

# 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. 60

RUSSELL, KENTUCKY, FEB. 4, 1939

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## With The First Baptist Church In Russell, Ky.

I have just returned from a meeting at Russell, Kentucky, with the First Baptist Church, Elder John R. Gilpin, pastor, in which God was most gracious with us all.

More than a year and a half ago Brother Gilpin's father-in-law read a copy of the Amazing Grace paper addressed to someone else in the town where he lived, and in the paper he saw the offer to send the paper free for six weeks to anyone whose names were sent in by the readers. He immediately sent in his own name and the name of his son-in-law, Elder John R. Gilpin and some others. Some few weeks later Brother Gilpin wrote asking that the Tri-State Bible School of which he is the head be put on the mailing list, which was done.

Last August he wrote and asked if I would come for a meeting and much to my surprise the leading of the Lord indicated that I was to go and I did go, arriving on the 10th of January to begin a meeting in a church that I had never seen before with a people among whom I had not one personal acquaintance.

I found them to be old-fashioned, missionary Baptists in a city of 1500 people, largely a railroad town, but with a ministry that reaches hundreds of miles in every direction.

Brother Gilpin has two radio programs each Sunday signing on the station every Sunday morning and signing it off every Sunday night. He is a most energetic man as well as thoroughly informed.

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## A Man's Prayer

"Teach me that 60 minutes make an hour, 16 ounces one pound, and 100 cents one dollar. Give me in grace the new birth. Help me so to live that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain. Grant that I may earn my meal-ticket on the square, and in earning it I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money and to the rustle of unholy skirts. Blind me to the faults of the other fellow, but reveal to me my own. Guide me so that each

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## HE LEADETH ME

"In pastures green? not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways where heavy shadows be:

Out of the sunshine, warm and soft and bright;  
Out of the sunshine into darkest night.  
I oft would faint with sorrow and afright

Only for this—I know He holds my hand  
So whether in the green or desert land,  
I trust, although I may not understand.

So whether on the hilltops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie—what matter? He is there!

Where'er He leads me I can safely go;  
And in the blest hereafter I shall know  
Why in His wisdom He hath led me so."

## BIBLE QUESTIONS

1. What man threw stones at a king?
2. What great leader nearly lost his life because of his fondness for honey?
3. What dead man foretold the death of one living?
4. What general had his captains stand on the necks of kings in order to make them brave?
5. What dying man shot an arrow for the deliverance of a nation?
6. What woman had a crying fit for seven days which cost her husband thirty suits of clothes?
7. What nation was saved by mouldy bread and old shoes?
8. What perfume was it death to make?
9. What cannot be killed, quenched, drowned or bought?
10. What recipe for poverty is given in the Scriptures?
11. What three kinds of people will always be poor?
12. Who was the first grafter mentioned in the Bible, and what happened to him?

(See answers on Page Six)

## The First Baptist Pulpit

### "Christ's Unanswerable Question"

"What think ye of Christ?" (Mt.22:42)

This question <sup>in all the world</sup> should be of interest to every Catholic, Protestant, or Baptist ~~who may be listening~~; it should be of interest to Jew and Gentile alike. It should be of world wide interest in view of the fact that we are considering the character of a world wide figure—the Lord Jesus Christ.

In the day preceding the time when Jesus asked this question, He had Himself been asked three questions. Early in the day, the Pharisees came with a question hoping to be able to entrap Him with His talk. It was the old question of church and state: "Is it lawful to give tribute to Caesar or not?" (Mt.22:17) When Jesus had routed this first group of enemies, the Sadducees next came with the same purpose in mind. They did not believe in the resurrection nor in a future life; they did not believe in angels nor spirits. Hence, they came asking Him about the details of the future life saying, "In the resurrection, whose wife shall she be of the seven?" (Mt.22:28) Still later in the same day, the Pharisees put forward one of their number, a lawyer, to ask Jesus a question of theology: "Which is the great commandment in the law?" (Mt.22:36)

Shrewdly, Jesus answered each of these groups of His enemies. He gave them an evasive, but a truthful answer on each of the questions concerning church and state, the details of the future life, and

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## Jewish Persecutions In Germany And Elsewhere

Forty thousand Jews in all Germany, including ten thousand in Berlin alone, have been arrested as a result of the German pogroms against the Jews. All of these have been sent to concentration camps. Two hundred of them were shot in a Buchenwald Concentration Camp in one day. Hardly a day passes but what Jewish prisoners are beaten to death in this camp. In Berlin, three thousand Jewish shops and stores have been destroyed. In Hassen, the outrages began the day before Von Rath died. In Kassel, the arrested Jews were paraded for the public to jeer at, and fire hoses were turned on them so that they were drenched before being sent off to camp. The Nazi gangs have burned and destroyed one hundred and sixty-six synagogues and temples throughout Germany. In many places the Jewish schools have also been destroyed.

Streicher, the leading Anti-Semite in Germany, declared that he was deeply moved because of the accusations of brutality which had been directed against him by the foreign press, for his incitations to outrages against the Jews. He said, "At heart I am the tenderest of men. For example, when I come home late at night, I stumble through my drawing room in the dark rather than awaken my canaries by turning on the light." And we imagine that he then goes to his desk and writes a paragraph on how to successfully kill the Jews.

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## A Great Gulf Between

Ingersoll's Brother—When the brother of Cq. Ingersoll died, the great apostle of unbelief came to pay his last tribute to his devoted brother. He stood there by the grave, with one hand resting upon his brother's coffin, with the tears raining down his cheeks, as he said something like "Life is a dark and barren valley between the cold ice-clad peaks of two eternities. We strive sometimes to look beyond the darkness for the light. Sometimes we cry for help but there comes back to us nothing but the echo of our own cry." Then he bowed his head on his hand and sat down weeping.

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## The Baptist Examiner

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JOHN R. GILPIN ..... Editor

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Paid circulation in about thirty states and four foreign countries.

