

# The Baptist Examiner

A PAPER WITH A NATIONAL CIRCULATION

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

WHOLE NO. 83

RUSSELL, KENTUCKY, SATURDAY JULY 22, 1939

VOL. 8, NO. 24

## "Baptists Churches Had Their Origin In The Days Of Christ," Says M. P. Hunt

BAPTISTS believe, hold and teach that the churches of the New Testament were in organization, doctrine and polity the same as what are now known as Baptist churches. It is our contention that the orthodox Baptist church fits the pattern of the church of the New Testament as does no other in the world. Dr. R. J. W. Buckland, when pastor of Calvary Baptist Church, New York City, in a lecture on Baptist Church history, said,

"The first formative period of church history is that of the Apostolic church. In this Christ is the central figure, its head, and life and light. In His Advent, the fullness of time was come and the kingdom of heaven set up. By Him the nucleus of the church was gathered and fed and taught. Its laws and ordinances were given it by Him. By His atoning blood, He cemented its structure and fixed its foundations deep on the everlasting love and purpose of God. The spiritual power which should be its means of growth was imparted by Him; and all its order and symmetry were unfolded by inspired apostles, guided by the Holy Spirit, so that when the labors of the apostles were ended, Christ's church was complete in every essential requirement for all time."

Following this deliverance he asks, "Was the Apostolic Church Baptist?" Answering his own interrogation he said that,

"As regards modern names, sects, and divisions, there were none. Christ's seamless mantle had not been rent in twain. But the reality of a perfect church was there; and ever since have our churches made it their pattern and their

(Continued on Page Four)

### Believing God

"I believe God, that it shall be even as it was told me." (Acts 27:25)

I went to America some years ago with the captain of a steamer, who was a very devoted Christian. When off the coast of Newfoundland he said to me, "The last time I crossed here, five weeks ago, something happened which revolutionized the whole of my Christian life. We had George Mueller of Bristol on board. I had been on the bridge twenty-four hours and never left it. George Mueller came to me and said, 'Captain, I have come to tell you that I must be in Quebec Saturday afternoon.' 'It is impossible,' I said. 'Very well, if

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## Over \$300 Contributed Sunday By Russell Baptists As Passage For Dickersons To Brazil

A missionary offering amounting to \$305.82, was contributed on Sunday, July 16, by members and classes of the First Baptist Church of Russell, Kentucky. In addition, we received \$47.22 from friends in Kentucky, West Virginia, Texas and Ohio, which makes a total of \$353.04 which we have received for the Dickersons' passage fund since our report of last week.

### THE DICKERSON FAMILY



Seated are Mr. and Mrs. C. W. Dickerson, Sarah (age 4) is standing beside her father. Paul Boyce (age 7) is seated just in front of his parents. Standing from left to right are Charles Jr. (age 17), Ruth (age 11), and Wayne (age 15). They will sail for Brazil about August 10-12.

### The First Baptist Pulpit

## "When The Lights Go Out On The Road To Hell"

"And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of

(Continued on Page Three)

Today we bow our head to thank God for this offering, since He is the giver of every good and perfect gift. Like Paul of old, we "Thank God and take courage." (Acts 28:15)

In view of the fact that we reported last week, \$438.32, this means that we now have for Brother Dickerson's passage, a total of \$791.36.

This means that the money for his passage is now fully provided. He and his family (shown to the left), will sail from New York City about August 10 or 12. How we rejoice that we shall soon have a missionary in Brazil representing the First Baptist Church of Russell, Kentucky, The Baptist Examiner, and our friends who have made possible his going.

About \$200 is needed now in order for Brother Dickerson to get established in Brazil. It is our expectancy to send him at least \$100 each month that he is there to keep the work going. Many of our friends have written us that they expected to make a contribution to this work soon. May I urge you to try to do so between now and the first of August so that all money may be in hand, and that this

(Continued on Page Ten)

### Sufferings And Glory

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18)

I kept for nearly a year the flask-shaped cocoon of an emperor moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask, through which the perfect insect forces its way, so that a forsaken cocoon is as entire as one still tentanted, no rupture of the interlacing fibers having taken place. The great disproportion between the means of egress and the size of the imprisoned insect makes one wonder how the exit is ever accom-

(Continued on Page Six)



JOHN R. GILPIN Editor

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A Year, in advance  
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arrangements are made for their  
continuance.

Entered as Second Class matter,  
February 6, 1929, at the post office  
at Russell, Kentucky, under the  
act of March 3, 1879.

## RADIO FUND

We reported last week, \$273.45  
in our radio fund. We have re-  
ceived within the same period, the  
following amounts:

Sam Close	
Huntington, West Virginia	\$ 5.00
Anonymously	4.00
S. I. Williams	
Russell, Kentucky	10.00
L. M. Oney	
Worthington, Kentucky	1.67

This brings our radio fund at  
present to stand at \$294.12

## TRACT FUND

We have also received a small  
contribution for this fund from

L. M. Oney	
Worthington, Kentucky	\$1.67

This brings this fund to the total  
of \$365.27

## IMPORTANT ANNOUNCEMENT

THE BAPTIST BIBLE BELIEV-  
ERS BIBLE CONFERENCE. Its  
third annual session will be held  
at Camp Caesar located in the  
mountains of West Virginia be-  
tween Cowen and Webster Springs  
on the national highway. A wonder-  
ful opportunity for believers in the  
word to enjoy seven days of Scrip-  
tural teachings, inspiration, fellow-  
ship and enjoyment. The dates are  
August 14 to 21 and the rate is  
\$1.00 for registration and \$6 for  
board and lodging for the seven  
days. Good meals under the direc-  
tion of a dietician - good beds, each  
one to furnish his own pillow  
cases, sheets and coverings. Special  
program for young people. A muse-  
ments, swimming pool, hikes and  
special Bible instruction under com-  
petent Christian leaders. Harold  
Purdy, Madison, West Virginia,  
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mouth, Ohio, and L. R. Stump,  
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A fine auditorium, large dining  
room, fine stone cottages, every  
convenience. Boys and girls under  
12 years of age-\$1.00 registration  
and \$3.00 board and lodging.

Among the teachers and preach-  
ers will be H. O. Van Glider, E.  
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Figgatt, Floyd Childs, G. U. Smel-  
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R. McCoy and G. L. Moran.

