

The Baptist Examiner

A PAPER WITH A NATIONAL CIRCULATION

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

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RUSSELL, KENTUCKY, SATURDAY, MARCH 11, 1939

WHOLE NO. 65

The Beginnings of Catholicism And Protestantism

The editor receives about seventy-five religious publications, including weeklys and monthlys. We are always happy to share the best articles we read in these with our readers. It is thus that we quote from "Grace and Glory" under the issue of March 3, 1939.

Question:

"How did the Catholic and Protestant Hierarchy begin?"

Answer

God ordains churches and Satan develops machines.

God commanded the descendants of Noah to replenish the earth, thus necessitating a voluntary dispersion. The Devil advised them to combine themselves to defeat God's purpose, and led them to depend upon the work of their own hands. Babel was the result—Confusion!

The Lord Jesus established a Missionary Baptist Church and commanded it to "Go . . . make disciples . . . baptize . . . and teach . . ." They replied: "We would rather remain together in safe, comfortable, and complacent fellowship here in Jerusalem, thank you!"

So, the Lord dispersed them by permitting the early persecutions; and, as a result, they organized new Missionary Baptist Churches all over the then known map.

Then, even in early centuries, there arose certain ambitious

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Unitarianism

This past week in driving through the city of Toledo, the editor, by chance, glanced at the bulletin board of the First Unitarian Church. The announcement as to the "menu" by the way of sermon was, "Have Faith In Man."

Of course, we would not expect a Unitarian Church to do otherwise. Judging by their message, they have no God in whom to put their faith.

On seeing this sermon announcement, I recalled the words of the Apostle Paul. "Therefore let no man glory in men." (I Cor. 3:21) "Have no confidence in the flesh." (Phil. 3:3)

Then too, I was reminded of the words of Jesus, who in the days of His flesh, said, "Have faith in God." (Mk. 11:22)

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THE TOUCH OF THE MASTER'S HAND

'Twas battered, scarred, and the auctioneer
Thought it scarcely worth his while
To waste his time on the old violin
But held it up with a smile.
"What am I bidden, good people," he cried,
"Who'll start the bidding for me?
A dollar, a dollar! now two, only two;
Two dollars, and who'll make it three?
Three dollars once, three dollars twice;
Going for three?" But no!
From the room far back a gray-haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening up the strings,
He played a melody pure and sweet,
As sweet as an angel sings.
The music ceased and the auctioneer
With a voice that was quiet and low
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two,
Two thousand, and who'll make it three?
Three thousand once, three thousand twice;
And going and gone," said he.
The people cheered, but some of them cried,
"We don't quite understand
What changed its worth?" Swift came the reply,
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BIBLE QUESTIONS

2. What king was fed by a witch?
3. What foolish man owed his life to the quick wit of his wife?
4. What hero killed a bear, and who were killed by bears?
5. What exile was called back to deliver his city?
6. Who hid in a cleft of a rock to see God?
7. On what threshing-floor was an altar built, and why?
8. Where are two of the constellations mentioned in the Bible by the same names which they bear today?
9. Whose bones were hanged as a trophy in an enemy's city, who rescued them, and who buried them?
10. Who heard the army of God pass before him through the tops of the mulberry-trees?
11. Who put his hand on the ark of God, and what happened to him?
12. Who became captain of an army by capturing the most celebrated city in the world?

(See Answers on Page Eight)

The First Baptist Pulpit

Are The Heathen Lost Without The Gospel?

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" Gal. 3:8.

Are the heathen lost without the gospel? Before we answer this question, it might be well to ask and answer another: what is an heathen? Webster says, "An heathen is an unconverted member of a people or nation who does not accept the God of the Bible." What a contrast between this definition and the one you've always had in mind relative to the heathen. Now be honest: is it not true that you thought an heathen was a savage living without clothes on some wild island—a cannibal—one who eats with his fingers and who lacks the refinement and culture of the more advanced races of civilization? Now isn't this just about the idea you have always had of an heathen?

Webster's definition is in perfect accord with the word of God. In the Bible an heathen literally is anyone who has never been born again. This includes the man in China who has never heard the gospel, or

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In Between The Upper And Nether Millstone

"—the nether or the upper millstone." (Deut.24:6).

Jesus' ecclesia has for nineteen centuries been the subject of human and Satanic on-slaught. First came the Romanists offering a present, visible, universal church composed of all the faithful of the Catholic fold. To off-set this heresy Protestants invented the idea of a now existing, invisible, universal church, consisting of all the saved of all the world. God's New Testament Church has been ground into powder between these, as between the upper and nether millstones. To honor a particular assembly and its ordinances, one is thwarted either in part or in whole by objections arising from one or the other of these erroneous views. The universal church has been assumed, asserted, and insisted on to the irrevocable damage of Jesus' ecclesia. It is our purpose now to show that the universal church is an inconceivable conception; an un-supposable supposition, and an unspeakable superstition.