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Application for entry as second class matter is pending at the post office at Russell, Kentucky

### WE GREET YOU

This is our first editorial.

Although we have contemplated writing it for months, we pause in prayerful hesitancy now that we are on the brink of doing so.

To edit a paper is a large task—too big for one already busy in the Master's service. Yet, we have learned by patient trusting that He never leads us into a new field without supplying strength for the task. "As thy days, so shall thy strength be." (Deut. 33:25).

It is upon this verse we are relying. We are sure He will supply both the physical and spiritual strength we need.

We solicit your prayers.

We beg you to remember us at a throne of grace.

This paper was born in the heart and brain of T. P. Simmons nearly eight years ago. It made its first bow on April 1, 1931. It will doubtless never have a greater editor than the one who gave it birth. Noble man of God; into this paper he put his best. It was with the greatest of regret, we saw him compelled by providences beyond his control, write his last editorial in April of 1937. Humanly we wish he might have continued.

This paper came into existence because it was believed there was a need for it. Bro. Simmons felt he had a mission to fulfill, and he addressed you to-day with the same conviction. This conviction is based on the following facts:

It will be thoroughly Baptist.

It will be permanently missionary.

It will be militant as to heterodoxy.

It will be doctrinal as to orthodoxy.

It will be evangelistic to the world.

It will be Calvinistic from the center to the circumference.

It will be premillennial as to the return.

It will be uncompromisingly orthodox.

It will be an independent voice.

It will be unalterably to the isms of today.

Modernism, Unionism, Feminism and Alminism.

We need fellow helpers.

Pray for us.

Send in your subscription for a year immediately.

Get others to do likewise.

Send for sample copies of the paper and distribute them.

Send us the names of your friends and we will send the paper to them free for four weeks, with an invitation to them to subscribe.

The cupboard is full of good things. We want you to share it with us. We also want you to share it with others.

To all old subscribers we give you our word of assurance that you will receive the allotted number of copies for which you have paid. If you have paid one year's subscription you will receive the first twelve copies of this paper.

We are in no sense competitive with any organized Baptist paper. In Kentucky, the greatest Baptist paper ever published has been issued for years. I speak of the Western Recorder. We urge all of our readers to subscribe for it. It's editor is a prince in Israel. It ought to be read by thousands who are not now subscribers.

We deeply appreciate the wonderful response of our radio audience in that we have received 398 paid subscriptions as a result of our last two Sunday broadcasts. May God bless each of our readers, new and old.

This paper will cost us nearly \$50.00 weekly. If we were to depend upon subscriptions alone, this would mean that we would need approximately 100 subscriptions weekly. In view of this we shall carry a limited amount of advertising.

Please patronize our advertisers. It helps them. It helps us. It will help you.

Now that we have our mailing permit, we offer the following as premium offers: To each one, who sends in two subscriptions at the regular price (50c) we will send you one copy of the editor's book, "Sparks From A Busy Anvil" or H. B. Taylor's "Why Be A Baptist." Send us the dollar, two names, and take your choice.

May you daily pray for us.

May God bless you.

### ANNOUNCEMENT OF THE TRANSFER OF THE BAPTIST EXAMINER

By Former Editor T. P. Simmons.  
Detroit, Mich.

I hope all the friends of The Baptist Examiner will be glad to see it make its bow again. Since finding it impossible to continue to publish it, I have been desirous that some one else do so in order that all subscribers should get every issue paid for. I now have been able to make a satisfactory transfer of the paper to Pastor John R. Gilpin, First Baptist Church, Russell, Ky. Most, if not all, the subscribers will remember him as one of the Contributing Editors when I published the paper. I feel that with him as editor the paper is in good hands. He and I stand in general agreement. I greatly value him as a friend. When I published the paper he was one of my most loyal supporters. During all the time I published the paper he stood second among the friends of the paper in the number of subscribers obtained. With the transfer of the paper go my

good will and best wishes. I hope all my friends will continue taking the paper and that they will induce others to subscribe. I predict rapid growth and great usefulness for the paper under its new editor. He is pastor of a great church and I hope it may be said now that he is editor of a great paper.

Brother Gilpin has asked me to write for the paper. This I shall try to do frequently with genuine joy.

Perhaps most of the readers will be interested to know what I am doing now. I invite the attention of such as do to the announcement of my lectures "The Trail of Blood" to be found elsewhere in this issue. I shall be happy indeed to hear from any that may be interested in these lectures. I am free to go anywhere and am earnestly desirous of delivering my lectures on this important theme to every Baptist church that has not heard them.

### ANNOUNCING

#### A Series of Three Lectures on

#### "THE TRAIL OF BLOOD"

by

T. P. Simmons

These lectures trace church history, with special emphasis on the place of Baptists in history. They show the origin and development of Catholicism and the rise of Protestantism therefrom. They show how Baptists got their name. They answer the question that has perplexed many historians: From whence came Baptists? ... A chart, twenty feet long and five feet high, which enables all to visualize church history, is used. This chart was prepared by Dr. J. M. Carroll, of Texas, after years of thorough research.

These lectures, which are really only illustrated sermons, involve much exposition of Scripture, and they contain a distinct and ever recurring evangelistic element; being followed with an evangelistic appeal.

The author above has delivered these lectures in several states, ranging from Michigan to Florida and from Virginia to Texas; and always there has been the most wholesome and gratifying reaction. They contain no bigotry or mudslinging, and give no undue cause of offence to anybody. The author makes no effort to coerce, but freely and happily recognizes, not only the right, but also the duty of every person to think for himself. He commends his own convictions to the careful and prayerful consideration of his audience to be accepted or rejected by them according as they are considered as agreeing or disagreeing with the word of God.

Any three services in close proximity will do for the lectures.

