

# 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).

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## Regeneration

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3: 3.

That, there is an experience known as regeneration or the new birth, is an indisputable fact. It is a fact attested to by human experience and divine authority. The words of our text as well as the repeated statements of Scriptures declare this glorious truth. Read John 3: 1-8 and hear Jesus as He declares in a few words this solemn fact. But as you read, know this, you are considering a theme so vast and an experience so momentous that a careless reading or a biased attitude may plunge your soul into unspeakable horrors, fraught with grave dangers. To be sure this passage is plain, and the Word of God is powerful and life giving, but many times individuals grope in the dark because they entertain warped opinions and prejudiced interpretations in preference to simple truth. So beware of fixed opinions, and search earnestly the Scriptures if you would be born again.

In considering this subject, let me call your attention to five phases of it. Consider first, the nature of regeneration. What do we mean by it? What does it mean to be born again? Does it mean that one can enter the second time into his mother's womb and be born? This was the thought that puzzled Nicodemus when Jesus said "Except a man be born again, he cannot see the Kingdom of God." And perhaps this thought is troubling

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## Knowing The Author

A young lady once laid down a book which she had just finished with the remark that it was the dullest story she had ever read. In the course of time she became engaged to a young man, and one night she said to him: "I have a book in my library whose author's name, and even initials, are precisely the same as yours. Isn't that a singular coincidence?" "I do not think so," he replied. "Why not, pray?" "For the simple reason that I wrote the book." That night the young lady sat up until two o'clock reading the book again. And this time it seemed the most interesting story she had ever read. The once dull book was now fairly fascinating because she

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## AMAZING GRACE

"Amazing grace! how sweet the sound  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed!

Thro' many dangers, toils and snares,  
I have already come;  
'Tis grace hath bro't me safe thus far,  
And grace will lead me home.

When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun.

The Lord has promised good to me,  
His word my hope secures;  
He will my shield and portion be,  
As long as life endures.

Yea when this flesh and heart shall fail,  
And mortal life shall cease;  
I shall possess within the veil,  
A life of joy and peace.

The earth shall soon dissolve like snow,  
The sun forbear to shine;  
But God, who called me here below,  
Shall be forever mine."

## BIBLE QUESTIONS

1. When was a dry valley filled with water without rain, and what happened when the sun shone on that water?
2. Who defended a bean-patch against an army?
3. What mighty men risked their lives for a drink of water, and what became of the water?
4. Who laughed at angels?
5. What woman gained a gold ring, a bracelet, and a husband because of her politeness?
6. What hero fought a giant unarmed, and killed him with his own spear?
7. What two men stormed a fort and defeated a garrison?
8. What general made a fortune out of earrings?
9. When did the sword of a dead giant cause the death of an innocent man?
10. What giant had six fingers on each hand, and what became of him?
11. What man found a kingdom while looking for some lost donkeys?
12. Whose lives were saved by a scarlet thread?

(See answers on Page Eight)

## The First Baptist Pulpit

### "Sowing And Reaping"

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7-8.

This is one passage which no skeptic would dare to deny. It stands on its own evidence. We can see it fulfilled in life about us every day.

I

This is an eternal truth; it is Heaven's eternal decree. We might as well try to blot out the sun, or lift ourselves by our own boot straps, or to turn over a mammoth office building single handed, as to try

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## The New Pastor

It is commonly true that the first year of any pastorate is usually the best year any pastor experiences. The following article dealing with this fact is a masterpiece. It sets forth the reasons why this is true. It is so interesting we desire to share it with our readers.

"That the first year of many pastorates is more fruitful than succeeding years is not due to the fact that pastors make a greater effort during their first year than during succeeding years. Broadly speaking, every church feels that with the coming of a new pastor a new day of opportunity is dawning.

At such a time the church presents a solid front, and the new pastor, as least for a time, has the cooperation of the entire membership. Old disputes are forgotten, and members who have grown cold and indifferent appear at the church and often stand closest to the new pastor. The pastor pleads for a new consecration and a campaign of soul winning.

The people are aroused and eager to do all that can be done to bring their loved ones and friends to Christ. They sing the praises of the new pastor and tell their unconverted friends of the wonderful happenings at the church. The unconverted people begin to come in large numbers and the new pastor presents the old truth in a new way. It grips the people and they gladly yield to Christ. A wave of revival blessing begins to roll over the church. At the end of the first year the following news comes to the Watch-

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## Plain Talk About Sin

It is related that after a sermon by a distinguished minister dealing most pointedly with sin, one of the church officers visited the pastor and remonstrated as follows, "We do not want you to talk so plainly as you do about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, do not speak so plainly about sin."

The pastor took down a small bottle of strychnine, marked "poison" and showed it to his visitor, saying, "I see what you want me to do, you want me to change the label. Now, suppose I take this label off and substitute another, say 'Essence of Peppermint', do you see what happens?"

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# The Baptist Examiner

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JOHN R. GILPIN ..... Editor

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## JUST BETWEEN US

On the mailing list furnished us  
by Brother Simmons, we find a  
large number of old subscribers,  
who have allowed their subscrip-  
tions to expire. We have sent to  
these the last two issues of the  
paper and Uncle Sam says that  
this one must be the last. We hate  
to lose you, but if you don't send  
in your subscription, this will be  
the last copy of the paper you'll  
receive. We hate to part with you,  
so please send in your renewal  
at once.

If this copy of the paper is  
marked "sample," then that is an  
especial invitation to you to sub-  
scribe. This paper will only cost  
you 50c per year, less than one  
cent per week. How can you af-  
ford to do without it?