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at once to L. R. Stump, Spring  
Hill, West Virginia or E. V.

Howell, Camp Director, Clendenin,  
West Virginia. This is a great  
privilege for lovers of the truth to  
get together for inspiration, fellow-  
ship, and instruction. There is no  
conference like it in this area. The  
editor is happy to urge his readers  
to attend if possible.

## THE HEART OF THE ROSE

"I think every girl should read  
"The Heart of the Rose" because  
mastery of self is more to be desir-  
ed than great possessions and  
mastery of self includes controlling  
one's thoughts. We are living in a  
day of self-expression or modern  
freedom and many girls are bewil-  
dered into believing it is quite the  
thing to be popular, without having  
been taught of dangers ahead.  
"Where ignorance is bliss, 'tis folly  
to be wise" may have some prac-  
tical applications, but more than  
90% of our American mothers have  
wittingly or unconsciously been in-  
fluenced by this old axiom in deal-  
ing with their daughters and are  
thus failing to prepare them for  
the "Business of Life." Every in-  
dividual expresses himself or her-  
self on three distinct different  
planes: The spiritual, the mental  
and the physical. God has endowed  
us, if we are normal, with means  
of expressing ourselves on each of  
these planes. I think this little  
book "The Heart of the Rose" will  
help any girl live on a high plane,  
above the reproach of the  
world, where God, in her inno-  
cence placed her." (Signed)

Mrs. R. O. Burton, Russell, Ky.  
Don't forget that we give a copy  
of this book free to everyone who  
subscribes for our paper requesting  
it. It's worth the price of the pap-  
er itself. It will be a blessing to  
your children.

## CHARACTER AND REPUTATION

The circumstances amid which  
you live determine your reputation;  
the truth you believe determines  
your character.

Reputation is what you are sup-  
posed to be; character is what you  
are.

Reputation is the photograph;  
character is the face.

Reputation is made in a moment;  
character is built in a lifetime.

Reputation is like a mushroom;  
character is like an oak.

Reputation goes like a mushroom;  
character lasts like eternity.

A single newspaper report gives  
you a reputation; a life of toil  
gives you your character.

If you want to get a position,  
you need a reputation; if you want  
to keep it, you need a character.

Reputation is what men say about  
you; character is what God knows  
about you.

Men judge us by reputation; God  
judges us by character.

Reputation is found on tomb-  
stones; character is found in the  
archives of heaven.

The Lockland Baptist Witness

## A FLY PAPER PARABLE

By Fred A. Dunlap

JOE HANSON dropped into Jake  
Small's country store and told him  
that the flies in his kitchen were  
thicker than spots on a trout, and  
Jake said, "I have some of the  
best fly paper in the country. The  
fly on it gets 'em quicker than  
liquor advertisements get people to  
drink."

So Joe took some home and put  
a sheet of it on a shelf by the  
sink, and quicker than you can say  
"Jack Robinson" a fat old fly  
made a bee line for that paper, and  
then discovered that he had made  
a blunder, and pulled and hauled  
to get away; but it was no use he  
was there to stay. Now you might  
expect that the other flies when  
they saw the predicament of the  
first fly would steer clear of that  
fly paper, but like some human

beings they went right along and  
soon that fly paper looked like a  
red-headed boy's freckled face in  
the month of March.

And Joe said, "What fools flies  
(Continued on Page Seven)

## World's Fair Tip

If you are going to the World's  
Fair, let us suggest that you come  
in and get a pair of Selby walk-  
ing shoes. There has been a big  
demand for this type Selby shoe  
and we were fortunate in getting  
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**Herbert R. Smith, Manager**



**"WHEN THE LIGHTS GO OUT ON THE ROAD TO HELL"**

(Continued from Page One)

Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee .....

Then Saul fell straightway all along on the earth and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thy handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night" (I Sam. 28:4-8,20-25).

About 40 years before the time recorded in the Scriptures which we have read, Saul was anointed king over Israel. Never for one moment's time was his life in harmony with the revealed will of God. There is not an act recorded relative to his life wherein he purposed to do as God willed. While it is true that the Scriptures say that God gave him "another heart", it is not to be thought that he received a new heart. Likewise though we are told that the spirit came upon him, we are never told that the spirit came into him. Again, we are told that he prophesied but even this was contrary to his own desires. In view of these facts, there is not one scintilla of evidence to lead us to believe that he was ever saved, nor that he ever gave God any consideration in his life.

The Scriptures, which we have read, brings to us the end picture of a life lived without God. As old age came on the clouds grew thicker and blacker, and Saul's life became more and more miserable. Filled with gloom and fear, he turned to spiritualism, "Seeking out the witch of En-dor he asked her to commune with Samuel the prophet in his behalf.

## I

All of this leads us to enquire, who was Saul? First he was a traveler of this earth, just like all of us who are traveling on from time to eternity. Jesus thinking of this declares that there are two roads whereby we might travel. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Mt. 7:13,14). Truly today each of us as travelers of the earth are going on one or the other of these two roads. A few years ago I visited an old man to talk with him about his spiritual welfare. We sat down in the tobacco patch where he was working. After I had conversed with him for perhaps an hour, he said, "As I understand it there are just two roads that one may travel, -- the road to Heaven or the road to Hell. Am I right in this?" Agreeing with him that he was right, I said, "And which road are you on?" He replied, "I guses that I'll have to admit that I'm on the road to Hell". Like this man and like Saul, each of my audience is a traveler of the earth, journeying on either the road to Heaven or the road to Hell.

Second, Saul was a religionist. The Scriptures imply that Saul possessed plenty of religion. At one time when he was getting ready to go out to battle, he waited seven days for Samuel the priest to offer the proper sacrifices before the battle, but when Samuel failed to appear, and feeling something should be done before the battle was fought, Saul intruded in the priest's office and offered the sacrifices himself. (I Samuel 13:1-11). Thus he was so religious that he would not even go to war without first going through religious rites and ceremonies.

