

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. 87

RUSSELL, KENTUCKY, SATURDAY AUGUST 19, 1939

VOL. 8, NO. 29.

Only One Door Away, But Lost

A young Filipino, twenty-two years of age, traveled to Chicago recently and registered at Hotel Sherman. Taking a walk around the business district of the city, he became lost. He was ignorant of the name, location and appearance of the hotel and so was unable to find it again.

Consequently, it was necessary to secure another room and he selected one in Hotel Astor which is next door to the Sherman. Then, unwilling to acknowledge to the authorities that he was lost he tried five days to find the place where he had deposited his baggage. But being unsuccessful in his attempts he was finally compelled to appeal to the police as his time was limited and his belongings valuable.

The police soon found his original registration and informed him that for five days he had been living right next door to the place where he had left his baggage. Although so near, he lost five days' peace of mind, five days' time and five days' use of his baggage all because he would not tell an officer that he was lost.

The Filipino should have had no hesitancy in appealing to the police because it is a part of their duty to assist those who have lost their way. And no one need entertain fears about approaching the Lord and confessing: "I have gone astray like a lost sheep" (Ps. 119:176). for the Lord Himself said:

(Continued on Page Seven)

Rules For Christians

No, the Christian is not under the law, but these searching questions may help in making a choice when the rightness or wrongness of a course is in question:

1. Does the Word of God, directly or indirectly, approve or disapprove?
2. Can I pray and expect God's blessing upon it?
3. Am I seeking God's glory or my own interests?
4. Am I listening more to the reasonings of friends or the prompting of the Spirit?
5. Am I convinced that it would furnish an irreproachable testimony of my Lord to others?
6. Have I really gotten quiet before God and waited for Him to speak?
7. Have I peace in my heart

(Continued on Page Seven)

HE KEEPS THE KEY

"Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden things to light.
He keeps the key.

Is there some door closed by the Father's hand
Which widely opened you had hoped to see?
Trust God and wait—for when He shuts the door
He keeps the key.

Is there some earnest prayer unanswered yet.
Or answered not as you thought 'twould be?
God will make clear His purpose by-and-by.
He keeps the key.

Have patience with your God, your patient God;
All wise, all knowing; no long tarrier He;
And of the door of all thy future life
He keeps the key.

Unfailing comfort, sweet and blessed rest;
To know of every door He keeps the key.
That He at last when just He sees 'tis best;
Will give it Thee."

Anonymous

Should Baptists Unite With Others In Unionistic Sunday Evening Meetings?



A. N. MORRIS
HUNTINGTON, W. VA.

Baptists are called upon to face this issue every summer in many sections. It is a question that calls for much consideration, prayer, courage and brotherly kindness. It has been a custom so long in many quarters that if one objects he is usually dubbed a "bigot" and is "prejudiced beyond reason." We meet with the statement that "if we can't worship together here, how may we expect to worship together in heaven?" This usually comes from members of sects of recent origin, and if they were sincere their sect would not have been born. If they are so filled with "sweet sentimental liberalism" why did they not unite with some of the sects already in existence, and not start another? Just turn down their proposition and see how

(Continued on Page Four)

The First Baptist Pulpit

"Definite Signs Of Jesus' Return"

"Even so, come, Lord Jesus." (Rev. 22:20)

I would like to preface my remarks tonight by saying that I believe in the personal, premillennial, visible return of the Lord Jesus Christ to this world. When He gave His great message of comfort to the disciples in the 14th chapter of John, He said, "And if I go and prepare a place for you, I will come again." (Jn. 14:3) It is definitely certain that He went away, for the disciples themselves saw Him lifted up into Heaven. On the authority of His own words, then it is definitely certain that He is coming again. The One who said, "If I go, I will come again" is the one who

(Continued on Page Three)

Matthew Three Modernized

1. "In those days came John, the Baptist, Secretary and Evangelist, preaching in the largest cities.

2. And saying, confess ye and cooperate for the great Secretary is at hand.

3. For this is he who was recommended by the D. D's and the headquarters saying, The voice of one singing in the cities, prepare ye the way for the church bosses and politicians and make their paths easy.

4. And the same John had his raiment of broadcloth and an up-to-date collar and tie about his neck and his meat was the fat of the land, quail on toast, french peas, fried chicken, and brown gravy.

5. There came to him all the state and all the regions round about the city.

6. And were rushed by him into the church denying their sins.

7. And when he saw many of the "upper ten" come to his "preaching mission" he said unto them, Oh; you blessed "upper ten," who hath told you of the great Secretary-Evangelist coming?