The cupboard is surely full of  
good things. Each week one of  
the editor's sermons will be print-  
ed. Next week "Was Peter the  
First Pope." The following week,  
"Twenty-five Reasons Why Bap-  
tism Is Not Essential to Salvation."  
Also, Brother Simmons has prom-  
ised us an article on "Who  
Founded the First Baptist  
Church?" Next week (DV) we'll  
carry a sermon preached by  
Brother Brammer (Jeffersonville  
Baptist Church, Ohio) at an or-  
dination recently held in the Ohio  
Association. We think it is plenty  
good.

Our correspondence this past  
week has been quite interesting.  
Former Editor Simmons says, "It  
is good to see the Examiner again.  
Its appearance is like the return  
of a dear old friend. I am glad  
that the providences of the Lord  
are so favorable toward your mak-  
ing its publication a great success.  
And I am glad that you are so  
capable of doing this. Your ser-  
mon on "Christ's Unanswerable  
Question" is a unique masterpiece.  
Your resourcefulness in gathering  
and presenting material is mar-  
velous. Your manner of treatment  
is always engaging."

We also had a fine letter from  
E. W. Lambert, one of God's noble-  
men—a Baptist preacher near  
Louisiana, who said, "I've just read  
your wonderful sermon 'What  
Think Ye of Christ,' and I feel  
that it is worth much more than

the subscription price."

And here's another: "The first  
issue of The Baptist Examiner  
under your management came  
yesterday. I welcome you into the  
editorial fraternity. You are sure-  
ly ambitious. If you can float a  
weekly in these heathen times in  
competition with a horde of pub-  
lications, you'll prove yourself a  
miracle man. A "fool's advice":—  
Begin at once to plan change to a  
monthly, and save yourself much  
grief, including complications over  
postal privileges. Unless you have  
a heavy private subsidy, the week-  
ly frequency will collapse sooner  
or later, probably sooner." This  
was signed by Gordon Hurlbutt,  
who is editor of The Christian  
Thinker, located at Point Clear,  
Alabama. Well, Brother, we don't  
have the heavy private subsidy,  
and we may have to change our  
plans later, but, not yet.

That just reminds us—when we  
purchased this paper from Brother  
Simmons, we intended that it  
should be a four page weekly. We  
haven't printed it as such yet, and  
we trust we will not have to. It  
will range though from four pages  
upward.

We appreciate the words of J.  
C. Lilly, Marion, Kentucky who  
says, "Have just received your  
paper, and read it through. You  
are to be congratulated on this the  
appearance of your first issue. I  
sincerely hope the Lord gives you  
a profitable ministry in this field.  
It is a field of opportunity, the  
field of the printed page is."

And by the way, when you  
write me, don't call me "Rev." The  
Scriptures only use the word  
"reverend" once, and then as an  
attribute of God. See Psalm 111:9.  
No preacher is good enough to  
appropriate the title which be-  
longs only to God.

If you'll send us the names of  
your friends whom you think  
would like to see this paper, we'll  
send the paper to them free for  
three weeks, as an invitation to  
them to subscribe (I said four  
in the last issue, but Uncle Sam  
says only three). We would be  
happy to have you assist us in  
this manner.

Listen to this letter that just  
came in: "We are regular listen-  
ers to the Sunday broadcast, both  
morning and evening services, of  
your church. We enjoy your broad-  
cast more than any program that  
comes over the air. We have been  
Christians for only a year and  
therefore are weak in knowing the  
Word of God. We have learned  
more and want to continue learn-  
ing more about God by listening to  
your sermons." This one was sign-  
ed, Mr. and Mrs. John H. Clarke,  
Ashland, Ky.

That beloved is what our broad-  
cast is for—we desire to teach  
you more about the Word. Don't  
fail to tune your dial to WCMI,  
each Sunday evening at 9 o'clock  
—1310 on your dial.

Speaking of broadcasts, Sam  
Morris conducts a radio broadcast  
known as the "Voice of Temper-  
ance." He broadcasts three times  
daily over XEAW, namely, 4 a. m.,  
4:30 p. m., and 6:15 p. m. Pacific

Coast time.

The cost of this publication is  
borne to great extent by our ad-  
vertisers. Please patronize them.  
Tell them you saw their ad in the  
"Baptist Examiner." It will help  
you; it will help them; and it will  
help us. Don't forget and don't  
fail us here.

Please let me quote one more  
letter: "Dear Brother Gilpin: My  
wife and I want to let you know  
how much we enjoy and appreciate  
your Sunday evening sermons. I  
am past 83 years old and on ac-  
count of an injury to my spine  
four years ago we are not able to  
attend church services. We have  
regular family prayers and we al-  
ways pray for you that you may  
be spared and given a long life,  
endowed with God's power." (Sign-  
ed) Uncle Peter L. Henry, Ironton,  
Ohio.

That is the type letter we like  
to receive. May we ask you also to  
remember us in prayer.

Maybe you don't like to read  
these letters. Last week's issue of  
this paper cost me better than  
eight dollars. This issue costs you  
less than one cent. Hence I feel  
that I have priority rights and I'll  
have to ask you to bear with us.  
Anyhow beloved, I would rather  
have your kind remarks now than  
when Herbert Greene (Carman

Funeral Home) is hauling me out  
to the cemetery. You may enjoy  
the flowers then, but I won't.  
"But I would rather have a rose-  
bud

While I am here to see,  
Than to have the costliest flowers  
Placed on my casket for me.

