

Devoted To
Evangelism
And Missions

The Baptist Examiner

The Paper With A National Circulation

"Go Ye Into All
The World, And
Preach The Gospel."

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

WHOLE NO. 112

RUSSELL, KENTUCKY

SATURDAY FEBRUARY 24, 1940

VOL. 9, NO. 2

The Second Coming Of Christ . .

Sam Burdette And The Reli- gious Brakeman

On the road once more with Lebanon fading away in the distance, the fat passenger drumming idly on the window pane, the cross passenger sound asleep, and the tall, thin passenger reading "Gen. Grant's Tour Around the World," and wondering why Green's Aug., Flower should be printed above the doors of a "Buddhist Temple at Benares." To me comes the brakeman, and seating himself on the arm of the seat, says:

"I went to church yesterday."

"Yes!" I said, with that interested inflection that asks for more. "And what church did you attend?"

"Which do you guess?" he asked.

"Some union mission church?" I hazarded.

"Naw," he said, "I don't like to run on those branch roads very much. I don't often go to church, and when I do, I want to run on the main line, where your run is regular and you go on schedule time and don't have to wait on connections. I don't like to run on a branch. Good enough, but I don't like it."

"Episcopal?" I guessed.

"Limited express," he said, "all palace cars and \$2.00 extra for a seat; fast time and stop at the big stations. Nice line, but too

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The Puzzled Dutch- man Made Glad

A Dutchman once heard a sermon by a preacher who did not believe in going into the water for baptism, when he could keep out of it. In the sermon, the preacher tried to explain the Greek preposition "EIS", into, — did not mean IN, but "close to" or "near by", asserting that Jesus was not in the water (Matt. 3:16) but stood on the river bank and was sprinkled by John the Sprinkler; also that in Acts 8:38-39, Philip and the Eunuch did not go into the water, but, near by, near to, the water.

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NO TIME FOR GOD

You've time to build houses, and in them to dwell
And time to do business—to buy and to sell,
But none for repentance, or deep, earnest prayer
To seek your salvation you've no time to spare.
You've time for earth's pleasures, for frolic and fun,
For her glittering treasures how quickly you run,
But care not to seek the fair mansions above,
The favor of God or the gift of His love.
You've time to take voyages over the sea,
And time to take in the gay world's jubilee;
But soon your bright hopes will be lost in the gloom
Of the cold, dark river of death, and the tomb,
You've time to resort to woods, mountain, and glen,
And time to gain knowledge from books and of men,
Yet no time to search for the wisdom of God;
But what of your soul when you're under the sod?
For time will not linger when helpless you lie;
Staring death in the face you will take time to die!
Then, what of the judgment? Pause, think, I implore!
For time will be lost on eternity's shore.

—The Gospel Reaper.

WHICH ARE YOU?

An attendant or an absenter?
A pillar or a sleeper?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A goer or a gadder?
A doer or a deadhead?
A booster or a bucker?
A supporter or a sponger?
A soldier or a sorehead?
A worker or a worrier?
A friend or a fault-finder?
A helper or a hinderer?
A builder or a knocker?
A peacemaker or a troublemaker?

—Clipped.

I will not work, my soul to save
For that my Lord has done,
But I will work, like any slave,
For love of His dear Son.

—Clipped.

SOME GREAT FUNDAMENTALS WE BELIEVE

In the Verbal Inspiration of the Holy Bible.
In the Trinity of the Godhead.
In the Deity of our Lord Jesus Christ.
In the Personality and Deity of the Holy Spirit.
In the Total Depravity of the Human Race.
In the Atonement by the Blood of Christ.
In Salvation by Grace Through Faith.
In the Resurrection of the Body.
In the Life Everlasting of the Believer.
In the Endless Punishment of the Lost.
In the Reality and Personality of Satan.
In the Pre-millennial Coming of our Lord.

—Faith and Life.

Topic Of A Series Of Sermons Now In Progress At First Baptist Church

The Supply Pastor, T. P. Simmons, who is also Acting Editor of this paper while Brother Gilpin is away for rest and recuperation, wishes to announce a series of sermons now in progress at the First Baptist Church of Russell on the general theme, "The Second Coming of Christ."

By the time this announcement appears two sermons in this series will have been preached. The subjects of these two are as follows: "The Rapture and First Resurrection," or "The World Without a Christian"; and "The Great Tribulation Period," or "Woe, Woe, To The Inhabitants of The Earth."

The remaining sermons in the series are to be preached as follows:

Sunday, March 3rd

Morning at 9:30 — "The Beast," or "The Coming World Dictator."
Evening at 7:30 — "The Battle of Armageddon," or "The Final World War."

Sunday, March 10th

Morning at 9:30 — "The Regathering and Regeneration of Israel," or "A Nation Born at Once."
Evening at 7:30 — "The Millennium," or "Earth's Golden Era."

