

# 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). 418

VOL. 8, NO. 22

RUSSELL, KENTUCKY, SATURDAY, JULY 1, 1939

WHOLE NO. 81

## How Spurgeon Found Christ--His Own Story

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but I plunged into some he never knew.

I thought the sun was blotted out of my sky—that I had sinned so against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but never had a glimpse of an answer that I knew of. I searched the word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land, I had Christian parents, but I did not fully understand the freeness and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe that I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved?

(Continued on Page Two)

## Why I Attend The Sunday Night Service

1. Because I love my church and want to be there every time the doors are opened.
2. Because I love my pastor and love to hear him pray and preach.
3. Because I love the dear old gospel songs of invitation we always sing.
4. Because I love to give the handgrasp of welcome to the new members who join our church.
5. Because I love to see the beautiful symbolic ordinance of Baptist baptism.
6. Because I love to greet and welcome visiting brethren.
7. Because my presence may en-

(Continued on Page Seven)

### WHEN—

"When your heart is sad and lonely  
And you're sinking in despair;  
When the clouds are dark and lowering  
And there's grayness in the air;  
When you feel that Life's against you  
And your 'spunk' is running low;  
When you feel the strain's too heavy,  
And misfortune strikes another blow;  
When your friends have all deserted  
And the hills look bleak and bare;  
When the valleys lie in shadows  
And there's darkness everywhere;  
When the thunder rolls about you  
And murky waters roar and sweep;  
When adversity swells at flood-tide  
And takes you out to oceans deep;  
When the world's like iron around you  
And you face a cold stone wall;  
When strongest efforts go for naught;  
And your plans all crash and fall;  
When unfriendly darkness is densest  
And the way looks drab and dear;  
When your heart is torn and bleeding  
And your soul is full of fear;  
When life's combat round you rages  
And men are dying on the field;  
When the battle goes against you  
And you feel you're forced to yield;  
When your life is at its darkest  
And you've had your bitter fill,  
Just throw your soul at Jesus' feet  
And know He loves you still!"

### "A NUMBER OF JUNE MARRIAGES"

This has been the "marry" month of June. Especially due to our radio broadcast, we have had a large number of young couples who have come to Russell, Kentucky, to be married by the editor. The following is the list we have married in the month of June:

- Burtis Hamrick and Leonore Coltrell of Spencer, West Virginia.
- Willard Bias and Gladys Chinn of Huntington, West Virginia.
- ..... and ..... of Huntington, W. Va.
- Earl H. Patrick and Alma Surbough of Huntington, W. Va.
- Donald B. Ingram and Hattie Baier of Charleston, W. Va.
- Emory McClees and Frances Smith of Huntington, West Virginia.
- Dale Van Bibber and Dorothy Turner of Columbus Ohio.
- Ollie Reese and Ester Hargrove of Milburn, West Virginia.
- Marion C. Mahaffey and Helen Virginia Marshall of Marion, Ohio.
- Willie Wright and Eva Gore of Milburn, West Virginia.
- Leo Mershon and Edna Swords of Portsmouth, Ohio.
- Jimmie Turina and Eleanor Bragg of Huntington, W. Va.
- Arnold Bowman and Mildred Chaffin of Waverly, Ohio.
- Bernard Wilson Jordon and Helen Frances Wood of Kenova, W. Va.
- Todd B. Miller and Charlotte Yeager of Johnstown, Pa.
- John E. Russell and Violet Robertson of Middleport, Ohio.

(Continued On Page Seven)

## The First Baptist Pulpit

### The Historicity of Baptists & Others

"And ye shall know the truth, and truth shall make you free,"  
John 8:32.

A positive and guaranteed, antidote for superstition, ignorance and idolatry is a frank presentation of the truth. If what we have to say is true, then it should free some from denominational error. If what we have to say is true, then it should make Baptists to be-

(Continued on Page Three)

## Should Baptists Enter Into Union Services?

On a recent Sunday, the First Baptist Church of Ironton, Ohio, had the pastor of the First Methodist Church of the same city, fill their pulpit in the absence of their regular pastor, who was then attending the Northern Baptist Convention. It isn't often that we comment relative to the action of a neighboring Baptist church and pastor. In this case, there are three reasons which motivate our doing so.

First, we have a commission from our Lord which demands that we do so. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression." (Isa.58:1)

In the second place, we are often told that self-preservation is the first law of nature. Ironton is located just across the river from where the editor lives and pastors the First Baptist Church. Even though we are separated by the Ohio River, and the churches are affiliated with a different group of Baptists (Northern and Southern), it is only logical that various people wonder why we should be so strict relative to the question of church affiliation in the light of the example of the church at Ironton. It is no more than right that we offer to them an explanation.