I would rather have a cheery  
smile  
From hearts forever true,  
Than tears shed round my lifeless  
form  
When earth I've bade adieu.

I'd much rather have the kindest  
words  
That can be said to me  
Than flattered when my heart is  
still  
And life has ceased to be.

Then give to me one rosebud,  
One rosebud of pink or of red,  
I'd rather have JUST ONE TODAY  
Than ten million when I'm dead."

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## SPENCER

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## "SOWING AND REAPING"

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to abolish this law. It has been enforced over 6000 years.

If a man goes out to plant his garden in the spring, he expects that there shall be a harvest after a while. If he plants potatoes, he expects to reap potatoes; if he plants corn, he expects to reap corn; if he sows wheat he expects to reap wheat; he never expects that the seed will be lost; he always expects a harvest. It is thus with the harvest of our actions, for with God, a failure of crops is impossible.

The workings of this law are evident in all periods of Bible history. "Remember, I pray thee, who ever perished, being innocent, or where were the righteous cut off. Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." (Job 4:7,8). "He that soweth iniquity shall reap vanity." (Prov. 22:8). "For they have sown the wind, and they shall reap the whirlwind." (Hosea 8:7). "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6: 7, 8).

In the Old Testament Law, the Jews were commanded to observe the Sabbatic year. "But the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land." (Lev. 25: 4, 5). This meant that the Jews were to cultivate their land for six years, but were to allow the land to lie fallow for the seventh year. This was observed explicitly until the days of King Saul. Beginning in his kingship, the Sabbatic year was completely forgotten. By his actions, Saul said that he knew more than God. He thus set himself up against the law of God. For 490 years, this law remained unobserved. If you will divide 490 by 7, you will find that the Jews had stolen 70 Sabbatic years from the Lord. At the end of this 490 year period came the 70 years of captivity in which the Jews went into exile into Babylon for 70 years time. Thus you see they had stolen 70 years from God, and they now reaped 70 years exile in Babylon.

This principle of Divine retribution extends through all the Scriptures. Pharaoh, the king of Egypt, gave orders that every son of the Hebrews was to be drowned. "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive." (Ex. 1:22). In the end, he himself was drowned in the Red Sea. "And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them" (Ex. 14: 28).

Korah caused a cleft in the congregation of Israel; "And they rose up before Moses, with certain of the children of Israel two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: Wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. 16: 2, 3). In view of this fact, God made a cleft in the earth to swallow them. "But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord." (Num. 16: 30).

Ahab, the wicked king of Israel, desiring Naboth's vineyard, caused the latter to be slain, and the dogs came and licked up his blood. "Thus said the Lord, Hast thou killed, and also taken possession? In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." (I Kings 21: 19). Later, Ahab went into battle and was killed in his chariot. When he was buried and the chariot was washed, we read how the dogs licked up his blood. "And one washed the chariot in the pool of Samaria; and the dogs licked up his blood." (I Kings 22: 38).

King Asa caused a prophet to be placed in stocks. "Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing." (II Chron. 16:10). Later in his life we read how that God punished him with a disease in his feet. "The rest of all the acts of Asa, and all his might, all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet." (I Kings 15: 23).

We read in the New Testament that when Stephen was stoned, Saul stood by consenting unto it. "And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (Acts 7: 58, 59.) Later on when Saul became Paul, he too was stoned at Lystra. "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city supposing he had been dead." (Acts 14: 19). Barnabas who was with him at the time escaped the stoning. How remarkably this illustrates the principle of Divine retribution that "Whatsoever a man soweth that shall he also reap." (Gal. 6: 7).

Look at the experience of Jacob. He deceived his father in that he lied concerning his brother, and thus secured his brother's birthright. Later on, he himself was deceived by his father-in-law. In Palestine, he robbed his brother of his birthright, which was not his own, but should have gone to his brother because his brother was older. In Padan-aran, when he wished to marry Rachel, he was compelled to marry Leah. He thus learned that the eldest had some rights which must be recognized.

It is not only true with individuals, but it is true of nations as well, that one reaps what he sows. The Amalekites were one of the great nations of antiquity in Palestine. They carried on a type of gorilla warfare with the Jews when they were travelling from Egypt to Canaan. Hear what God said concerning them: "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind that, when thou was faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." (Deut. 25: 17-19) This nation was almost wiped out of existence in the days when Saul was king over Israel. The reason for their destruction is found in this Scripture: "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (I Sam. 15: 2, 3). Amalek was merely reaping as he had sown.

The eyes of the world today are turned upon the Jews. God in Heaven knows that I, personally, sympathize with them in their sorrows. All of the atrocities that have been heaped upon them by Hitler, and all of their sufferings in other lands, causes them today to be an object of pity. Yet beloved, the Jews are only reaping as they have sown. In the day when they clamored for the death of Jesus, they said concerning Jesus, "His blood be on us, and our children." (Mat. 27:25). They are today reaping what they have sown and they will continue to do so until the day when they shall own Jesus Christ as Lord and Savior.

Look at our own country as an example of the fulfillment of this law. With an open Bible before them, our Puritan forefathers allowed the institution of slavery to enter our country. Years passed by, but eventually there came a time of reaping. The Civil War was the result. There was scarcely a family of either the blue or the gray but what at least one son went away to war and never returned. In the light of our text though it is self evident; a reaping time had to come.

