

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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WHOLE NO. 79

Roy Hamilton



EXCEPTIONS TO THE GENERAL RULE

Every rule has an exception. It doesn't make any difference what the rule may be, some one will make an exception to it. Take for example these two rules. In II Cor. 15:27 Paul says, "For he hath put all things under his feet." This is the general rule. "But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him". Or again, "For all have sinned and come short of the glory of God." Rom.3:23. This is a general rule throughout the Scriptures. But even this rule has an exception, and that exception is Christ. For Christ was without sin. He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb.7:26). "In Him is no sin" (I Jn.3:5), for He "knew no sin" (Continued on Page Two)

Lust Of The Flesh

We noticed that Grover Whalen, president of New York's "World Fair," expressed himself as "Aghast" over the seeming public interest in whether or not the fair would follow the example of its predecessors and glorify sex appeal. He also stated that "If success or failure of all our painstaking labor depends on a girl's bare skin, I for one can see little hope for mankind in the city of tomorrow." \$153,000,000 worth of the world's finest in the realms of business, industry, science, art literature, etc., have been gathered together for this fair. Nevertheless, while the same was true in San Francisco, Sally Rand's nude ranch drew ten to one.

(Continued on Page Eight)

A FATHER'S PRAYER

"Father, today I bring to thee
This boy of mine whom thou has made;
In everything he looks to me;
In turn I look to thee for aid.
He knows not all that is before;
He little dreams of hidden snares;
He holds my hand, and o'er and o'er
I find myself beset with fears.
Father, as this boy looks up to me
For guidance and my help implores,
I bring him now in prayer to thee:
He trusts my strength and I trust yours.
Hold thou my hand as I hold his,
And so guide me that I may guide;
Teach me, Lord, that I may teach,
And keep me free from foolish pride.
Help me to help this boy of mine,
To be to him a father true;
Hold me, Lord, for everything
As fast I hold my boy for you."

Margaret W. Branham, in Christian Advocate

BIBLE QUESTIONS

1. What quail-hunt lasted two days and a night?
2. What men looked to themselves like grasshoppers, compared to the giants they met?
3. What was not to be told in Gath?
4. Who lost his life by asking to marry his stepmother?
5. Who hid in order not to be made a king?
6. What men were measured with a line for their lives?
7. Who gave a feast for a whole nation?
8. What man had a new coat taken off his back and torn into twelve pieces?
9. How many workmen were engaged in building the temple?
10. What bore the color of the terrible crystal?
11. What birds are said to be cruel?
12. What is the first weapon mentioned in the Bible?

(See Answers on Page Eight)

The First Baptist Pulpit

The Gospel Of Christ

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16)

Quite often as a result of our sermons, and especially as a direct outgrowth of this radio program, we receive criticism and Satanic sarcasm. I recently received a letter in which it was said, "You ought to be ashamed to preach the doctrines which you preach." May I say in the very beginning of this message, beloved, that I am not ashamed. There is no message that I preach that I am ashamed of, for every message we bring is founded upon the Word of God, and "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim.3:16,17) The Apostle Paul further said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim.4:2) I tell you I am not ashamed of anything I preach, especially in view of the commission which Jesus gave. "And Jesus came and spake

(Continued on Page Three)

Nelson Webb



NEBUCHADNEZZAR'S GOD OF GOLD

I want you to turn with me and read the third chapter of Daniel; also Matthew 24:15-24 and Rev. 13:11-18. To briefly review Daniel III, king Nebuchadnezzar set up an image or god of gold in the plain of Dura near the capital of Babylon. When his god of gold was all ready, he proclaimed a dedication. All the great men of his kingdom were summoned to the occasion. The best orchestra of the land was obtained to make the music. Everyone present was commanded to worship this new god of gold at the given signal. But there were three men—Shadrach, Meshach, and Abednego, who refused to bow to the god of gold. Whereupon, they were branded as narrow, bigoted, disloyal subjects of the (Continued on Page Four)

False Prophets

"Beware of false prophets, which come to you in sheep's clothing" (Matt. 7:15)

This is what "The Irish Evangelist" has to say about "Judge" Ruthford and his Australian tour: "Judge" Ruthford, "Prophet" of Russellism, alias Millennial Dawnism, alias International Bible Students Association, alias Watch Tower Tract Society, alias Jehovah's Witnesses, routed in Australia, has come to Britain. In Australia he was exposed mercilessly by a secular newspaper, which challenged the ex-judge to a libel action if he felt aggrieved. A broadcast was banned because the "Judge" failed to supply a script of his speech. He betook himself (Continued on Page Eight)

The Baptist Examiner

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JOHN R. GILPIN ----- Editor

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EXCEPTIONS TO THE GENERAL RULE

(Continued from Page One)

(2 Cor. 5:21). And to others He
said: "Which of you convinceth me
of sin?" Yes, He was an exception
to the general rule.