8. Bring forth therefore your cards and sign them and think not to say within yourself, we are sinners.

9. For I say unto you that repentance and faith are out-of-date and convicted for sin as only a nightmare.

10. And now also the axe is laid

(Continued on Page Seven)

This Is Catholicism

A middle aged gentlewoman, who has spent her life in the cause of Christ, through suffering humanity, visited one of the largest hospitals in Troy, owned and controlled by the Roman Church. She spent some time in conversation with the patients, although carefully watched by one of the Sisters. During a conversation with one patient, she asked the girl how she happened to be there. The patient replied that she came from the House of the Good Shepherd, a Roman institution to which girls are sent for correction, by the courts of the city and country, regardless of their religious preference.

"But even though your child is illegitimate its father must be very proud of such a beautiful baby and should be glad to marry

(Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN Editor

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act of March 3, 1879.

OUT OF TOWN

By the time you read this the
editor will be in Tyner, North
Carolina, engaged in a revival
effort with Pastor W. F. Cale,
Jr. Pray for our meetings there,
and if you live near enough we'll
be happy to have you in attendance
at our meetings.

OUR FIRST LIFE SUBSCRIPTION

In accordance with our announce-
ment two weeks ago, we are ac-
cepting life subscriptions to THE
BAPTIST EXAMINER for five
dollars.

This week we received our first
life subscription. Elder W. K.
Wood of Pollard Baptist Church
writes saying, "Inclosed is five
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paper for life, and salvation for-
ever, and no more bills for either."

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subscriptions. We need at least
\$1000 immediately for our printing
plant in order to enlarge as we
are contemplating. Will you be-
come one of that number now?

TRACT FUND

This fund has grown just a lit-
tle bit more this week as follows:

Amount previously reported	\$368.27
Elder W. K. Wood (Life Sub.)	
Ashland, Kentucky	5.00
Mrs. Tennie Beemon	
Florence, Kentucky	.50
Total	\$373.77

RADIO FUND

Our radio fund requires approx-
imately \$100 per month. Our bills
are paid through the month of
August, but we are very much in
need of funds to carry us through
the month of September.

Amount previously reported	\$21.05
Mrs. Georgia Lowe	
Grayson, Kentucky	.50
Mrs. Earnest Allen	
Carleton, Michigan	4.50
Total	\$26.68

JULY MARRIAGES

The editor has had a number of
July weddings. To each of these,
we wish God's richest blessings—
materially, physically and spiritu-
ally—to rest upon them. It has
been a joy to share in their joys.
May God bless each of them in
their new home together.

1. Eugene Nelson and Mary Louise Creech of West Hamlin, W. Va.
2. Paul Milton Cook and Virginia Flick of Charleston, W. Va.
3. Averell J. Taylor and Adrienna Chitwood of Huntington, W. Va.
4. Clarence C. Cottrill and Maxine Davis of Point Pleasant, W. Va.
5. Harold Booth and Edna Marcum of New Boston, Ohio.
6. Roderic R. Ball and Dorothy Wheaton of Point Pleasant, W. Va.
7. Marvin Fulton and Elizabeth Pack of Huntington, W. Va.
8. Charles Ash and Edith Mer-ryman, of Tippicanoe, Ohio.
9. Oscar Bolt and Ella Rucker of Ashland, Kentucky.
10. Richard Allen Peters and Bette Harris of Cambridge, Ohio.
11. Robert Johnson and Sadie Gushard of Mansfield, Ohio.
12. Alex Kozma and Ann Earick of Millfield, Ohio.
13. and of Lynchburg, Virginia.
14. and of Huntington, W. Va.
15. Paul Robinson and Fern Remmert of Columbus, Ohio.
16. Holland Hayes and Fay Taylor of Zanesville, Ohio.
17. Maurice Rowley, Jr. and Analee Hanger of Peach Creek W. Va.
18. Francis Germann and Evelyn Drake of Ohio City, Ohio.
19. Allen McKinney and Naomi Mullins of Chelyan, West Va.
20. Walter Martin and Janise Taylor of Portsmouth, Ohio.

THIS IS CATHOLICISM

(Continued from Page One)

you. Has he seen it yet?" "Seen it? He baptised it this morning."
"What do you mean?" "Oh, just figure it out for yourself. I have been in the House of the Good Shepherd for nearly a year, and the only men who ever visit it are the priests. Ask these other girls from the House of the Good Shepherd who are here, too," and she motioned to the neighboring cots.