Look at the country of France for the past 150 years. This last period of France's history has been one that might be characterized by sin. There is a reason for it. From 1750 to 1800, France spent millions of dollars printing, publishing and distributing infidel literature. The Bible was suppressed; humanly speaking, God was chained; all hell broke loose. During the French Revolution 1792 to 1795 more than a million people were beheaded. In the next 80 years there were 13 overthrows of the French Government. For years, one third of the births of France were illegitimate. It has been estimated that as high as 2000 new born babes have been fished out of the outlet of city sewers in the city of Paris within a single year. The sin record of France today is merely a harvest of the seeds of infidelity printed 150 years ago.

Do you know what a "Devil's lane" is? Well, that is the piece of ground between two men's farms which is the outgrowth of a dispute relative to the line fence. If one man puts a fence all the way along his farm, the other is compelled by law to do the same thing, and the space of ground in between is called a "Devil's lane." Farmer Brown and Farmer Jones had had their dispute, and had established a "Devil's lane." Years passed by, and they became partially reconciled although each still eyed the other with an eye of suspicion. One day Farmer Brown was out hunting, and when he became tired, he called his little dog, Trixie, in order that he might go home. He called several times, but Trixie paid no attention to him. Eventually, as the dog came near where he was, he picked up a stone and threw at it, with the result that it struck the little dog in the head so that she fell down dead. He did not want to tell his family that he had killed the dog so he decided to dress it and call it an opossum and take it down to Farmer Jones as a gift. After thanking Farmer Brown, Farmer Jones entered his home and said to his wife, "You don't know how mean I feel; to think that I have eyed Brown with an eye of suspicion all these days, and here he has brought me this opossum as a sign of his sincerity and friendship." The wife reminded him that that might all be well, but that since they were going away it would be impossible for them to use it. It was then they decided to give it to the old colonel living a mile or so down the road who was now too old to hunt, and to whom the opossum would be quite a delicacy. When the colonel had it all prepared and ready to eat, he thought: "How selfish it is of me to eat all by myself." He hurriedly invited Farmer Brown, his wife and children in for dinner. You remember beloved, that Farmer Brown was the one who killed this dog in the beginning. After Farmer Brown and Mrs. Brown and all the little Browns had dined sumptuously, he leaned back in his chair and said, "Colonel,



I know you used to be a great hunter, but that you are now too old to follow the hounds; tell me where you got such a fine opossum. When the old Civil War colonel replied, "Farme Jones gave it to me," Farme Brown began to get just a little pale. With a look of palor on his face and icyness in his blood, he went outside the house and leaned up against a fence post. With his back humped up in the middle like a camel, he said, "I called you once Trixie and you didn't come, but you are coming now." Now get the moral: If you do dog, you are going to get dog. That is just another way of saying what our text declares: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7).

## II

Not only is it true that man will reap, but it is also true that he will reap the same kind as he sows. Listen to these Scriptures: "And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." (Gen. 1: 12): "But Adonibezek fled: and they purued after him, and caught him, and cut off his thumbs and his great toes. And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: As I have done, so God hath requited me. And they brought him to Jerusalem, and there he died." (Judge 1: 6, 7). "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." (Rev. 13: 10).

If we sow tares, we should expect to reap tares; if we sow lies we should expect to reap lies; if we sow whiskey, we should expect to reap whiskey; if we sow adultery, we should expect to reap adultery.

In the Civil War between the house of David and the house of Saul, Abner smote Asahel under the fifth rib killing him. "Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib; that the spear came out behind him; and he fell down there, and died in the same place." (II Sam. 2: 23). Just a little while after this, Asahel's brother killed Abner in the same manner. "And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died; for the blood of Asahel his brother." (II Sam. 3: 27). He thus reaped precisely as he had sown.

You doubtlessly recall the story of Haman which is recorded for us in the book of Esther. When he desired the death of Mordecai, he built a gallows 75 feet high upon which he might have Mordecai hanged. Yet in the turn of events, God saw to it that Haman was hanged upon his own gallows. His reaping was precisely in accordance with his sowing.

David is a most interesting character to us. We see Divine retribution in his life most clearly. He was guilty of adultery with Bathsheba, and then murdered her husband Uriah. He thus sowed the seeds of adultery and murder. Later on one of his sons named Ammon committed adultery with David's own daughter, Tamar. At a later date, Absalom another son made a feast for Ammon and had him slain. Still later Absalom drove his father, David, from the throne, and committed adultery with his father's concubines on the roof of his father's palace. You see beloved, that David reaped precisely what he had sown, for adultery and murder both came home to him in his own family.

Another interesting character of the Old Testament is Jacob. In order to get the blessing of his birthright which incidentally should have gone to his brother Esau, Jacob put goat skins upon the small of his neck and the backs of his hands, so that he would appear to his father as a hairy man whenever his old blind father should feel of him. He thus deceived his old blind father and secured the blessing, deceiving him with goat skins. Later on—30 years later, Jacob's sons spread out a bloody coat of many colors before their father and asked Jacob if he could identify it. Yes, Jacob knew it; it was Joseph's coat. He thought Joseph had been rent in pieces by an evil beast, but not so. Joseph had been sold to the Midianites, and was soon to be resold in Egypt as a slave. This coat had merely been dipped in goat's blood in order to deceive the father. He had deceived his father with goat skins; now his sons deceive him with goat's blood. In the light of our text, he had reaped as he had sown.