It is conceded in classic Greek that the word "ecclesia" means a local assembly. In Mt. 16:18, Jesus used this word for the first time. Can it be believed that our Lord in using this word for the first time, would, without any explanation, give a meaning entirely different from what it would be understood

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Mission Rally

The Pollard Baptist Church of Ashland is to be host to the Baptists of Greenup Association on Thursday, March 16, 1939, when the mid-year Associational rally will be held. This will be in connection with the regular monthly meeting of the Preachers Conference, with services being conducted from 10 A. M. through the entire day and evening.

We take great pleasure in inviting the readers of our paper to attend this Mission Rally. The printed program as prepared by the program committee follows:

Moderator G. L. Youman, presiding.

10:00 a. m. Devotional, led by Elder L. A. Music.

10:15 "Evangelism in the Mountains" — L. W. Martin.

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JOHN R. GILPIN Editor

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WORTH OF MAN

Professor Athearn, of the Boston School of Religious Education, says that in the average size man a chemist would find enough iron to make a spike big enough to hang a man on; enough carbon to make 780 dozen lead pencils; enough water to wash a pair of blankets, enough lime to white-wash a small chicken coop and enough sulphur to kill the fleas on a good-sized dog, enough phosphorus to make the heads of 2200 matches; enough illuminating gas to inflate a balloon which would carry a man into the air. He would find two pounds of lime, 20 spoonfuls of salt and 60 lumps of sugar besides hydrochloric acid and other chemicals in small quantities. And all of it would be worth 98c more or less, according to his avoirdupois.

But there is really a part of man—that part which really constitutes the man himself—that the chemist can neither weigh, nor estimate its value. Technically and chemically speaking man is worth but 98c. But in the eyes of God there is a value which man is unable to estimate. His Soul and spirit are priceless. "Ye are redeemed, not by corruptible things as silver or gold, but by the precious blood of Jesus the Lamb of God."

RESULT OF PRAYER

John Livingston spent the whole night prior to June 21, 1630, in prayer and conference, being designated to preach next day. After he had been speaking for an hour and a half a few drops of rain disconcerted the people, but Livingston asked them if they had any shelter from the storm of God's wrath and went on another hour. There were 500 converted on the spot.—Livingston of Shotts.

Religion ought to be parked in the church pews on Sunday.

"Take one reckless, natural-born fool, two or three big drinks of liquor, a high-powered, fast motor car. Soak fool in liquor, place in car and let go. After due time, remove from wreckage, place in black, satin-lined box, and garnish with flowers."—Erie Motorist.

PITY THE PREACHER

A Texas paper comments as follows: "The preacher has a great time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, he is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, some one could have told him to do better."—The Churchman.

The N.E.C. produced a television broadcast from a New York club last month. God help us when our citizenry will be feasting upon the sight of these immoral performances as well as the sound of them!

Adventists and Mormons all tithe. If it cost Baptist as much to immerse their candidates as it does to tithe most of them would practice sprinkling—W. Bassett.

The editor conducts a broadcast each Sunday morning at 9:30 and each Sunday evening at 9:00, through WCMI—1310 on your dial.

Athalia murdered her grandchildren, but at that she was not as bad as some folk who call themselves women today. Some mothers murder their own children. When a mother takes the life of her unborn progeny, in order to escape the responsibilities and glories of woman's highest calling that of motherhood, she is just as great a murderer as if she were to and then gave it a large dose of poison.

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Russell, Ky.

The sinner has mortgaged his heavenly mansion to Satan.

I do not see how some folks expect to be happy in Heaven, when surrounded with praise and worship, since they are unable to sit thru a 30 minute sermon without looking at their watch a half dozen times and without wearing corns on the church pew by moving about.

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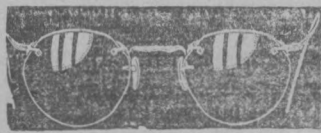
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THE TOUCH OF THE MASTER'S HAND

(Continued from Page One)

"The touch of a master's hand."
 And many a man with life out of tune
 And battered and torn with sin,
 Is auctioned cheap to a thoughtless crowd
 Much like the old violin.
 A mess of pottage, a glass of wine,
 A game, and he travels on.
 He is going once, and going twice;
 He's going and almost gone.
 But the Master comes and the foolish crowd
 Never can quite understand—
 The worth of a soul, and the change that's wrought
 By the touch of the Master's hand."

ARE THE HEATHEN LOST WITHOUT THE GOSPEL?