But in this message I wish to
lay down a general rule and point
out some notable exceptions.

First, the general rule is, NO
MAN CAN SIN AND GET BY
WITH IT. How many there are
who are trying to do it! But
friends, it can't be done. God has
made a rule. "In the day thou
oatest thereof, thou shalt surely
die" (Gen. 2:17). And this rule is
repeated many times in the Bible.
Listen! "The soul that shineth it
shall die". Listen again, "The
wages of sin is death". And again,
"So then every one of us shall
give an account of himself to God".
"The fathers shall not be put to
death for the children, neither
shall the children be put to death
for the fathers; every man shall
be put to death for his own sin"
(Ezek. 18:4; Rom. 6:23; 14:12; Deut.
24:16).

Furthermore, God gives us in
His Word many illustrations of
this rule. There's Moses, who died
prematurely because of sin. There
is Achan, Gehazi, Judas Iscariot,
Ananias and Sapphira, who came
to a sad plight because of the sin
of covetousness. There's Samson
who played with the sin of adult-
ery. Israel who murmured against
God. the Corinthian Saints who
drank unworthily and many others
who have come to a bitter end be-
cause they thought they could sin
and get by with it. And if you my
friend are reasoning along the
safe line, let me admonish you.
"Your sin will find you out". You
can't sin apart from paying the
price for it. Hell is chucked full of
those who have tried it. And it
will get you (not if you don't
watch out, but because you have
sinned).

But, like all rules, this one also
has an exception, and the excep-
tion is Christ. Realizing that we
must inevitably perish, Christ came
and of His own free will and ac-
cord "died for our sins according
to the Scriptures". "He was wound-
ed for our transgressions" and
"the Lord laid on Him the iniquity
of us all". So having suffered for
the unjust", we

shall never suffer, but live forev-
ermore. What a Christ is ours and
what a privilege it is to know Him!
Do you know Him? Is he your
Sin-bearer and Saviour?

Second, there are some excep-
tions that I wish to call to your
attention. And these exceptions
grow out of and point the way to
the Blessed Hope we have in
Christ. First, there is the exceed-
ing exception. Jesus said: "Except
your righteousness shall exceed the
righteousness of the Scribes and
Pharisees, ye shall in no case en-
ter into the kingdom of heaven"
(Matt. 5:20). Can you measure up
to this exception? No, because, "all
our righteousnesses are as filthy
rags" (Is. 64:6). Now, if God re-
quires a righteousness that exceeds
the best that is in us, and our best
is filthy in His sight, then only the
imputed righteousness of Christ
will do. Do you have His righteous-
ness? Then there is a transform-
ing exception. The Master said:
"Verily I say unto you, Except ye
be converted, and become as little
children, ye shall not enter into
the kingdom of heaven" (Matt. 18:3).
Unless you are converted you will
suffer for your sins. You must be
changed, transformed, made over.
The word convert literally means
to change or turn from one course
or state to another. And unless you
are converted by His transforming
Grace, you cannot be saved. Then
too, there is a regenerating excep-
tion. In John 3:3, Jesus said: "Ex-
cept a man be born again, he can-
not see the kingdom of God". That
which every man needs is the re-
generating Grace of God. And "Ex-
cept a man be born of water and
of the Spirit, he cannot enter into
the kingdom of God". Thus twice
we have this exception stated that
one must be born from above.
Have you been born again? Has
Christ by His regenerating power
made a new creature out of you?
Have you been made an exception
to the general rule? If not, why
not?

Remember, it's turn or burn, re-
pent or perish. The rule is "every

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|----------------------------|----------|
| Amount previously reported | \$46.10 |
| The Baptist Examiner | 310.00 |
| TOTAL | \$356.10 |

man must suffer for his own sin".
But in the good providence of God
this rule has been set aside because
Christ died in our place and stead.
Will you then out of love to Him
turn from your every sin and trust
Him to save you? He will save
you and save you now, if you will
only trust Him. Will you trust
Him?