AN APPRECIATED LETTER

Dear Brother Gilpin:

I thank you for the two sam-
ple copies of the Baptist Examiner. I am so pleased with this paper that is Fundamental and for a full Gospel I am sending you one dollar to apply on my subscription. Will you please send me your last issue. Also you can count it on my subscription. Thank God for an independent VOICE. It is the greatest Baptist Paper for the price. I have been Pastor of The Fundamental Baptist Church here for 15 years. Pray for us, and God bless The Baptist Examiner with its Editor.

Yours for the whole Truth
Elder F. M. Jones
Corbin, Kentucky

We are happy to have words like these. We receive so many knocks and critical words that we appre-
ciate knowing that there are those who really appreciate our efforts. In our Sunday services our Radio program, our tracts and our na-
er, we stand squarely in defense

and proclamation of the Word of God as true Bible believing Bap-
tists have stood through the cen-
turies. We have no apology to offer for our convictions.

Yet such letters, bring joy and happiness to us. Thank you be-
loved, for your kind remarks.

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"DEFINITE SIGNS OF JESUS' RETURN"

(Continued from Page One)

"Never broken any promise spoken,
And will keep His promise I know."

Then too, when Jesus was brought before the Sanhedrin, that which infuriated them most was not the fact that He claimed to be the Christ, the Son of God, but rather, His statements relative to His return. "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 24:64)

If this were the only Scripture in all the Book relating to His second coming, then in this one instance we would have sufficient proof to lead us to believe that Jesus Christ is coming back again.

When the Lord Jesus gave the apostolic commission, saying that His disciples would be witnesses both in Jerusalem, and Judea, and Samaria, and unto the uttermost parts of the earth; He then lifted Himself up and a cloud received Him out of the sight of His apostles. Luke in describing the scene says, "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:10,11) In this; we have the promise of two of the angels of God who foretold the return of Jesus to this earth the very day that He left this earth. Thus we are told since He has gone away, He shall return.

Then as further confirmation of the fact that Jesus Christ is coming back to this world again, I would urge you to remember the observance of the Lord's Supper. The apostle Paul said concerning this memorial supper, "For as often as ye eat this bread; and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26) Note the expression, "Till He come." Then every time we come to the table of our Lord, we have a reminder of the return of Jesus to this world. It is thus beloved because of these Scriptures and many others which we might quote, that I declare my belief in the actual, literal, personal, premillennial return of Jesus Christ to this world.

Furthermore, I think that there are certain definite signs whereby we can know something relative to the time of His return. I do not mean to say that we can know the day and hour. Jesus Himself said; "But of that day and hour knoweth no man, no; not the angels of heaven; but my Father only." (Mt. 24:36) However, we can know the season of His return. I think that there are certain well defined signs given in the Scriptures which indicate to us the approximate season of His return.

I

The first sign of the return of Jesus is that of totalitarianism—that is the rise of totalitarian states, who believe that the individual is nothing, but that the state is supreme. Totalitarianism in one country is called Facism; in another country it is called Naziism; in still another country it is called Communism. Yet in the end, it is the same force with slight variations. This beloved, is prophesied in the Word of God. We read in the 13th chapter of Revelation that the Anti-Christ who is some day to control the world, is to cause all to buy and sell bearing the number of his name. Let me read it to you: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell; save he that had the mark, or the name of the beast: or the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." (Rev. 13:16-18) This describes men reduced to a position of slavery. No buying, no selling, no trading, and no business relations apart from governmental interference.

"When in doubt, give flowers."

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I recognize the fact that this prophecy is relating to the Tribulation Period which takes place after all the redeemed of God are caught away from this world. I am sure that what is taking place today in Germany, Italy and Russia is merely preparatory to the final stage when the Anti-Christ really appears. The very fact that in the countries named, men have no right to choose their work; nor leave one position and go to another without the permission of the government—the very fact that this is true, easily indicates that we are not far from the time when the Anti-Christ shall rule the world wherein all shall be under government supervision the same as the countries above just mentioned. Between this time and the time when the Anti-Christ reigns, Jesus Christ must return. I say to you then that the rise of totalitarianism, which literally means that the government rules the people for the good of the government with no thought as to the good of the people—all this presages the intimate personal return of Jesus Christ, and reminds us that His coming draweth nigh.

