

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, SATURDAY, FEBRUARY 11, 1939

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An Open Letter To Colonel Forgey

Russell, Kentucky
February 1, 1939

My dear Mr. Forgey:

When I read your column on January 16, I was reminded of the professor whose homely wife caught him kissing his beautiful secretary. Said she, "I'm surprised," to which the professor, always correct in his use of the English language, replied, "No, my dear; I'm surprised; you're astonished."

But, Mr. Forgey, in this case I am both surprised and astonished. I am dumfounded. I am flabbergasted. When Pat fell into an open well, Mike excitedly looked down into the dark and said, "Pat, Pat if you are dead, spake." Pat groaned and said, "I ain't dead Mike, but I'm spachless." Yes, Mr. Forgey, I am "spachless" too.

I used to read in my Greek studies that Homer nodded, but Mr. Forgey you have taken a nap—evidently one of the Rip Van Winkle variety.

And you an elder in a Presbyterian Church! Again words fail me. For fear you may have forgotten the article to which I refer, I quote it as I have copied it from your paper.

"We heard a funny story the other day that really has a point to it. Two Germans decided to go to California during the gold rush, back in '49. They met each other in California and Hans asked Fritz if he came by the Horn around Fritz said "No." "Vell, den, did you come the Isthmus across?" Fritz said "No." "Vell, den you have not arrived yet!"

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This Is The Way

A man went to a minister and said, "I have something against you and I have come to tell you about it." "Walk right in," the minister said. "You are one of my best friends, for it is a friend who will come and tell me my faults, instead of telling them to others. But first let us both pray and ask God to bless our interview."

They knelt down and both prayed. When they arose the minister said, "Now I will thank you my brother, to tell me what you have against me." "Oh" said the man, "I really do not know what it is;

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"BETTER FURTHER ON"

"I hear it singing, singing sweetly,
Softly in an undertone;
Singing as if God had taught it,
'It is better further on.'"

Night and day it sings the same song,
Sings it while I sit alone,
Sings it so the heart can hear it,
'It is better further on.'"

Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,
'It is better further on.'"

Further on! how much further?
Count the milestones one by one?
No, no counting, only trusting,
'It is better further on.'"

BIBLE QUESTIONS

1. What three lion-killers are mentioned in the Bible, and which one of them used only his bare hands?
2. What men lost their lives because they could not pronounce the letter "h"?
3. What wife was won by bravery, lost by treachery, regained by diplomacy, and divorced for mockery?
4. What recipe is given for getting friends?
5. What man learned a great lesson from a worm?
6. What is it that cannot be bought for gold, is worth more than rubies, and yet cannot be seen by man or be found on sea or land or in the depth of the earth?
7. When did fifty men search in vain for one neither living nor dead?
8. Who ate a book?
9. What unnamed biblical character died a death that no one ever died before or since?
10. Who added fifteen years to his life by a prayer?
11. What girl saved a great nation by doing her duty?
12. What two men were hidden from their pursuers in the best-concealed hiding-place described in the Bible?

(See answers on Page Two)

The First Baptist Pulpit

"Sanctification"

"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." (1 Cor. 1:30)

The question of sanctification has been in my mind from the earliest dawn of my recollection. I remember when I was but a wee lad, attending services in a church in my home community. At this meeting an elderly lady in her testimony said, "I have been sanctified, and I have been holified, and I have been glorified, and yes, praise God, I have been mortified." I am not saying beloved that she had not been. However, from that time, the teaching of sanctification has been in my mind and I have wondered just what it meant.

I

First of all, let me tell you that sanctification is not the removal of the old carnal nature.

I recognize the fact that many who claim entire sanctification tell us that their carnality and depravity is gone and that they are now in a state of absolute perfection. This group speaks of it as "the second blessing" or "the second definite work of grace." I met one of these individuals sometime ago, and she said to me, "I'm just as good as Jesus Christ, and praise the Lord, I'm getting better every day."

(Continued on Page Three)

An Interesting Experience This Week

On Sunday evening just as I finished my broadcast, the news was brought to me that I was to conduct the funeral of G. G. Napier in Ashland on Tuesday afternoon, who had died on Sunday morning being 57 years of age. The services were held at the Missionary Baptist Church in Westwood, and we preached from the text, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the first born among brethren. Moreover whom he did predestinate, them he also called: and whom he called, them also justified: and whom he justified, them also He glorified. What shall we then say to these things? If God be for us, who can be against us? (Rom. 8: 28-31).