(Continued from Page One)

the church member in America who is counting upon his church membership for salvation. It includes the man in the darkest jungles of Africa who bows down to an image of wood and stone, just as it includes the unsaved religious man who is believing in his baptism or other church ordinance for salvation. In other words an heathen is anyone who has not as yet been saved by the Lord Jesus Christ.

In view of this fact I want to offer ten reasons why that the heathen without the gospel are lost.

I

All persons have the same nature. "And hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26). That nature is sinful. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). "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." (Ps. 14:2, 3). "But the scripture hath concluded all under sin." (Gal. 3:22). "For all have sinned and come short of the glory of God." (Rom. 3:23).

Sometime ago I read an Associated Press dispatch which told of the death of a young woman who was a nurse living in Switzerland. She was ill with nausea for about a week but continued working. Suddenly she took much worse and died before the doctor arrived. When an autopsy was taken to find the reason for her death they found a living viper in her stomach. Evidently during her vacation, she had stopped down at a creek for a drink and an egg or some small water viper passed through her mouth. Fastening itself to her intestines, it sucked her blood and drained her strength until she died. Sin drains the life and soul precisely the same way.

I used to live near a man who raised fine blooded horses. One day I saw one of these fine animals staked with a long rope. This horse galloped and pranced about as though free. Other horses came by and this one that was staked, started following them. He could only go to the end of his rope. As he pranced about, he wound the rope about the stake. Eventually the rope became shorter until his head was pulled down to the stake. Such is the condition of every sinner. Whether he lives in the heart of Africa or in America, he becomes a helpless bond servant because of this nature of sin. Therefore all are lost.

II

The Bible demands a new birth, if you are to enter the kingdom of heaven. Hear Jesus as he spoke to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. 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" (Jn. 3:3, 5, 7). In these words Jesus said that one would not even be able to see the kingdom of God, much less enter into it unless he be born again.

I would remind you that this was spoken by Jesus to one of the best men of the Bible. In fact Nicodemus was a preacher, but ignorant of the new birth. The inference to us would be that if a good man like Nicodemus needed to be born again then surely all others regardless of where they live need the same.

Some few months ago I heard a modern Evangelist—a religious racketeer, who judging from all appearances was more interested in the number of professions he had and the amount of the offering which he received, than he was in the number of souls which were saved, I heard him say, "Give your heart to Jesus." My mind instantly turned to the Scriptures. "The heart is deceitful above all things, and desperately wicked; who can know it" (Jer. 17:9). This perfectly describes a man's heart. Surely Jesus does not want a gift so vile as that. Instead beloved, he wants to give you something. He wants to give you the new birth, which he demands over and over again in the Scriptures. Since the new birth is thus demanded, then whether one lives in the Orient or in the Occident he is lost until he is born again.

III

In view of the fact that the Bible demands repentance of all men, we must conclude that the heathen are lost who have not repented. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30, 31). "There were pres-

ent at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Lu. 13:1-3). In this verse Jesus virtually said that these religious Galileans who were killed as they themselves were offering sacrifices to God, had perished because they had not repented. If good men—religious men go to Hell because they do not repent then surely in view of the fact that God demands repentance, the heathen cannot be saved apart from repentance.

IV

If the heathen are not lost without the gospel, then beloved, we should not send the gospel to them. If they are not lost now, then missions are an injustice to them. If they are not lost without the gospel then we should recall all missionaries and allow them to continue in their heathen practices. Furthermore if the heathen without the gospel are saved and safe, then let us tear up our Bibles, tear down our churches and kill off all Christians and heathenize America as soon as possible. If the absence of the gospel would mean the salvation of the heathen then let us get rid of every vestige of the gospel around the world as soon as possible.

V

Again the heathen are lost because the Bible declares that there is no entrance to heaven without Christ. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (Jn. 10:9). Note these words of Jesus, "I am the door." He does not say, "I am a door" as though implying that there were other doors whereby you may come to God. He says, "I am THE door" as if to say there is none other door except Himself. A little later in this same gospel, he declares the same truth, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jn. 14:6). When He said, "I am the way" He might as well have said, "I am the only way." Since there is no entrance to heaven without Christ, then the heathen are lost without Him.