Sunday, March 17th

Morning at 9:30 — "The Resurrection and Endless Torment of the Wicked," or "The Judgment"

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The First Baptist Pulpit

"From Death Unto Life"

"We know that we have passed from death unto life, because we love the brethren." (1 Jn. 3:14)

God's people are a people who know some things. Each of the redeemed knows that all things which come into his life are for the best. "And we know that all things work together for good to them that love God." (Rom. 8:28) Each of the redeemed knows that he is eternally saved and secure in Christ Jesus. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

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The Two Natures Of The Believer

On Feb. 18th the morning radio message of Brother Gilpin touched upon the fact that a believer possesses two natures, the old nature received by natural generation and the new nature implanted by regeneration. Later in the day a preacher in Ashland evidently undertook to make reply over the radio.

We are told that this preacher scoffed at the idea that "God borrows a body from the devil to dwell in." Thus, as is the custom with preachers of a certain mental

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JOHN R. GILPIN Editor

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A Year, in advance

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Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Entered as Second Class matter, February 6, 1939, at the post office at Russell, Kentucky, under the act of March 3, 1879.

THE ACTING EDITOR
GREETES YOU

One hundred subscriptions wanted by March 10th.

In the last issue Brother Gilpin announced his going away for a period of rest. As this is being written he is on his way. Long before this issue reaches its readers he will have arrived at his destination (D. V.). He will be greatly missed during his absence, but the prayers of his brethren and friends everywhere are that his recuperation will be complete.

Brother Gilpin also introduced the Acting Editor, who now greets you. It seems very natural to be editing the Baptist Examiner again. And it is a happy privilege to labor with the First Baptist Church of Russell, one of the greatest churches of the world. We know of no church that we had rather be associated with. God has marvelously blessed the ministry of Brother Gilpin during the eleven years he has been in Russell. The church has grown phenomenally, both in membership and spirituality. One would have a hard time finding a church of its size that is better indoctrinated in the Word of God or more active in the work of the Master. It seeks to follow the simple scriptural plan in every phase of its work, and yet the scope of its activity is extensive. Through the radio it touches the hearts and lives of thousands all over this tri-state area. Through this paper it reaches every section of this nation. Through the work of Brother Dickerson in Brazil it is preaching the gospel to the lost there. Its work is both intensive and extensive. And Brother Gilpin says the church is now in the best spiritual condition it has known since he became associated with it. He says also that he believes its greatest opportunity and era of progress lie just ahead. And may God grant the realization of this.

As we step in to take charge in order that Brother Gilpin may get some much needed rest, we greatly need the help and loyal cooperation of all the friends of Brother Gilpin, the friends of the work being done and our own friends. We do not want any phase of this work to lag. And just now we are thinking primarily of this paper. AND WE ARE ASKING THOSE WHO LOVE THE TRUTH IT PROCLAIMS TO JOIN US IN

HELPING SECURE ONE HUNDRED SUBSCRIPTIONS BY MARCH 10th. Whether your subscription has expired or not, could you not send us your renewal.

How about sending in a subscription for your friend.

If you receive a sample copy of this issue, it is an invitation to subscribe.

By helping us, you will be helping Brother Gilpin, for he will not rest if the work lags.

From now until Brother Gilpin's return it may be understood that every article not credited to some other person is from the undersigned Acting Editor.

T. P. Simmons

An Appreciated Commendation

North Kenova, Ohio.
Feb. 18, 1940.

Dear Brother Gilpin:

This is to inform you how deeply I was impressed by your broadcast this morning Feb. 18th. To me it was a masterpiece, the very best I have heard you preach. It was so full of inspiring thoughts that are puzzling the masses. So great was it to me, that I am asking for a copy, for I did not get to hear it all. I hope it touched many a heart as it did mine. I trust you may bear up long and continue in this good work.

Yours for Christ's cause

Frank Bryant

(Note: The sermon referred to above which was on "How to Properly Divorce the Old Man and Get a New One" is to appear, the Lord willing, in the next issue.)

SPECIAL MENTION

It has been the custom of this paper, occasionally, at least, to call special attention to new advertisements. In keeping with this custom we wish to mention that of the King Justice Funeral Home and that of S. R. Caudill's Barber Shop.

The opening of the King Justice Funeral Home was announced recently in these columns. And we are glad to hear from Mr. Justice that this affair was an amazing success. Mr. Justice has advertised with us in each issue since the announcement of the opening. We appreciate this. The funeral home is well equipped to serve you. We, therefore, commend it to your consideration when you are in need of competent funeral or ambulance service.

Mr. Caudill opened his barber shop in Russell about six months ago. We appreciate his placing an advertisement in this issue. It is to appear in the two following issues also. We shall be glad to find that a number of our readers in Russell have patronized Mr. Caudill.