In the third place, this is not the first time the First Baptist Church in Ironton has been guilty of heretical practices by way of union

(Continued on Page Four)

## The Bible, A Book Useful In Our Travel

A Christian traveler was packing his suitcase when about to proceed on a journey when he remarked to a friend:

"There is still a little corner in which I desire to pack a guide-book, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a small hymn book, a sharp sword, a small library containing thirty volumes; and all these articles must occupy a space of about three by two inches."

"How are you going to manage that?" queried his friend, and the reply was: "Very easily, for the Bible contains all these things."

—From The Gospel Herald.



# The Baptist Examiner

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JOHN R. GILPIN Editor

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

## A SMILE THAT WON'T WEAR OFF

The editor has a smile today  
that won't wear off. A little  
daughter, weighing 8½ pounds,  
named Ruth Elizabeth, arrived at  
our home, Thursday morning, June  
29th. Our faithful and most effi-  
cient M. D. Dr. Chas. B. John-  
son, boasts of the fact that he has  
never lost an expectant father yet.  
We are happy therefore to say that  
both father and daughter are do-  
ing nicely. John Jr. (10 years old)  
and Rhoda Eve (2 years old) are  
both excited and happy.

P. S. Mrs. Gilpin is also doing  
fine, but I won't be when she sees  
this in print.

## A STATEMENT FROM BRO. DICKERSON

I attended the West Kentucky  
Bible School at Murray, Kentucky,  
for a period of four years. The  
President of the School had visit-  
ed Brazil, especially the Amazon  
Valley, with a view to the mission  
situation. As a consequence, un-  
der God, he was intensely in-  
terested in supplying those poor  
blinded Roman Catholics and  
heathen Indian tribes with the  
gospel. Rarely a chapel hour pass-  
ed without special prayer for that  
great destitute people. Maps of  
the country were much in eviden-  
ce.

During the first term I met  
W. H. Jones, a missionary to  
Brazil, then home on a furlough.  
This added to my interest in  
Brazil. I began to think I might  
go there when I graduated.

But immediately upon gradua-  
tion, the Lord's hand being ap-  
parent in it, I was called to pas-  
tor a full time church at Willis-  
burg, Kentucky. While there  
Brother Jones being home on an-  
other furlough I had him come  
and present the needs of his field  
of labor. In my home one day,  
Brother Jones asked me point blank  
if God had called me to the Am-  
azon Valley. I answered "NO," but  
that question I never could rid  
from my mind.

But this spring God would not  
be rejected. I knew definitely He  
was calling and I in private pray-  
er, surrendered to go. Then I  
approached my wife with regard  
to the matter, feeling that surely

the Lord must be speaking to her  
too if indeed He wanted us there.  
I should not have been surprised  
had she refused to go, but to my  
astonishment she immediately let  
me know that she knew the Lord  
wanted us there and had been  
wondering thru the years what  
was wrong with me that I couldn't  
see the same.

So, together, we surrendered  
to our blessed Saviour's will. And  
we have found a peace we never  
knew before. It doesn't make any  
difference about conditions now.  
We are going to Brazil.

Only recently a man whose pas-  
tor I was for five and one-half  
years offered me a nice six-room  
house on a large lot, splendid lo-  
cation, if I would not go to Brazil.  
"But none of these things move  
me, neither count I my life dear  
unto myself, that I may finish my  
course with joy, and the ministry  
I have received of the Lord Jesus.  
to testify the gospel of the grace  
of God" in Brazil.

But in spite of that, I am going  
to Belem, Brazil. The money is  
coming in. My God would not have  
called me unless He intended for  
me to go. Soon I shall be there in  
His name. Amen.

## DICKERSON FUND

Perhaps for the benefit of our  
readers, it would be wise for me  
to mention the fact that the editor  
is personally attempting to raise  
money among his friends and the  
readers of this paper, to take care of  
Bro. Dickerson's passage to Brazil.

In spite of the coal strike  
through which we have passed, and  
all other discouraging events, our  
fund has increased and grown un-  
til we now have \$414.32. In view  
of the fact that approximately \$500  
will be needed for his passage, this  
means that we have over half the  
money which will be necessary for  
his going to Brazil.

(Continued On Page Six)

## HOW SPURGEON FOUND CHRIST—HIS OWN STORY

(Continued from Page One)

There was another admirable man  
who always preached about the  
law; but what was the use of  
plowing up ground that needed  
to be sown? Another was a great  
practical preacher. I heard him,  
but it was very much like a com-  
manding officer teaching the man-  
euvers of war to a set of men with-  
out feet. What could I do? All his  
exhortations were lost on me. I  
knew it was said, "Believe on the  
Lord Jesus Christ and thou shalt  
be saved," but I did not know  
what it was to believe in Christ.  
I sometimes think I might have  
been in darkness and despair now,  
had it not been for the goodness  
of God in sending a snowstorm one  
Sunday morning, when I was go-  
ing to a place of worship. When I  
could go no further, I turned down  
a court and came to a little Primi-  
tive Methodist chapel. In that  
chapel there might be a dozen or

fifteen people. The minister did  
not come that morning; snowed up,  
I suppose. A poor man, a shoemak-  
er, a tailor, or something of that  
sort, got up to preach.