All the author asks by way of remuneration is a free will offering, with emphasis on "free." For Bible institutes, conferences, assemblies, and the like, where a special offering is impracticable, these lectures will be given without charge, providing this can be arranged feasibly and traveling ex-

penses and entertainment are provided.

Engagements are hereby solicited everywhere. Write today for date.

Address

T. P. Simmons, 7044 Frederick, Detroit, Mich.

### A MAN'S PRAYER

(Continued from Page One)

night when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with little children, and sympathetic enough to be considerate of old age. And when comes the day of darkened shades and the smell of flowers, the tread of soft footsteps, and the crunching of wheels in the yard—make the ceremony short and the epitaph simple—"Here Lies A Man".  
—Author Unknown.

### A GREAT GULF BETWEEN

(Continued from Page One)

Moody's Brother—When a brother of D. L. Moody died, representative men from New York came to say great words at his funeral. D. L. Moody, leaning on his elbow on the coffin, with his face bathed in tears, said, "Friends and neighbors, I thank God that He ever gave me a brother. I thank Him also that He permitted me to lead him to Jesus. I thank God that I can now look down into his face and know that I shall see him again." Then he stood a moment with hands uplifted and eyes looking into the eternities until suddenly he shouted in such triumphant tone that the multitude around could not fail to hear him: "O death, where is thy sting? O grave, where is thy victory?"—Selected.

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## CAFETERIA

### Russell, Ky.



## "CHRIST'S UNANSWERABLE QUESTION"

(Continued from Page One)

this theological question as to the great commandment of the law. It was said that the Pharisees marvelled and the Sadducees were astonished at His answers. Then with these groups of His enemies already marvelling and astonished at His teachings, Jesus put forth a question unto them: "What think ye of Christ?"

This is the question which I present to each of you tonight. It is my desire to call up reputable witnesses that I might ask each of them this question.

## I

We shall first ask that innumerable horde of Old Testament Prophets our question: "What think ye of Christ?"

"Moses, you wrote the first five books of the Bible—the Pentateuch. You wrote that part which every Jew accedes to today. You led the Jews through the wilderness from Egypt to Caanan for forty years, and naturally you are still interested in their experiences and success just as of old. Greater honor perhaps came to you than the honor which came to any Old Testament Prophet, for we read that God scooped out a grave with His hand in 'Nebo's lonely mountain,' which served as your last resting place. Then in the days of Jesus, when you were called from your resting place and along with Elijah, you appeared with Jesus on the Mount of Transfiguration to talk with Him about the death which He was soon to experience at Jerusalem. Therefore Moses, in view of your interest in the Jewish people, your wide experience with the Jews, the fact that you wrote under Divine inspiration so much of the Bible, and that you came down to earth to talk with Jesus, I ask you, 'What think ye of Christ?' Without a moment's hesitation, Moses answers, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come.' (Gen. 49:10) 'I shall see him, but not now: I shall behold him, but not nigh: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel and shall smite the corners of Moab, and destroy all the children of Seth.' (Num. 23:17) 24

"Isaiah, the Jewish people love you and respect you possibly on a par with Moses, for your marvelous influence upon their nation in days gone by. You had a wide experience extending over the period of the reign of four of Judah's greatest Kings; you lived in Judah's Golden Age. Your words are still preached by their Rabbis, and revered by the thousands who adhere to Judaism. Eight hundred years before Jesus came to earth you lived. Since you spoke much of the person of the Messiah, I ask you, 'What think ye of Christ?' "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6) "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:1-6)

"Jeremiah, you were called the weeping prophet since you wept because of the sins of Judah. The inhabitants of Jerusalem mocked your tears, and made fun of your sermons; they scoffed at your words; they persecuted you because of your preaching; they put you into a miry pit where you well-nigh famished, and had it not been for a colored man of Ethiopia, you might have expired there. In spite of all that was done to you, and in view of the fact that you have long since forgiven those who were your enemies, I ask you for the benefit of my Jewish friends today, 'What think ye of Christ?' "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness." (Jer. 23:5,6)

"Micah, to the average Gentile, you are but poorly known. You lived in that day long gone by, having prophesied better than 26 centuries ago. Though very few Gentiles have more than a passing acquaintance with you, there is no Jew but what considers you as having spoken by direct inspiration from God. We are often told that you foreknew the very place of Jesus' birth to be that of Bethlehem. Is it true? 'What think ye of Christ?' "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be a ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2)

"Zechariah, you are even less eminently known to Gentiles than is Micah. Though my Gentile audience may know but little of you, my

Jewish friends particularly remember your prophesy to the remnant that came back from Babylonian captivity after their seventy years exile there. My Jewish friends will recall that you, as one of the last of the prophets being even next to Malachi, encouraged that remnant with your prophesies. In less than 500 years after your prophesy, a man called Jesus was born. This same Jesus rode into Jerusalem one day seated on the back of a donkey claiming to be the Messiah of the Jews. In view of His claims, and since you lived nearer to Him than practically any of the remainder of the prophets, I ask you, 'What think ye of Christ?' "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9)

"Daniel, there is no Jew but what loves you. In the days of their exile into Babylon it was you who encouraged them with your prophetic messages; it was through your life and your example that they were blessed in the Babylonian captivity, and were preserved from the wrath of the king of Babylon; your pious example caused their minds to be set on God and it was through your praying that God eventually laid it upon the heart of the king whereby the remnant returned from this Babylonian exile. If you had not prayed concerning your people, perhaps the spirit of Cyrus, the king, would never have been stirred up in their behalf. Since you meant so much to the Jews in that day of suffering, I ask you, 'What think ye of Christ?' "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed." (Dan. 7:13,14)

Time would fail me to call each of the prophets one by one. Your patience would not permit that I should examine them individually, and ask them personally, "What think ye of Christ." In a combined aggregate, may we ask the entire group, "What think ye of Christ?" To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43)