RADIO FUND

Amount previously reported \$24.68
Mrs. J. Woodard
Russell, Ky. 1.00
Paul Rece
Russell, Ky. 1.00
Mr. and Mrs. W. E. Fleck

Russell, Ky. 5.00
Mr. and Mrs. James Shaw
Russell, Ky. 1.00
Roy Powell
Russell, Ky. 2.50
Hester Henry
Ironton, Ohio50
Elaine and Mildred Nelson
Russell, Ky.25
Elmer Caldwell
Russell, Ky. 2.00
Anonymously 12.80
Mr. and Mrs. Harold Vaughn
Coalgrove 2.00
Benny Mansfield
Russell, Ky. 1.50
Mr. and Mrs. C. L. Bandy
Russell, Ky. 1.50
Edward Milligan
Russell, Ky. 1.00
Mr. and Mrs. E. E. Collins
Russell, Ky. 1.50
J. G. Ricks
Charleston, W. Va. .. 2.50
T. G. King
Russell, Ky. 1.00
Mary Jo Ball
Russell, Ky. 1.00
Cloatline Byrne
Russell, Ky.50
L. H. Hensley
Jersey City, N. J. .. 2.50
William Milligan
Russell, Ky. 1.00
Total \$66.73
About twenty two dollars more than the amount shown above will be needed to pay for broadcasts during March. This is due to be paid on March 1st. We are looking to the Lord to provide this through the contributions of those who appreciate these broadcasts. Join us in prayer in this behalf and give as you are impressed of the Lord.

DICKERSON FUND

Amount previously reported \$45.15
Mrs. J. C. Woodward
Russell, Ky. 1.00
Paul Rece
Russell, Ky. 1.00
Mr. and Mrs. Fleck
Russell, Ky. 5.00
Mr. and Mrs. James Shaw
Russell, Ky. 1.00
Roy Powell
Russell, Ky. 2.50
Elaine and Mildred Nelson
Russell, Ky.25
Elmer Caldwell
Russell, Ky. 2.00
Anonymously 10.00
Mr. and Mrs. Harold Vaughn
Coalgrove, Ohio 2.00
Benny Mansfield
Russell, Ky. 1.50
Mr. and Mrs. C. L. Bandy
Russell, Ky. 1.50
Edward Milligan
Russell, Ky. 1.00
Mr. and Mrs. E. E. Collins
Russell, Ky. 1.50
J. G. Ricks
Charleston, W. Va. .. 2.50
T. G. King
Russell, Ky. 1.00
Mary Jo Ball
Russell, Ky. 1.00
Cloatline Byrne
Russell, Ky.50
L. H. Hensley
Jersey City, N. J. .. 1.50
William Milligan
Russell, Ky. 1.50
Anonymously 3.75
Total \$87.15

We are also due to send Brother Dickinson a check on March 1st. We are trusting that the Lord will give us quite an addition to the amount above by that time. A work more worthy than that being done by Brother Dickerson can not be found. Your money invested in it will bring eternal returns.

HEATHEN AT HOME

Many a man has used that old platitude, "Charity begins at home," when asked to contribute to foreign missions. This so-many-heathen-at-home stuff is a mere excuse used by an artful dodger. A somewhat wide observation leads us to the conviction that the givers to home and foreign missions are usually the same persons. Missions are one, and what we know as city missions, state missions, home missions and foreign missions are merely different facets of the same gleaming jewel.

A LIFE WORTH WHILE

Dr. Joseph Fort Newton gives a thoughtful answer to the question: "What is it that makes life worth while? To put it briefly, a faith fit to live by, a self fit to live with, and a work fit to live for. Or to say it in four words which sum it all up, contribution, co-operation, concentration and consecration. Is not that the essence of it."

FOR FIRST CLASS
SERVICE AND QUICK WORK
PATRONIZE
S. R. CAUDILL
BARBER SHOP

519 Belfont St. Russell, Ky.



A plan makes the accomplishment of any task easier and that includes funeral arrangements. This task can be lightened immeasurably by consultation with The King Justice Funeral Home. Drop in any time without any obligation.

For Prompt, Efficient

Ambulance Service

PHONE 400

King Justice
Funeral Home

"FROM DEATH UNTO LIFE"

(Continued from Page One)

(2 Tim. 1:12) Each of the redeemed knows that there is a life beyond this life. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25,26)

In fact, God wants us to know these things. He doesn't want us to be in ignorance. There used to be a political party in Kentucky known as the "No-Nothing Party." God doesn't want His children to belong to the "No-Nothing Party" in a spiritual sense. He wants us to know. In this epistle of 1 John from whence I have read my text, the word "know" occurs approximately forty times. Our text is a good example: "We know that we have passed from death unto life, because we love the brethren." (1 Jn. 3:14) With this text before us, let us inquire as to what our text tells us that we, as God's people, can know.