Now, it is well that ministers  
should be instructed, but this man  
was really stupid, as you would  
say. He was obliged to stick to his  
text, for the simple reason that he  
had nothing else to say. The text  
was, "Look unto Me, and be ye  
saved, all the ends of the earth."  
He did not even pronounce the  
words rightly, but that did not  
matter.

There was, I thought, a gleam  
of hope for me in the text. He  
began thus: "My dear friends,  
this is a very simple text indeed.  
It says, "Look." Now, that does  
not take a deal of effort. It ain't  
lifting your foot or your finger, it  
is just "look". Well, a man need  
not go to college to learn to look.  
You may be the biggest fool and  
yet you can look. A man need not  
be worth a thousand a year to look.

Any one can look; a child can look.  
But this is what the text says.  
Then it says, "Look unto Me."  
"Ay," said he in broad Essex,  
"many of ye are looking to your-  
selves. Some look to God, the  
Father. No, look to Him by and  
by, Jesus Christ says, 'Look unto  
Me'. Some of you say, 'I must  
wait the Spirit's working.' You  
have no business with that just  
now. Look to CHRIST. It runs:  
'Look unto Me'."

Then the good man followed up  
his text in this way: "Look unto  
Me; I am sweating great drops of  
blood. Look unto Me; I am hang-  
ing on the cross. Look! I am dead  
and buried. Look unto Me; I rise  
again. Look unto Me; I ascend; I  
am sitting at the Father's right  
hand. O! look to Me! Look to Me!"  
When he had gotten about that  
length, and managed to spin out  
ten minutes or so he was at the  
end of his tether. Then he looked  
(Continued On Page Five)



"When in doubt, give flowers."

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## THE HISTORICITY OF BAPTISTS AND OTHERS

(Continued from Page One)

come better Baptists. If what we have to say is true, then no one can so much as lift his finger in opposition for Paul says, "We can do nothing against the truth" (11 Cor. 13:8). If what we have to say is true, though only one should accept it as the truth, even then a multitude of sins would be covered; "Brethren, if any of you do err from the truth, and one convert him, let him know that which converteth.....shall hide a multitude of sins" (James 5:19,20).

That some church was established by Jesus, all denomination assent to. That there was only one church established by Jesus, most denominations believe. That the course of this one church may be observed and that the genesis of others may be noted, we present this history, "speaking the truth in love" (Eph. 4:15).

For nearly two hundred years after Jesus had said, "I will build my church" (Mt. 16:18), there was but little diversity of opinion and division among the churches. Here and there were small disputes among the members, such as at Corinth, the question of eating meats that had been offered to idols and the observance of the Lord's Supper, but as to diversity between the various churches, on the whole, such was absent. About the year 251 A. D. non-fellowship was declared against some irregular churches, which had adopted the doctrine of baptismal regeneration. About this time, the churches in and about Rome, began an attempt to exercise dominion and authority over other local churches. This also tended towards separation. Thus near the middle of the third century, we find two institutions claiming to be churches; one was retaining the doctrines in their purity (while the other was daily sloughing off the principles which Jesus had commanded, and in their place was substituting a man-made decorum. Strange to say, the latter group attracted the largest number of followers. The smaller group refused to accept members from the larger group without re-baptizing them, since the larger group was preaching baptismal regeneration. Because of this teaching and a later heresy, that of infant baptism, a martyrdom arose which has been responsible for the death of more than 50,000,000 people, or it has been estimated more bloodshed than in all of the wars from the time of Christ to the present excepting the late World War. This smaller group of disciples, who were holding the doctrines in their purity, were compelled to flee to the mountains and to hide away in caves to escape persecution.

When Constantine the Great came to the throne shortly before the year 300 A. D., he made Christianity, or that which was called Christianity by the larger group of disciples, the religion of his world-wide empire. At his death in 337, his territory was divided between his three sons, which destroyed the solidarity and the solidity thereof. Hordes or wandering vandals and barbarians of northern Europe swept over the broken empire of Constantine. These Goths, Visigoths, Huns and Teutons cared nothing for the religion which Constantine had had proclaimed throughout his empire. Thus Christianity fell in to disrepute and began to decline. The unscrupulous leaders of the larger group of Christians, in their desperation to hold Christianity together began to play upon the imagination, superstition, and ignorance of these uncivilized invaders. They frightened these uncultured savages with their pageantry, mysterious ceremonies, and with their claim of spiritual power for their preachers.

Ridpath says, "The Holy See at this time made the discovery that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pageant instead of moral exhortation, and converted the barbarians with spectacles." (Vol 4: P 520). Thus the church usurped and gained control of the political and religious life of the people.