As I bring this message to you of my invisible audience, I am wondering how many of you as travelers of the earth are as religious as was Saul. May I remind you at once that religion will not save. The most religious audience that Jesus spoke to was the Pharisees,

who were preachers of the law, men of prayer, and even tithe payers, but Jesus said to them, "Ye serpents ye generation of vipers, how can ye escape the damnation of hell?" (Mt. 23:33). May you remember that your name needs to be written in the Lamb's Book of Life and not the church book. We have entirely too much churchanity and entirely too little Christianity. There are too many professors and too few possessors. Many are just as religious as Saul and yet their experience of religion is valueless.

Third, Saul was a moralist. I presume that he was one of the most moral men of his day. So far as we are told there is nothing recorded about his life that is contrary to morals and ethics as we understand them. In this respect he surpassed David, Solomon and practically all the balance of the kings of Israel. Surely if morality would get one into Heaven, Saul would be in the front row thereof. However as religion is powerless to save, so is there no salvation in morals, and good works. Human merit and human effort are all valueless in the realm of salvation.

A rich young ruler who professed to have kept all of the commandments perfectly, came to Jesus saying, "What lack I yet?" So good was he that the Scriptures declared that when Jesus looked at him he loved him. In spite of his goodness Jesus said, "One thing thou lackest". (Mk. 10:21). He lacked life which only could come from Jesus. His morality and his keeping of the law could not save. Like Saul neither can it save you. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not the works lest any man should boast" (Eph. 2:8,9). "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28).

Fourth, in answering the question, who was Saul, I further state that he was one who began wrong in that he left God out of consideration. In the Scriptures we are exhorted, "Consider Jesus Christ" (Heb. 3:1). Saul in contrast found no time for such consideration. Though religious and moral, he was godless.

Fifth, Saul even tried refinement and culture that he might find peace while traveling through the earth. "And Saul said unto his servants: Provide me now a man that can play well, and bring him to me" (I Sam. 16:17). He actually thought that music might relieve his aggravated spirit. However he didn't need music for the ear but music for the heart which only comes through the new birth. Many churches make Saul's mistake in thinking that the gospel in music is as powerful as the gospel in sermon. Not at all! God's plan of salvation is through the preaching of His Word. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

Sixth, Saul was a procrastinator. God had given him nearly 40 years in which to repent but he had consistently refused to do so. There is a legend that in a council meeting in Hell, the Devil said, "Who will go forth to ruin souls? Then one of his cohorts said, "I will". The Devil asked, "What will you tell them?" He replied, "I will tell them there is no God". The Devil said, "That will never ruin souls, they have only to look at nature and see that there is a God, for, the heavens declare the glory of God; and the firmament sheweth his handywork, (Ps. 19:1)." A second said, "I'll tell them there is a God but that He is too much a God of love to punish sin". But the Devil said, "That will never ruin souls for the Bible says, though hand join in hand, he shall not be unpunished, (Prov. 16:5)." A third proposed that he would go and said, "I will tell them that there is a God and that He is not only a God of love but a God of wrath, and that He will punish sin; that God sent Jesus down from Heaven to die for their sins and that if they sincerely trust Him they shall be saved". "But," said the Devil, "How will that ruin souls?" "I'll tell them that all this is true but that there is yet time enough and to delay for a future season". Surely that is the very thing which the Devil has been doing through the ages. Saul believed it and thus procrastinated for 40 years. Many of this audience tonight are believing the Devil. Everyone expects to be saved, but many are delaying, thinking there is lots of time. Surely you are paving the road to Hell with the best of intentions.

Seventh, this man Saul journeyed daily farther from God. His first really great sin was his intrusion into the priest's office. Then he incompletely obeyed God in destroying the Amalekites and later sought to destroy David. Now he turns to spiritualism. Step by step he had gotten farther from God; step by step he had gotten closer to Hell. Like each unsaved man today his journey in life had led him farther and farther from God.

## II.

Eventually every light in Saul's life went out. The light of conscience faded. There is within each of us an inward monitor which prompts us as to right living and condemns us as to wrong doing. However one may sin so grievously that conscience fails to work. Paul speaks of "Their conscience seared with a hot iron" (I Tim. 4:2). Such was the experience of Saul.

The light of emotion went out, Paul declares that one emotionally may get to the place that he is past feeling. "Having the understanding" (Continued on Page Four)



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### "BAPTISTS CHURCHES HAD THEIR ORIGIN IN THE DAYS OF CHRIST"

(Continued from Page One)

first obligation is to conform to this God-given ensample. All the Christian world was Baptist, one wide brotherhood of believers.

#### I

AS A justification for this contention it is only necessary to call attention to how through the ages converts with an open mind and the New Testament before them have come to the Baptist position, though at the time unacquainted with Baptists and their faith.

Dr. Mullins in his "Axioms of Religion" has the following pertinent paragraph:

Another interesting illustration of the same law of ecclesiastical democracy in response to spiritual impulses and environment is seen in the rise of Baptist churches where men have only the New Testament for guidance. A striking instance was that of Oncken and his friends in 1834 in Hamburg, Germany. Coming into the new light in Christ they were without ecclesiastical guides. They shut themselves up to the study of the New Testament. A Baptist church resulted and to this single congregation the Baptists of Germany in large trace their origin. Baron Uixkull of Russia, who has recently visited America in the interests of Russian Baptists, relates a similar origin of the Baptists within the Czar's dominions. Lutheran missionaries came and preached and left Bibles and then departed. With no guide but the Holy Spirit and the New Testament, the flourishing Baptist movement began in Russia. Other instances of the same principle are numerous in modern history. In Mexico and Brazil and elsewhere Baptist churches have sprung up spontaneously into being, so to speak, as a result of the simple study of the New Testament under the sole tutelage of the Holy Spirit.

It may be well to remind the reader of how Luther Rice and Adoniram Judson going out as missionaries of the Congregational Church, were by the study of their Greek New Testament brought to see and accept the Baptist position. In a long life I have had occasion to note how—when one has found Christ and is uncertain what church he should join and with all the evangelical churches after him, if the Baptist can but get him to promise to compare the faiths of the various churches with that of the New Testament church and then join the one that most nearly fits the pattern—there and then Pedo-Baptists give up the fight and

(Continued On Page Five)

### "WHEN THE LIGHTS GO OUT ON THE ROAD TO HELL"

(Continued from Page Three)

ing darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work an uncleanness with greediness" (Eph. 4:18,19). When the light of Saul's emotion faded, it put him past feeling as to heaven, out of touch of sensation as to Hell. A child steps upon wet concrete and leaves an imprint of his foot there. That concrete hardens within a few hours and you cannot make an imprint upon it with a hammer. Thus it is with souls, for if the sinner continues in sin—evening he will get past feeling.