II

The second sign of the return of Jesus is the return of the Jews to Palestine. Israel is, and has always been, God's sundial, and if we desire today to know our place in the chronology of human events, or if we desire to know our position in the march of time, we need only to look at Israel. God is not yet through with the Jews. "For I am with thee, saith the Lord; to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. 30:11)

The title deed to Palestine shows the land belongs to the Jews. It isn't recorded in Jerusalem nor in any national capitol in the world, yet it is recorded in the hundreds and thousands and millions of Bibles now in existence in the world. Israel shall yet inhabit the land of Palestine.

When shall this be? They shall return and rebuild the land and inhabit it again just before the return of Jesus. "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near: even at the doors." (Mt. 24:32,33) The fig tree spoken of in this

(Continued on Page Four)



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**SHOULD BAPTISTS UNITE
WITH OTHERS IN UNIONISTIC
SUNDAY EVENING MEETINGS?**

(Continued from Page One)

"sweet" they are. That spirit of worship is as scarce as "pulverized hen's teeth."

In this article I can only touch some of the high points.

1. Baptists should keep their churches open Sunday evenings because people need to be saved, and the Baptist message is the one needed to bring them to Christ. A Baptist message can only be brought by a Baptist. Hence when Baptists do not have full charge of the service this message would be mission.

2. When people are saved they should be led into obedience to Christ in baptism and orderly church life. If one is saved in a unionistic meeting he is impressed with the idea that "one church is just as good as another" and is liable to unite with one of the heretical sects, or he may never unite with any. When one is saved he is to be led to baptism and then we are to "teach him all things" Christ has commanded (Matt. 28: 19-20). Baptists cannot do this in such meetings.

3. I have learned from observation that in so-called union meetings the congregations are not larger than they would be if each congregation held its own service. Especially is this true when the services are moved from church to church each Sunday. I was pastor in a Kentucky town where there were four congregations—Methodist, Presbyterian, Campbellite and Baptist. The other pastors met and decided we would have union Sunday evening services for two summer months. They were kind enough to notify me that such services were arranged. Due to the Baptist warp and woof in my being I politely declined. The service went into operation and the Baptists went on as usual. I was informed that our congregations were as large as theirs or even larger. When the time expired each of those congregations had to be rebuilt while ours had not been interrupted. It seemed that when the services were held in one church the members of that church would attend while members of the others would either stay at home or make social calls and this would keep others from attending the union services.

4. When Baptists unite in such meetings they recognize the co-operating congregations as New Testament churches and their preachers as gospel preachers. If Pedobaptist churches are of the New Testament type and their ministers gospel preachers, then Baptist

Continued on Page Five

"DEFINITE SIGNS OF JESUS' RETURN"

(Continued from Page Three)

Scripture is symbolic of the Jewish race. This figure of speech thus declares that when the Jews begin to show forth some life in Palestine that we can know the return of Jesus is at hand. Or as Jesus Himself said, "Know that it is near; even at the doors." Surely the fig tree is today beginning to bud. The Jewish people are being revived to bear fruit again. The Zionist movement is that effort on the part of the Jewish people whereby they are returning to Palestine for the rebuilding of the country by which Palestine will become the home of the Jewish people once again. It will eventually be the only place in the world where Jews are masters of their own destiny. It will be the national center to which all Jews shall look.

It is rather significant that as long as the land of Palestine was controlled by the Turks that its agricultural resources amounted to nothing. This was not because the land was not fertile; it was because the "latter rain" was withheld from the land. God told the Jews that He would withhold from them the "latter rain" without which crops in Palestine cannot mature. "Therefore the showers have been withholden, and there have been no latter rain." (Jer. 3:3) For many hundred years God saw to it that there was not sufficient rainfall for the crops to mature. However, the same year the Zionist movement was organized and the Jews began in earnest to turn back to the land of their fathers, the "latter rain" began to fall. Since that time, the rainfall has steadily increased and the amount today is quite sufficient for agricultural purposes. Oranges, grapes, wheat and in fact all fruits, grains, and vegetables can be grown upon this rich soil in abundance today. The Jews are rebuilding the cities of Palestine. They have their universities and schools; they have their banking system; in short, Palestine is gradually becoming the national home of the Jews toward which every Jew looks with pride.

This the Lord Jesus said was a sign of His return. The fig tree which He Himself said was symbolic of the Jewish race, has been without fruitage for years. Now it is being revived and is beginning to bear fruit. Jesus said, "So likewise ye; when ye shall see all these things, know that it is near; even at the doors." (Mt. 24:33) This then is a second distinct evidence that the return of Jesus is not far distant.