I

We know what our past condition was. "We have passed from death unto life." Each of us who are saved know that once we were dead—spiritually dead. This truth is borne out to us in many Scriptures. When the Apostle Paul wrote to the church at Ephesus, he reminded them of their lives. He said, "And you hath he quickened who were dead in trespasses and sins." (Eph. 2:1) He told the church at Colosse the same truth, namely that they were dead before God came into their lives through Jesus Christ. "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. 2:13) He even went so far as to say that the individual who might be living only for the pleasures of this world was spiritually dead. "But she that liveth in pleasure is dead while she liveth." (1 Tim. 5:6)

God has strange ways whereby He gives to His preachers the sermons which they are to preach. One day he sent Ezekiel out into the graveyard and caused a vehement wind to blow away the sand covering the graves so that a great valley of dead dry bones appeared before him. As Ezekiel watched, these bones came together, each one in his place. Still there was no life in them until God breathed upon them. Ezekiel went on to tell us that these bones represented the whole house of Israel, for the nation of the Jews as such, is spiritually dead. Nevertheless, this Scripture serves as a good illustration also as to the sinner's spiritual condition, for he is spiritually dead and can never be made alive until God breathes upon him. It would be as impossible for a sinner to repent, believe, and be saved, without the power of God operating in his life as it would be for a corpse to open his casket and get out therefrom and walk out of the building unaided and unassisted. Man is as dead spiritually as any corpse is dead physically.

In the days of His flesh, the Lord Jesus raised to life three who were dead. He raised the daughter of Jarius to life when she had been dead only a little while. He raised the widow's son at Nain when he had been dead long enough that he was being carried forth to his burial. He raised Lazarus, the brother of Mary and Martha, after putrefaction and decomposition had already set in upon his body, when he had been dead for four days. You see, beloved, all three of these were dead, but they were in different degrees of evidences of death. This is true with all who are outside of Jesus. Some may be moral men, while others are immoral. Yet all are dead.

The majority of the unsaved realize the state of their spiritual condition, although many of them may try to make it appear otherwise. All those who are saved know that this was their past condition—dead spiritually.

II

Our text makes a further revelation in that we know what our present estate now is. "We have passed from death unto life." Those who were spiritually dead before conversion, are now spiritually alive since conversion. The prodigal son is a good example. When he was away from home and in the hog pen, he was spiritually dead. Listen to the old father when he tells of the lad's conversion. "For this my son was dead, and is alive again; he was lost, and is found." (Lk. 15:24)

How we thank God tonight that the man who was once dead without Christ, is now alive and possesses eternal life in Christ. Listen to the words of Jesus: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 6:47) "He that believeth on the Son hath everlasting life." (Jn. 3:36) Many say like an Arminian preacher to whom I spoke a few days ago, "Yes, I know that eternal life shall be our possession; we'll have eternal life when we die, but we don't have it now." Ah, dear me, and to think he would even dare to call himself a preacher, and would even presume to stand before an audience of men and women who shall live on forever, either in Heaven or Hell. Such

a one doesn't even believe the Lord Jesus Christ, for Jesus in His great high priestly prayer of intercession prayed, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (Jn. 17:3) I thank my God tonight that I know already that I have life — that I have passed from death unto life.

This is our present estate, once dead — but now alive. When Jarius' daughter was raised from her death and made alive, she knew that she had been dead. When the widow's son of Nain sat up upon the couch where he was being carried to his burial, he knew that he was alive after having been dead. When Lazarus came forth from the dead, bound in grave clothes and heard Jesus say, "Lose him and let him go," he knew that he had been dead, but was now alive. Each of these knew that death had passed away and that they were now enjoying life. I, as a sinner before God, know that one day I was spiritually dead, and now I know that I am spiritually alive.

III

If it be interesting to you to see from our text the revelation as to our past condition, and the statement as to our present estate, it should be equally interesting to you to know that we have some evidence of this changed condition. Listen: "We know that we have passed from death unto life because we love the brethren." "Because we love the brethren." This is clear cut evidence and positive testimony as to our changed condition. When we were dead in sins, we did not love the brethren, that is those who knew the Lord Jesus Christ, but we were unhappy and miserable when we tried to associate with them. Now that we have passed from death unto life, we love the brethren; that is, we love to associate and have fellowship with them.

What does it mean when John declares, "We love the brethren?" Does it mean that I must have a silly, sickly, sentimental feeling toward everyone who claims to be a brother in Christ? Ah, no. Let me illustrate it. Suppose I bring ten men out of the dives of sin into this, the First Baptist Church of Russell, Kentucky. These men are drunkards and gamblers and thugs. In a religious service they will be most miserable listening to the message of praise to our Redeemer, and participating in the prayers and songs that may be uttered. They will be actually miserable because they do not have the nature of the redeemed — they do not have the nature to enjoy spiritual things. On the contrary, suppose I take ten men from the First Baptist Church of Russell and send them out to the poolrooms, and beer gardens, and the dives of sin, and they would be positively miserable in such environment. To witness the drinking and to hear the foul-mouthed language of the debauched in such a den of sin, would be misery to these ten whom I might send from our church in such a place. Don't misunderstand me, I expect there are some members of our church who would rather enjoy such an evening. In fact, I am sure of it. They are just pure Hellions — unsaved church members who have the nature of sin and who enjoy it in every prospect. In contrast with those few who might enjoy such an evening of sin, I thank God that I could choose many who would be made positively miserable by participation in an evening's debauchery in some dive of sin. Don't you see beloved, you have to have the nature of sin to enjoy sin, and you have to have the nature of God to enjoy the things of God. The evidence that we are now alive is the fact that "we love the brethren." That is, that we have a nature which permits us to fellowship with those who know the Lord Jesus Christ and enjoy spiritual things in the house of God.