Even the best man and best woman are lost without Jesus. But in reality, beloved, there is not one who can actually declare himself as being good in the eyes of God. Let me appeal to that man or woman who perhaps is thirty years of age. We will assume that you reached the age of accountability at ten years of age. Don't misunderstand me: you might become accountable much sooner. However if you became accountable when you were ten years of age then you have had 20 years wherein you were responsible unto God: this would mean that you have 7300 days for which you are responsible. If you have committed only one sin a day then this alone would mean that you are guilty of 7300 sins which are unforgiven. There are possibly four classes of sins in the Scriptures: sins of omission, sins of commission, sins of ignorance and sins of presumption. If you have committed one of these each day for the past ten years then you would be guilty of almost 30,000 sins. But consider on top of this, how many times you have used God's name in vain. Remember also the multitudinous times you have lost your temper. Don't forget your disrespect to your parents as well as your covetousness, your drunkenness, your sins of lust, and all the balance of your violations of the Ten Commandments. I imagine that it would be easily the average of my audience to find that each one has been guilty of ten sins per day every day since you became responsible unto God at approximately ten years of age. If this be true, then if you are 30 years old tonight you have 73,000 sins unforgiven. What an avalanche this is to carry your soul into hell. But how about the man who has been without Christ for fifty years or sixty years? Dear one, if there is such a listener tonight, may I say that you are struggling beneath a vertible mountain of sin which will crush your soul in Hell.

The only way that you can get rid of these sins is through Jesus. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jn. 1:7). Since there is no way to get rid of your sins but through Jesus and you cannot get to heaven without Him, then the heathen are lost without Jesus.

VI

Paul's statement to Timothy would show us also that the heathen are lost without the Gospel. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim 2:10). The Apostle Paul believed in election. He preached constantly that God elected man into salvation before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29, 30).

Even though he believed in the elective grace of God, he also believed that God had set him apart to preach the gospel to the unsaved. He wanted to see all of God's elect, redeemed. Therefore he was willing to endure all things that they might come to such a saving know-

ledge of God. This would say to us then that all men are lost without the gospel and only if the gospel of redemption comes to them will they be saved.

VII

The heathen are lost without the gospel because there is positively no salvation without Jesus Christ. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11,12). This is but the tenor of all the Scriptures. He is the only Saviour. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (Jn. 6:47).

A Christian worker years ago gathered together eighteen Japanese gentlemen for a class in Bible study. He asked, "How many ways are there for one to come into the possession of property?" There was a chorus of answers: "One can buy it." But it is possible for one to buy eternal life? One read, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). All agreed that they were too poor to buy it. One more poetic than the balance said, "If every star were a diamond, and we owned them all we would be too poor to buy eternal life." Then said the teacher are there other ways whereby one may come into property? To this there came the answer, "Yes it may be inherited." Then said the teacher, "Can you inherit eternal life?" And all agreed again that this would be impossible since their parents had never heard of the gospel of Jesus Christ. Since they had died without eternal life, it would be impossible for them to inherit it. Then said the teacher, "Is there any other way whereby one may come into property? Finally one said, "Yes it may be received as a gift." And beloved, that is exactly the way one obtains eternal life. It must be received as a gift—God's gift. Since there is no salvation without Christ, then the heathen without the gospel are lost.

VIII

God is most careful to declare to us through the Apostle Paul that the heathen are lost without the gospel. "For as many as have sinned without law shall also perish without law." (Rom. 2:12). In the light of this verse we must see that the heathen have sinned without the law. Then they shall likewise perish. Of course there will be a tremendous difference as to the degrees of punishment for a sinner in Russell and the punishment that will fall upon a man who has never heard the story of Jesus Christ.

Both Sidon and Tyree were sinful cities. They sinned with no Bible before them. No gospel was ever preached and there never was a church EVER in either of these cities. Both of these cities were destroyed by fire and brimstone. In contrast Chorazin, Bethsaida, and Capernaum were cities in which Christ ministered. Though he preached and prayed within their gates listen to his word, "But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Mt. 11:24). These words indicate degrees of punishment at the judgment.

While it is true that while the heathen which have sinned without the gospel will have much less punishment in hell than the heathen who have sinned in the light of the gospel, the fact remains that both have sinned and both shall perish.

IX

The fact that one cannot be saved by sincerity likewise proves that the heathen are lost without the gospel. The Jews of Paul's day were exceedingly zealous and sincere in their beliefs. Listen. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3). Though they were sincere, Paul declared that they were lost. May I confirm to my audience tonight that no one is saved by his sincerity. What he does and what he believes may seem perfectly alright to him, yet he may be miles removed from the truth. These are the words of Solomon, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

A man may enter an unseaworthy vessel to take a trip to the water. He is sincere in what he does but drowning results just the same. During this night, suffering from an intense headache, you may go to the medicine cabinet and in the darkness take a large dose of arsenic instead of quinine. Though you are sincere in what you do, death will result just the same.

The man who bows before an image made of wood and stone may be more sincere in his belief than you are in swallowing the arsenic. Because of his sincerity he may be more zealous in his service to his god than you are in your supposed service to your supposed

God. However this does not argue his salvation. It very easily may argue his damnation. His sincerity will not save.