## III

Is it interesting to you to study the law of Divine retribution? Then if so, note further that one always reaps more than he sows. "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Mat. 13: 8). In the physical, material world, one would be foolish to sow if he did not expect to reap more than he sowed. This is just as true in the spiritual world. One glass of whiskey may lead to a drunkard's grave; one lie may ruin a career; one flirtation may give rise to a prostitute's life; one game of cards may lead to a gambler's hell; one dance may lead to an adulterer's life; one fling of wild oats on the part of a young man may cause his innocent wife and children to reap a life of misery and pain, his gray haired mother and father a life of shame and he himself a life of disease and despair.

To refer to Jacob again, you remember how he lied to Isaac in saying that he was Isaac's first born son. This was just one lie. Later on, his ten sons came into his presence lying to him about Joseph. His lie came home to him ten fold.

You remember how Israel came to Kabesh-Barnea and that they sent out the twelve spies to view the land of Palestine. Two spies brought back a faithful report, while ten of them brought back the report of a coward. The people believed the report of the ten. The spies had been gone into the land for 40 days. Now as punishment for their unbelief and lack of faith, Israel had to wonder 40 years in the wilderness.

In the end beloved, there is bound to be a harvest. It will be one of two kinds—either a harvest of corruption, or a harvest of everlasting life. There is no bridge between. One cannot sow to the flesh and expect to reap of the Spirit. I thus bring this message to you as a warning. I imagine that many who have listened tonight will agree with all that I have said, but in turn, you say, "There's no hurry; there's no immediate danger; I will turn to the Lord after a while."

Over at Eyemouth, England, a minister had a congregation made up almost entirely of fisherman. In a season of stormy weather, they were kept ashore for about a week. The rain ceased, and one day the sun shone brightly. In spite of the harbor master's storm signal, they went out to fish. Forty one boats with five or six men in each of them left the harbor. Nearly all of them were lost. Only three male members were left in this congregation. Tonight, I raise the storm signal to warn you that, "Whatsoever a man soweth, that shall he also reap." (Gal. 6: 7). May God in His sovereign grace give to you tonight the gifts of repentance and faith and may you now receive Jesus Christ as your Savior. "Him that cometh to me I will in no wise cast out." (John 6: 37).

It's always hard to correct a child for a habit his father taught him. Parents who drink, dance, smoke and have card parties in their homes will sooner or later learn this truth.

There are many people out yonder in the city cemetery who would give a great deal for the privilege you have of attending a Baptist Church.

There are people who think if they stand on the river bank and throw a straw to a drowning man they have done enough. Such are the people who give 25c yearly toward missions.

Trying to hit little sinners by shooting over the heads of big ones is a poor way to carry on Gospel warfare.

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What enemy among us need we fear?—"Horace Ballou."

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A little girl was sent to the store to buy a loaf of bread on Sunday. "Carry it under you cape" her mother urged her "so people will not see it." "But mamma," asked the puzzled child, "Isn't it Sunday under my cape to?"

Out at Salt Lake City, Bishop Ralph S. Cushman of the Methodist Episcopal Church said he would like to "spank every woman who smokes". Hurrah for the Bishop! I'd like to help him.

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### "IN OUR STEAD"

She was about to pass away, and her hand lay thin and transparent on the white counterpane. Her soul was being taught by the Holy Ghost, and her vision was catching sight of the hills of Beulah Land. She roused herself from her stupor, and putting her fingers on the palm of her hand, she looked up and said: "There is no mark here; but He was wounded for my transgressions." Silence.

Again she opened her eyes, and as her lips moved she raised her hand to her brow, and said: "There are no thorns here; but He was wounded for my transgressions." Silence again.

A third time she moved, and putting a hand upon her breast, she said: "There is no spear thrust here; but He was wounded for my transgression," and she passed passed away. That is the Gospel as God tells it. Christ died in your stead; have you ever thanked Him? Did He really do so? Is He a real Saviour? Is His death a real fact? Has it a real bearing on my soul? Oh, it has! "While we were yet sinners, Christ died for us," that is the Gospel.—Copied.

In the drunkard's trail there are broken home, broken minds, broken characters and broken souls. Woe unto the man that makes, sells and drinks the poisonous stuff.

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### THE PHILISTINE EXPEDIENT OR "PIES VS. TITHES"

Whenever man knows enough to be responsible, he adopts tactics and ways and means, which to him appear expeditious. However what man may think expedient, God does not always consider resourceful. In order to accelerate the progress of any movement, God may permit the world to use its own plans and resources. But He cannot bless His people when they adopt the tactics used by the world.

David learned this, truth six years after he had reigned at Jerusalem. During this time he had subdued Israel's ancient enemies, the Philistines, and now as he had established peace through the land, he desired to bring the ark, the symbol of God's presence, to his capitol city. He built a new cart for this purpose, and with Uzzah and Ahio as teamsters, they began the journey from Gibeah to Jerusalem, accompanied with singers and the music of all manner of instruments.

But God was not pleased! At the threshing-floor of Nachon, he voiced His displeasure, not only to man but to beast as well. There the oxen stumbled and to save the ark from falling, Uzzah took hold of it. Immediately he died. The music ceased; the singers halted; the entire procession was broken up; the ark was placed to one side, and for three months it remained in the house of Obed-edom while David pouted and sulked at Jerusalem.

When David realized the enormity of his sin and perceived the blessings that had come to Obed-edom, because of the presence of the ark, he caused the ark to be brought to Jerusalem, but this time in God's appointed manner.