The third sign of the return of Jesus is that of spiritualism and Christian science. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1) Modern spiritualism is by no means mere trickery. I am ready to admit that there is plenty of fraud and deception which requires darkened rooms, but there are also unquestionable mysteries and spiritual manifestations—in other words, demons who desire to possess the bodies of men who love darkness rather than light. In the light of the Scripture just read, this is a definite sign that the return of Jesus Christ is near.

But let us read this text again: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1) Christian science is also a doctrine of Devils for it denies the atonement of Jesus asserting that every man is his own savior. This, beloved; is a positive contradiction and a blasphemous lie. "But we are all as an unclean thing, and all our righteousness are as filthy rags." (Isa. 64:6) This verse declares that we are hopelessly undone in our sins and unable to save ourselves.

"And without shedding of blood is no remission." (Heb. 9:22) This verse tells us that there is no salvation outside the atonement of Jesus. Any system of religion which asserts that man does not need God and denies the blood of Jesus Christ for one's salvation is plainly the doctrine of the Devil.

These two, spiritualism and Christian science abound today. Christian science has swept over the country like a prairie fire and spiritualism has myriads of adherents. The fact that these two are so conspicuous today and are growing with increasing rapidity is a definite sign of the return of Jesus Christ to this world.

IV

The fourth sign of Jesus' return grows out of the troubles
(Continued on Page Five)

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"DEFINITE SIGNS OF JESUS' RETURN"

(Continued from Page Four)

which the rich folk—the moneyed people—of the world are having. "Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." (James 5:1-3) This is a distinct warning concerning the accumulation of riches. As you well know, the money of the world is practically in the hands of a few men. Even at this present time, there are very few of the financial kings who through trusts and various manipulations have built up enormous estates. Up until a few years ago, the rich man did not have his troubles. It was the poor man—the man without wealth—who had the problems. While it is true that the poor still have their problems, the rich also now have theirs.

After James describes the troubles of the rich, he proceeds by saying, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5:7,8) These verses would lead us to believe that when troubles begin to come thick and fast and to fall plentifully upon the rich, that the coming of Jesus Christ is exceedingly near. James says in view of these facts, "The coming of the Lord draweth nigh." I am confident, in my own opinion, that we are living tonight in the light of the fifth chapter of James. I am certain that even the unsaved can read the first six verses of this fifth chapter and see that we are actually living in the light of this Scripture. For the first time in the history of the world, the rich have their problems. Jesus would remind us that when this comes to pass that His return is near at hand.

V

The fifth sign of our Lord's return is that of the religious apostasy of our day. This is clearly prophesied in the Scriptures. When Paul wrote to young Timothy, he said, "This know also, that in the last days perilous times shall come. Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1,5) You will notice that Paul declares that the last days shall be characterized by a form of godliness without the power of God. Every way one turns today, he can see a form of godliness. Every church has its particular form of godliness. The majority of them though, deny the very power of God.

A few years ago a resolution was presented to the Northern Baptist Convention asking that all outgoing missionaries sign a statement that they believed in the verbal inspiration of the Scriptures, the virgin birth, the deity, the sacrificial atonement, and the resurrection of Jesus Christ, as well as the miracles of the Bible. It looks as though any Christian should have voted for this resolution. Yet beloved, when it was put to a vote; it was defeated by an overwhelming majority of two to one. This is certainly a good indication as to the religious apostasy of the day.

A few weeks ago I drove to Painsville, Ohio, about thirty-five miles beyond Cleveland, in order to conduct a funeral service. After the services were dismissed at the grave, several of the folk who had heard me preach at the funeral home, who were friends of the deceased, gathered around me to talk and to express their appreciation for the gospel message I had brought. One elderly lady said, "You preach just like they used to preach when I was a girl and was saved." All the group agreed with her. This does not indicate, beloved, that I have been born fifty years too late, but rather it is a definite proof as to how the religious world has drifted from God.

But note another Scripture which tells us of this religious apostasy. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition." (2 Thess. 2:3) It is true that there is a tremendous falling away today. All over Ashland, Russell and other surrounding towns, a small placard was placed in most public buildings a few days ago on which were

(Continued on Page Six)

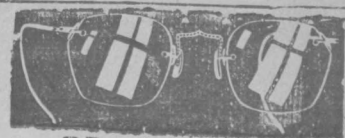
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SHOULD BAPTISTS UNITE WITH OTHERS IN UNIONISTIC SUNDAY EVENING MEETINGS?