## II

Instructive as it is to listen to the testimony of the prophets, we turn now to the angels of God. In the Old Testament, the angels played an important part concerning the history of the Jews. The Father of the Jewish people once entertained angels unawares. When the Jews were in need of a great judge to deliver them from the Philistines, it was an angel which appeared to a family of the tribe of Dan telling them of the birth of a deliverer, Samson by name. When the Assyrians under Sennacherib, came down upon the city of Jerusalem in the days of Hezekiah, it was an angel who killed 185,000 of the Assyrians in a night's time. It is to these angels who played such an important part in the life, and times, and history of the Jewish people of the Old Testament that we now appeal with our question, "What think ye of Christ?" Gabriel, who announced the birth of Jesus to Mary, says, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Lk. 1:30-33)

The unnamed angel who counselled Joseph to marry Mary when he was contemplating divorcing her thinking that she had played the harlot against him, says, "Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel which being interpreted is, God with us." (Mt. 1:20-23)

On the night of all nights, when Jesus was born, it was an angel who preached the first gospel sermon, preaching it to the shepherds. Listen: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." (Lk. 2:9-11) On that memorable night the first Christian hymn was sung, being the seraphic melodies of the angels. Glory to God in the highest, and on earth peace, good will toward men." (Lk. 2:14)

## III

Has it been interesting to you to hear the testimony of the prophets and to listen to the songs of the angels? Then surely the testimony of the friends of Jesus should be interesting also. "Simeon, you were an old man when Jesus was born in Bethlehem. It was written of you that you were a devout follower of the religion of the Jews. When Mary, and her husband Joseph, brought the child Jesus into the Temple, you took Him up into your arms. Tell us, 'What think ye of



Christ?" "Lord, lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel." (Lk.2:29-32)

"Wisemen, surely if anyone could be called the friends of Jesus, it must be you. It must have been genuine interest and friendship which could cause you to travel from the far east following a star in order to worship Him. It must have been genuine friendship which caused you to present to Him your gifts and then depart secretly in order that you might not betray His whereabouts to Herod, knowing his murderous intentions. Wisemen, you told Herod the town of Jesus' birth. 'What think ye of Christ?' Tell us where he should be born." "And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." (Mt.2:5,6)

"John the Baptist, you were one of the strangest characters that ever stalked across the pages of human history. You were the last of the Old Testament prophets, and at the same time, the beginning of the New Testament. You were like the landing on a flight of stairs—you were higher than those before you, and yet lower than those that should come after you. You were the first Baptist preacher we ever read of in history. You baptized this man Jesus, although with a great deal of reluctance on your part. You denounced the Jews for their hypocritical professions of religion. Tell us, 'What think ye of Christ?' "Behold the Lamb of God, which taketh away the sin of the world." (Jn.1:29)

"Nicodemus, I am glad that you came to Jesus one night; I am glad that we have evidence of your profession of faith in Him; I am happy not only because it means your salvation, but since you were a fine high type moral man—a preacher of religion—you stand as an example to tell us that regardless of how good and moral one may be, he still needs Jesus. 1900 years ago you came to Him by night to talk with Him relative to His miracles and His theological teachings of religion. Do you remember that night? Do you recall that He emphatically declared the necessity of the new birth when He said to you, 'Ye must be born again?' Since you were a Jew and He was a Jew, and since many of my audience tonight are Jews, I ask you, 'What think ye of Christ?' "Rabbi we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (Jn.3:2)

"Woman of Samaria, I speak to you as I spoke to Nicodemus. I am glad that you were saved and that your character found a place in the Word of God even if your name were omitted. To be sure, first of all I am glad that you are saved, but especially am I glad to recognize you as one of Jesus' friends in view of the example which you present. You had had five husbands, and you were living with a man in open sin when Jesus came to you. You were ostracized from society in that day. It is too bad you were born 1900 years too soon, for if you had lived today, you would be the "belle" of society in every

town. With your ways with men, you would be much sought after today. Your name would grace the society page of every modern daily newspaper. Since you were redeemed from all your sin, you serve as an example, and by your conversion you tell the world that none can be too low nor too vile to come into the Kingdom of God. That must have been an eventful day in your life when you came out to Jacob's well to draw water and found Jesus seated there. Whether you recall how he looked or not, I am sure that you remember many of the things which He said. When He began to talk with you about the 'water of life', you thought he was talking about natural water didn't you? You even admitted to Him that you were expecting the Messiah. What you said to the men of the city of Sychar I would be happy to consider as an answer to my question, 'What think ye of Christ?' "Come, see a man, which told me all things that ever I did: is not this the Christ?" (Jn.4:29)

"Paul, you never had the honor of seeing Him face to face; you never walked with Him in the days of His flesh; you were a stiff-necked, proud-hearted disbeliever for years after others had received Jesus as Saviour. The first thing I remember hearing of you, you were opposing those who had believed on Him. It was then that you were assisting in the stoning of a young man who claimed that Jesus was the Messiah. Later on, after your great experience on the roadway to Damascus, you became one of His followers. As you yourself said, 'You were one born out of due time.' (I Cor.15:8) You walked with Him in service for 30 years; you preached the Bible for 25 years. After you had been in His service nearly 30 years, you wrote to the church at Rome relative to the theological problems which center in and about the life of Jesus. Tell me now, after you have had these 30 years experience with Him, 'What think ye of Christ?' "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom.1:16)

## IV

Lest I become tedious by calling in too many of those whom He had befriended, and who became His friends, I call in His disciples and ask them the same question: "What think ye of Christ?"