X

Finally the heathen are lost without the gospel for the plan of salvation through all the Bible is, "faith in the Lord Jesus Christ." "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing and hearing by the word of God" (Rom. 10:13-17). "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jn. 3:18). If the sinner, irrespective of where he lives, is not trusting in the Lord Jesus Christ who died for our sins and arose again for our justification, then he is lost—irrevocable, lost with God.

In closing may I appeal to those of you who are saved. May you not be content to be only a child of God yourself. May it be your desire to see that the heathen who have never heard the gospel shall come to a



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saving knowledge of Jesus.

We have great words spoken to us by the man in hell. "I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment" (Lu. 16:27, 28). This sinner in hell cries to us saying, "Go tell my brothers not to come here." Beloved as Christians our duty is to tell the unsaved about Jesus.

I can remember the time when I was in Cumberland College wanting to be a civil engineer, make lots of money, marry a beautiful wife, enter politics, and sometime be the governor of the State. Thus were my day-dreams. One night I read this passage of Scripture. A battle between my ambition and Jesus arose. For the last fifteen years I have been looking for this man's lost brothers. Many of them I've found in the church services here in Russell. Many of them I've found through this radio broadcast. It is our duty as Christians to tell them how they may be delivered from hell.

Just a simple word to those who are outside of Jesus tonight. You realize that you are lost and you've never received God's Christ. Did you ever go along the railroad and note the red signals thereof? If you were an engineer you wouldn't dare run by one of these red signals. There may be some engineer listening now. If there is, he'll say "that's right, I wouldn't dare pass a red signal." Listen dear one, you are more careful with the railroad signals than you are with God. For God has erected a signal along your path to eternity. It is the cross of Christ and it is red with the blood of Jesus. You've run by it

every day of your life—too much occupied with other things.

May God help you now to go on your knees before Him and cry saying, "Lord I believe. Help thou mine unbelief." And just now receive Jesus as your personal redeemer. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12)

IN BETWEEN THE UPPER AND NETHER MILLSTONES

(Continued from Page One)

to mean by those to whom He spoke? The writer is a teacher of young preachers. In our school, and universally the word "grace" is understood to mean "unmerited favor." Surely, if I were using this word for the first time, and were intending to place a different meaning on it, I would pause to give a word of explanation. Jesus knew that His disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing this, He used the word, without explanation. To say that He used it to mean other than a local assembly, is to charge Jesus with ambiguity in speech and a lack of candor and frankness. In the light of His character, such a charge is foundationless.

Our Lord used the word "ecclesia" twenty-two times. In Mt 18:17, He said: "Tell it to the church." This could be nothing but a local assembly. In Revelation, one two and three, He uses the word nineteen times. Rev. 1: 4, 11, 20; Rev. 2: 1, 7, 8, 11, 12, 17, 18, 23, 29; Rev. 3: 1, 6, 7, 13, 14, 22. The very wording of the text and the context in each instance shows that He means nothing less than a local assembly. The same is true in Rev. 22:16. Thus in twenty-one of the twenty-two times in which Jesus used the word "ecclesia" He used it to mean a local assembly. The odds are 21-0 that He meant a local assembly in Mt. 16:18. Such odds no longer constitute a doubtful probability, but rather become an absolute certainty.

In this connection, we quote, "Suppose that one should hear a speaker use a certain term, the meaning of which seems doubtful. Later on in his address the speaker uses the same word at least a score of times, and in such a way as to be perfectly clear as to its meaning. Would it be wise for one to judge that he meant something totally different in his first use of the word than in the twenty times in which he subsequently used it? Or would it be the part of common sense to interpret the meaning connected with the first use of the term, in the light of his subsequent use? This illustration sets forth the exact situation as regards the interpretation of Mt. 16:18" —(The Churches That Jesus Built. p. 43).

In Mt. 16:18, Christ promised to build His church. He only promised to build one. Whenever, He used the word afterwards, He used it to mean a local assembly. If He meant anything else than a local assembly in Mt 16:18, then:

1 He promised to build His church and never made the slightest reference to it afterwards.

2. In speaking on the subject of the church 21 times afterwards, in every case He referred

to something entirely different from what He promised to build.

It is incredible that Jesus would speak 21 times about the church He did not promise to build, and never make the slightest allusion to the one He did promise to build. Our conclusion is that the church He spoke of 21 times—a local body—is the church He promised to build.

The universal church theory is not only unscriptural but post-apostolic in its origin. Harnack, in his "History of Dogma," says, "The expression, invisible church, is found the first time in Hegessipus. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius and Cyprian all used the term holy churches and never the Catholic or universal church."