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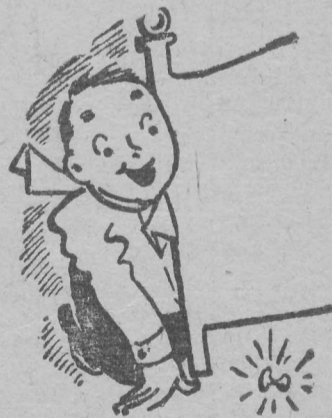
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THE GOSPEL OF CHRIST

(Continued from Page One)

unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20)

Thus, beloved, I am not ashamed of any of the Word of God which I preach, and particularly I am not ashamed to preach the Gospel, for Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mk.16:15)

I

In the very beginning of this message, may I tell you the content of the Gospel. Long years ago, while the shepherds kept watch over their flocks by night, an angel of God spoke unto them saying, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Lk.2:10,11) The Greek word translated "good tidings" in this instance, is the same word which is elsewhere translated "Gospel". The Gospel thus is good tidings—it is good news—the best news that ever fell upon the ears of a sinner.

We shall suppose that while you listen to this message, a telegram is handed to you by a uniformed messenger boy telling of a fortune to which you have fallen heir. Of course, that is good news. The Gospel of Jesus Christ is just this. It is the best news, for it tells of an heavenly inheritance which is wrought through Jesus Christ. It is the best news that ever fell upon the ears of man.

Beloved, would you know the content of the Gospel? Then listen: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures." (1 Cor.15:1-4)

Thus we see the content of the Gospel is the death of Jesus at Calvary, His burial in the tomb of Joseph of Arimathea, and His resurrection therefrom. Baptism, church membership, and a clean life are important in their respective fields, but neither is a part of the Gospel. The death, burial, and resurrection of Jesus is the entirety of the Gospel.

II

Interesting as the content of the Gospel is, it cannot begin to equal the interest of the extent of the Gospel. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isa.45:22) Note those words: "The end of the earth." This clearly indicates the extent of the Gospel.

In the early chapters of Genesis, two men came to offer a sacrifice—Cain and Abel. When Cain offered his sheaf of golden grain, and when Abel offered the lamb dripping with its own blood, each was thinking only of himself. The only one that either Cain or Abel was thinking of was "number one". That was the extent of the Gospel to them.

A little later on in the history of the Jewish family, when in Egypt under God's direction, the Jews instituted the passover, the father of each home killed a lamb, caught its blood in a basin, dipped a bunch of hyssop in the blood and struck the door posts on each side of the door and the lintel above the door with this blood. In this case, the father was thinking in terms of his family. The concept of the extent of the Gospel had grown. Unlike Cain and Abel, who were thinking only of themselves, the father was now thinking of his family.

Still later, on the great day of atonement, the high priest of the Jews made a sacrifice for the entire nation. It wasn't an individual that the priest was thinking of, nor yet was he thinking of a single family on this day of atonement; his sacrifice was in behalf of the entire Jewish nation. No Jew has gotten beyond this with reference to the extent of the Gospel. No Jew in the Old Testament could ever see that God could be interested in the salvation of any one other than the Jew. Jonah is a good example. He just couldn't conceive of God being interested in the salvation of the people of Nineveh.

When Christ came, His death was for all classes. Unlike the father in Egypt on the night of the first passover, He wasn't thinking of one family; unlike the high priest of Israel on the great day of atonement, He wasn't thinking of a nation; He was thinking of all individuals, all families, and all nations. When Jesus died and was raised from the dead, we hear Him saying, "Go ye into all the world, and preach the gospel to every creature." (Mk.16:15)

This, beloved, indicates to us the extent of the Gospel. On the

day that Christ was crucified, the inscription on the cross was placed there in three languages—Greek, Hebrew, and Latin. Each of these three nations, who spoke these three languages, had made a special contribution to the world. It was the Greeks who had contributed culture. It was the Hebrews who had given the true conception of the living God. It was the Romans, those who spoke the Latin language, who gave the great principles of the law. Thus, beloved, this inscription in the three languages, revealed that Christ died to save the cultured Jew, the religious Hebrew, and the legal Roman. The Gospel was thus extended to all.