(Continued from Page Four)

churches and Baptist preachers are not of the New Testament type. When will Baptists learn this? A real Baptist church is unlike these sects because it is built after the New Testament pattern, while others are built after a human mold. Right here is the issue: let us face it. A church cannot be Scriptural when it is not according to the Scripture in principles, practice and policy. Just why Baptists will repudiate nearly every item in an organization as not according to the Bible, and then fraternize with it as a New Testament church is beyond my comprehension. How can Baptists hold these sects as Scriptural churches and at the same time endorse the "New Hampshire Articles of Faith?" These Articles declare: "We believe that a visible church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ; governed by His laws, exercising the gifts, rights and privileges invested in them by His word; that its only Scriptural officers are bishops or pastors and deacons." Are these sects "congregations of baptized believers?" With many of them the whole denomination is the church, and some of them are composed of parents and their little children, these having been sprinkled instead of baptized. Are they bound by "covenant in the faith and fellowship of the gospel?" Weigh this in the balance of truth and see if it is not "found wanting." They certainly come short of this. Are they "observing the ordinances of Christ?" Sprinkling, pouring, baby effusion, foot-washing, "sacraments," baptismal regeneration, open communion, etc. Are they "governed by His laws?" What Baptist will so affirm? Do the members of these sects "exercise the gifts, rights and privileges invested in them by His word?" What rights and privileges have the laity in some of these denominations? They clamor for democracy in the world and crucify it in their church systems. Are the "only officers" in these sects "pastors and deacons?" What about popes, prelates, priests, bishops, presiding elders, ruling elders, boards, sessions, etc., taking over the "rights and privileges" of the laity? We define a New Testament church then recognize sects as churches that do not have a single characteristic of the kind of church we define. Where is our consistency? The time will come when the Baptists who are flirting with

(Continued on Page Eight)



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"DEFINITE SIGNS OF JESUS' RETURN"

(Continued from Page Five)

these words, "Free lecture on Christian Science in First M. E. Church, 18th Street Carter Avenue, Ashland, Kentucky, Tuesday evening April 25, 1939. Public invited." I confess to you that I read this announcement with surprise and amazement. Can it be possible that the old-fashioned Wesleyan Methodists are extinct? What would John Wesley say if he were to return to Ashland tonight? In view of the fact that he stood against formalism of the Church of England, and opposed the heresy of that organization, what would he think of the action of his own followers of this past week; for there never was a worse evil in the Church of England with all its heresies that exists in the heterodoxical teachings of Christian Science. I am satisfied that there are hundreds of Methodists listening to this broadcast tonight who believe that each individual is a sinner and that Jesus Christ died for their sins, and who resent deeply and bitterly the disgrace and humiliation into which they have been brought by this compromise with Christian Science which denies both sin and the Saviour.

I say to you beloved that this is just a fulfillment of the signs of the times. We are at the flood tide of compromise, and religious apostasy is prevalent. Practically all Protestant churches are largely stiffened with formalism and honey-combed with modernism and infidelity. Even the true churches which are patterned after the model of the church at Jerusalem, and who have an unbroken line of continuity for 2,000 years, are slipping and are on the toboggan slide going downward into the abyss of religious apostasy with fearful rapidity.

When Jesus was here, He himself asked a question: "When the Son of man cometh, shall he find faith on the earth?" (Lk.

18:8) There is certainly a notable dearth of true Bible preaching today. The extolling of the virtues of man seems to be the order of the day. No sin is condemned, no Saviour is upheld as man's only hope, no repentance is demanded, no new birth is insisted upon, no hell is preached for me to shun, and no God for men to fear is held up before them. I tell you beloved there is a Hell—a lake of fire and brimstone. Men must repent; they must be born again. Men are sinners and they need a Saviour. There is a sovereign God in the skies. To Him you must give an account. Yet beloved, such preaching is rarely heard today. There is a famine and drouth abroad. Not a famine of food and a drouth of water, but a famine and a drouth relative to the Word of God. All this is a sign that Jesus' return is not far hence.