Even the light of prayer faded in Saul's life. "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" (1 Sam. 28:6). What a sad plight when the king of Israel will not even be answered by the Lord.

Like the light of the Holy Spirit faded. "But the Spirit of the Lord departed from Saul". (1 Sam. 16:14). This is the experience of each unsaved person if he continues in sin, for the Holy Spirit whom he has reviled leaves him alone and never pleads with him to accept Jesus. God says to the spirit, "Leave him alone".

Even the light of the prayers of God's children faded. No longer do the people shout, "God save the king". Even Samuel the prophet refused to pray for him. A man may go so far in sin that God may prompt a Christian never to pray for him. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (1 Jn. 5:16). "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth" (Jer. 15:1).

Finally, the light of hope faded. The Scriptures which I read at the beginning of this message told of Saul's visit to the witch of En-dor. It was when all hope was gone, when he was actually suffering positive infliction when yet living. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him" (1 Sam. 16:14). When this spiritualist had finished her task, she killed the fatted calf, and set before him food. He ate, but with no joy. When the meal was ended, he went out into the night. There is only one other reference in the Bible as to the killing of a fatted calf—namely, that of the feast following the return of the prodigal son. What a contrast between that experience and the experience of Saul, for that feast was eaten with joy and never came to an end, while Saul's joyless feast ended and he went out into the night, with all the light of hope having faded from his life.

#### III.

What does the future hold for one when all the lights go out in his life. Surely there can be nothing but the wrath of God. Many speak so much of the love of God that they forget entirely that He is likewise a God of wrath. "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:12-17). Tuberculosis, cancer and the thoughts of the putrifying bodies being eaten by worms are horrible. But the fact that the thoughts of each are horrible does not change the reality of them. Though it is horrible to think about the wrath of God, a lake of fire, even unquenchable fire, an eternity of woe, where souls have no rest day or night, where fleshly appetites continue, and where souls are tortured with an unending memory, this does not change the reality of Hell. Thus the future for one in whose life all the lights have failed is exceedingly dark. It can be nothing more than imperishable bodies suffering in unquenchable fire without, and with an undying conscience within, eternally tortured. This will be the doom of the damned. Thus the

(Continued on Page Five)

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# "WHEN THE LIGHTS GO OUT ON THE ROAD TO HELL"

(Continued from Page Four)

future of Saul will be the future of each one in whose life the lights have gone out.

In view of this how you need to be saved! This is a railroad town. On a dark rainy night the call-boy comes to the home of some railroad employee to call him for service. Thinking of the gloom and the darkness of the night, he may refuse that call. There is another call coming when each light has gone out in the life of the sinner—conscience, emotion, prayer, the Holy Spirit; the prayers of God's children and even the light of hope has failed,—when that day comes and God calls your soul, that call cannot be refused. In view of this, repent of your sins now and trust the shed blood of Jesus Christ which is able to blot out all of your sins, and make the Son of God your Saviour in this hour, for, "The blood of Jesus Christ His Son cleanses us from all sins" (I Jn. 1:7).

There is a time, we know not when,  
A point we know not where,  
That marks the destiny of men  
To glory or despair.

There is a line by us unseen,  
That crosses every path,  
The hidden boundary between  
God's patience and His wrath.

To pass that limit is to die,  
To die as if by stealth;  
It does not quench the beaming eye,  
Or pale the glow of health.

The conscience may be still at ease,  
The spirit light and gay,  
That which is pleasing still may please,  
And care be thrust away.

But on that forehead God has set,  
Indelibly a mark,  
Unseen by man, for man, as yet,  
Is blind, and in the dark.

And though the doomed man's path below  
May bloom as Eden bloomed,  
He did not, does not, will not know  
Or feel that he is doomed.

He knows, he feels that all is well,  
And every fear is calmed;  
He lives, he dies, he wakes in Hell  
Not only doomed but damned!

O where is thy mysterious bourne  
By which our path is crossed,  
Beyond which God Himself hath sworn  
That he who goes is lost?

How far may I go on in sin?  
How long will God forbear?  
When does hope end? and where begin  
The confines of despair?

An answer from the skies is sent;  
"Ye that from God depart,  
While it is called today repent,  
And harden not your heart."

## "BAPTISTS CHURCHES HAD THEIR ORIGIN IN THE DAYS OF CHRIST"

(Continued From Page Four)

the candidate lands in a Baptist church.

We live in an age when church membership is held much more loosely than of yore and many think it evidences broadness to say that it matters little what church

one belongs to just so he is a sincere believer. Genuine Baptists have no sympathy with such views. With them the difference involves the question of obedience or disobedience to the plain and positive teachings of God's Word. In their contention that it makes much, very much, difference what one believes and how he regards the positive command of God's word, Baptists are supported by

Jesus in his declaration, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them the same shall be called great in the kingdom of heaven."

In opprobrium, Baptists are by some said to be "sticklers for the letter." But they are in the spirit of loyalty to the commands of our risen Lord "sticklers" both for the spirit and the letter of the Word, and Jesus puts His emphatic approval upon our position. Baptists have been a great blessing to the world and I am sure Jesus will have a place for the witness we bear to the end of time.

Baptists have always stood for the competency of the soul in religion, the equality of all believers before God, and the absolute separation of Church and State. Baptists are needed to keep uncorrupted the way of life and to stand for "the vigorous defence of the faith once for all delivered to God's people" (Weymouth). At home and on the mission fields the clarion voice of Baptists is needed to urge the command of our God as recorded by Jeremiah 6:16, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls."

### II

I WILL set down now the testimony of others than Baptists to the Baptist position. Sir Isaac Newton, according to the American Encyclopedia, wrote, "The Baptists are the only body of Christians that have not symbolized with the church of Rome."

Historians tell us that it was under the guiding hand of Augustine (A. D. 354-430), that apostate churches for the primitive faith were definitely shaped into what ultimately into the Catholic Church. Thus you see the Roman Catholic Church was in a process of formation four hundred years after the Baptists who clearly date from Christ and His apostles.