A good number of a large crowd present, expressed their appreciation of the message, and several asked if they might procure a copy of it. May I remind each of our readers that the sermon preached was one of our radio messages which was reproduced in our book of sermons gotten out last year. (It and twelve others comprise the book, which sells for 25c postpaid).

Two things stood out in the experience of this death and funeral to make it of unusual interest.

First, Mr. Napier was sick less than 48 hours, having been stricken on Friday evening and dying Sunday morning. As I stood beside the casket and looked down upon

(Continued on Page Two)

Tragic In Extreme

"A pastor was passing a big department store, and followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: 'Mr. T., I've talked beds, carpets and book cases with you, but I've never talked my business with you. Would you give me a few minutes to do so?' Being led to the private office, the minister took out his New Testament and showed him passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down

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ANSWERS TO BIBLE QUESTIONS

1. (a) David slew a lion when
he was a shepherd boy (I Sam. 17
36). (b) Benaias, one of David's
bodyguards, killed a lion in a pit
on a snowy day (II Sam. 23:20).
(c) Samson killed a lion with his
bare hands (Judges 14:6).
2. The fugitive Ephraimites after
their defeat by the Gileadites tried
to escape over the fords of Jor-
dan. The guards there made every
man pronounce the word for
"stream" which was "Shibboleth."
Each man who said "Sibboleth"
was instantly killed (Judges 12:6).
3. Michal was won by David as
the prince of his slaying two hun-
dred Philistines (I Samuel 18: 25-
27); after David's flight from Saul
she was given to another man, but
was returned to David by Ishbos-
heth, the son of Saul, as the price
of peace (II Samuel 3:15). David
lived apart from her, however, be-
cause of her scorn because he
danced before the ark. (II Samuel
6:16, 20-23).
4. A man that hath friends must
show himself friendly (Proverbs 18
24).
5. Jonah (Jonah 4:7).
6. Wisdom (Job 28).
7. When the sons of the prophets
sought for Elijah after his transla-
tion (II Kings 2:16-18)
8. Ezekiel. (Ezekiel 2:9, 10; 3:1 2).
9. The wife of Lot, who was
changed into a pillar of salt (Gen
19:26).
10. Hezekiah (II Kings 20:4-6).
11. Esther (Esther 1 to 10).
12. Jonathan and Ahimaaz, the
sons of David's priests, were con-
cealed by a woman in a well, above
the mouth of which she laid a
covering over which she spread
ground corn (II Samuel 17: 17-19).

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AN INTERESTING EXPERIENCE

(Continued from Page One)
the cold dead face, I was reminded
again of the frailty of our human-
ity, and the brevity of life. These
Scriptures ran through my mem-
ory: "Boast not thyself of tomorrow
for thou knowest not what a day
may bring forth." (Prov. 27:1). "Go
to now, ye that say, to day or to-
morrow we will go into such a city
and continue there a year, and buy
and sell, and get gain: Whereas ye
know not what shall be on the
morrow. For what is life? It is
even a vapour, that appeareth for
a little time, and then vanisheth
away." (James 4:13-15). "Man that
is born of woman is of few days
and full of trouble. He cometh forth
like a flower, and is cut down:
he fleeth also as a shadow, and
continueth not." (Job 14: 1, 2).

In the second place, I was re-
minded of the power and influence
of our radio message. Here was a
man whom I had never seen in
life, but who listened to our broad-
cast with regularity each Sunday.
His widow told me that he would
make everyone remain perfectly
quiet and it was just the same as
attending a church service when

we came on the air on Sunday
evening. So impressed was he with
the message which he received
each Sunday, that it was his re-
quest that I conduct his funeral.
How we rejoice that God led us to
establish our radio broadcast! This
is the third time since we have

been broadcasting that I have been
called upon to preach a funeral
of an individual who had never at-
tended services at our church—all
because the individual had gotten
a blessing from God out of the
radio message.

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Primary, Aug. 5th, 1939

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"SANCTIFICATION"

(Continued from Page One)

The most self-righteous group of folk under heaven are those who believe that through sanctification all their carnal nature is removed.