"Andrew, it looks like you had a "knack" for personal work. You were the one who found the lad with some loaves and fishes and brought him to Jesus whereby a great miracle was wrought through His hands. You were one of those who told Jesus about the Greeks who had said, 'Sir, we would see Jesus.' (Jn.12:21) On the day when you first saw Jesus, you hurried away to begin your personal work by going to your own brother in the flesh, Simon Peter. What did you say to Peter in order to interest him in Jesus? 'What think ye of Christ?' "We have found the Messiah, which is, being interpreted, the Christ." (Jn.1:41)

"Philip, the world knows but little of you, yet you were close enough to Jesus that you felt at liberty to talk with Him, and you thus went with Andrew on the day when he told you about the Greeks

## Judge Harvey Parker, Jr., Candidate For Circuit Judge



Judge Harvey Parker, Jr., of Vanceburg, Lewis County, Kentucky, has announced his candidacy to succeed himself as Circuit Judge in the 20th Judicial District, composed of counties of Lewis and Greenup, and solicits the support of the Republican voters at the polls at the coming August Primary Election. Judge Parker is a native of Mason county, and was born August 1, 1893, a son of Mr. A. H. and Mrs. Lillie Halbert Parker. Judge Parker moved to Vanceburg when a mere child and attended the public schools and later graduated from the Vanceburg High School and took a 2 year course at Riverside Seminary at Vanceburg. He studied law in the office of his father and his uncle, William C. Halbert, and was admitted to practice at Barbourville, on September 1, 1914, before Hon. Flem D. Sampson, Circuit Judge.

He was appointed County Attorney of Lewis county in 1919, and was elected for full terms in 1921, 1925, and 1929. On December 5th, 1931 he was appointed Circuit Judge to fill out the unexpired term of his uncle, William C. Halbert, and in 1934 was elected as Republican for the full term.

Judge Parker is married, has 4 children, is a member of the J. O. U. M., the I. O. O. F., and The American Legion. He is not only a splendid Judge but a high-toned, dignified gentleman and is popular with all classes of people.

Judge Parker has served as a (Political Advertisement)



who desired to see Him. Philip, "What think ye of Christ?" "We have found him, of whom Moses, in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (Jn.1:45)

"Nathaniel, you surely were the skeptic of the twelve apostles. Do you remember that when your friend Philip first spoke to you about Jesus, that you even doubted that anyone good, or anything worthwhile could come out of the city of Nazareth? Well, Nathaniel, after you saw Him, and had had fellowship with Him 'What think ye of Christ?' " "Rabbi, thou art the Son of God; thou art the King of Israel." (Jn.1:49)

"Thomas, your skepticism never manifested itself until after Jesus was taken from you. I imagine your doubt was only natural though, and that it was an easy matter for you to question the resurrection, in view of the fact that you were so discouraged because of His death. Thomas, you saw Him not only alive, but you saw Him after He came forth from the grave; tell us, 'What think ye of Christ?' " "My Lord and my God." (Jn.20:28)

"Simon Peter, we are sure that if you were here today, you would deny many of the things that have been said about you relative to your primacy and the fact that you were the first pope. We just don't believe this, for you told us yourself that you were only an elder—just a preacher. You were so careful when you wrote your first letter to disclaim all superiority over any of the rest of the disciples. "The elders which are among you I exhort, who am also an elder." (1 Pet. 5:1) Since you were so careful in that you did not want men to mistake you for the Christ, tell us, Who is Christ? 'What think ye of Christ?' " "Thou art the Christ, the Son of the living God." (Mt.16:16)

## V

My Jewish friends, in the main, are as far from infidelity as they are from Christ. They believe in God. Though they may reject Jesus as His son, still they believe in God the Father. Twice during the ministry of Jesus on earth, the Father broke the Heavenly silence with His voice. When Jesus was baptized, and when He was transfigured, the Father spoke. May each Jew and Gentile as well, in my invisible audience lift his eyes heavenward tonight and say, "Oh, God, what think ye of Christ?" Listen: "And there came a voice out of the cloud, saying, This is my beloved Son: hear him." (Lk.9:35)

## VI

Since we have accepted the words of God the Father, and have taken His testimony in answer to this question, we likewise turn to the enemy of our souls. We even appeal to Satan. It isn't often that I would be willing to accept the words of the Devil; it isn't often that I would want to accept anything that he would say, or that I would want to parley long in talking with him; yet beloved, the Devil knows more about Jesus than any preacher living today. Did not James write, "Thou believest that there is one God; thou doest well: the devils also believe and tremble." (James 2:19) In view of this fact, I ask Satan, "What think ye of Christ?", and he immediately answers back, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee; torment me not." (Lk.8:28)

## VII

I realize that there are those listening to this broadcast tonight who desire that we shall convict Jesus. Since they have rejected Him,

nothing could please them more than that we should find whereof to convict Him. Since the Old Testament prophets, the angels, His friends His disciples, even God the Father, and the Devil of Hell have all testified in His behalf; we now call upon His enemies to see what they have to say concerning Jesus.

"Judas, you betrayed Him; you loved 30 pieces of silver—\$15.95 more than you loved Jesus. Even though you followed with Him for three years time, still you betrayed Him. Of all ungrateful wretches, you are the worst. The basest ingratitude I have seen in any man appears in you. But tell us, 'What think you of Christ?' " "I have sinned in that I have betrayed innocent blood." (Mt.27:4)

"Pilate, this Jesus came before you for questioning and for trial. You were the one who sat upon the bench; you had sworn to uphold the law; you washed your hands of the whole matter on the day of the trial, but what you needed was that God might have washed your heart. It is true that you did wash your hands in water, but it requires more than water to wash away the guilt and the enormity of your sin—your passing judgment on one when even the witnesses disagreed, and when you yourself knew He wasn't guilty. Pilate, 'What think ye of Christ?' " "I find no fault in this man." (Lk.23:4) "I am innocent of the blood of this just person: see ye to it." (Mt.27:24)

And now beloved, to you of my audience, I ask the question, "What think ye of Christ?" To both my Jewish and Gentile friends I present this question, "What think ye of Christ?" We would expect His disciples, and His friends to testify in His behalf; yet in this instance, we have even the Devil, along with the angels, and prophets, and the Father speaking well of Him. Even Judas and Pilate in their testimony laud and praise His character. In view of all of these testimonies, I ask you, "What think ye of Christ?"