VI

I offer one more sign as to the return of Jesus. Morally, the world is rotting. Jesus Himself declared that this would be true when He returned. In the 24th chapter of Matthew—the great chapter which describes His return we find Him saying, "For wheresoever the carcase is, there will the eagles be gathered together." (Mt. 24:28) The word translated "eagle" literally means a "buzzard". Jesus thus says that society will be nothing more than a dead, rotting, putrifying carcase when He Himself returns. I ask you, "Is not this true today?" Crime is on the increase, divorce is on the increase; everything in the world that wrecks homes and breaks hearts is on the increase all over this country.

Men talk about the world getting better; this cannot be true. It is departing farther and farther from God. Yet this is merely the fulfillment of prophecy. Listen: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim 3:13)

To hasten, beloved, I am saying that these are all signs that Jesus Christ's return to this world is at hand. I am not an alarmist; I am far from being a sensationalist; yet, I believe that Jesus is soon to literally come back to this world. I may be mistaken, but I have a feeling that I am going to live to see Him. Many folk buy a grave yard lot and make their plans with the undertaker. Beloved, I tell you truly, I am looking for the upper-taker. I am not interested in a hole in the ground, but rather I am expecting a hole in the skies; I am expecting Jesus to come back ere long.

May I ask you beloved if you are ready to meet him. If not, then may I in closing, tell you that Christ died for your sins that you might too receive Him as your Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn. 1:12)

May God help you to receive Him now, and as we look about this world to see it hastening away from God, and as we see the signs of the times fulfilled, we can only pray as John on the Isle of Patmos, "Even so come Lord Jesus." (Rev. 22:20)



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MATTHEW THREE
MODERNIZED

(Continued from Page One)

unto the root of doctrine and the old time religion; therefore any sermon that has doctrine in it and all practice and teachings of old time religion are cut out and cast into the fire.

11. I indeed baptize you with compliments to get you into the church and into the program; the pastor that cometh after me is weaker than I; he shall baptize you with water and with organizations.

12. Whose fan is in his hand and he will thoroughly glean the country for more joiners and gather the wheat (who are the regenerated Christians actually the children of God) unto the prayer meetings and the chaff (who are the unregenerated that have been taken into the church and who know nothing about God and the forgiveness of sin) he organizes again and again to keep them in the church by operatic music, house-parties, entertainments and picnics."

—The Tabernacle Testifier

ONLY ONE DOOR
AWAY, BUT LOST

(Continued from Page One)

"The Son of Man is come to seek and to save that which was lost" (Luke 19:10).

All who do not understand God's simple way of salvation are lost, according to these words of the Apostle Paul: "If our Gospel be hid is it hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them" (2 Cor. 4:3,4). They are not eternally lost unless they continue in and die in that condition. They are spiritually lost and blinded. It is because they will not confess their lost condition that they remain unsaved and are strangers to the blessings that "accompany

salvation."

Like the young Filipino, many seek in their own strength and wisdom to find their way but regardless of how long and sincerely they attempt it, they only meet with failures. "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6).

The lost Filipino was only a door away from the place which he desired to find. He passed the door in his search, but not recognizing it he never entered it. The Lord Jesus said: "I am the door; by Me if any man enter in, he shall be saved" (Jn. 10:9). "Thou art not far from the kingdom of God" (Mk. 12:34), is true of numbers today. They have heard and read of the Lord Jesus and even speak of Him, but they fail to recognize Him as the Door of Salvation and therefore do not enter in. In other words, they do not accept Him as their personal and sufficient Saviour. They regard the church, the preacher; the ordinances; or the good works as the means of salvation and so miss it. The Lord Jesus said: "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me" (Jn. 14:6).

May every lost one who reads these lines be perfectly willing to confess his lost condition and come to God by Jesus Christ alone and be saved. "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

—Tom M. Olson

RULES FOR CHRISTIANS

(Continued from Page One)

about it?
8. Am I afraid of the consequences of choosing His will?
9. Would I blush with shame if my Lord should come and find me thus engaged?

—Faith and Works

J. B. SETSER
DEMOCRATIC NOMINEE
Circuit Court Clerk

IN APPRECIATION

I wish to express my sincere appreciation to those who so faithfully supported my successful candidacy for nomination to the office of Circuit Court Clerk in the recent primary election.

I wish further to thank my opponent for the fair and honorable way he conducted his campaign and for his congratulations and pledged support in the general election in November.

I am not unmindful of the trust and responsibility placed in and upon me by the Democratic Party as its chosen nominee and hereby pledge myself to an earnest and diligent campaign in the November election.