The hierarchy which began in 251 when all orthodox churches withdrew from the irregulars because of baptismal regeneration, with this new influx of power, with which she had overawed the barbarian, developed into the

## CATHOLIC CHURCH

However, the establishment of this church was not effected until the year 590, by Gregory the Great. Quoting Ridpath again: "This epoch in history should not be passed over without reference to the rapid growth of the Papal Church, in the close of the sixth century and the beginning of the seventh. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the Apostolic See asserted and maintained. Under the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the solidarity of the Western Ecclesia" (Vol 4: P 148).

For 900 long years, or from 590 until the beginning of the sixteenth century, "darkness covered the earth and gross darkness the

people." Historians speak of this era of Catholic dominion as the "Dark Ages." To the heresy of baptismal regeneration was added infant baptism, union of church and state, transubstantiation, maryolatry, maryology, image worship, asceticism, exaltation of the bishops, and celibacy of the priests. So that by the year 1500, only traces of the original church which Jesus had established could be found in this almost universal or Catholic Church.

Gradually the power of this church increased. Kings and Princes became puppets at the will of the Pope. Through the sale of indulgences the church grew vastly rich. She dominated the political maps of Europe. Untold wealth and power gradually came into her hands. Martyrs for the cause of Jesus died by the thousands: in many cities the streets ran with their blood that was spilled since they refused to bow the knee in subjection. The small band of followers that had existed from the beginning suffered all manner of cruel hardships at the hands of the "deceiver of nations." They were drawn and quartered; they were sawn asunder; they were impaled upon sharp stakes; hot molten lead was poured into their ears; their tongues were pulled out with hot pincers; they were imprisoned; they were stoned; they were slain with the sword; they were burned at the stake. Every conceivable instrument of torture was invented.

Although its temporal wealth and power increased, the spiritual power of the church had dwindled and passed almost into oblivion, so that the condition of the church was well described by the following conversation of two of its potentates:

Says one, "There has been a very great change since the establishment of the church, for Peter said, 'Silver and gold have I none!'"

The other replied, "Yes, and I am afraid that there has been another very great change in another direction; neither can the church say today, 'In the name of Jesus, rise up and walk.' We have the silver and gold, but we haven't Peter's power and faith."

However, about the beginning of the sixteenth century, a general movement of Reformation was inaugurated which broke completely the political and religious tyranny of the Roman Catholic Church. The darkness of the Dark Ages began to be supplanted by the light of a new day. Ignorance and superstition, the plotters of darkness, withdrew before the light of God's Word. The people who had been sitting in darkness were now ready to welcome any leader who would even attempt to lead them back to the religion of Jesus.

Possibly the most eminent of all Protestant Reformers were  
(Continued on Page Four)

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### SHOULD BAPTISTS ENTER INTO UNION SERVICES?

(Continued from Page One)

meetings. They recently participated in a union campaign in Ironton, which was a Gospel travesty and a disgrace to all truth-loving Christians. Furthermore, when we refused to go into a union meeting held in a Methodist Church in Russell a few years ago, a pastor (not the present one of the First Baptist Church of Ironton, went out of his way to come to this town to preach in this aforesaid union meeting. This, of course, was nothing more or less than an attempt to discredit the editor's ministry.

Therefore, in view of these reasons, we wish to make some pointed, pertinent remarks relative to the action of the Ironton Baptists.

First of all, I am wondering just what the Methodist preacher preached. There are several things we know he did not preach. We know he did not preach salvation by grace. We know he did not preach the security of the saved. We know he did not preach the truth concerning the New Testament Church. We know he did not preach the truth relative to baptism. We know he did not denounce infant baptism. We know he did not denounce the heresy of salvation by works. We know that a good part of the Bible he did not touch on at all, for if he were to do so, it would be death to his own doctrinal position.

A long time ago I heard of a man who was married to two women—one old, the other young. The young woman pulled every gray hair out of his head when she saw one appear, and the old woman pulled every black hair out, with the result that sooner or later his head reminded one of a railroad station in Arkansas—Bald-Knob. Whenever a group of so-called churches get together for a union meeting, you have approximately the same experience. The Campbellites don't like salvation by grace and they pull it out. The Methodists don't like the security of saved, and they pull it out. There are various doctrines which Baptists hold which are equally offensive to other denominations. Of course, all these must be pulled out, and when the various denominations get through pulling out what doesn't please them, you have a bald-head religion to offer the people.