To give you a personal experience which came under my observation. One of the men who sings in our choir each Sunday, told me that before he was saved, when he was working for the C. and O. that at noon time he played cards while eating his lunch. He told me after he was saved, that he literally hated Brother Noak, who used to go to that shop and sing spiritual hymns at noon time while the men were eating. That meant that he could not play cards, but had to endure the songs that were sung. Now loving the Lord Jesus in truth and sincerity, he loves not only to hear those songs, but to sing them himself, and he detests the former life he used to live.

I remember holding a revival meeting a few years ago at Logan, West Virginia, wherein a number of folk were saved. When I left Logan at the expiration of the meeting, one of the men who was saved during the meeting, said to me, "The next time I come down to Russell I'll come to your church. I'll not dodge you in the future as I have in the past when I visited there." That just shows beloved, that there was a change wrought in him when God came into his life. He did not love the brethren before, but after he was saved, he came to love them and desired to associate and have fellowship with them.

I remember a man who was saved in a meeting I held a number of years ago, and who came to me a few days later and said, I believe the best folk on earth are members of our church. Yet, I did not always think this, for I thought they were the

(Continued on Page Four)

"FROM DEATH UNTO LIFE"

(Continued from Page Three)

worst until the Lord saved me. Now I find that the wrong wasn't with them but with me." You see dearly beloved, one way whereby that we can know we have passed from death unto life is our changed attitude toward those who love the Lord. If you still detest Christians and are miserable amid Christian surroundings and in a Christian environment, this is good evidence that you are still dead in sin.

I have never had a great deal of patience with the idea that one cannot know that he is saved. A dear friend quoted the following poem to me a few days ago:

"I am a stranger here below,
And what I am, 'tis hard to know;
I am so vile, so prone to sin,
I feel that I'm not born again."

When he finished, I said to him, "If the man who wrote that had spent as much time studying the Bible as he did in writing the poem, he could easily have known whether he was born again." I personally believe that if an individual does not know that he is saved, he is not saved. If you say you do not know whether you are saved, then I know something about you — I know that you're not saved, for the man who is saved knows about this new experience which has come to him.

In the days of our Lord Jesus' sojourn on earth, a man born blind was miraculously healed by Jesus. The Pharisees, as usual, raised a great complaint. When the man was called in question, he said, "Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see." (Jn. 9:25) This beloved, is the testimony of everyone who is saved by grace. Each one knows that he is saved. Listen to Paul again: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12)

Inside the believer, there is a feeling that he has had a spiritual experience with Jesus. "The Spirit himself beareth witness with our spirit, that we are the children of God." (Rom. 8:16) This is the statement also of the Apostle John: "He that believeth on the Son of God hath the witness in himself." (1 Jn. 5:10) "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (1 Jn. 4:13) Each of the redeemed knows that he is saved because he feels the Spirit of God within.

There is still another way whereby we can know that we have passed from death unto life, and that is by just simply accepting the testimony of God's Word. The Bible makes very clear the fact of our standing in Christ. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, — that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name. (John 20: 30, 31) These verses tell us that the Gospel of John was written in order that sinners might be saved, that they might have life through His name. Sixty years later, John wrote the Epistles of first, second, and third John. These were written not in order that we might be saved, but in order that the saved might know that he is saved. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." (1 Jn. 5:13) You know tonight whether you have believed that Jesus Christ on the cross paid for all your sin. If you have believed it, and received Jesus as a Saviour, then you are saved. If you have not believed that His death was sufficient for all your sins, then regardless of how you were baptized, or how many churches you may have been a member of, you are still lost and in your sins. I urge you to search your heart; I urge you to examine yourself; I urge you to take a spiritual inventory and see where you stand. Are you saved or lost? Have you passed from death unto life, or are you still dead in your sins? "Examine yourselves, whether ye be in the faith." (2 Cor. 13:5) I repeat beloved, that you can know, that there is abundant evidence in your behalf whereby you can come to know that your condition is changed; that you have passed from death unto life.