Such a spirit is entirely foreign to the Scriptures. In the Bible, the nearer men came to God the more they realized what great sinners they were. Listen to Isaiah: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips for mine eyes have seen the King, the Lord of hosts." (Isa. 6:5) Or hear the testimony of John: "And when I saw him, I fell at his feet as dead." (Rev. 1:17) Thus you see beloved, in the light of the Bible, a man's boast of holiness or sinlessness does not show how close he is to God, but rather proves how far he is removed from God. I repeat beloved, that the greatest group of Pharisees and the most self-righteous people in all the world are those who believe that their carnal nature is all removed. They can see sin in everyone else but never in themselves. Over in Scotland there was a fellow who wore clothes that were patched all over. There were big patches and little patches, square patches and round patches, and patches of every color. When asked what these patches represented, he said that they stood for his neighbors sins; and concerning each of these patches, he would tell an incident of sin on the part of one of his neighbors. In the center of his back where he could not see it, there was a very small patch about the size of one's finger nail which he said represented his sin.

This spirit is expressed in the song found in the Salvation Army hymn-book:

"Some folks I know don't live holy;
They battle with unconquered sin,
Not daring to consecrate fully,
Or they full salvation would win.
With malice they have constant trouble
From doubting they long to be free;
With most things about them they grumble,
Praise God this is not so with me."

I insist though beloved, that sanctification is not the removal of this old carnal nature. For beloved, nothing is more clearly taught in the Bible than that the people of God do sin after the experience of conversion. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7:14) You will notice that God, in this instance, is speaking of the saved, for He says, "My people." One of the exhortations of this text is that they, "Turn from their wicked ways." Hence, beloved, God declares that His people have wicked ways. Look at the experience of the Apostle Paul. After that he had been saved for nearly thirty years time, he declared, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." (Rom. 7:18-20) In this confession, which he writes by inspiration, Paul tells us that there is nothing good about his flesh and that "sin dwelleth in me." What a shame that Paul did not meet one of these sinless perfectionists and receive the second definite work of grace before he uttered these words. It is too bad beloved that he did not, for he had only God to guide him and tell him what to write, and thus he had to tell the truth relative to the question of sin and the flesh.

Whenever I think of those who boast that their carnal nature is removed, I remember a man of my earlier acquaintance who constantly affirmed this was true. Repeatedly I have heard him say that he was sanctified, and yet I have seen him steal the farmer's milk cans on his way home from the services after such a declaration. I tell you beloved it is an absolute impossibility for the carnal nature to be entirely removed. "The thought of foolishness is sin." (Prov. 24:9) May I ask you beloved, "Do you ever have foolish thoughts?" Perhaps a better question would be, "Do you ever have any sensible thoughts?" Well, God declares that even the thought of foolishness is sin. In view of this, I am ready to take my stand to say that the old Adamic nature of depravity still remains in the people of God.

Look at the experience of the Apostle John and get his testimony. In I John, the Apostle was writing to saved people. "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, and that ye may believe on the name of the Son of God." (I Jn. 5:13) From this verse, you can see that he was writing to those who were saved—to those who know that they have eternal life. Now to those same saved people, he declares, "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (I Jn. 1:8-10) You see beloved, the Apostle John is telling us that even after one is saved that he still has sin to battle against and that the person who says otherwise, is deceived and that he is either knowingly or unknowingly lying about his condition. Don't you see beloved, I am trying to say to you that sanctification is not the removal of one's carnal nature.

In I Cor. 6:11, Paul says to the church at Corinth, "Ye are sancti-

fied." Now lets see if they were living sinlessly perfect and depravity and carnal nature was gone. In I Cor. 1:11, we are told there were divisions in the church. "For it hath been declared unto of you, my brethren, by them which are of the house of Chloe, there are contentions among you." In I Cor. 3:1-3, Paul describes carnality. "And I, brethren, could not speak unto you as unto carnal, but as unto carnal, even as unto babes in Christ, I have fed you with milk, and not with meat: for hitherto ye were not able to receive it, neither yet now are ye able. For ye are yet carnal: for where is among you envying, and strife, and divisions, are ye not carnal, walking as men?" In I Cor. 5:1, Paul said that one of the members of the church was living a life of fornication. "It is reported that there is fornication among you, and such fornication as is so much as named among the Gentiles, that one should have his father's wife." But remember beloved, in I Cor. 6:11, he has said, "Ye are sanctified." Thus you see sanctification could mean the removal of the old carnal nature, for even these whom Paul said were sanctified, still displayed evidences of gross carnality in their lives.