To Noah and his wife, three sons were born, Shem, Ham, and Japheth. Ham gave rise to the Negro races of the world; Shem gave rise to the Jewish inhabitants; and Japheth gave rise to the Gentiles. When you come to the New Testament—to the book of the Acts—you find in the eighth chapter, the story of the conversion of a Negro—the Ethiopian eunuch. In the ninth chapter of Acts we have the story of the conversion of a Jew. This chapter as you will recall tells the story of the conversion of Saul of Tarsus. In the tenth chapter of Acts, we have the conversion of a Gentile. This chapter records the experiences connected with the conversion of Cornelius. Thus, these three consecutive chapters tell us of the conversion of a Negro, a Jew, and a Gentile. These were representatives of the three racial divisions of the human family growing out of the line of Noah. This, then, is to show us the extent of the Gospel—that it is for Negro, Jew, and Gentile alike.

In the Calvary Baptist Church of Washington, D. C., one morning years ago, three persons made professions of faith. The first was Hon. Charles Evans Hughes, the second was a washer-woman, and the third was a Chinaman. All were saved and made professions of faith in the same service. When pastor Green observed these three on the front bench of the church, he remarked, "At the cross of Christ, the ground is level." Thus, beloved, you see that the Gospel extends to all—from the highest heights to the lowest depths—this is the extent of the Gospel.

III

Ere I become tedious to you relative to the extent of the Gospel, let me tell you something of the intent of the Gospel. In content, the Gospel includes the death, burial, and resurrection of Jesus. In extent, the Gospel is unto "the ends of the earth."

Now, as to its intent, first of all the Gospel brings dead men to life. The Bible makes a distinct revelation that every unsaved person is spiritually dead. Every one who is outside Jesus is as dead spiritually as a corpse is dead physically. The Gospel brings spiritually dead sinners to life. This is what Paul taught the church at Ephesus: "And you hath he quickened, who were dead in trespasses and sins." (Eph. 2:1)

In the days of His flesh, the Lord Jesus raised three dead ones to life. There was Jarius' daughter who had been dead just a little while when Jesus came to her. Then there was the son of the widow of Nain who was being carried forth to his burial. Also there was Lazarus who was not only dead, but in whom putrefaction and decomposition had already set in. To each of these three, the Lord Jesus came and raised them from the grave.

Each of these is an illustration of the spiritual condition of sinners today. Though there was a difference as to their condition in death, each of them was dead. Some sinners might be illustrated by Jarius' daughter, while others like Lazarus, in their immorality smell to high heaven. In its intent the Gospel first of all is to take sinners regardless of the fact that they are spiritually dead and irrespective as to the degree to which death has come upon them, and make them spiritually alive again.

Furthermore, as to its intent, the Gospel makes lame men to walk. Every man is spiritually lame. "For all have sinned and come short of the glory of God." (Rom. 3:23) In the Old Testament we read of an unusual character—Mephibosheth. When he was but a baby, his nurse dropped him, and as a result of the fall, he was never able to walk but was continually lame on both feet. After David became king, he restored to Mephibosheth all the inheritance which had belonged to his grandfather Saul, and showed to him great kindness. Mephibosheth is a splendid example of what the sinner is spiritually, for since Mephibosheth could not walk physically being lame on both feet, the sinner cannot walk spiritually, being entirely lame and totally depraved before God.

It is most interesting that the Gospel in its intent is to make lame sinners walk. When Jesus came to the pool of Bethesda, with the eye of a practiced physician, He selected a man who had been lying there for thirty-eight years, and said to him, "Wilt thou be made whole?" (Jn. 5:6) Though this man had never walked in thirty-eight years, through the power of God as manifested to him in Jesus, he took up his bed and walked away, being made completely whole. Just as Jesus healed this man, so Jesus heals men spiritually. There isn't a spiritually lame sinner in all the world but what the Gospel can make that lame one to walk.

(Continued on Page Four)

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Evil for good is devil-like, evil
for evil is beast-like, good for good
is man-like, good for evil is God-
like.

NEBUCHADNEZZAR'S GOD OF GOLD

(Continued from page one)

king. They were then hailed be-
fore the king to give an account
of their stubbornness. Nebuchad-
nezzar was angry but tried to be
tactful, so he gave them another
chance with a final warning that
unless they worshiped the god of
gold they would be cast into the
fiery furnace. This they spurned,
and as a result the king's officers
bound them in their clothing and
cast them alive into the fire. The
heat was so intense that it slew
the executioners, but as the king
beheld the scene—lo! there were
four in the midst of the fire and
he declared the fourth was like
the Son of God. He then called
the boys out and promoted them to
higher honors.