This was what was offered in the spiritual hodge-podge which was dished out in the union campaign recently held in Ironton. The Bishop of Bunk—the religious racketeer—who held the meeting, fed his audience on a soft milk

(Continued on Page Five)

### THE HISTORICITY OF BAPTISTS AND OTHERS

(Continued from Page Three)

planted in his heart while he was in school at Erfurt, between 1501 and 1505, by his thorough examination of the Vulgate translation of the Bible. For a few years these seeds lay dormant, but with the appearance of John Tetzel, at the University of Wittenberg, of which school Luther was a teacher, a Reformation that was to light the whole world was inaugurated. Tetzel was selling indulgences for the commitment of sins. Luther denied the Pope the right to forgive sins, and proceeded to nail his ninety-five theses of denial to the door of the Wittenberg Church. In passing, may we say that Luther was not attempting to break from the Catholic Church; he only hoped to reform it. All efforts to cause Luther to retract were of no avail. In 1520 he publicly burned the papal bull which was an anathema from the Church of Rome. In this year the

### LUTHERAN CHURCH

was constituted. Although Luther started the great movement of the Reformation, he was not strong enough to pattern his church entirely after the New Testament model. Consequently, many practices and ceremonies are found in the Lutheran Churches which are not found in the New Testament Churches.

Henry VIII, who became King of England in 1509 fell heir to the honor of leading a whole country to renounce Catholicism. At twelve years of age, he was betrothed to Catharine of Aragon, the widow of his brother. In 1520, Henry decided to divorce Catharine for two reasons, namely: she had borne him no male heir, and his attachment for Anne Boleyn. The pope refused to sanction Henry's divorce, whereupon the King proceeded to divorce Catharine and to marry Anne, notwithstanding the pope's pronounced interdiction. Because of Henry's defiance, Pope Clement the Seventh excommunicated Henry in 1534. Parliament came to the King's rescue and on November the twenty-third of the same year, passed an act which set aside the papal authority in England. A later act was passed in 1535 by which Henry became the head of the

### CHURCH OF ENGLAND

Thus with a murderer and an adulterer as its founder, the Church of England was ushered into existence. From this evil beginning the

### EPISCOPAL CHURCH

was descended.

The success of Luther and Henry VIII gave courage to other fainting hearts. Hence in 1526, John Brenz at Halle, Germany, drew up a plan of organization for the

### PRESBYTERIAN CHURCH

This movement gained impetus under the leadership and direction of John Calvin, who in 1536 formally founded this church.

To the Episcopal Church, which was organized in 1534, a daughter was born known first of all as the Independent Church, and later the followers of this movement became known as

### CONGREGATIONALISTS

Robert Brown, schoolmaster, lecturer, and preacher of the Episcopal Church, opposed sacerdotalism and the episcopal form of church government, which his church had inherited from the Catholic Church. Accordingly in 1540, he brought this new organization into existence. Thus the first grand-daughter of Catholicism was born.

A second grand-daughter of Catholicism was born at Oxford, England, about the year 1727, under the leadership of George Whitefield and John and Charles Wesley. Although John Wesley led the movement, he never intended to organize a separate church. In his own words, we find, "I declare once more that I live and die a member of the Church of England, and none who regard my advice will ever separate from it." He preferred to call his movement the United Society, but his followers termed themselves

### METHODISTS

and began their separate denominational existence about 1740.

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Pennsylvania as pastor of a Presbyterian Church in 1809. Becoming dissatisfied with Calvinism, he and his father quit

(Continued on Page Five)

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### STRENGTH

If we are at peace with God and our consciences,  
What enemy among us need we fear?—"Horace Ballou."

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## THE HISTORICITY OF BAPTISTS AND OTHERS

(Continued from Page Four)

the Presbyterian ministry and joined a Baptist Church. He fell out with the Baptists and in 1827 organized a church of his own, which was called the

### CAMPBELLITE CHURCH

In succeeding years it has borne various names, such as: Reformers, Christian, New Lights, Stonites, Seceders, Church of God, Disciples of Christ, and Church of Christ.

When Joseph Smith was but fifteen years of age, he asserted that the first two persons of the Trinity made a revelation to him. Numerous revelations followed down to 1830, at which time he founded the

### MORMON CHURCH

Because of his teachings and practice of polygamy, he was compelled to flee from Fayette, New York, where he organized his first church. He removed to Kirtland, Ohio, and after a series of contentions there he formed a settlement at Independence, Mo. Trouble arose here and they journeyed to Hancock City, Illinois. 15,000 adherents gathered to this settlement within a short time. Here Joseph and Hyrum Smith were arrested for violations of the law and were shot by a mob in 1844. Brigham Young, the new leader, organized an exodus and led 1000 families westward where they settled at Great Salt Lake. Thus from polygamous, adulterous beginning, the Mormon Church has descended.

In 1860, Mrs. Mary Baker Eddy, having learned from Dr. Phineas P. Quimby his method of treating diseases without medicine, professed to have discovered a Christian-scientific treatment for disease. From the premise that all of God's created works are "very good," she deduced that sickness, sin, and evil are unreal and abnormal. In order to propagate these teachings, she opened in Boston in 1879 the

### CHURCH OF CHRISTIAN SCIENCE

Thus far we have noticed all of the leading Protestant denominations. To be sure we have omitted Seventh Day Adventism, Millennial Dawnism, Russelism, and other isms and sects of the modern day.

Now we come to the Baptist Churches. Who established the first Baptist Church? Where was it organized? When was it constituted? Who gave it its teachings and doctrines? Where are those doctrines to be found?