The local assembly is the only kind of church that could have carried out the commission and the ordinances. The writer has studied science, agriculture, theology, and journalism; has traveled extensively; but has never been able to ascertain the whereabouts of the universal church. This ecclesiastical myth never preaches the Gospel, never baptizes anyone, and never gives to the poor. In deed, it does nothing that you expect a church to do. The duties of a church as outlined by Jesus can only be carried out by a local assembly. From the functional viewpoint, the universal church is inconceivable.

In I Cor. 14:34, it is commanded, "Let your women keep silence in the churches." If the church is universal, then she must keep silent in the kitchen and the parlor, for she is everywhere in the universal church. In fact she will have to keep silent in Heaven, for we are told the universal church will meet in Heaven. How foolishly the universal church does appear when tested even by logic!

In Acts 2:47, we read "the Lord added to the church." Those who believe in the universal church would say that these were in the universal church by virtue of saving faith. These, Jesus added to the church at Jerusalem which He had built. If they were in the universal church by faith, why did Jesus add them to the local body? Won't someone who believes in the universal church explain: "Were there two churches at Jerusalem?"

Jesus told His church that it should expect to suffer persecution. "The gates of Hades" indicates opposition. The only type of church that can be persecuted is a local assembly. How could a universal church be persecuted? An invisible something, men can not persecute. If Mt. 16:18 means a universal church, either visible or invisible, then Christ's promise is meaningless.

Joseph Cross (Episcopalian) in a book of sermons, entitled "Coals From The Altar," says: "We hear

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much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, brick and timbers would not be a house, the material must be built together, in an artistic order, adapted to utility. So a mass of roots, trunks, and branches would not be a vine or a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap."—"Why Be a Baptist", p. 72).

The universal church composed of all the saved, can not exist on earth since the material has never been brought together, and organized and assembled. While all the saved constitute the Kingdom, only baptized believers (namely, Missionary Baptists) are members of the churches of Christ.

We are living in perilous days. Those who believe in the universal church propose to merge. To New Testament Baptists, this means submerge. They suggest we have had holy and unholy wars over the Scriptures all too long. Therefore, they want the wolf and the lamb to lie down together. To do so, means the Baptist lamb on the inside of the universal church wolf, and that is too close. Before the nether and the upper millstones completely destroy Jesus' ecclesia, we want to ask some plain and pointed questions.

We want to know if there is anyone who has ever seen, heard, tasted, smelt, or felt of the universal church?

In Gal 1:13, Paul says, "I persecuted the church of God." Was this a universal church? If so, how did Paul find it and what was the nature of the persecution?

In James 5:14, we read, "Let him call for the elders of the church." Of what kind of church is he speaking? Surely not the universal church, for it has no elders, and if it did have, you couldn't call them.

How many kinds of churches did Jesus establish? Did He found both the universal church and the local church? If so, cite Scripture as proof.

Is the universal church visible or invisible? If invisible, how do you know it exists? If visible, what characteristics does it possess that we may know it?

The officers of a church spoken of in the New Testament are pastors and deacons. Will someone please tell us who is the pastor and who are the deacons of the universal church? We have never

had the privilege of meeting them!

Was the commission given to the universal church? If so, how does it execute the commission? How does it "go into all the world"? Does it decide matters pertaining to the commission by vote? If so, when is (or was) the vote taken? If otherwise, give Scripture as to when, where and how.

Is the universal church the body of Christ? Are the denominations of the world, the "branches" of that body? If so, and there is a oneness in that body what causes the discord among the branches?

How account for the universal church being invisible when all its branches are visible? Is it not contrary to all laws of science for an invisible tree to produce visible branches?

Paul speaks of one member of the body suffering and all other members suffering with it. This is true of the human body and the local church. It could not be true of the universal church. How could the members in South America know when a member in Africa were suffering? Yea, how could all the members of the universal church know when one member was suffering?

When did the universal church have a meeting and transact business? The word "ekklesia" means a "called out" assembly, and this is the word translated church in the New Testament. When did the universal church assemble? If it can not assemble, then why call it a church?

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ands of the elect have not as yet come into existence. How then can a fraction of the whole be universal?

If the commission were given to the universal church, then how does it baptize? Does it authorize some to immerse, some to sprinkle and pour, and others to repudiate baptism altogether? Does it authorize some to baptize babies, and others none but adults.

We hear much of the universal church. Will some of those who are so fond of this phrase give us chapter and verse as to where it may be located? Do not all students know that it can not be found in either the Old or New Testament?