In His great high priestly prayer of intercession, the Lord Himself prayed, "And for their sakes I sanctify myself, that they might be sanctified through the truth." (Jn. 17:19) You will notice, beloved, that in His prayer, He said, "I sanctify myself." Then believe if sanctification could mean the removal of the carnal fleshly nature—that which the second blessing folk say it does, then logically Lord Jesus Christ himself was a sinner. This to us, is utterly impossible and unbelievable.

II

Having told you what sanctification is not, I want to declare to you now what it is. In the Bible, the word "sanctification" has a universally accepted meaning. Always it means "set apart" to the service of God. As an example, God sanctified the Sabbath. "And God blessed the seventh day, and sanctified it." (Gen. 2:3) When God would give the law at Sinai, He sanctified the mountain. "And Moses said unto the Lord, the people cannot come up to mount Sinai: for thou hast chargedst us, saying, Set bounds about the mount, and sanctify it." (Ex. 19:23) When God directed Moses to build the tabernacle, he said "And I will sanctify the tabernacle of the congregation, and the altar. I will sanctify also both Aaron and his sons, to minister to me in the priest's office." (Ex. 29:44) You see beloved, the Sabbath, the mountain from whence God gave the ten commandments, and the tabernacle itself, were sanctified or set apart to the service of God. In the Scriptures from the beginning to end this word "sanctify" always has this meaning.

III

Furthermore beloved, the Bible tells us how that we are sanctified. First of all, it tells us that we are sanctified by the Spirit. In the text which I read at the beginning, you find these words: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Cor. 1:30) In this verse it is said that Christ is made unto us wisdom, righteousness, sanctification, and redemption. You will notice that sanctification precedes redemption. It is thus that men are sanctified by the Spirit. Read Paul's statement to the church at Thessalonica: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thess. 2:13) Hear the words of Peter: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." (I Pet. 1:2)

It may be that in all my radio audience tonight that thousands of you are unimpressed by the message that I bring. However, among the thousand that may be unimpressed, there may be one who begins now to think seriously for the first time concerning the Lord. This is because the Holy Spirit has applied the Word of God to his heart. I do not mean beloved that he is merely convicted of his sins, but rather, I mean that his conviction is intense; he has been sanctified by the Spirit. It may be months before he is saved, yet beloved, he will never again be the careless sinner he was in the past.

The glorious thought of this is that eventually this one who is sanctified by the Spirit, shall be gloriously saved. Listen to the Scriptures: "Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." (Phil. 1:6) When a child is conceived in its mother's womb, that child may be born or it may die before it comes to birth. How I thank God that a spiritual miscarriage is an absolute impossibility, for the Scriptures declare that that which is sanctified by the Spirit shall eventually come into a saving knowledge of Jesus.

However, sanctification by the Spirit is not all there is to this glorious doctrine. For that individual who is sanctified by the Spirit will eventually be sanctified by the blood. In Heb. 13:12, we read: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." This we see beloved, speaks about sanctification by the blood. We get the same truth again in the book of Hebrews. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. 10:10-12) I can imagine that individual who may be listening to this

adcast tonight and who is sanctified by the Spirit this evening, as
ng very anxious to be saved. He tries by his own efforts to please
d, but the works of his hands fail in bringing joy to his soul. That
only logical beloved, for God declares that one cannot be saved by
own efforts and works. "But to him that worketh not, but believeth
him that justifieth the ungodly, his faith is counted for righteous-
" (Rom. 4:5) Still dissatisfied with himself, he may try baptism
church membership. These too are useless and meaningless to
Eventually in his desperation, he hears the old song:

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

For my pardon this I see—
Nothing but the blood of Jesus;
For my cleansing this my plea—
Nothing but the blood of Jesus.

Nothing can for sin atone—
Nothing but the blood of Jesus;
Naught of good that I have done—
Nothing but the blood of Jesus.

This is all my hope and peace—
Nothing but the blood of Jesus;
This is all my righteousness—
Nothing but the blood of Jesus.

Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

It is then that he yields to the Lord Jesus Christ and is saved. You see
beloved, that he who was sanctified by the Spirit is now sanctified by
the blood in conversion.

The Bible also speaks of one as being sanctified by faith. "To open
their eyes, and to turn them from darkness to light, and from the power
of Satan unto God, that they may receive forgiveness of sins, and in-
heritance among them which are sanctified by faith that is in me." (Acts
26:18) This was Paul's defense before Agrippa, and in making it, he uses
the expression, "Sanctified by faith." This beloved, is the human side of
conversion. Yet even that faith is a gift of God. "For by grace are ye
saved through faith; and that not of yourselves: It is the gift of God." (Eph.2:8) One is sanctified by faith at the same time he is sanctified
by the blood, for faith cooperatively works to produce sanctification by
the blood.

Thus you see beloved, that instead of one being sanctified after con-
version, he is actually sanctified by the Spirit before conversion and is
sanctified by the blood of Jesus Christ and by his God given faith, at
the time of his conversion. Then after conversion, beloved, he is sancti-
fied by the Word. "Sanctify them through thy truth: thy word is truth."
(Jn. 17:17) This was Jesus' high priestly prayer of intercession. In it He
prays for the believers sanctification through the Word of God. In the
Bible, the Word of God is referred to as water: "Husbands, love your
wives, even as Christ also loved the church, and gave himself for it;
That he might sanctify and cleanse it with the washing of water by
the word." (Eph.5:25, 26) If the individual reads the Bible and his
life is cleansed more fully for the service of God after having been
saved, he is thus progressively being sanctified by the Word.

A young woman comes into our church building for the services to-
day. Most immodest is her dress; high cut at the bottom and low cut
at the top. It has a peek-a-boo front and decolette back. Her hands
are weighted down with rings. Her hair is not only bobbed, but wind-
blown, frizzled, and marcelled. She enjoys the things of the world;
dances, cards, and movies are a part of her nature. In short, she is
just a modern girl. She has come to the service only because she has
been invited; and to show her appreciation for the invitation, she de-
cided she will attempt to endure it once. In the course of the sermon,
the Word of God is carried on the wings of the Holy Spirit to her
heart. The Gospel is to her, truly God's dynamite. She is convicted,
and in due course, of time she is saved. I tell her to make the Bible
her standard for life, and request of her that she follow its teachings
implicitly. "All scripture is given by inspiration of God, and is profit-
able for doctrine, for reproof, for correction, for instruction in right-
eousness: That the man of God may be perfect, thoroughly furnished
unto all good works." (II Tim. 3:16, 17) Next Sunday she comes for-
ward and asks for believer's baptism. I ask her why that she desires
to be immersed. Like a flash, she turns to the Bible that I have given
her, which I requested of her to make her standard for life, and reads,
"Therefore we are buried with him by baptism into death." (Rom. 6:4)
Then she reads the Scripture wherein Jesus set the example of bap-
tism "Then cometh Jesus from Galilee to Jordan unto John, to be
baptized of him. But John forbade him, saying, I have need to be
baptized of thee, and comest thou to me? And Jesus answering said
unto him, Suffer it to be so now: for thus it becometh us to fulfill all
righteousness. Then he suffered him. And Jesus, when he was bap-
tized went up straightway out of the water: and, lo, the heavens were
opened unto him, and he saw the Spirit of God descending like a dove,

and lighting upon him: And, lo, a voice from heaven, saying: This is
my beloved Son, in whom I am well pleased. (Matt. 3:13-17) She says,
"Pastor, I want to be buried in baptism just like my Saviour was."
What's happened during this first week of her conversion? Simply
this, she has been taking a bath in the Word of God. I notice as she
makes her offering to the Lord Sunday after Sunday, and she cites
as her reason for doing so: "Will a man rob God? Yet ye have robbed
me. But ye say, Wherein have we robbed thee? In tithes and offer-
ings. Ye are cursed with a curse: for ye have robbed me, even this
whole nation. Bring ye all the tithes into the storehouse that there
may be meat in mine house, and prove me now herewith saith the
Lord of hosts, if I will not open the windows of heaven, and pour you
out a blessing, that there shall not be room enough to receive it."
(Mal. 3:8-10) O, how badly do the anti-missionary crowd and the
penny-givers need a bath just here! A few weeks later, I notice that
her bobbed hair disappears, and her dress becomes much more modest
I say to her, "You look so old-timey any more; you look like you were
born thirty years too late. What's become of that pretty hair and
those fancy dresses?" She replies, "Pastor, didn't you tell me the Bible
was to be my standard for life? Well, I could not follow it and dress
as I have been." Then she reads, "Doth not nature itself teach you,
that, if a man have long hair, it is a shame unto him? But if a woman
have long hair, it is a glory to her: for her hair is given her for a
covering." (I Cor. 11:14, 15) "In like manner also, that women adorn
themselves in modest apparel, with shamefacedness and sobriety; not
with braided hair, or gold, or pearls, or costly array; but (which be-
cometh women professing godliness) with good works." (1 Tim. 2:9, 10)