Wherein is the "Philistine Expedient"? About one hundred years before, the Israelites and Philistines were in battle, Israel was defeated and the victorious Philistines carried away the ark. Everywhere they carried it, it brought discomfiture and disaster to them. At Ashdod, Dagon the Philistine god, was broken to pieces. At Gath, the male population was smitten with emeroids. At Ek-

ron, the mice devastated the land. Wherever the ark was carried a deadly destruction followed.

The cry, "God save the king", was changed to "God save the people; What shall we do with the ark of the Israelites?" The diviners counseled them to return it to Israel, upon a new cart, drawn by two oxen. This was successfully done. God permitted these heathen people to carry His ark in this manner, although he had expressly written that only the Levites should touch it. (Num. 4:1-15).

David, although he knew God's plan for transporting the ark, adopted the "Philistine expedient". His attempt ended in failure. Three months later when he went about the task in God's way, using the Levites to carry it, he succeeded.

The church is full of Philistine ways of doing service to Christ. Each of them is failing and is causing the church to fall, since God has given explicit directions to the church through the Bible.

Chief and foremost of all Philistine ways is the practice of bazaars, church suppers, and rummage sales for the support of the local work of the church.

The origin for this plan of supporting the Lord's work can be traced to the Roman Catholic Church. From the sale of relics (falsely called), such as the wood of the cross and the bones of the saints, the practice of sales has grown until one wonders sometimes if it is a church he is attending or whether it is a clearance sale in a department store.

Believing that it is a pernicious and sinful evil, I submit the following reasons why true Christians should oppose such a practice.

1. It is contrary to the Scriptures. "Jesus went up to Jerusalem and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changer's money and overthrew the tables; and said, take these things hence; make not my Father's house an house of merchandise" (John 2:13-16). If Jesus were not pleased with this practice while on earth, would He be any more pleased with it today?

"And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, it is written, my house is the house of prayer: but ye have made it a den of thieves" (Luke 19:45,46). Every bazaar, rummage sale, and church supper turns God's house into a den of thieves rather than a house of prayer.

2. It makes a bad impression upon the outside world. Humanly speaking, many business men have been lost in a endless Hell, because some zealous but unthinking church worker has said, "help us, we are begging for the church!"

(Continued on Page Seven)

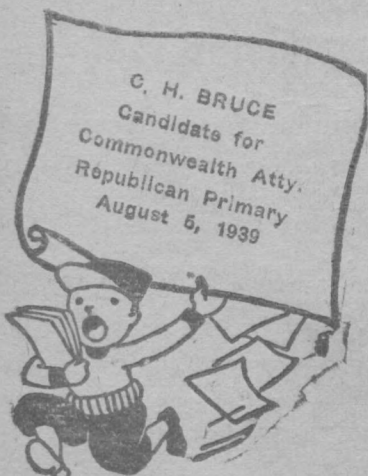
### C. H. Bruce Republican Candidate for the Nomination of Commonwealth Attorney

C. H. Bruce, of Greenup, Kentucky, hereby announces his candidacy for the Republican Nomination for the office of Commonwealth Attorney for the Twentieth Judicial District at the primary election to be held August 5th, 1939.

Mr. Bruce has been a practicing attorney at Greenup, Kentucky, for more than ten years and is well qualified to perform the duties of this office from the stand-

point of legal training, skill and experience, and if nominated and elected to this office, he will render to the people, efficient and courteous service and perform the duties of the office in fairness to all.

Charley Bruce will heartily appreciate the vote and support of every voter and earnestly solicits your support at the polls on August 5th, 1939.





## REGENERATION

(Continued from Page One)  
you. Then get out your Bible and follow closely the reference given. To consider the nature of regeneration we should do so negatively and positively.

Negatively, regeneration is not an improvement of the old nature. For the old nature cannot be improved. Jeremiah, in describing the condition of man said, "The heart is deceitful above all things, and desperately (lit. "incurably") wicked (17:9). Then it is beyond repair and cannot be improved. Further, regeneration is not a renunciation of evil, a reformation of character or restitution for wrong doing. Such is the outgrowth, the effect, or the result of regeneration. If one is regenerated, he will renounce evil he will reform in character, and he will make restitution for wrong doing. But such, in itself, is not regeneration.

Neither is a flaming profession of religion regeneration. Some people think that joining a church, being baptized or subscribing to the tenets of some faith, constitutes the new birth. Not so, beloved for Christ said to the greatest exponent of religion in His day—Nicodemus by name—"Ye must be born again," John 3:7. The Pharisees, Saul and all professors of religion were told by Christ they needed to be saved.

Positively, regeneration speaks of a changed condition, or a changed nature. It is not the improvement of the old nature, but rather the impartation of a new nature. See II Peter 1:4. It is "the spiritual change of the heart, the renewal of the mind, the restoration of the image of God in the soul." It is a "translation," a "resurrection" (II Peter 1:3) "a new birth." The word regeneration is a compound word "generation" meaning "the act of begetting;" "re" "anew." Hence it is a new begetting, the begetting of a new nature, a new heart, a new experience.

"As by the first birth we become partakers of human nature, so, by the second, of the divine nature. As the first introduces us into the natural world, so, the second into the spiritual world—the kingdom of Grace. As in the first birth, we bear the image and features of our earthly parents, so, by the second, we bear the image of the Second Adam—the Lord from Heaven."

Such, beloved is the nature of regeneration. It is a change, so complete, instantaneous and mysterious that Nicodemus said: How can these things be?"

If The necessity of It? Is it absolutely necessary? Must one be born again? If so, why?

1. Jesus said so (John 3:3, 5, 7). Whatever Jesus says must be so.

2. God's nature demands it. "God is a spirit" (John 4:24). Man's nature must be a kin to God's nature. This is brought about in the new birth, for "that which is born of the spirit is spirit."