Now I would have you note that
Nebuchadnezzar was affected but
not converted as a result of the
dream which we read that he had
in the second chapter. If you will
refer back to chapter two, verses
46-47, you will see that he worship-
ed Daniel but not Daniel's God.
He praised the God of Daniel but
did not confess Him as his. His
conduct in setting up a god of
gold is proof of that. Let us con-
trast the image of chapter two and
the god of gold of chapter three.
The image of chapter two shows
God disclosing to the king the his-
tory of the entire Gentile world
powers by that one image. But the
god of gold of chapter three shows
man opposing, for in spite of the
fact that God had disclosed that
Babylon should have an end, the
king was determined that it should
be perpetuated. Whereas God's im-
age had only a gold head, Nebuchad-
nezzar's was all gold. It was the
old spirit of Anti-Christ. For, "He
is anti-christ, that denieth the
Father and the Son." 1 Jn. 2:22.

In the next place, let us pay
some attention to the number
"six." In the scripture the num-
ber six is associated with man
while the number seven is con-
nected with God. Looking again at
Rev. 13:18, you will see that the
number of man is 666. Now com-
pare that with Daniel 3:1. There
we have 60 and 6; not the complete
number of man but remember
that here is only the beginning of
Gentile world power. The begin-
ning typified by the god of gold
30 cubits by 6 cubits will be con-
summated in the image of the man
whose number is 666.

So much for general remarks.
Now we shall emphasize three
great lessons—

First: One Doesn't Have To Be
With The Majority To Be Right.
(Continued On Page Five)

THE GOSPEL OF CHRIST

(Continued from Page Three)

Likewise as to its intent, the Gospel makes the blind to see.
Undoubtedly there is no disease nor malady more to be dreaded than
blindness. It is God's own illustration as to the sinner in his spiri-
tual condition, for every man outside of Jesus is spiritually blind to
the extent that he cannot see the things of God. If a man must be
told the sun is shining, he must in deed and in truth be blind. Yet,
this is exactly true of each sinner, for Jesus stood in their midst,
and the Scriptures tell us that the world did not recognize Him
and that God had to send John the Baptist to tell the Jews that
the light was shining. "And the light shineth in darkness; and the
darkness comprehended it not. There was a man sent from God,
whose name was John. The same came for a witness, to bear witness
of the Light, that all men through him might believe." (Jn. 1:5-7)
Certainly they must have been spiritually blind to stand in the pres-
ence of the Light of God and yet not be able to detect it. How
thankful we are that the Gospel can take blind men and women—
who are so blind that they cannot see God—and make them whole.

In the ninth chapter of John's Gospel, we read of a man who
was born blind. The disciples wanted to philosophize relative to his
condition thinking that perhaps his condition was caused by the
sins of his parents, or perhaps even by this man's own sins. In-
stead of wasting time with their vagaries, Jesus healed him of his
blindness and restore his eyesight. Later, when he heard this same man
saying, "He hath opened mine eyes." (Jn. 9:30) When he presented
his testimony, Jesus' enemies made light of it by referring to Jesus
as a sinner. Listen to his answer: "Whether he be a sinner or
no, I know not; one thing I know, that, whereas I was blind, now
I see." (Jn. 9:25) Nothing but the Gospel, beloved—no one but Jesus
—can take blind sinners and make them see.

Oft times Christian people after a service will say, "Brother
Gipin, I can't understand why no one was saved. You made the
message so plain, it just looks like any one ought to have been
able to see the truth that Christ died for his sins." It does seem
thus to those of us who are saved that the lost ought to be able
to see this truth. Yet beloved, I am personally persuaded to believe
that the lost do not believe simply because they are so blinded that
they cannot see the Gospel. Listen to this Scripture: "In whom
the god of this world hath blinded the minds of them which believe
not, lest the light of the glorious gospel of Christ, who is the image
of God, should shine unto them." (II Cor. 4:4) There is a blind
before every sinner—he is spiritually in the dark, and so blinded
by sin that he cannot see the things of God as the Christian sees
them. It is Jesus who removes Satan's blinds and enables the sinner
to see.