Gibbon in his history of the Roman Empire says, that when Phocas, "Conferred upon Boniface III the title of universal Patriarch or Pope; here was the real beginning of Popery." (This was in 604 A. D.) That is to say, the work of Augustine in the beginning of the Fifth Century ultimated in the first actual Pope in 604.

The foregoing is confirmed by the following quotation from the Lutheran historian, Mosheim: "A Bishop during the first and second century was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this

(Continued on Page Six)



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**BAPTISTS CHURCHES HAD  
THEIR ORIGIN IN THE  
DAYS OF CHRIST**

(Continued From Page Five)

assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. All the churches of those primitive times until near the end of the second century, were independent bodies, none of them subject to the jurisdiction of any other. It is as clear as noon-day that all Christian churches had equal rights and were in all respects on a footing of equality." This exactly confirms the Baptist contention.

This historian Cramp, says "When Luther blew the trumpet for religious freedom, the Baptists came out of their hiding places to share in the general gladness and take part in the conflict. For years they lay in concealment worshipping God by stealth."

Mosheim asserts, "Before the rise of Luther and Calvin there lay concealed, in almost all the countries of Europe, persons who adhered tenaciously to the principles of the Dutch Baptists." In another connection he has it, "The origin of Baptists is lost in the remote depths of antiquity."

Zwingli, a co-laborer with John Calvin, says, "The Baptists have caused great disturbances in the church for 1,300 years." That is to say, from the very beginning of the formation of the apostate Catholic church, to be sure, as you may know, the Catholic church did not come into existence without the vigorous protest of true Baptists.

Catholic Cardinal Hosius, President of the Council of Trent, 1570, wrote, "Were it not that Baptists have been grievously tormented and cut off with the knife these past twelve hundred years, they would swarm in greater numbers than all the reformers." The Cardinal's statement takes us back to within some three hundred years of Christ and the apostles, the period in which the rapid growth of heresy made possible the Catholic church.

Drs. Dermont and Ypeig, named by the King of Holland to draw up a permanent history of the Dutch Baptists, say, "The Baptists may be considered the only Christian community which has stood since the days of Christ and the apostles, and which has preserved the doctrine pure through all the ages."

Again say these same writers: "The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Bomish Church, that the Reformation in the sixteenth century, was in the

highest degree necessary; and at the same time goes to refute the erroneous plea of the Catholics that their communion is the most ancient."

"Crossing the Centuries," edited by a corps of distinguished scholars, including Ex-president Theodore Roosevelt and Woodrow Wilson, together with Cardinal Gibbons of the Catholic church and Bishop Vincent of the Methodist church, has the following as to Baptists:

"Of the Baptists it may be said they are not reformers. These people, comprising bodies of believers known under different names in different countries, are entirely distinct and independent of the Roman and Greek Churches and have an unbroken continuity of existence from the apostolic days through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands and yet they swerved not from their New Testament faith, doctrine and adherence."

Alexander Campbell says, "The Baptists can trace their origin to Apostolic times and produce unequivocal testimony of their existence in every century to the present time, and the model of their peculiarities the Scriptures themselves afford."

John Clark, author of Ridpath's History of the World, says, "In the year of 100 A. D. all Christians were Baptists."

**III**

TWO Baptists only will be heard here, out of many that might be quoted. John T. Christian, in his History of Baptists, says,

"There has ever appeared the vital necessity of a regenerated life; a church pure and separate from the ungodly believers' baptism; a simple form of church government; the right of free speech and soul liberty; and the permanent and paramount authority of the New Testament. Whatever may have been the variations in any or all these parties on the above or kindred subjects, the voice of Baptists has rung out clear and distinct."

From David Benedict's, History of Baptists in America and other parts of the world, the following two excerpts are taken:

"I shall omit the recital of the common arguments of the Baptists in favor of their cause, from all that appears in the New Testament and in the histories of primitive times, and will only say, that I have always considered their appeal to the records and commands of the great Christian lawgiver, the bulwark of their defense for their departures from the Pedo-Baptist system.

It is generally admitted that for the first three hundred years of the Christian era, although the original simplicity of the Gospel was in many cases perverted, yet there was still a semblance of the primi-

tive model in the ordinances and institutions of the Gospel; and if we were anxious to trace the lineal succession of churches which we could recognize as our own that many of them might still be found up to the days of Constantine and Sylvester and perhaps for a long time after in different parts of the world to which the gospel had been carried without going among the dissenters."

It is the writer's chief anxiety that Baptist churches of today fit the New Testament pattern. While glad for all the citations given and for others that could be added, my first concern is that we shall today walk in the steps of our Lord and the apostles. This much is certainly evident, our Rock is not as the Rock of other denominations, they themselves being the judges. We are a "peculiar people," in which fact we should glory.

Orthodoxy in faith, spirituality in life should be a slogan among us.

Reader, I do not know just how you may be feeling, but if a Baptist, I can imagine you are "kinder shaking hands with yourself." That is my attitude. I am grateful that in the providence of God I am Baptist. A Baptist that is not proud of his faith is not much of a Baptist.

We are grateful to Dr. Francis Wayland, of sainted memory and an outstanding leader of his day, for the following fine sentiment. "Our whole history is in the high-

(Continued on Page Seven)

**SUFFERINGS AND GLORY**

(Continued from Page One)

plished at all—and it never is, without great labor and difficulty. It is supposed that the pressure to which the moth's body is subjected in passing through such a narrow opening is a provision of nature for forcing the juices into the vessels of the wings, these being less developed at the period of emerging from the chrysalis than they are in other insects.

I happened to witness the first efforts of my prisoned moth to escape from its long confinement. During a whole forenoon, from time to time, I watched it patiently striving and struggling to get out. It never seemed able to get beyond a certain point, and at last my patience was exhausted. Very probably the confining fibers were drier and less elastic than if the cocoon had been left all winter on its native heather, as nature meant it to be. At all events I thought I was wiser and more compassionate than its Maker, and I resolved to give it a helping hand. With the point of my scissors I snipped the confining threads to make the exit just a very little easier, and lo! immediately, and with perfect ease, out crawled my moth dragging a huge swollen body and little shrivelled wings. In vain I watched to see that marvelous process of expansion in which these silently and swiftly develop before

(Continued on Page Ten)



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## "BAPTIST CHURCHES HAD THEIR ORIGIN IN THE DAYS OF CHRIST"

(Continued from page Six)

est degree honorable to us a Christian sect. If any sect has occasion to glory we glory more.\*\* If any man among us does not feel a manly pride in the sentiments which have distinguished us, and in the manner in which we have maintained them, there must exist something peculiar either in his head or his heart"

The brilliant, epigrammatic T. T. Eaton had a way of saying, "If it is a sin to be proud you are a Baptist, then I hope to die a sinner."