If the commission were given to the universal church, how does it make disciples? Does it have a uniform method of discipling the

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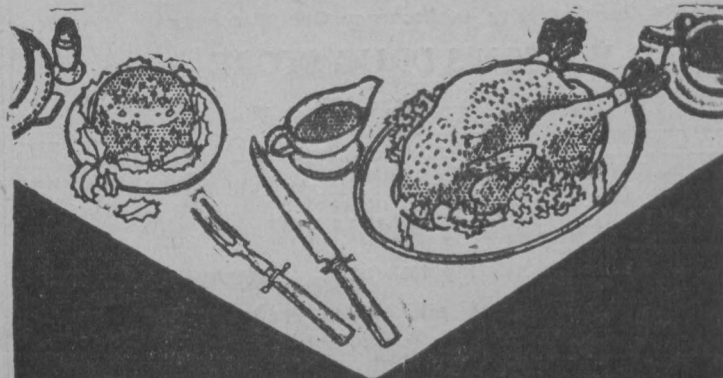
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nations? If not, it must send out conflicting voices. Does it have some making disciples of unconscious babies, others making disciples of adults by baptizing them?

How we wish for ten thousand voices to be raised against this ecclesiastical monster! May those of us who are in between the upper and nether mill-tones, like Socrates, make the supreme decision to choose death rather than surrender the Word of God and the church of God.

To sum up my remarks as to the universal church. I quote from another: "I impeach the invisible, universal theory as—an immense, immaterial, imaginary inference; an immodest, impracticable, imbecile; an impetuous, implacable, impervious, impertinence; an impossible, improbable, imperiling, imposter; an incredulous, inconsistent, insane impossibility; an indefinite, injudicious, inscrutable insanity; an invidious, invalid invention, spreading out into shallowness, enlarging into littleness, and increasing into nothingness."

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Wherever the doctrine of the universal church predominates, Baptists are on losing ground. We lay our heads in the lap of the Delilah of error when we accept the universal church. It opens the door for all heresies on the church question—open communion, pulpit affiliation, union meetings, and open membership. Loose thinking, teaching, and preaching on the question of the church of God on earth is the cause of many of our difficulties today.

Others magnify the universal church. In contrast, let us magnify this minified and crucified church—the local body—the particular congregation—which is the church of the living God. This article is a part of a manuscript which the editor read at a recent session of the Greenup Ministers Conference. It is printed here at the request of many of those present.

QUERIES ANSWERED

1. Why are you opposed to modernism? Ans. Since modernism persists in taking God out of Christ, the Blood out of the Cross, the Spirit out of the Bible, Faith out of Salvation, the Fire out of Hell, Life out of the Grave, and the Water out of the Baptistry, I oppose it.
2. Upon what grounds do you make the statement that the Apostle Paul was a married man? Ans. On Bible grounds alone. From Acts 26:10, we learn that Paul was a member of the Sanhedrin. The primal and basal requisite for membership in this body was that the candidate be a married man. (For verification of this fact consult any book on the Sanhedrin). Since Paul was a member of this body he of necessity had to be a married man.
3. If Paul were a married man, then how do you explain I Cor. 7:8? Does not this mean that Paul was unmarried? Ans. Paul's argument is here misunderstood by many. Paul had been a married man, but it is very probable

that at this time his wife was dead. It had been at least twenty-five years since his connection with the Sanhedrin when the above quoted passage of Scripture issued from his pen. Many things could have transpired in this time. His wife's death was no doubt one of these. Paul argues not that he wishes the bosom-mate of all men to die, but if that one should die, then let the one left behind remain single as Paul himself remained.

4. Where did Cain get his wife? Ans. I have known of lots of folk who got into trouble thinking about the other fellow's wife, but, in answer may I say that beyond any shadow of a doubt, Cain's wife was none other than his sister. Such a relationship was rather a common occurrence for several decades of earth's history. It is not so important, however, where Cain got his wife as it is where Seth (Cain's brother) got his wife, for from the lineage of Seth came our Saviour, Jesus Christ.

5. Is there a personal Devil? Ans. Yes, just as real a personage as Jesus. He is just as much a person as yourself. Read John 13:2, Acts 5:3, I Peter 5:8.

6. Is the Devil in Hell now? Ans. No, nor he never has been. He is right here in the world (I Pet. 5:8, Job 1:7). He won't be in Hell, until Jesus comes again. Then He will be in Hell forever more. (Rev. 20:10.)

7. Shall we judge from the fact that Moses was not permitted to go over into the Promised Land that he was lost? Ans. Absolutely not! Moses sinned against God and for this God chastised him by not allowing his passage over the Jordan. On the Mount of Transfiguration we see two heavenly messengers, Moses and Elijah, talking to Christ about his death. Surely then, he was not lost. We can see the heavenly host standing about John on the Isle of Patmos and we can hear their songs of praise, "And they sing the song of Moses the Servant of God and the song of the Lamb. (Rev. 15:3)." Certainly the name of a lost soul would never be linked with that of the blessed Lamb of God. Nor does it seem probable that the angelic messengers would ever sing the song of one in Hell.