After a while a woman preacher comes to town to hold a revival
meeting, and everyone says, "Isn't it wonderful this woman is so sac-
rificial. She has left her home, her husband, and her children in order
to preach Jesus to us. I think it is marvelous." But when they ask my
young friend why she doesn't attend these services and hear this
woman preacher, she says, "A woman's place is in the home. If this
woman preacher of whom you speak were doing the right thing and
wanted to please God, she would be at home with her husband and
her family. Do not the Scriptures say, 'That the aged women teach
the young women to be keepers at home?' (Titus 2:3-5) When I as
her pastor ask her why she isn't attending this meeting that this
woman is holding, she says, "Pastor, that Bible you gave me and told
me to make the standard of my life says that one of the qualifica-
tions for a preacher is that he must be 'The husband of one wife.'
(I Tim. 3:2) I am perfectly willing to admit that she might be the
wife of one husband, but she would have a hard time being the hus-
band of one wife. Furthermore pastor, this Bible which you said was
to be my standard for life, says, 'Let your women keep silence in the
churches: for it is not permitted unto them to speak.' (I Cor. 14:34)
Later on I notice that other Baptist churches nearby have church
suppers, parties, and social engagements in the very house that is



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consecrated to God's service. When I ask her why she never attends these, her reply is, "The Bible, my standard for life, will not permit me to, for it says, 'What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.'" (I Cor. 11:22)

I notice that her diamond ring, the sign of her engagement is soon removed, and I ask her the reason when I see her coming to church alone. She explains that her betrothed was a man of the world, unsaved, unredeemed, and unregenerate. And since the Scripture said, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14), she had to follow what the Book said, for it was her adopted standard for life. I notice that her name no longer appears in the society news as a partaker of all kinds of worldliness. The cards, dances, and movies which used to intrigue her have now lost their charm. She has a new affection. Her heart is set on the Lord Jesus Christ. I notice that she never misses the services of the church. I ask her why it is that she has given up the world, and why that she never misses any services in God's house. To all this she replies, "Pastor, you gave me a Bible and told me to make it the standard of my life, it tells me how I ought to live before the world. 'Abstain from all appearance of evil.'" (I Thess. 5:22) "Whether therefore ye eat, or drink, or what-so ever ye do, do all to the glory of God." (I Cor. 10:31) It tells me that I ought to go to church, "Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. 10:25) Therefore I cannot do otherwise as long as I follow the Bible as my standard." Everybody asks, "What's the matter with her, what has caused the change?" The answer is simply this, she has just been taking a bath in God Almighty's bath tub, the Word of God. She has been undergoing the progressive experience of sanctification through the Word of God.

Thus beloved, you see from these Scriptures that sanctification is not a removal of the old carnal nature, but rather, it means that one is "set apart" to the service of God. How interesting it is to see how God sets us apart unto himself. While we are yet in sin, he sanctifies us through the Spirit. Then at conversion, he sanctifies us through the blood and by faith. Then every day after conversion, we are sanctified by the Word of God if we read it, study and apply its precepts to our lives.

A few days ago, a man said to me, "Have you ever been sanctified?" How I thank God that I can declare that I have been sanctified by the Spirit before I was saved, by the blood of Jesus Christ and my God given faith at the time I was saved, and that even now I am being sanctified continually as the Holy Spirit applies the Word of God to my heart and life.