3. Man's condition proves it. (1) His spiritual eyesight is bad, for Jesus said "Except a man be born again, he cannot see the kingdom

of God" (John 3:3). (2) His spiritual understanding is depraved. "Having the understanding darkened" (Eph. 4:18). (3) His spiritual state is lifeless. "Were dead" (Eph. 2:1). Life being the result of birth it is necessary that they who are dead be born again, for thereby they are made alive. If space permitted, we could show that Man's anatomy was so sinful, that only regeneration could affect him.

4. God's form of worship calls for it. "God is a spirit: and they that worship him must worship him in spirit and in truth." (John 4:24). So the new birth is absolutely necessary in order that one might see, know and live. Get it: you cannot live the christian life apart from experiencing the christian birth. There must be birth before life.

III The manner of regeneration. If regeneration or the new birth is an indisputable fact, and an absolute necessity, how is it brought about? Or, what is the manner of it? These questions can be answered in a few words. It is "of God." "That which is born of the flesh is flesh; and that which is born of the spirit is spirit" (John 3:6). "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13).

IV The Means of regeneration. If God and not man is responsible for the birthing again of souls, what means does He use to do it? The answer is twofold—the Spirit and the Word. The efficient means is the Spirit of God—"It is the spirit that quickeneth" (John 6:63). and "you hath he (the spirit) quickened" — whereas, the instrumental means are the Word of God. "For faith cometh by hearing, and hearing by the word of God" (Romans 10:17). "God hath chosen you to salvation through sanctification of the spirit and belief of the truth: Whereunto he called you by our gospel" (II Thes. 2:13, 14). Of the Corinthians Paul said "I have begotten you through the gospel." See also Jas. 1:18; I Peter 1:23.

V The evidences of Regeneration. If regeneration is brought about through the Spirit of God applying the Word of God, so that a mysterious, instantaneous and complete change is wrought in our souls, are there any evidences whereby we, and even others can know this? Yes.

1. Faith. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1).

2. Love. "Everyone that loveth is born of God" (I John 4:7).

3. Righteousness. "Ye know that everyone that doeth righteousness is (hath been) born of Him" (I Jn. 2:29).

4. Obedience. We have already noted that love is an evidence of regeneration. Now John says "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments" (I John 5:1,3). Now if love is an evidence of regeneration and obedience is an effect of love, then obedience is an outgrowth of regen-

eration.

5. Victory. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4). Now, beloved, the question for you is, Have you been born again?" "Have you experienced the new birth?" Examine yourself and in the light of the above, know your condition before God. And may God open the eyes of your understanding and may you be born from above is my prayer.

Editor's Note:- It isn't often we see a sermon on Regeneration as interesting and instructive as the above, Elder Roy Hamilton, of the Greenup Baptist Church is the author of it. We rejoice to share this message with our readers.

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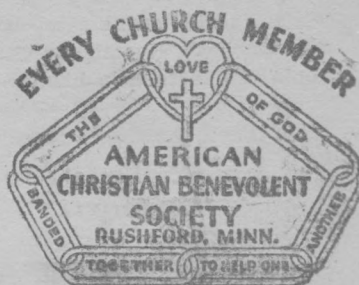
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**JOHN M. MILLIS, County Clerk.**



## JUST BETWEEN US

(Continued from Page Two)

But, don't flatter us for flattery is 90 per cent soap and soap is 90 percent lye.

A book-seller sent a bill to a customer for a book. The customer replied:

"I did not order the book."



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Now, please, please don't take that attitude with us toward the Baptist Examiner.

One girl said, "Everything I want to do is either illegal, immoral, or fattening." The editor makes a suggestion: Subscribe for the Baptist Examiner.

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A bit gullible

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Begs you to subscribe for

The Baptist Examiner.

There are many "Good" people.  
The trouble is that many are "good  
for nothing."

THE PHILISTINE EXPEDIENT  
OR  
"PIES VS. TITHES"

(Continued from Page Five)

How many men who think business six days out of the week will attend the Lord's house on His Day if the impression is left upon them that the church is a money grabbing institution.

3. It lowers the church in the eyes of the community. The church that resorts to pie sales and bazaars soon becomes the laughing stock of the community. When the church becomes a begging proposition, Mr. Worldly Wiseman jokingly says, "The church is asking the Devil to pay God's bills; God must have become a pauper."

4. It makes God a beggar. The Scriptures tell us that God is anything else but a beggar.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

"For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10).

"The silver is mine and the gold is mine, saith the Lord of hosts" (Hag. 2:8).

The Scriptures further tell us that God is not to be served as if he were a beggar:

"God . . . dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything" (Acts 17:24,25).

5. You would not support your family in that manner. Every sale makes God the beneficiary through His church. Would you be willing to put your name to a sign stating that you were the beneficiary of such a sale? Then why should we treat God in this manner? There is far more justice in making man the beneficiary than in making God such.

6. It never results in a giving church. I don't know of any thing that will kill a church quicker than this method of financial support. Instead of developing a church in Scriptural ways of giving, it develops a chronic case of lethargy and sooner or later, the church comes to depend upon this method for entire support.

7. God has given a better plan by which to support His work. If these worldly means of supporting God's cause are approved by God, then it is strange that we never read about the chicken supper at Philippi, the rummage sale at Ephesus, the oyster soup at Corinth, or the bazaar at Laodicea. Surely the absence of any mention of these practices in the Bible is enough evidence to warrant their discontinuance.