IV

Our text says, "We know." Thus far, I have said that we know what our past condition was; we know what our present estate is; once again, may I say, we know how this change came

about. We know that we have passed from death unto life and came to love the brethren through the Lord Jesus Christ. Would you like to know the way in order that this experience might be yours? Then listen: "I am the way, the truth, and the life." (Jn. 14:6) Would you like to know the "Door" whereby you may enter into this happiness in Christ? "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (Jn. 10:9) Would you like to partake of the "Bread of Life" eternally? Listen: "I am the bread of life: he that cometh to me shall never hunger." (Jn. 6:35)

I remind you again beloved that this change comes only through Jesus. It does not come by joining a church, nor by baptism, nor by reformation, nor by good deeds on your part; it comes by simple repentance and faith, both of which are gifts of God, and through repentance and faith, Jesus Christ's death at Calvary blots out all your sin. The only hope we have to offer is Jesus. "For there is one God, and one mediator between God and men, that man Christ Jesus." (1 Tim. 2:5) "And without shedding of blood is no remission." (Heb. 9:22)

When the Lord Jesus Christ was in the grave, it took the power of God to bring His dead body from the tomb. You, tonight as a sinner, are just as dead spiritually as Jesus was physically in the grave. It takes the same power of God to raise you to spiritual life that was required to raise Jesus' body from the grave. May you tonight receive the Lord Jesus Christ and may the power of God be yours tonight in salvation through Him. Are you dead? Are you alive? Do you have any evidence that you are alive? Would you like to be alive? Then make your calling and election sure by receiving Jesus now as your Saviour.

**THE PUZZLED DUTCHMAN
MADE GLAD**

(Continued from Page One)

At the close of the sermon, or these lucid (?) remarks, he invited anyone present who was satisfied with the sermon to let it be known, when a Dutchman in the audience rose and said:

Mr. Breacher: I ish so glad I ish heah tonight; for it was explained to mine mint somedings vhet I neffer belief before; O I ish so glad vot I ish heah. I see INTO means not into, put shus ciose to, or neah py, I can pelief many dings in the Bible now vhet I neffer cud pelief pefore and un-terstant.

Ve readt, Mr. Breacher, dat Daniel vas gast inter de den ob lions, but it means dot he vos shust ciose py, so he cud see ze menagerin, ant kum oudt alive; neffer cud see pefore shust how he cud cum oudt, put now I can see it all. O I ish so glad vot I ish heah tonight, it ish so blain to my mint. Yea, dot ish good.

'Gin ve readt, Mr. Breacher dot the tree Hebrew shidron vose in de fiery furnace. I shee now how dey vos not cast into der fire at all, vut shust neah to, und vos kumfurable. I shee it all now. O I ish glad I ish heah!

And den 'gin, Mr. Breacher, I readt dot Shonah vos in der Vales pelly, I neffer cudt see shust how Shonah did sleep three days undt

nites and not get dead right away off but ish blain ter my mint now; it vos blain ter me dot he vos not inter the Vales pelly at all, put he shust shumped on his pack undt rote ashore. GEE, Mr. Breacher, I vos glat I vos heah tonight!

Undt now, Mr. Breacher: If you will blease esplain two uder passages of Scripture I will pe O so glad that I vos heah tonight. Ven ish ver it said de vicked shall pe cast inert de lake ob fire dot purns mit fire undt primstone always, O, sa, Mr. Breacher, shall de vicked pe shust ciose pi? a leddle vay off, so dot he vill pe kumfurable; hope you vill said it I shall pe in a goot vay off so I shall pe nice und varm undt not git purnt. If you vill say dot, I shall pe happy and pe O so gladt I vos heah right away off.

De odder bassage ob Scripture is ver it reads: Plessed are dey who obey His commandments, dat dey may hab right ter de tree of Life undt enter thru de gates INTO der city.

O, Mr. Breacher, shust tell me vot I get clean into der city, not shust clost to or near py; shust near nuf ter see de good dings vot I lost. AND PLEASE SHAY if I get to hell, I vill not pe put inter de fire undt if I get to Heaven I vill not pe stood shust ciose by, but vill be inside mit de angels; if you will shust say dot, I shall pe O so glad vot I vos here tonight!"

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THE TWO NATURES OF THE BELIEVER

(Continued from Page One)

and spiritual frame, this preacher contrived a grotesque caricature of the truth preached by Brother Gilpin and then proceeded to demolish it. No, God does not borrow a body from the devil to dwell in, but he does dwell, through the Holy Spirit, in the believer's body, which has not yet received the adoption, for which the believer groans. Rom. 8:19-25. We do not know whether this preacher condescended to notice Rom. 7:14-25. If he did, no doubt, he followed the common and foolish course of ignoring the significant change of tense from past to present beginning with verse fourteen, and applied this section of the chapter to Paul's unregenerate life.

And may be he went on, as many do, to talk of getting out of the seventh chapter of Romans into the eighth, without seeming to know that Paul did not write his epistles in chapters. There is absolutely nothing to indicate that chapter eight describes an experience different from that of the latter part of chapter seven. And, as pointed out already, chapter eight represents the believer as groaning under the bondage of corruption. Let our critic scoff at the word of God if he will.

Then perhaps this preacher will be kind enough to explain Gal. 5:17 to us. May be he will tell us that this passage describes the unregenerate also.