Still again, as to its intent, the Gospel removes all of our sins.
In the third chapter of John, we have the story of a moral man.
In the fourth chapter of John, we have the story of an immoral
woman. The same Gospel which was required for the salvation of
one is likewise required for the salvation of the other. Nothing but
the Gospel can remove these sins of ours.

"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."

(Continued on Page Six)

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STRENGTH

If we are at peace with God and our conscience,
What enemy among us need we fear?—"Horace Ballou."

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NEBUCHADNEZZAR'S
GOD OF GOLD

(Continued From Page Four)

It is a fine thing to be with the majority when the majority is right. But the majority is often wrong. Our Congress was wrong when it repealed the Eighteenth Amendment. Our county, (Lewis County, Ky.) was wrong when it voted wet. But it is a blessed thing to be with the minority when it is right.

The biggest church is not necessarily the right one. If so, then we had all better join the Catholics. How do you select a church to attend when you go into a strange community? Do you ask, "Where do they have the biggest crowds?" If you do, nine chance to one you will land in the wrong church. I say, "nine chances to one," for thank God there are a few places where the right seems to have the majority of the church-goers. Nebuchadnezzar had the biggest church (assembly) but his was wrong. The Hebrew boys had the smallest church, only three members, but they were right. I had rather belong to their church. Would you not? Again, it is not always the church with the loudest noise that is right. We have known some who judge the sermon by the way the preacher stamps his feet or pounds the pulpit. Let me

indulge a little joke on myself. One time I was holding a meeting in a distant city. A little boy said to the pastor, "This new preacher can preach better than you." "Why so?" inquired the pastor. Said the boy, "He just stamps his foot when he preaches." Well if I stamp my foot occasionally, I know that it doesn't take that to make a good sermon. Then we have seen others who judge the services by the number praying at the same time or by the number on the floor talking at the same time. It reminds me of the worshippers of Baal or the worshippers of Nebuchadnezzar's god of gold and it reminds me of Paul's question, "Will they not say ye are mad?" Nebuchadnezzar had the noise but it was not acceptable with God.

Nor again is the church always right which has the finest choir and the best music. Now no one loves a fine choir and good music any better than I, but I don't find where the apostles had either, yet I am sure theirs was the right church and I should like to have been a member with them with or without a choir, a pipe organ, or a brass band. The Hebrew boys had none of these, yet they were acceptable before God.

What then makes a church or an individual right? We answer, "Being on God's side—on the side of truth is what makes right."

And that is often to be with the smallest and the poorest crowd. Two little boys talking,—the first said, "My mama told me you go to the poor church and we go to the rich church." Said the second, "Yeah! But we have the faith!" Brother, it matters not about the gold. Have you got the faith—the truth? It matters not about your fine building, paid choir, and great orchestras. Nebuchadnezzar had these, but he also worshipped in vain for his god of gold could neither hear him pray nor deliver him from sin and the flames of hell.

The Second Lesson—The Typical Lesson. While this chapter may seem to be purely historical, it is nevertheless prophetic. We can see in Nebuchadnezzar a type of the beast of Revelation 13 and the man of sin of II Thess. 2:3-8. The beast then will set up an image just as did Nebuchadnezzar and command the people to worship it on pain of death. The man of sin whom we believe to be identical with the beast of Revelation will oppose and exalt himself above all that is called God just as Nebuchadnezzar opposed what God had disclosed to him.

We see in the image of gold a type of the image which the beast will erect. This is also referred to by Jesus as the Abomination of

Before 1776 profane swearing was a vice little known in the American army.



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Roy Wilhoit For Commonwealth's Attorney



The Baptist Examiner is authorized to announce Roy Wilhoit of Vanceburg, Kentucky, for the Republican nomination for Commonwealth's Attorney.

Mr. Wilhoit is well known in Greenup County and other parts of the State as an able and experienced lawyer. He has served the Republican Party in County, State and National campaigns, having spoken in twenty states, as well as most of the counties in Kentucky. He has lectured in several states on various subjects, his best known lecture being "God and the Flag", delivered in many Eastern cities during the sale of Liberty bonds to finance the World's War. His lectures, "Christ or War", and "The Trial of Jesus", are well known to many people. As a trial lawyer he is considered one of the best.