"What think you of Christ? is the test

To try both your state and your scheme;

You cannot be right in the rest,

Unless you think rightly of Him.

As Jesus appears in your view,

As He is loved or not;

So God is disposed to you,

And mercy or wrath is your lot.

Some take Him a creature to be,

A man, or an angel at most;

Sure these have not feelings like me,

Nor know themselves wretched and lost;

So guilty, so helpless am I,

I durst not confide in His blood,

Nor on His protection rely,

Unless I was sure He is God.

If ask'd what of Jesus I think,

Though still my best thoughts are but poor,

I'll say He's my meat and my drink,

My Life, and my Strength and my Store;

My Shepherd, my Husband, my Friend,

My Saviour from sin and from thrall;

My hope from beginning to end,

My portion, my Lord, and my All."

May God grant that you shall receive Him by faith and that He shall become your All in All.

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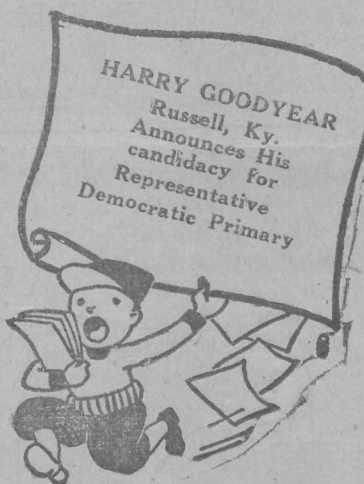
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## Harry B. Goodyear, Candidate For Representative



Mr. Goodyear pledges himself if elected, to sponsor and support all legislation favorable to the laboring class, including legislation favorable to all rail-

way employees. Other points on his platform are as follows:

"I am in favor of amending the automobile sales tax; autos are no longer a luxury; they have become a necessity. The auto today is just as essential as the horse and buggy was years ago. In those days we had no paved roads. The automobile built those roads for us—but it wasn't the automobile sales tax which did so. On the average passenger car sold in this county the owner pays \$38.78 in sales tax, and then must pay other taxes on it also. As a final result, the consumer pays the entire bill! So I think this special tax on automobiles should be removed.

I favor repeal of the present old age pension law, and will sponsor and support legislation to increase aged persons pens-

ions from the present \$15 per month to \$30 per month, for those 65 years and over, with no means of support; \$15 of this would be paid by the State of Kentucky, at all events, whether or not any sum or sums are derived from the Federal Government under the present enabling act.

"I am in favor of the State of Kentucky enacting a law to match government funds with state funds, whereby it will provide 50 cents per hour for all WPA labor.

"I am in favor of all State Highway employees being paid 50 cents per hour.

"If elected as your representative, I will make an honest fight and do everything that lies within my power to get the above legislation on record in our Kentucky laws.



## LETTERS TO THE EDITOR

Dear Brother Gilpin:

I am inclosing one dollar (\$1.00) for two subscriptions to your little paper, one for my own home, one for my brother in Mercersburg, Pa. He has been preaching less than a year now, and I know your paper will be a big help to him being new in the work. If he receives the blessing from your paper, I have received from your broadcast it will be worth many times the price. Praying always for your success in the work of our Saviour both on the air and in your church. My Address: Mrs. Wm. F. Haney, Coal Grove Ohio.

Hambone says "Some folks says dat de is infidels. Huh! de ain't infidels, de is in fuh Hell!"—Courier Journal.

Dear Bro. in Christ:

I was informed Monday you were contemplating publishing a weekly religious paper. I have longed for such to be launched but have been backward about approaching you in behalf of the matter. Such a publication would be a great help to this Tri-State and even beyond. You may put me down as a subscriber (possibly life-time).

Perhaps you have your plans already made but I would like very much to talk over this matter with you because I feel like I am in position to help you. I have had in my mind for years a plan that I think will be a nation-wide, if not world-wide, movement to get the truth, and correct the error before the public.

Will be glad to hear from you or if possible drive out some evening and let us chat about matter. (I have to work Saturday evening—starting at 6:00 o'clock.)

Yours in Christ,

S. MAXWELL MEADE

Catlettsburg, Ky.

Many preachers, like alarm clocks, get the most of their abuse from doing their duty.

Dear Sir:

You will find enclosed 50c for which please put me on your list as a subscriber to your paper. I am 91 years old and listen to your programs every Sunday and just think they are grand. A faithful listener.

Alice Black

Rock Camp, Ohio.

WITH THE FIRST BAPTIST  
CHURCH IN RUSSELL,  
KENTUCKY

(Continued from Page One)

Bible man and is big brother to men, women and children all over that section. They love him devotedly and tenderly and have no hesitancy in coming to him with their most intimate problems, and he is never too busy to see them and to help them in a material as well as a spiritual way. He is an unusual preacher, highly educated, deeply devoted to the Lord, has a thorough foundation of the old

truths for which Baptists have died through the years and in the midst of loose thinking along Bible lines he is a Gibraltar of truth with his messages preached everywhere over the radio, in many churches every direction from Russell into Ohio, Virginia, West Virginia and Kentucky, as well as in his own church in the city of Russell.

Brother Gilpin has established the Tri-State Bible School where he teaches preachers and missionaries as well as others the simple truths of the Word of God in a three year course that gives them a thorough grasp upon the things of the Word of God and language that enables them to become strong, well grounded preachers, missionaries and active children of God.

I preached my first sermon there Wednesday morning January 11, and from there on we held meetings twice a day with unusually good crowds morning and night. It was my joy to preach a number of sermons on the local church in Ephesians as well as sermons on grace and teach the entire book of Romans in the morning services. There were a number of people saved, a number of people yielding their lives to the Lord and from all the things that were said by the preacher and the people themselves God gave a great meeting and wrought glorious things in the lives of the people.