If this tract shall contribute to the certitude of the correctness of the Baptist faith of any and stimulate them to live more worthily of the great name they bear, there in the author shall be abundantly rewarded for its preparation.

The writer grew up in a devout Christian home; but a home that was somewhat prejudiced to Baptists. My parents were devout Presbyterians. They were members of a large country church, that maintained services every Sunday. When I was but a child they called a young man fresh from the seminary who spent the fifty-four years of his ministerial life as their pastor. My father, on his dying bed, testified to me that I had caused him more trouble than all the other nine children, and he exacted from me a promise to meet him in Heaven. He had a most triumphant death.

Shortly after his decease in my eighteenth year I professed faith in Christ and united with the church. My life as a Christian was far from what it should have been. My father, in arguing with relatives and neighbors for sprinkling as Christian baptism, had at least served to make me question the correctness of his position. So when in my twenty-first year a

struggling Baptist church close by started a meeting that quickly developed into a real revival, I found myself taking a part and rejoiced in a great quickening of my spiritual life. The pastor, Rev. Joshua Pearce, took a kindly interest in me and talked to me of uniting with them. I indicated my purpose to do so; but not during the meeting. However, on going from the meeting one Sunday night in a highly spiritual mood, soon after laying down, I felt deeply impressed to join the Baptist church immediately. This I did the next morning.

My step-mother, a sister of my mother, and my brothers and sisters were grieved at my step and because of this, on the morning I was to be baptized I arose early and left without breakfast, with my change of clothes under my arm, and walked some three miles to the baptismal waters.

As I came up out of the water a brother came up to me and said, "Marion, there is my horse, saddle and bridle; take them and go!" I did so, and have been going for fifty-seven years.

If I know myself and my New Testament, I am a Baptist. I glory in my faith. If I should move into a place where there was no Baptist church, regardless of how many other churches there might be, I would as soon as I could find three or four more of like mind, with myself, organize a Baptist church. I love all who love our Lord Jesus Christ in sincerity; but the first place in my heart is for my beloved Baptist people. I have never ceased to thank God for the providence that led me into the Baptist fold. My life has been far from what I could wish; but I love God, His church and a lost world, and if this tract shall strengthen any of my people in their faith, or lead others to the correctness of the Baptist position, therein shall be my reward.

## A FLY PAPER PARABLE

(Continued from Page Two)

are to get into trouble with both eyes open." But they are not much different from people who read liquor advertisements, swallow them whole, and deliberately walk on to the fly paper. Young people see that this sort of thing produces financial distress, ill health, and moral decadence, and yet they, too, walk on to the fly paper.

It is estimated that we spend approximately \$3,600,000,000 every twelve months for liquor, and the gambling bait is even more attractive, if we are to judge by the billions of money spent and the impaired morals of those who walk on to that "fly paper."

Easier to keep off the "fly paper" than it is to get off after one once gets on. Let us use the brains under our hats. Antrim, New Hampshire.

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## THE DIRTY DOZEN

"I heard";

"They say";

"Everybody says";

"Have you heard";

"Did you hear?"

"Isn't it awful?"

"People say";

"Did you ever?"

"Somebody said";

"Would you think?"

"Don't tell that I told you";

"I think it's terrible."

WILLIAM J. FOX

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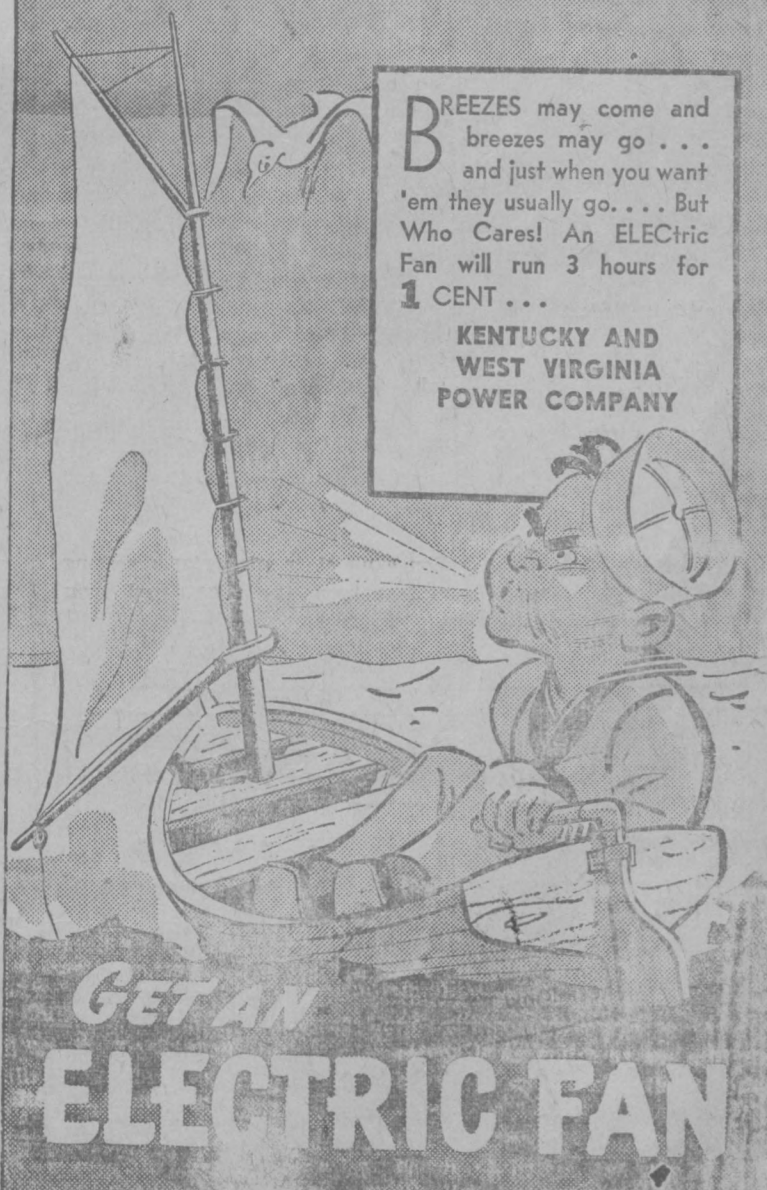


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## A MONKEY'S MEDITATION

(David E Guyton, Blue Mountain Mississippi)

A monkey musing in his cage  
Upon the progress of the age,  
Half-whispered as I happened by,  
"This Evolution is a lie."