8. Are we tithing if we divide our tithe among charitable organizations, gifts to lodges, and the church? Ans. God's Word says, "Bring ye the tithe into the storehouse." (Mal. 3:10) The church is your storehouse. The lodge or the charitable institution of however much importance they may be are not to be confused with the store-house of God. There is only one place where your gifts can be given so that they are considered a tithe. That place is in the Church!

Do not kick at the squirrel that runs up to you in the park; it may be only mistaken identity—he thought he saw a nut.

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BEGINNINGS OF CATHOLICISM AND PROTESTANTISM

(Continued from Page One)

"Nimrods" in the great metropolitan centers who conceived the idea of erecting a colossal ecclesiastical tower through exercise of fleshly energy and unconsecrated ingenuity in order that they might there by "make for themselves a name"; and, so, the Catholic Hierarchy had its formal beginning six hundred years after Christ, with Pope (Nimrod) Gregory The Great acting as chief architect.

"And they had brick (works) for stone (Christ) and slime (natural mind) had they for mortar (Holy Spirit)." (Read Gen. 11).

But, in due time, "the Lord came down to see" this apostate ecclesiastical monstrosity. And He said, "Let us go down, and there confound their language." Having done just this by means of the great Protestant Reformation, "the Lord scattered them abroad . . . therefore is the name of it called Babel" (See Rev. 17)—Confusion!

But every little Protestant, pat- terning after her wily old mother, began developing a miniature Catholic machine of her own. Then they began an effort to co-ordinate their several machines. Now they are combining them. Soon they will reunite with the old parental Hierarchy to fulfil the Seventeenth Chapter of Revelation . . . and, finally, the Eighteenth! Read it for yourself!

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MISSION RALLY

(Continued from Page One)

11:00 "Training Mountain Preachers at Clear Creek" — A. O. Allison.

11:15 "Kentucky and Southwide Evangelism" — W. M. Wood.

12:00 noon — FREE LUNCH will be served through the hospitality of the Pollard Baptist Church to those who have come from outside Ashland.

1:30 p. m. Scripture Reading and Prayer — J. P. Williams.

1:45 "Evangelism and the V. B. S." — L. H. Tipton.

2:00 "Missions and the Vacation Bible School" — A. Outland.

2:15 "Doctrine and the V. B. S." — J. C. Hager.

2:30 Round Table Discussion conducted by — L. W. Martin.

Intermission

4:00 p. m. PREACHER'S CONFERENCE. Please take note that this is an hour earlier than the usual hour. In view of the other activities, we have taken the liberty to move the hour up and trust it will meet with general approval.

"The Preacher and Evangelism" — A. O. Allison.

5:00 Lunch for the Preachers— Pollard Baptist Church.

Hundred Thousand Club — G. T. Long.

7:00 School of Missions —

Classes for various groups.

8:00 "Kentucky for Christ"— W. M. Wood.

ANSWER TO BIBLE QUESTIONS

1. The brazen oxen that bore the molten sea in the temple. (I Kings 7:23-25)
2. Saul, by the witch of Endor. (I Sam 28:24, 25)
3. Nabal. (I Sam. 25:32, 33)
4. David while a shepherd-boy killed a bear. (I Sam. 17:36) The children of Bethel were slain by bears for mocking Elisha. (2 Kings 2:24)
5. Jephthah. (Judges 11)
6. Moses. (Exod. 33:22)
7. The threshing-floor of Araunah, because there the angel was prevented from destroying Jerusalem. (2 Sam. 24:16, 18)
8. The Pleiades and Orion. (Job 38:31)
9. Saul's bones were hung in a city of the Philistines, rescued by the men of Jabesh-gilead, and finally buried by David. (2 Sam. 21:12-14)
10. David in a battle with the Philistines. (I Chron. 14:14-16)
11. Uzza. (I Chron. 13:9, 10)
12. Joab. (I Chron. 11:6)

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The bombastic office seeker spread out his hands. "Friends," he said, "I will tell you why I entered this political fight. I looked all about me and saw bribing and grafting, and—"

"Before a life can be heaven-bound it must be heaven-born."

UNITARIANISM

(Continued from Page One)

Somehow, I would rather be in agreement with Jesus my Saviour and the Apostle Paul, than the Unitarians of Toledo.

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A quarrel between two people to settle things, is a good deal like a dog fight in a flower bed; the only things that get settled are the flowers.

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