Furthermore the critic went on to say that Baptists teach that they cannot lose their religion, but that they had lost something since he remembered when they shouted and they did it no more. First of all, no intelligent Baptist ever said that a man cannot lose religion. Once we saw a tract that said: "We believe that a man may get religion, lose it, and go to hell." On the margin we wrote: "I will go you one better than that. A man may get religion, may keep it, and go to hell, taking his religion with him." The devil is religious and is in the religious business, and that is the reason there are so many false religions, our critic's religion being one of them. Man is religious by nature, and must get rid of his religion that he may turn to Christ for salvation, which alone produces true religion. Repentance is not only from sin but from dead works as well. Heb. 6:1. All works done for salvation are dead, whether done by an acknowledged sinner or a professed Christian, because they are not prompted by faith and love, but by doubt and fear, and are dishonoring to Christ be-

cause they deny the efficacy of his blood. Such works are an insult to God, and are as filthy rags in his sight. Read Rom. 14:23; Gal. 5:6; 1 Cor. 13:2,3; 1 John 4:18; Isa. 64:6.

But, as for shouting, there have always been Baptists that shouted, there are such now, and perhaps there shall always be. We have no desire to stop the sincere shout that gives practical evidence of real spiritual love for Christ by leading a devoted life. But we have never observed that those who shout show practical evidence of devotion greater than that possessed by those who do not. And certainly we are not going to fall into the foolish and grievous error of our critic in demanding shouting as a sign of spirituality. Also we would remember that it is the empty wagon that rattles. Furthermore the tiny brook babbles, but the deep river pursues its onward way in comparative quietness. It is notoriously true that the type of religion preached by our critic appeals mostly to the shallow-minded. It is no wonder they overflow so easily. And it is no wonder their religion often proves to be as shallow as their minds.

Perhaps this preacher believes that one can lose salvation because his whole idea of salvation is wrapped up in the idea of "getting religion." But "getting religion" does not save, notwithstanding the fact that salvation produces true religion. Christ, not religion, saves. And since Christ has engaged to save us, having been sent of the Father to do that very thing, he must fail in his work and lose us before we can lose salvation. The difference between our critic and us is that he and his associates are trusting in themselves for salvation and we are trusting Christ. They can fail and thus lose the salvation they profess, but, since Christ can't fail, we can't lose our salvation. Selah!

This is the logic of the case. And this logic is vindicated by the plain declarations of the Word of God. John 4:13,14 declares that whereas natural water quenches thirst only temporarily, making oft drinking necessary, one draught of water of life (salvation) quenches thirst forever, making it unnecessary for one to drink again (be saved again), because the water of life creates within the heart a well of water that supplies all our need. If our critic had this well in his heart, he would have something to shout about; but perhaps his joy would run too deep to permit such effervescence, except under very unusual circumstances.

Then John 10:28 declares unconditionally that Christ's sheep

never perish. Our critic should have been present when Christ spoke these words to correct him and inform him that whereas his sheep as such cannot perish, yet that they can become goats (whoever heard of a sheep becoming a goat?) and thus perish; for Christ's words allow no such idea. If Christ had declared that man cannot perish, would it have been in order to say, Yes, but a man can become a beast and perish?

Furthermore Rom. 8:29,30 reveals that all whom God foreknew as his own are to be glorified, or rather have been glorified already in his purpose, and thus are sure of actual, experiential glorification. Perhaps our critic thinks that some will be saved that God did not foreknow, nor predestinate, nor justify, nor glorify. If such were possible, then, so far as this passage is concerned, we should be ready to grant that their loss of salvation is not only possible, but certain.

Or maybe our critic could receive help from a certain Campbellite preacher who has discovered that the passage above refers wholly to the Jews; that God justified them when he led them out of Egypt and glorified them in the reign of Solomon! But I venture the suggestion that Paul is surprised to find that this is what he meant.

Moreover 1 John 5:4 says: "Whatsoever is born of God overcometh the world." Thus whenever a man says that he may not overcome, but may turn away from Christ and go back under the bondage of sin, he acknowledges that he has not been born again.

If our critic hears our morning broadcast of Feb. 25th (which is yet future as we write this), on "Do Saved People Sin," he will have more fuel for his fire of indignation. Perhaps we shall hear from him on that score. Until we do, we shall leave him to meditate on the words of a grand old hymn which brings a joy and peace that we wish he had:

"Free from the law, O happy condition,

Jesus' hath bled, and there is remission;

Cursed by the law and bruised by the fall,

Grace hath redeemed us once for all.

"Now are we free—there's no condemnation,

Jesus provides a perfect salvation; 'Come unto me,' O hear His sweet

call,
Come, and He saves us once for all.

"Children of God," O glorious calling,

Surely His grace will keep us from falling;

Passing from death to life at His call,

Blessed salvation once for all.

"Once for all, O sinner, receive it,
Once for all, O brother, believe it;

Cling to the cross, the burden will fall,

Christ hath redeemed us once for all."

Amen and Amen.