Surprised to hear him speak so  
plain,

I paused profounder truths to gain,  
Unconscious I was there to hear.  
He thus continued with his creed:

"For mortal man to try to trace  
Decent from our illustrious race  
Is rank injustice to our clan,  
The monkey much surpasses man.  
"In bloody wars men butcher men,  
They slander both with tongue and

pen,  
They cheat, they lie, they swear,  
they steal;  
And wild with wine, they rock  
and reel.

"They trample justice in the dust,  
They loiter in luxury and lust,  
They sell their very selves for  
gold,

Their men, their women, young and  
old.

"They laugh at law, they twist the  
truth,

They crucify the dreams of youth.  
Their hearts are hard as solid stone.  
They worship God with lips alone.

"Man thus has left a trail of  
crime,

Too foul to sanctify with time.  
The record of the human race,  
Brings flaming blushes to my face.

"The monkey leads the simple  
life,

Is loyal to his wedded wife,  
No lady monkey, yet, of course,  
Has ever sought or won a divorce.

"The monkey home is still serene.  
The father, king; the mother,  
queen,

The little monkeys, too, obey,  
Their parents in the good old way.

"We have no haunts of sin and  
shame,

No racketeers our ranks defame,  
Our record stands an open book.  
At which the world has leave to  
look.

"No self-respecting monkey can  
Admit himself akin to man.

By all the gods that reign on high,  
This Evolution is a lie."

## A COUNTRY BOY

Many are like the country boy  
who during the great Civil War  
went into town one day and after  
listening to a flaming orator en-  
listed in the ranks of the Confed-  
eracy. He went home to bid his  
dear old mother good-bye before  
joining his company next day. As  
he was ready to kiss her good-bye  
she handed him a book — **THE**  
**BOOK.**

"Son," she said, "take this book  
and read it some every day, study  
it diligently and it will tell you  
how to live and should you be  
called upon to die its pages will  
instruct you how to prepare to meet  
God."

The boy promised, faithfully to  
read and study the pocket Bible  
his mother had given him.

Two years passed. Late one even-  
ing on the eve of a great battle  
the officer was telling his men of  
the crisis they faced and urged  
them to be brave in the battle  
tomorrow.

The boy listened.

He turned pale, as pale as death.

The older boys laughed at him  
and made sport, saying, "A soldier  
ought not to be afraid of death."

He answered, "No, I am not  
afraid of death. When I left home  
mother gave me this pocket Bible  
and I promised to read it daily,  
for she said that it would tell me  
how to live and if death came my  
way instruct me how to prepare  
to meet God."

"I feel the enemy has got my  
number. I have a premonition that  
in the battle tomorrow I shall be  
slain. But this Bible mother gave  
me has stayed in my pocket. I  
have not studied it. I do not know  
its message and I am unprepared to  
meet God."

"No," he continued, "I am not  
afraid of death, but I am afraid  
of that which comes after death."

At the close of the battle the  
next day his corpse was found  
among the slain with the book in  
his pocket over his heart.

Alas! Alas that it was not hid  
in his heart.

You can't clean up a pigpen so long  
as you keep the pigs, and you  
can't clean up a booze pen so long  
as you keep the booze.

C. H. SPURGEON ON THE  
VILLAGE GREEN PREACHER

"Oh! there is a great power in  
pleading for God with individuals.  
A man went to preach for seven  
summers on the village green, and  
good was done. Joseph sometimes  
listened to the preacher, but only  
to ridicule him. There were many  
souls converted, but he remained as  
hard as ever. A certain John who  
had felt the power of truth, work-  
ed with him in the barn, and one  
day, between the strokes of the  
flail, John spoke a word for truth  
and for God, but Joseph laughed  
at him and hinted at hypocrisy  
and many other things. Now, John  
was very sensitive, and his whole  
soul was filled with grief at Jos-  
eph's banter; so after he had spok-  
en, feeling a flush of emotion, he  
turned to the corner of the barn  
and hid his face, while a flood of  
tears came streaming from his  
eyes. He wiped them away with  
the corner of his smock-frock and  
came back to his flail; but Joseph

had noticed the tears though the  
argument could not do, and what  
other tried to hide them; and what  
preaching could not do, those tears  
through God the Holy Spirit did  
effectually, for Joseph thought to  
himself, "What! does John care for  
my soul, and weep for my soul?  
Then it is time I should care and  
weep for it too." Beloved, witness  
thus for Christ! Be it mine to weep  
for the sins of the times, and pro-  
phesy against them. Be it yours in  
your own private walk and conver-  
sation to rebuke private sin; and  
by your loving earnestness to make  
Jesus Christ dear to many souls!"

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do something  
for the  
Old Kentucky  
Home



Give Keen  
your Vote,  
Influence,  
Power and  
Democratic  
Nomination

## "In Old Kentucky"

"Imagine a picture in the mansion so fair,  
A Governor of Kentucky kneeling down on a stair,  
On his face submission, the stamp of a slave,  
In the State of Kentucky, the Home of the Brave.

Dictator Lewis standing over him,  
With fists clinched bold,  
Which represents tyranny centuries old,  
He says to the puppet, now share your fate,  
For I am the Boss of this whole state.

So awake thou my friend and tell as you go,  
Its the A. F. L. we want, not the C. I. O.,  
Tell the news from Town to Town,  
Expose the "Red" in John Young Brown,  
Tell it, Oh, tell it, farther and farther;  
John L. Lewis is John Young Brown's political  
father.