Seeing the church at Russell has given me a new conception of the position the church may occupy in the community life. I have wondered why, especially in many of the places of my own state churches stood so poorly with the people of the community, and I wondered if it was not just a sign of apostasy predicted in the Bible, but in Russell I found a church that was true to the Word

of God in all of its activities, and yet people and pastor were highly regarded far and near in every way. The pastor's life is open and devoted to God. The church makes no apology for the things it teaches and stands for and thus in the years of its service it has won respect from young and old sinner and saint for its position.

I returned to the Tabernacle Baptist Church from Russell determined to so live and preach and lead my people that whatever criticism may come our way it shall not come because of loose

doctrinal views, loose living of the members and the pastor or for the self-righteousness of the church. We shall occupy our place in the community and do our work according to the Word and will of God accepting the things said about us by the people among whom we minister as a natural result of the sincerity of our position.

While in Russell I felt the leading of the Holy Spirit to ask Brother Gilpin to hold a two weeks tent meeting with us in June. Pray with us that the mind of the Lord may be revealed in the matter and that the blessing of heaven shall hover over us all.

—Amazing Grace

## ANSWERS TO BIBLE QUESTIONS

1. Shimei (II Sam. 16:13).
2. Jonathan (I Sam 14:24-45).
3. Samuel (I Sam. 28:19)
4. Joshua (Josh. 10:24).
5. Elisha (II Kings 13:16, 17).
6. The wife of Samson. (Judg. 14:17, 12, 13, 19.)
7. The Gibeonites (Josh. 9: 11, 15, 27)
8. The sacred perfume of the tabernacle if made for private use. (Exodus 30: 34-38).
9. Love (Solomon's Song 8: 6, 7).
10. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." (Prov. 6:10,11)
11. The drunkard, the glutton and the sluggard (Prov. 23:21).
12. Gehazi. He was stricken with leprosy (II Kings 5: 27).

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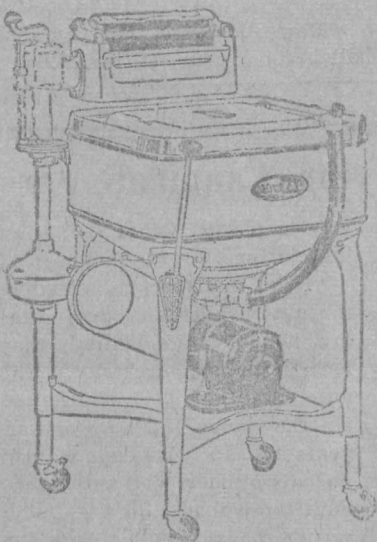
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## The Three Greatest Lessons I Have Ever Learned

John R. Gilpin

When I was seventeen years old, I was called into the ministry. For the past ten years, I have been trying to preach the Gospel. All of these 27 years have been spent in school: grammar, high, college seminary and the school of practical experience. During these years of schooling, I have only learned three lessons that are really worthwhile.

I was born a totally depraved, vicious sinner; but I did not know it. My parents say that evidences of that sinful disposition began to manifest themselves before I was three days old. The first day I went to school I rebelled at the authority of schools. I had numerous disputes with other students. Some of these disputes ended in blows. I did not know why it was that I preferred to lie rather than to tell the truth; nor why it was that I rebelled at all authority, and defied anyone that opposed me. I went to church, but I was not interested. I was never able to understand myself until I read: "The Wicked Are Estranged from the Womb; They Go Astray as soon as they be born, speaking lies." (Psa. 58:3). Then I read Psalm 51: 5, which says "Behold I was shapen in iniquity; and in sin did my mother conceive me." Later, as a beloved brother of the cross read: "For we have all sinned and come short of the glory of God." (Rom. 3:23), I saw myself as I was—depraved from birth, with vicious desires and unholy passions; condemned before God. Thus I learned my first lesson.

Just how to rid myself of the sin I possessed, I did not know. I had attended a church of another denomination and had heard men speculate about the plan of salvation. I had heard them say with emphasis "No man can know that he is saved until he gets to heaven." I had heard them read:

"Tis a point I long to know,  
Oft it causes anxious thought:  
Do I love the Lord, or no?  
Am I His, or am I not?"

That type of religion made no appeal to me. If I had possessed that kind of religion I would have been no better off than I was; I was already in a state of indecision. Then, one night I sat in a Baptist church and heard the Scripture: "The blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7). Like a drowning man grasping at a straw I laid hold of this; and sang that night with others that trusted in the same Saviour.

Happy night, happy night, when Jesus washed my black heart white;

He taught me how to sing and shout, and be a Christian out and out,

"Happy night, happy night, when Jesus washed my black heart white."

Then I could say with Paul "I know Whom I have believed. (II

Timothy 1:12). There was no guess work about this. I could say with Naman: "Now I know there is no God in all the earth, but in Israel." (II Kings 5:15). As my second great lesson, I had learned that I was a sinner saved by grace.

I was so happy in the Lord that I felt this experience just could not last. I concluded that it must end some time. But, lo, it has not ended; but has grown sweeter with each passing day. Thus I learned my third great lesson,—that I was saved, eternally and could never be lost. This was the greatest lesson of all. Now with Paul I say: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (I Phil. 1:6); or with Peter: "Kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:5); or still again with my blessed Lord "No man is able to pluck them out of my Father's hand." (John 10:29).

I've found a Friend; oh such a friend!

So kind, so true, and tender;  
So wise a Counsellor and Guide.  
So mighty a Defender!

From Him, who loves me now so well,

What power my soul can sever?  
Shall life or death or earth or Hell?

No; I am His forever.

All of these three were learned apart from grammar school, high school, college or seminary. I learned them alone with God. Dear reader, go thou alone with Him and do likewise.

When a man tells you that he believes in a God too good to send people into everlasting punishment, tell him you believe in ONE who is too good to pen up saints and devils forever together.