God not only has condemned this "Philistine expedient", but He has given us a better plan in the will work except the plan of the tithe. There is no plan today that tithe. The reason is obvious; the tithe is God's plan. In numerous instances, He lays claim thereto.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord . . . And concerning the tithe of the

herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30,32).

"Will a man rob God? Yet ye have robbed me. Wherein have ye robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even unto this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

"Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Mt. 23:23).

The Philistines could use a method which differed radically from the command of God. David couldn't use this method. The world may be able to succeed when using the "Philistine expedient", but God's children and His cause are doomed to failure and defeat when they attempt to use other than His appointed means for propagating truth. God's children are a "peculiar people". God's plan for supporting His cause may seem peculiar to the world, but it will work. WHY NOT TRY IT ONCE?

"There was a church in our town,  
Which that 'twas wondrous wise,  
It tried to pay expenses

By selling cakes and pies;  
But after years of trying  
That plan to raise the cash,  
The folks got tired of buying  
And the whole thing went to  
smash.

"There was a church in our town  
And it was wondrous wise;  
It always paid expenses  
By simply paying tithes.  
For when 'twas found the tithe  
did pay,  
It seemed so very plain,  
Forwith 'twould have no other way  
Not even once again."

To my way of thinking the Baptist Examiner is a paper unequalled in the declaration of positive truth. The editors of the past as well as the present have been most painstaking in their presentation of the truth. And you, who have not read the editor's sermon, "Christ's Unanswerable Question", have missed a masterpiece. In fact, it is one of the greatest sermons I have ever seen in print. And I am sure the editor will give us more.

ROY A. HAMILTON,  
Pastor Greenup Baptist Church

Many church members are too tired to attend prayer meeting, but they are not too tired to pull out to a show two or three times a week. Do you really think your pastor is crazy enough to believe that? You can tell that to your God at the Judgment.

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THE NEW PASTOR

(Continued from Page One)

man Examiner: "The pastor's first year has been the best year in the history of the church. The spirit has been fine, the congregations have been large, the gifts have been generous, and many new members have been received. After all, the solution of all church problems is the man in the pulpit."

Without exaggeration we have written the history of the first year of scores of pastorates with which we have been familiar. The same good work is duplicated in the second year, but gradually the work ceases to be phenomenal and becomes normal. The superficial and emotional members begin to drop out of church activity. The crowd which came for a sensation however worthy that sensation was in itself, betakes themselves from the First Church to the Second Church, for the Second Church has a new pastor who is a "live wire." The pastor realizes that most of the people in the community who really belong to the church's congregation, have been brought into the membership and that now the emphasis must be put not so much on evangelism as on training.

But the minister who puts emphasis on training is rarely a spell binder. After five, ten or fifteen years of service, in which the church is trained and in which it has a natural increase, the pastor feels that his work is finished. He resigns, his friends weep over his departure and in another place he begins "the best year the church ever had." Meanwhile after a year of sermon tasting a new pastor is called by the First church. He comes with great enthusiasm, and a new era of activity and success begins. Those who have grown cold and indifferent again appear at the church and often stand closest to the new pastor. The new pastor pleads for a new consecration and campaign of soul winning. In a work, the church enjoys again just what is enjoyed at the beginning of the former pastorate.—Watchman-Examiner.

PLAIN TALK ABOUT SIN

(Continued from Page One)

The milder you make your label the more dangerous you make your poison. Jereboam changed the label and the more easily led Israel into the sin of idolatry. Sin is the same deadly poison whatever label you put on it, but the milder you make the label the more likely people are to be beguiled.—Selected.

Nine times out of a possible ten a woman who married for love will advise her daughter to look up a man's financial rating before giving him the glad hand. Many a mother would marry her daughter to the Devil if he bid high with

social position, money and a proud old family name.

Answers to Bible Questions

1 Elisha filled a valley in the wilderness of Edom with water to save the allied armies of Israel and Judah. When the sun shone on it the Moabites mistook it for blood, and fell into an ambush while going to plunder what they supposed were the stricken camps of Israel and Judah (2 Kings 3:17, 22, 23).

2. Shammah, one of David's bodyguard (2 Sam. 23: 11, 12).

3. Three of the thirty mighty men of David's bodyguard, David poured out the water as a libation to the Lord (2 Sam. 23:13-17).

4. Sarah (Gen. 18:12-15).

5. Rebekah (Gen. 24:14, 18, 19, 22).

6. Benaiah, one of the first six of King David's bodyguard (1 Chron. 11:22, 23).

7. Jonathan and his armor-bearer (1 Sam. 14:11-16).

8. Gideon demanded as his share of the spoil in the battle against the Midianites that he should have the gold earrings found on each dead Midianite, and received 1700 shekels, equivalent to nearly \$17,000 (Judg. 8:24-26).

9. Ahimelech the priest gave David when he was fleeing from Saul the sword of Goliath which had been placed behind the ephod, not knowing that David was a fugitive. Afterward Saul heard of it and had him executed (1 Sam. 21:9; 22:13, 16, 18).

10. The giant who was killed by Jonathan, the nephew of David (1 Chron. 20:6, 7).

11. Saul, the first king of the Jews (1 Sam. 9).

12. Rahab and her family (Josh. 2:18).

KNOWING THE AUTHOR

(Continued from Page One)

knew and loved the author. So a child of God finds the Bible interesting because he knows and loves the Author. It is his Father's message, addressed to him.—Copied.

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