never get justice in the lower courts.

In our state judiciary the Attorney General stands to the Court of Appeals in the same capacity as the Prosecuting Attorney to the Circuit Court. In other words, it was the duty of the Attorney General by virtue of his office to prosecute me. However, when he reviewed my case and read my brief, instead of do-

ing so, he asked the Court of Appeals to reverse the matter entirely in my behalf. That year Kentucky as a Commonwealth was 151 years old. I am told that this was the third time in the history of the state that such action had ever been taken. The Attorney General not only declared that I had not received a fair trial in the lower courts but stated that it was the worst case of prejudice and persecution that he had ever reviewed.

When the case came before the Court of Appeals, I received the unanimous vote of all seven of the judges. They, too, agreed with the Attorney General that my rights as a citizen had been prejudiced. You can never know what joy that this has brought to me just to realize that God in His providence had men on the highest court of the state who would look at the case from the standpoint of facts and would not be swayed by prejudice. All praise to God for the marvellous victory.

Certainly the victory has come from God, for no one but God could have done what has been done. On the one hand, there were religious enemies, political enemies, corrupt politicians, the F. B. I., and hired professional witnesses. All these were on the one side, arrayed against one Baptist preacher, his few friends, AND GOD. Surely all praise belongs to Him, for only God could give a victory in view of all that were arrayed against me. My experience has certainly made real Job 12:17.

"He leadeth counsellors (lawyers) away spoiled, and maketh the judges fools."

Helpful Scriptures

During all of this trouble some Scriptures have been exceedingly helpful to me.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." — I Peter 3:12.

"The wicked is snared by the transgression of his lips: but the just shall come out of trouble." — Proverbs 12:13.

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." — Proverbs 18:10.

"Casting all your care upon him; for he careth for you." — I Peter 5:7.

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." — Hebrews 13:5,6.

Our Friends

I am so thankful for our friends whom God has given outside of our church who have been most helpful and sympathetic through all these days. For their prayers and for all their help we can never be grateful enough. At least two unsaved men during this experience shook hands with me and left \$50.00 each within my hand. Several \$10's and \$20's were likewise contributed by friends.

How grateful I am to God for two good lawyers. L. D. Bruce is a member of our church and has been a close personal friend through all the years of my pastorate in Russell. I never was intimately associated with Hon. A. W. Mann until this difficulty arose. I do thank God for both of them. No individual could have ever been represented by better legal talent. They have worked hard and unselfishly and received

very small remuneration for their services. I trust that shall reward them with cases that shall bring liberal in view of the small fees they charged me to make defense in court. May God bless them both here and hereafter.

The Attitude Of My Church

Perhaps our friends at a glance will doubtless desire to know what is the reaction of church of which I am pastor all this trouble. Strange as it seems it has been a time of blessing, in which the worldlings, heretics, and the unspiritual crowd have gone out leaving church in the best spiritual condition of its entire history. All the tragedy that has come to my life, I am still pastor of same church that I have been pastor of for the last eighteen years.

It has been most encouraging and stimulating the devotion and love which the membership of church have expressed. I never thank God enough for the way in which He has led me in my ministry here and for the in which He has blessed and leading in our church now. pastor was ever surrounded a group of more loyal, faithful devout men and women than been my privilege to labor during the past eighteen years.

As To The Future

I have not any desire to avenge, but rather am most solicitous of the welfare of my enemies. I have not one thing in my heart against any of them. My prayer is that Jesus might become real and precious to each of these. I expect to go right with my ministry and as Lord enables me I want to be a better servant than ever before. In my heart I praise Him for of this experience. I know that is merely a part of the "things" in Romans 8:28, and believing thus I rejoice in His constant care.

"And so beside the silent sea I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.
I know not where His island lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

OUR ENEMIES

(Continued from page one)
Actually, we ought to feel for our enemies. Longfellow wisely said: "If we could read the secret history of our enemies, we should find in each man's sorrow and suffering enough to disarm us of all hostility toward them."

"If every man's internal care
Were written on his brow,
How many would our pity share
Who raise our envy now."

May God help this editor each to whom these lines come to live with the publican, the sinner, and our enemies that we might win them. Unless we are worse than failing to win them we lose ourselves.

"He doeth well who doeth good
To those of his own brotherhood;
He doeth better who doeth blessing
The stranger in his wretchedness.
Yet best, oh, best of all doeth he
Who helps a fallen enemy."