Sincerely,
John B. Setser

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R. H. RIGGS

Democratic Nominee

Commonwealth Attorney



THE BAPTIST EXAMINER is authorized to announce Mr. R. H. Riggs, well known resident of Russell, as a candidate for the office of Commonwealth Attorney of the Twentieth Judicial District, composing of Lewis and Greenup Counties.

Mr. Riggs was born and reared on what is known as Big Sandy River, yet has been a resident of Greenup County the greater part of his life. Mr. Riggs attended the public schools of the Big Sandy Valley. He is also a graduate of the Russell High School, and a graduate of the Cumberland University, having obtained his LLB degree with the class of 1929. He began the practice of his profession in November, 1930, and has devoted his practice primarily to the protection of the working class of people.

Mr. Riggs served in the army, being over-seas for fourteen months, and at the end of the World War, was discharged from the 169th infantry. He is a member of the Howard Thomas Post, American Legion, Russell, Kentucky.

In addition to his law practice of today and his service under the flag of our country, he was earlier in life a farmer, and also an employee of the C & O.

He has represented Home Owners Loan Corporation as abstracting attorney, and has also done abstracting under the Federal Housing Administration. He likewise had charge of part of Greenup County's Disaster Loans.

He is qualified and honest and believes in a fair and honest administration of justice, tempered with mercy. If elected, he will devote his time to the duties of his office, and promises equal rights to all. He wishes to be elected on his merits and not upon the demerits of his opponent, if any he has. He requests that he be allowed to run a clean race, and can only promise hard work and honesty to which the people are entitled.

During his residence in Russell, he has so conducted himself as to make many friends in this area. He has taken an active part in the civic affairs of this community, and if elected, he promises to give the best he has to the office to which he aspires.

Mr. Riggs' many friends throughout Russell and Greenup County are elated over the news that he is the democratic nominee for the office of Commonwealth Attorney, for they feel that he is unusually well qualified. He is now making an aggressive campaign, and his friends believe that he will go straight through to victory in November.

SHOULD BAPTISTS UNITE WITH OTHERS IN UNIONISTIC SUNDAY EVENING MEETINGS?

(Continued From Page Five)

these bewitching Delilahs of error will have to do one of two things: they will either cease compromising with these false religious fraternities or surrender our declaration of faith. God is saying to all such Baptists: "Come ye out from among them, and be ye separate" (2 Cor. 6:17).

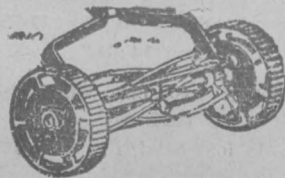
5. Baptists cannot bring a full gospel message in these unionistic meetings. If they think they can when their time comes to parade let them preach on "one Lord, one faith, one baptism," or buried with Him in baptism," or "by grace are ye saved," etc. They will find that they will be as welcome in such meetings as a cat in a cage of birds. They expect Baptists to compromise and when Baptists go in to such meetings they must do it with mental and spiritual reservations.

In these days when the world

seems to be falling to pieces and the Baptist message is so much needed, why do not our compromising Baptists see the importance of "earnestly contending for the faith?" (Jude 3).

5. The Bible forbids Baptists uniting with these sects in these meetings. "How can two walk together, except they be agreed?" (Amos 3:3). "What fellowship hath righteousness with unrighteousness?" (2 Cor. 6:14). "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them" (Rom. 16:17). "Avoid" does not mean "unionize with." "We COMMAND you, brethren, in the name of our Lord Jesus Christ, that ye Withdraw From every brother that WALKETH DISORDERLY, and not after the TEACHING which ye received of us" (2 Thess. 3:6). "Withdraw" does not mean to co-operate with. According to our Declaration of Faith those in these sects are "walking disorderly," and there is but one thing to do if our Lord is to have His way with us, and that is to "avoid," to "withdraw" from them. At Antioch Peter decided he would "fraternize" with men who were mixing grace and works in salvation, and Paul drew him across his Baptist lap and used a "theological shingle" on him until I imagine his ears tingled. It did Peter good but hurt tremendously at the time. (See Gal. 2:11-19; 2 Pet. 3:15,16). Some of our dear brethren are slow to advocate an unpopular doctrine, because they might in the attempt lose their inter-denominational places, prestige and blushing honors. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44).

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I wish to express my deepest gratitude to those who supported me in the recent primary election, and have chosen me as democratic nominee for Representative from Greenup County.

I also wish to thank my opponents for the fair and honorable way in which they conducted their campaign, and for their congratulations and pledged support in the November election.

E. R. HILTON