In answer to these questions, may I say that I confidently believe, categorically aver, and unconditionally assert that the Baptist Churches were founded by Jesus during the time of His Ministry, and that their principles of faith and practice are to be found in a book, called the Bible; chiefly in that portion known as the New Testament, every word of which was written by a Baptist. With Jesus as their founder and the Bible as their text book, Baptist Churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of Hades shall not prevail against it." (Mt. 16:18).

Possibly in this connection a few historical quotations from the world's most renowned scholarship might not be out of place.

Ypeij and Dermont, eminent historians of the Dutch Reformed Church, in their "Account of the Origin of the Dutch Baptists" say, ".....the Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian society, has preserved pure the doctrines of the gospel through all ages."

Alexander Campbell says, "The Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time ..... public monuments of their existence in every century can be produced."

Robert Smith said: "With all my heart I believe that the Baptists have a history parallel with the history of Christianity."

Alexis Massin says, "They are, in our view, primitive Christians, or inheritors of the primitive Church, who have been preserved in these valleys, and it is not they who separated from Catholicism, but Catholicism from them."

Sir Isaac Newton said: "The Baptists are the only body of Christians that has not symbolized with the church of Rome."

A French free thinker said: "Perhaps the Baptists are the only Christians in the world among whom a Christian of the first century would find himself at home."

The noted historian, John Clark Ridpath, said: "I should not readily admit that there was a Baptist Church as far back as A. D. (Continued on Page Six)

## SHOULD BAPTISTS ENTER INTO UNION SERVICES?

(Continued From Page Four)

diet every night. There wasn't a soup bone in the entire stock of sermons which he preached.

But what saith the Word of God relative to this question of pulpit affiliation and union meetings?

"Can two walk together, except they be agreed?" (Amos 3:3)

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom.16:17)

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess.3:6)

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess.3:14)

"Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim.3:5)

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 Jn.1:9-11)

Therefore, in the light of these Scriptures, the editor desires to "Cry aloud and spare not." We are wondering, particularly, what will be the attitude of the Ironton Baptists in the future. Will they repent? Or will they persist? It is our sincere prayer that they shall recover themselves out of the snare of the Devil into which they have fallen.

## HOW SPURGEON FOUND CHRIST—HIS OWN STORY

(Continued from page two)

at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did, but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable — miserable in life, and miserable in death — if you do not obey my text. But if you obey now, this moment, you will be saved."

Then he shouted as only a Primitive Methodist can, "Young man, look to Jesus Christ!" I did "look".

(Continued on Page Six)



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THE HISTORICITY OF BAPTISTS AND OTHERS

(Continued from Page Five)

100, though without doubt there were Baptist Churches then, as all Christians were then Baptists."

Prof. William Cecil Duncan said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520.....They did not, however, originate with the Reformation, for long before Luther lived, nay long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, in Asia and in Africa."

Thus we have noticed briefly the history of the Baptists, Catholics, and the leading Protestant denominations. In the face of this history, we ask, "Is there any test whereby the true church of Jesus may be recognized and the spurious claims of rival factions may be determined?"

THE TEST OF TIME

Any church that has come into existence since the time of Christ is not the church which He established for two reasons:

- 1 It was not in existence in the time of Christ.
- 2 It did not come into existence until sometime later.

Name	Date Founded
Catholic .....	590
Lutheran .....	1520
Episcopal .....	1534
Presbyterian .....	1536
Congregationalist .....	1540
Methodist .....	1740
Campbellite .....	1827
Mormon .....	1830
Christian Science .....	1879
Baptist .....	Founded by Jesus, Mt. 16:18

THE TEST OF PLACE

There was only one place in which the New Testament Church could have been established, since the ministry of Jesus never extended beyond the land of Palestine. It would have been as impossible to have established His church outside of Palestine as it would for Him to have been born beyond its limits.

Name	Place Founded
Catholic .....	Rome
Lutheran .....	Germany
Episcopal .....	England
Presbyterian .....	Switzerland
Congregationalist .....	England
Methodist .....	England
Campbellite .....	America
Mormon .....	America
Christian Science .....	America
Baptist .....	Palestine

THE TEST OF FOUNDER

Just as there is only one time and one place in which the New Testament church could have been founded, there is also only one person who could have founded this church. To say that anyone other than Jesus founded the New Testament church would be sacrilegious mockery.

Name	Founded by Whom
Catholic .....	Gregory the Great
Lutheran .....	Martin Luther
Episcopal .....	Henry the Eighth
Presbyterian .....	John Calvin
Congregationalist .....	Robert Brown
Methodist .....	John Wesley
Campbellite .....	Alexander Campbell
Mormon .....	Joseph Smith
Christian Science .....	Mrs. Mary Baker Eddy
Baptist .....	Jesus

The origin of all denominations other than Baptists can be traced to some individual as founder. Not so with Baptists. There is no individual this side of Jesus who can account for the Baptist Churches!