In early life Mr. Wilhoit resided in Greenup, where he began the study of law in the office of Col. W. J. Worthington; and his father, J. B. Wilhoit, who later served as Commonwealth's Attorney in this District for eight years.

Indications are that Roy Wilhoit will have almost the solid support of the Republican Party in Lewis County. Recently, the Lewis County Herald had this to say about him:

"He is a learned historian and Bible student, a Christian gentleman vitally interested in the welfare of humanity, and has had a wide experience as a public speaker and lawyer."

Mr. Wilhoit, in commenting on his candidacy says:

"A Commonwealth's Attorney has nothing to promise excepting honest, capable and efficient service to all the people. This I earnestly promise if the people place me in that important office."

Mr. Wilhoit's grandfather, John W. Wilhoit, was for forty-two years a Baptist Minister in Carter County, and was well known in Eastern Kentucky.

THE GOSPEL OF CHRIST

(Continued from Page Four)

The Scriptures often declare this truth: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins should live unto righteousness: by whose stripes ye were healed." (1 Pet. 2:24) "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Pet. 3:18)

How we thank God that the Gospel in its intent actually does remove our sins. In fact, removes them far from us. "As far as the east is from the west, so far hath he removed our transgressions from us." (Psa. 103:12) It actually casts them into the depths of the sea. "And thou wilt cast all their sins into the depths of the sea." (Micah 7:19) It even casts them behind God's back. "For thou hast cast all my sins behind thy back." (Isa. 38:17) What a safe place this is for our sins, for God never looks back. Yet, the Gospel not only removes our sins—it blots out our sins. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." (Isa. 44:22) The Gospel even cleanses us from our sins. "And the blood of Jesus Christ his Son, cleanseth us from all sin." (1 Jn. 1:7)

How we thank God that the Gospel in its intent not only removes our sins—it removes all of our sins. I do not tell you that Christ saves you today and that you have to keep yourself saved tomorrow, but rather, I say that Christ saves—He keeps saved—He saves eternally. He removes the sins of tomorrow the same as the sins of yesterday. All of our sins are removed by the Gospel. Listen: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14) "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him having forgiven you all trespasses." (Col. 2:13)

A man said sometime ago that he could believe the Gospel removed our past sins, but he could not conceive for a moment of the Gospel removing our future sins. I asked him that which I ask you, "How many of your sins were future sins when Christ died?" Why of course all of them were. Then beloved as far as you and I are concerned, Christ's death was for our future sins.

IV

If the content, the extent, and the intent of the Gospel interest you, then briefly let us look at it in its portent—that is, what does the Gospel look forward to? How we rejoice that it looks forward to death. That individual who has fully believed the Gospel of Jesus Christ, can confidently face death, knowing in advance that the Scripture is true which says, "Precious in the sight of the Lord is the death of his saints." (Isa. 116:15) The end of God comes to the end of the way to say, "The Lord is my shepherd. Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me." (Isa. 23:1,4)

This past week it was my joy to assist in the funeral service of Brother Denver Stewart, one of the members of the Polard Baptist Church. We have known Brother Stewart for a long time, and it was always a joy each time we visited him to note his desire to live in order that he might serve the Lord, and yet at the same time to observe his readiness to meet his Lord should it be his Lord's will to call him. With a smile upon his face and the joy of Jesus in his heart, his soul went out to meet the Lord.

Isn't it marvelous that the Gospel enables us to look forward with confidence that we shall triumph over death? Yet remarkable as this is, the portent of the Gospel is even more wonderful in that it enables us to look forward with assurance to the judgment. Listen to the words of Jesus: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24)

As far as the judgment of my sins is concerned, this is past, for they were judged in Christ at the cross. I will never have to face those sins again. What a contrast between the saved of God and those who are lost, in view of the fact that those that are lost will have to meet their sins at the judgment and then go into eternity unsaved. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22,23) This Scripture does not describe the judgment of the saved, for the Gospel enables each of the saved to look forward to the judgment knowing that his sins are already judged, and realizing that all the judgment he shall receive will be on the basis that he might receive his rewards.

In view of the content, the extent, the intent, and the portent of the Gospel, I beg you to receive the Gospel now, and ere you close your eyes tonight, may you be able to say with me, "I am

not ashamed of the Gospel, for it is the power of God unto salvation." God's part is that He will do the saving; your part is that you are to furnish the sinner for Him to save. I beg you now to receive Him as your personal Saviour.