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THE SECOND COMING OF CHRIST

(Continued from Page One)
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SAM BURDETTE AND THE RELIGIOUS BRAKEMAN

(Continued from Page One)
exhaustive for a brakeman. All train men in uniform; conductor's punch and lantern silver-plated, and no train-boys allowed. Then the passengers are allowed to talk back at the conductor and it makes them too free and easy. No, I couldn't stand the palace car. Rich road, though. Don't often hear of a receiver being appointed for that line. Some mighty nice people travel on it too."

"Universalist?" I guessed.

"Broad gauge," said the brakeman: "does too much complimentary business. Everybody travels on a pass. Conductor doesn't get a fare once in fifty miles. Stops at all flag stations and won't run into anything but a union depot. No smoking car on the train. Train orders are rather vague, though, and the train-men don't get along well with the passenger. No, I didn't go to the Universalist, though I know some awfully good men who run on that road."

"Presbyterian?" I asked.

"Narrow gauge, eh?" said the brakeman: "pretty track, straight as a rule; tunnel right through the mountain rather than go around it, spirit level grade, passengers have to show their tickets before they get on the train. Mighty strict road, but the cars are a little narrow, have to sit one in a seat and no room in the aisle to dance. Then there's no stop-over tickets allowed, got to go straight through to the station you're ticketed for, or you can't get on at all. When the car's full, no extra coaches, cars built at the shops to hold just so many, and nobody else allowed on. But you don't hear of an accident on that road, it's run right up to the rules."

"Maybe you joined the Free Thinkers?" I said.

"Scrub road," said the brakeman: "dirt road bed, and no ballast, no time card and no train dispatcher. All trains run wild, and every engineer makes his own time just as he pleases. Smoke if you want to; kind of go as you please road. Too many side tracks, and every switch wide open all the time, with the switchman sound asleep, and the target-lamp dead out. Get on as you please, and get off when you want to. Don't have to show your tickets, and the conductor isn't expected to do anything but amuse the passengers. No, sir; I was offered a pass, but I don't like the line. I don't like to travel on a road that has no terminus. Don't you know, sir, I asked a Division Superintendent where that road run to, and said he hoped to die if he knew. I asked him if the General Superintendent could tell me, and he said he did not believe they had a General Superintendent, and if they had, he didn't know anything more about the road than the passengers. I asked him who he reported to, and he said, 'nobody'. I asked a conductor who he got his orders from, and he said he didn't take orders from any living man or dead ghost. And when I asked the engineer who he got his orders from, he said he'd like to see anybody give him orders; he'd run that train to suit himself, or he'd run it into the ditch. Now, you see, sir; I'm a railroad man, and I don't care to run on a road that has no time, makes no connections, runs nowhere, and has no Superintendent. It may be all right, but I've railroaded too long to understand it."

"Did you try the Methodist?" I said.

"Now you are shouting," he said, with some enthusiasm. "Nice road, eh? Fast time and plenty of passengers. Engineers carry a power of steam, and don't you forget it; steam gauge shows 100, and enough all the time. Lively road; when the conductor shouts 'all aboard!' you can hear him to the next station. Every train-lamp shines like a headlight. Stop-over checks given on all through tickets; passengers can drop off the train as often as they like, do the stations two or three days, and hop on the revival train that comes thundering along."

Good, whole souled, companionable conductors; ain't any road in the country where the passengers feel more at home. No passes; every passenger pays full traffic rates for his ticket. Wesleyan-house air brakes on all trains, too:

pretty safe road, but I didn't ride it yesterday."

"Maybe you went to the Congregational church," I said.

"Popular road," said the brakeman; "an old road, too; one of the oldest in the country. Good road bed and comfortable cars. Well managed, too; Directors don't interfere with Division Superintendents and train orders. Road's mighty popular, but it's pretty independent, too. See, didn't one of the Division Superintendents down East discontinue one of the oldest stations on the line two or three years ago? But it is a mighty pleasant road to travel on. Always had such a splendid class of passengers."

"Perhaps you tried the Baptist?" I guessed once more.

"Ah!" said the brakeman, "she's a daisy, isn't she? River road, beautiful curves, sweep around anything to keep close to the river, but it's all steel rail and rock ballast, single track all the way and not a side track from the round-house to the terminus. Takes a heap of water to run it, though; double tanks at every station, and there isn't an engine in the shops that can pull a pound or run a mile with less than two gauges. But it runs through a lovely country; these river roads always do; river on one side and hills on the other, and it's a steady climb up the grade all the way till the run ends where the fountain-head of the river begins. Yes, sir, I'll take the river road every time for a lovely trip, sure connections and good time and no prairie dust blowing in at the windows. And yesterday, when the conductor came around for the tickets with a little basket punch, I didn't ask him to pass me, but paid my fare like a little man — 25c for an hour's run, and a little concert by the passengers thrown in. I

tell you, Pilgrim, you take the river road when you want—"

But just here the long whistle from the engine announced a station, and a brakeman hurried to the door, shouting:

"Zionsville! This train makes no stop between here and Indianapolis."

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