THE TEST OF PERPETUITY

One of the outstanding tests which Jesus gave by which the true church which He established should have no end. Jesus declared with same breath in which He established His church: "The gates of Hades shall not prevail against it." (Mt. 16:18). If that church with its transcendent principles should perish from the earth, the Son

(Continued on Page Seven)

DICKERSON FUND

(Continued From Page Two)

We thank God and take courage for His leadings thus far. May we ask you to have a part in this great work of sending this noble man of God to Brazil to proclaim

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Earl Morris	Caney, Ky.	1.00
Jim Lowe	Raceland, Ky.	5.00
Total		\$420.32

HOW SPURGEON FOUND CHRIST—HIS OWN STORY

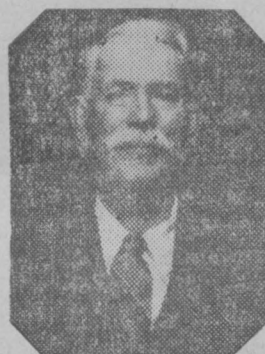
(Continued from Page Five)

There and then the cloud was gone, the darkness had rolled away and that moment I saw the sun: I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before!

—The Methodist Herald.

Interesting as this is, the balance of his life's story is just as interesting. When he was saved, he didn't stop there, but began an independent search of the Scriptures for himself. The result was that he became a Baptist. The editor wishes to personally issue a challenge to all Methodists who read these lines to follow Spurgeon. He became the greatest Baptist preacher this side of the Apostle Paul. You don't know what God might make out of you, if you would just be honest with God—take Him at His Word, and quit trying to bolster up your false heretical ideas by mis-applications of the teachings of God's Book. I dare you!

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(Continued from Page One)

courage someone with whom I have pleaded to confess Christ.

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(Continued from page one)

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lin of Lesage, W. Va.

James Cornwell and Martha  
Jane Henry of Marion, Ohio.

Elza McCommas and Agnes Wood-  
rum of Glenwood, W. Va.

George Thomas Prout and Her-  
mein Ailstock of Russell, Ky.

Ronald Eishangle and Pearl Dur-  
ham of Waverly, Ohio.

John Martin and Margaret Perry  
of Barboursville, W. Va.

Robert Love and Betty Brake of  
Thornville, Ohio.

Roman Gabriel and Edna Mae  
Wyatt of Wilmington, N. C.

Herman De Val and Mary E.  
Evans of Parkersburg, W. Va.

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**THE HISTORICITY OF BAPTISTS AND OTHERS**

(Continued from Page Six)

of God would be proven a liar. That Baptist principles have existed from the days of Jesus and that they have been perpetuated from generation to generation can be proved without a peradventure of a doubt. As Gregg, a Presbyterian, in speaking of Baptist ancestry and perpetuity said: "Missionaries sent from Rome, in the apostolic days, planted churches in the valleys of the Alps....When others yielded to the Roman See, these spurned the yoke of the church of the Seven Hills, and kept their apostolicity intact. They were subject to Rome. Rome changed, not they."

**THE TEST OF DOCTRINE**

The final test by which the true church may be determined is the test of doctrine. When Jesus established His church, He did not leave that organization in doubt as to what it was to believe but gave to it a complete declaration of faith. The doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside of the Bible for there is nothing beyond what is written in the Book: Its teachings are ex cathedra. Let us notice first the plain teachings of the Bible as to doctrinal truth and then the position which each denomination occupies.

1. As to the Bible — "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (II Tim. 3:16)." "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (Rev. 22:18,19)."

Baptists believe that the Bible is inspired of God and that it is the final word in all matters. We believe that it is the only authority for both individuals and churches. We believe that it was completed by the writing of the Revelation and that for one to add to or take away from its precepts would be to commit spiritual suicide.

The Catholic position is exactly opposite. The action of councils, the inheritance of tradition, and the teachings of the Pope are put on a higher plane than the teachings of the Bible: The church can abolish the doctrines of the Bible and can create entirely new teachings of the will of the Pope.

The Lutheran, Episcopal, and Methodist churches are governed by a system of ecclesiastical machinery known as an episcopacy, which determines both doctrine and conduct for the individual as well as for the church.

The Presbyterian church is ruled by a series of graduated courts, with the General Assembly as the highest court which passes upon all matters of faith and doctrine.

The Mormons and Christian Scientists set the Bible aside almost entirely and substitute instead a Bible which their leaders have made, it being composed of their supposed revelations from God.

The Congregationalist and Campbellite churches are more nearly like the Baptists, in that they accept the Bible as the final authority. However, if space would permit we could show that in spite of their claim that the open Bible is the final authority with them, that in many particulars they deviate from its teachings.

2 As to Salvation. "By grace are ye saved through faith; not of works, lest any man should boast (Eph. 2:8,9)". "Not by works of righteousness which we have done, but according to His mercy he saved us (Titus 3:5)". "Who his own self bare our sins in his own body....by whose stripes ye were healed (I Pet. 2:24)".