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## LETTERS TO THE EDITOR

Dear Bro. Gilpin:

Your sermon tonight was a masterpiece and I listened at first with interest and then amazement as you unfolded Scripture after Scripture about which I wasn't entirely satisfied with my interpretation thereof.

You cleared up the cloudy spots and set the light of inspired wisdom shining along the way.

I thank you for preaching that particular sermon. God must have laid it heavily upon your heart.

I am  
Yours In Christ  
W. T. Robinson  
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If we are at peace with God and our conscience,  
What enemy among us need we fear?—"Horace Ballou."

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# JEWISH PERSECUTIONS IN GERMANY AND ELSEWHERE

(Continued from Page One)

This is not the first persecution Jews have undergone. Many times they have been upon the very brink of destruction and annihilation, yet each time God has preserved them and destroyed their enemies.

The first attempt at their destruction was under the Pharaohs in 1571 to 1491 B. C. In the days of Joseph, the Jews had settled in the land of Egypt. Their prosperity caused the Egyptians to fear the Jews, with the result that they soon brought them into bondage. Hard labor and severe treatment became their lot. Afflictions and oppressions were heaped upon them for years until God raised up a chosen leader, Moses by name. Pharaoh had even gone so far as to demand the death of all the boy babies born in the land. In spite of the king's command, Moses was born and survived, and eventually he delivered the Jews through the Red Sea while the Egyptians impetuously following were drowned.

The second attempt to destroy the Jews was under Nebuchadnezzar in 588 B. C. As Israel became settled in the land of Palestine, God gave them fifteen Judges who successively ruled over the land. The fourteenth was Eli, who was a priest as well as a judge, while the fifteenth, Samuel, was a judge and a prophet combined. Under his despotic power, Israel changed from a theocracy to a monarchy with Saul, David and Solomon as its first kings. Shortly after these three, degeneration set in, and as a result of their idolatry, Israel declined and fell. The northern kingdom of ten tribes was captured by Assyria in 721 B. C., and were deported into other lands. The southern kingdom of Judah was captured by Nebuchadnezzar in 588 B. C., who burned the temple stole its treasures, and carried the Jews into Babylon; here they were in exile for seventy years. Various attempts were made for their destruction when in Babylon, especially in that Daniel was cast into the lion's den, and others of his friends were cast into the fiery furnace. At the end of this seventy year captivity, part of the Jews who had been deported to Babylon, returned to Palestine. It was under Ezra and Nehemiah that the temple and the city walls were rebuilt. Thus this second attempt to destroy them ended in failure.

The third attempt to destroy the Jews was under Ahasurus in 510 B. C. Haman, a descendant of Agag, offered to pay a fabulous sum to the king of Persia for the privilege of annihilating the Jews. Yet God did not allow the enemies

of the Jews to prevail. The wickedness of Haman was thwarted and he himself was hanged upon the gallows which he had prepared for Mordecai.

The fourth attempt to destroy the Jews was under Antiochus Epiphanes in 170 B. C. By skillful plotting, Antiochus involved the people in civil and religious disputes among themselves. Led by their high priest, the Jews eventually revolted. Antiochus in retaliation, destroyed Jerusalem, plundered the temple, and even offered the sacrifice of a sow on the Jewish altar. The Jewish nation and the worship of the one true God nearly perished altogether at this time. God met the crisis however, by raising up the Maccabees who opposed Antiochus. It was through the efforts of the Maccabees that Jerusalem was entered in triumph, the temple cleansed, and the whole country from Judah to Galilee was regained for the Jews.

The fifth attempt to destroy the Jews was by the Roman Conquest 70 A. D. When the Jews regained their independence from Antiochus Epiphanes, they entered into a voluntary alliance with Rome. This beloved, proved to be their undoing. In 68 A. D. the Jews at Jerusalem revolted, and Titus, a Roman General, besieged the city. There were nearly 3,000,000 people living in Jerusalem at that time; 1,300,000 of them died as a result of the siege; 97,000 of them were carried captive into Egypt. It was the greatest catastrophe that had ever fallen upon the Jewish nation.

Even in more modern days, the Jews have been sorely persecuted. Not so many years ago, the Russian Government expelled all Jews from the country of Poland. 200,000 of them were hurriedly deported from the land. This included aged men, little children, mothers with new-born babes, the insane from the asylums, those who were sick unto death, and even soldiers with bleeding wounds yet unhealed; all of them were expelled. On three occasions, England has driv-

en the Jews from Great Britain; and eight times, France has purged herself of all Jews. The only civilized nation of the world which has not stained its statute book with laws against the Jews, is our own country. How we ought to thank God that this land has ways stood for religious freedom, especially when we consider that no nation has prospered who has opposed the Jews.

Scattered by God's avenging hand,  
Afflicted and forlorn,  
Sad wanderers from their pleasant land,

Do Judah's children mourn;  
And e'en in Christian countries, few  
Breathe thought of pity for the Jew.

Ye listen, Gentiles, do you love  
The Bible's precious page?  
Then let your hearts with kindness move  
To Israel's heritage;  
Who traced those lines of love for you?  
Each sacred writer was a Jew.

And then as years and ages passed  
And nations rose and fell,  
Though clouds and darkness oft were cast  
O'er captive Israel,  
The oracles of God for you  
Were kept in safety by the Jew.

And when the great Redeemer came  
For guilty men to bleed,  
He did not take an angel's name  
No—born of Abraham's seed  
Jesus, who gave His life for you,  
The gentle Saviour, was a Jew.

And though His own received Him not,  
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Whence is the Gentile's happier lot?

Are you more just than they?  
No, God in pity turned to you,  
Have you not pity for the Jew?

Go, then, and bend your knee to pray

For Israel's ancient race;  
Ask the dear Saviour every day  
To call them by His grace.  
Go, for a debt of love is due  
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