They are aided and abetted we know where from,  
With Ruby on one side, the other side Tom,  
They all stick together like so much wax,  
But we still remember the old sale's tax,

Then we recall not so long ago,  
What Ruby and Tom said over the radio,  
They sent us a message, they gave us the dope,  
They boosted to Heaven a man named Swope,  
We looked at our ballot, and there found the man,  
And low and behold he was a Republican.

They were shorn of their power, their feathers they  
molted,  
These two old roosters had actually bolted,  
They are back again with the old keynote,  
Telling the people how they ought to vote,  
So get out and get busy, may it be plainly seen,  
That we in Kentucky have faith in old Keen."

Contributed by P. F. Reed,  
Railroad Yardmaster,  
Russell, Kentucky

## IS FOR

Increase to \$30 a month the  
maximum for old age assistance  
payments.

A teachers' retirement fund  
and adequate support of the  
school system.

Complete modernization of the  
State's institutions and their  
administration by qualified  
and trained personnel as chief  
humanitarian enterprise of  
the State.

The national recovery and  
social security programs.

Constitutional amendment to  
be voted on in November for  
assistance to needy children  
and the needy blind.

Reorganization of the Depart-  
ment of Agriculture with wide-  
awake division of markets.

## IS AGAINST

Radicalism, class hatred and  
petty squabbles.

Piling up a big debt that will  
eventually bankrupt the State  
and ultimately fall on farm  
lands.

Throwing the tax structure in-  
to the turmoil, logrolling and  
uncertainty of a general assemb-  
ly and causing anxiety to busi-  
ness men and property owners.

Domination of Kentucky poli-  
tics by the CIO or any other  
outside pressure group that may  
try to control the State.

Higher taxes or new taxes of  
any kind.

**Nominate Keen on August 5th and elect him in November**



OVER \$300 CONTRIBUTED SUNDAY BY RUSSELL BAPTISTS AS PASSAGE FOR DICKERSONS TO BRAZIL

(Continued from page one)

family, with the blessings of God and the prayers of the readers of this paper resting upon them, shall be on their way to the land of heathen darkness in the Amazon Valley in Brazil.

Those who contributed to this fund outside the membership of the First Baptist Church of Russell, Kentucky, are as follows:

Friends Colegrove, O.,	\$ 3.00
W. H. Morrison	
Big Clifty, Kentucky	10.00
Mrs. Clarence Carpenter	
Willisburg, Kentucky	1.00
Mrs. A. E. Ketcham	
Barbourville, Kentucky	2.00
The Baptist Church	
Greenup, Kentucky	5.46
Mrs. Cleve Holly	
Rush Kentucky	1.00
Mrs. F. A. Hicks	
Utopia, Texas	5.00
Sunday School of Wayne Ave.,	
Baptist Church, Kenova,	
W. Va.	5.60
Sunday School Class of Mrs.	
Marvin Brooks, Dock Creek	
Baptist Church Kenova,	
West Virginia	.60
H. R. Burns	
Buchanan, Kentucky	1.00
A friend, West Virginia	9.00
Mr. and Mrs. Guy L. Moran	
Webster Springs, W. Va.	1.50
Second Baptist Church	
Ashland, Kentucky	1.00
L. M. Oney	
Worthington, Kentucky	1.66
Total	\$ 47.22

BELIEVING GOD

(Continued from Page One)

your ship cannot take me, God will find some other way. I have never broken an engagement for fifty-seven years. Let us go down into the chart room and pray."

I looked at that man of God, and thought to myself, what lunatic asylum can that man have come from? I never heard of such a thing as this. "Mr. Mueller," I said, "do you know how dense this fog is?" "No," he replied, "my eye is not on the density of the fog, but on the living God, who controls every circumstance of my life."

He knelt down and prayed one of the most simple prayers, and when he had finished I was going to pray; but he put his hand on my shoulder, and told me not to pray. "First, you do not believe He will answer; and second I BELIEVE HE HAS, and there is no need whatever for you to pray about it."

I looked at him, and he said, "Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to get audience with the King. Get up, Captain and open the door, and you will find the fog gone." I got up, and the fog was indeed gone. On Saturday afternoon, George Mueller was in Quebec for his engagement.

"If our love were but more simple,  
We should take Him at His word;  
And our lives would be all sunshine,  
In the sweetness of our Lord."

SUFFERINGS AND GLORY

(Continued From Page Six)

one's eyes; and as I traced the exquisite spots and markings of divers colors which were all there in miniature, I longed to see these assume their due proportions and the creature to appear in all its perfect beauty, as it is, in truth, one of the loveliest of its kind. But I looked in vain. My false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent flying through the air on rainbow wings. I have thought of it often, when watching

with pitiful eyes those who were is too true to be weak. Because He struggling with sorrow, suffering, loves His children, He chastises and distress; and I would fain cut them that they may be partakers short the discipline and give deliverance. Short-sighted man! How of His holiness. With this glorious end in view, He spares not for their crying. Made perfect through know I that one of these pangs or sufferings, so the Elder Brother groans could be spared? The far-sighted, perfect love that seeks the was, the sons of God are trained perfection of its object does not up to obedience and brought to weakly shrink from present, transient suffering. Our Father's love glory, through much tribulation.

—Tract

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BROTHERHOOD OF RAILROAD TRAINMEN  
Endorse Harvey Parker Jr.

J. H. REES, Vice Chairman, 430 Popular St.; Hazard; Ky.

Kentucky State Legislative Board

Brotherhood Of Railroad Trainmen

N. J. GALLAGHER, STATE REPRESENTATIVE

2023 Bank Street

LOUISVILLE, KENTUCKY

July 8, 1939

Judge Harvy Parker, Jr.

Vanceburg, Kentucky

Dear Judge Parker:

It is a pleasure to extend to you the endorsement of the Brotherhood of Railroad Trainmen for the office of Circuit Judge in your district. This is only possible because of your fairness in your decisions in all judicial matters where the common people and laborers are concerned. That you have been fair cannot be questioned and we urge our membership to give you their support in the Primary Election on August 5, 1939.

Sincerely yours,

(Signed) N. J. GALLAGHER

State Legislative Representative, Brotherhood of Railroad Trainmen, State of Ky.

—Pol. Adv.

Approved by

(Signed) A. G. HOWARD

Secretary