Baptists believe that the salvation of sinners is WHOLLY of grace. By His death, Jesus made a complete atonement for our sins. Through faith in Him, He becomes our Saviour. AS TO SALVATION, BAPTISTS STAND ALONE IN THAT THEY BELIEVE SALVATION TO BE WHOLLY OF GRACE.

Catholics believe that baptism (as well as many other forms) is necessary to salvation. The Lutherans, Methodists, Episcopalians, Presbyterians, and Congregationalists believe that baptism contains a sacramental grace which is essential to salvation; hence, they practice infant baptism.

Mormons, Christian Scientists, and Campbellites teach baptismal regeneration.

3 As to the mode of Baptism. "And they were all baptized of him in Jordan (Mt. 3:6)" And Jesus when he was baptized went up straightway out of the water (Mt. 3:16)". "And John was baptizing in Aenon near Salim, because there was much water there (John 3:23)".

Baptists believe that Immersion is the only form of baptism that is to be found in the New Testament. Consequently they reject sprinkling and affusion since they are not to be found in the New Testament.

The Catholic Church admits that immersion was the mode that was practiced in the days of Jesus, but in subsequent days has substituted pouring for immersion, since it can be administered with less inconvenience. Episcopalians, Lutherans, Methodists, Congregationalists,

(Continued on Page Eight)

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## THE HISTORICITY OF BAPTISTS AND OTHERS

(Continued from Page Seven)

and Presbyterians follow the Catholic church in this practice, while Christian Science, Campbellism, and Mormonism adhere to the New Testament mode of immersion.

4 As to the subject for Baptism. "Go ye therefore, and disciple all nations, baptizing them.... (Mt. 28:19)". "See, here is water what doth hinder me to be baptized? .... If thou believest with all thine heart, thou mayest (Acts 8:36,37)".

Baptists, following the teachings of the New Testament, insist that only a believer on Jesus Christ as Saviour, can be a proper subject for baptism. Again, they stand alone.

Catholics practice baptismal regeneration; that is, baptism in order to save, and not because the individual has been saved.

Lutherans, Episcopalians, Presbyterians, Congregationalists, and Methodists baptize babes, who are unable to exercise faith and thus unable to believe on Christ.

Mormons, Campbellites, and Christian Scientists practice baptismal regeneration.

5 As to the Lord's Supper. "Then they that gladly received his word were baptized.... And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread (Acts 2:41,42)". "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come (1 Cor. 11:26)".

Baptists believe that the Lord's Supper is to be preceded by the ordinance of baptism and that this supper is a reminder of Christ's dying love. Baptists do not believe that sacramental grace is imparted to the communicant.

Catholics take just the opposite position. They say that instead of the bread and wine being symbolic that they become under the blessing of the priest the actual body and blood of Christ. They further say that divine grace is imparted at each observance of this supper. All other denominations follow the teaching of the Catholic church, some to a limited degree, while others accept it almost literally.

6 As to rights of church members. "Then they gave forth their lots: and the lot fell upon Matthias (Acts 1:26)".

Baptists believe that the congregation should control the affairs of each local church. We believe in an equality of rights, such that one member has just as much authority as any other, regardless of what position they may occupy in the church.

Catholics teach that the only right a member of their church has is to obey the voice of the church. The Congregationalist and Campbellite churches are patterned after the New Testament model. However some matters are not submitted to the congregation. All other denominations conform to the Catholic principle in various degrees.

It thus appears that when judged by the tests of time, place, founder, perpetuity, and doctrine that only the Baptist churches can boast of the headship of Jesus. Lest one might think that we are presumptuous in submitting these tests, we quote the authority which Jesus gives us for so doing: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world (John 4:1)". With that as our actuating principle we have submitted these tests. At a glance it can be seen that the Catholic church and the Baptist church stand at the opposite poles on every doctrine. All Protestant denominations are to be found somewhere in between, getting their teachings from both. All that the Protestants denominations hold that is Biblical, they have gotten from the Baptists; all that is heretical, they have inherited from the Catholics.

In every test that we have submitted, the Baptist position has been shown to be the Bible position. Just how Baptists have been able to exist in the face of trials and persecutions, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the days of Jesus. It is not necessary to prove our apostolic succession. It is far more important to recognize the identity of our churches today with those of the first century than to produce historical records of twenty centuries time. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity. As George W. McDaniel, in "The People Called Baptists" said: "After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell, of Essex County, Virginia, read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal, he said, 'That is father's mare'. It was not necessary to follow the tracks of that mare from Lexington to Essex. The main thing was to identify her with the one that was lost". (P. 141....142). So with Baptist churches. Our chief hope is that men may recognize our identity without seeking to follow the tracks that have been left

upon the pages of history.

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'Tis grace hath brought us safe thus far,  
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