I ask you beloved in closing, "Have you been sanctified?" If not, may you realize tonight that sanctification, redemption, justification, and glorification are all gifts from God. May you receive God's gift now of eternal life in the Lord Jesus Christ. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn. 1:12) "He that believeth on me hath everlasting life." (Jn. 6:47) God bless you!

Dear Brother Gilpin:

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**AN OPEN LETTER
TO COLONEL FORGEY**

(Continued from Page One)

There will be some people in Heaven who will ask this same question. If we didn't come their route, we are not there.

"There are improved ways of arriving that man knows nothing about today; but these ways will prove to be more excellent than anything we have yet discovered!"

Now Mr. Forgey, you don't believe what you wrote in this article. At least I feel certain that you don't. My regard for you, growing out of the past ten years' knowledge of you, would be rudely shocked if I thought you believed what you have written in the last paragraph referred to above.

There is only one way to Heaven Mr. Forgey. God's Word makes it clear that this is through the shed blood of the Lord Jesus Christ. Will you listen to these Scriptures: "And without shedding of blood is no remission." (Heb. 9:22). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6). "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9).

It makes no difference how zealous nor how sincere one may be, if he doesn't believe that Jesus Christ died for his sins, he is lost. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." (Romans 10:1-4).

I am quite ready to admit Mr. Forgey that there are many modern ways which are offered as a substitute for the old paths today. Modern science is adding a "less" to everything. For example we have horseless buggies, iceless refrigerators, smokless shells, beardless wheat, and seedless fruits: and now today, there are those who would propose a bloodless religion. I am quite ready to admit that horseless buggies, iceless refrigerators, smokless shells, beardless wheat and seedless fruits are an improvement over the past, but a bloodless twentieth century religion will send souls to a first century Hell.

Many of those who depend upon these modern inventions in religion

are sincere in their belief. Yet, Mr. Forgey, you and I well know that sincerity is a very poor substitute for truth. A man with a headache may swallow some prussic acid. He perhaps is sincere and thinks he is taking a headache remedy, yet death results. Just the same. A man may enter an unseaworthy vessel, and though he is sincere in what he does, death will result just the same. In fact, Mr. Forgey, many a man thinks he is right with God and is sincere in what he believes, says, and does, yet he is lost. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12).

I imagine, Mr. Forgey that you and I had better stick to the old Book. The plan of salvation which I preach is just as old as the Book itself; as old as the cross upon which our Saviour died; it is as old as the wood of the cross; it is as old as the nails that held the Christ to the cross; it is as old as Christ Himself. Yes, Mr. Forgey, "My hope is built on nothing less Than Jesus' blood and righteousness;

I dare not trust the sweetest frame But wholly lean on Jesus' name."

I do agree with you Mr. Forgey in this respect, that it is regrettable that men think of salvation in terms of church membership. I came out of the local bank several months ago to meet a friend in front of it who is a member of a different persuasion. He said, "We are all striving for the same place; we are just talking different routes to get there." And then he illustrated what he meant by telling me of the city of Washington where everything centers about the capitol buildings. Said he, "If you start down any street, it will bring you eventually to the capitol." And then he said that this was like the plan of salvation; there being a Methodist road, a Presbyterian road, a Catholic road, a Jewish road, and a Baptist road to Heaven. No, no, Mr. Forgey, there is no Baptist road to Heaven; there

is no Presbyterian, nor Methodist, nor Catholic, nor Jewish road to Heaven. There is just one road and that is the highway that leads to Heaven through the blood of the Lord Jesus Christ. May I urge you to follow closely in this blood stained highway.

Yours Most Sincerely
John R. Gilpin, Pastor
First Baptist Church

P. S. Don't forget to set your alarm clock before you write another editorial.

Out of work but never out of tobacco. Can any one find the answer to this puzzle?

"THIS IS THE WAY"

(Continued from Page One)

it is all gone, and I believe I was wrong."

Most of our troubles with others and hard feelings towards others would disappear if we prayed over them.

TRAGIC IN EXTREME

(Continued from Page One)

his cheeks, and he said to the pastor, I'm seventy years of age. I was born in this city, and more than a hundred ministers, and more than five hundred church officers, have known me as you have, to do business with, BUT IN A L L THOSE YEARS YOU ARE THE ONLY MAN WHO EVER SPOKE TO ME ABOUT MY SOUL.

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