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**NEBUCHADNEZZAR'S GOD
OF GOLD**

(Continued From page Five)

Desolation spoken of by Daniel, the Prophet. Matt. 24:15.

The Hebrew boys are of the faithful remnant of the elect who will be living at the time of the end. The great mass of people of Babylon fell down to worship the

god of gold, but not Shadrach, Meshach, and Abednego. The great mass at the time of the end will fall down and worship the image of the beast and receive the mark of the beast for there must be a great falling away. For there shall arise false Christs, and false prophets—if it were possible, they shall deceive the very elect. But it will not be possible, just as the Hebrew boys were true to the faith, God will have a faithful remnant even at the time of the end. He has never left himself without a remnant.

Then again the fiery furnace is a type of the trials of the Great Tribulation. Do you think it was hard to be cast into a burning fiery furnace? Jesus would have you understand that that was only a sample to be compared with the trials that are to be the lot of the elect at the time of the end. But the Son of God descended into the fiery furnace on behalf of the faithful Hebrews and delivered them. He will also descend at the end and thus cut short the Great Tribulation and deliver faithful Israel out of the hands of their enemies. Matt. 24:21,22.

Third—You Can Depend Upon God. He will move earth, hell and heaven if necessary to provide and protect His own. Did He not move back the waters of the Red Sea

and the Jordan to make a path for Israel? Did He not cause the stars to fight in their courses against Sisera? Did He not command the ravens to feed Elijah? Did He not shake open the prison for Paul and Silas? And did He not send His angel and set the apostle Peter free? My brother, He is God, He changes not! He will deliver you in six troubles and in seven no evil shall touch you. That means that He will never leave nor forsake you. How oft has this been proved by His saints! He stayed with Moses; He stayed with Joshua; with David; with Daniel Hananiah, Mishael, and Azariah. When all men forsook Paul, the Lord stood by him. And, oh, my brother, He has stood by me. Has He not stood by you? If you are His, He has. If you are not, let me emphasize — YOU CAN DEPEND ON HIM. Won't you now take shelter under His wings?

"Under His wings, under His wings,
Who from His love can sever?
Under His wings, my soul shall abide
Safely abide forever."

He will make even your trials to work together for your good. One of the sweetest lessons I have ever learned in all the word of God is, "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." Rom. 8:28. Do you love God or have you like Nebuchadnezzar, set up for yourself a god of gold? Are you one that God has called out from the world and saved you by His grace washing you from your sins in His own blood? Then that sick spell, that crop failure, that bank breaking, that persecution, that loss of a loved one is all going to work together for your good. Your God is able to make it so. And,

"When through fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply.
The flame shall not hurt thee, I only design,
Thy dross to consume and thy gold to refine."

Then finally, He will promote you. Dan. 3:30. You may be lonely now but you are going to have plenty of company a little later. For they shall come from the east and the west, the north and the south, and sit down with Abraham, Isaac, and Jacob in the kingdom. You are wretched now and live in a body of death, but you have a building of God and this mortal shall one day put on immortality and this corruptible shall put on incorruption. The Lord shall descend to you even as He did to the Hebrew boys, your bonds will be severed, your vile body changed and made like unto His own glorious body. You like Peter may have neither silver nor gold now, but you are destined to be

(Continued on Page Eight)

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FALSE PROPHETS

(Continued from Page One)

angry and vituperative to his "luxurious suite" on a liner and "stole away" from Australia, leaving behind "heaps of unsold stock" of literature. The secular newspaper referred to described him as "bishop of bunk, religious racketeer, proprietor of the biggest door-to-door bookpushing rap in the world, virtuoso of radio and gramophone vapour, and apostle of sectarian prudence." Yet thousands were at King's Hall in Belfast, to hear the ex-judge broadcast a few weeks ago, and many of those attending were professing Christians.

LUST OF THE FLESH

(Continued from Page One)

This is a sign of the times. Paul writing to Timothy said, "This know also, that in the last days perilous times shall come. For men shall be—without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good—for of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts, even learning and never able to come to the knowledge of the truth."

E. V. Howell, in The Lamplighter

NEBUCHADNEZZAR'S GOD OF GOLD

(Continued from page seven)

promoted to unsearchable riches in glory. For you are an heir of God and a joint-heir of Jesus Christ. You may fill a lowly place now, even that of a servant, but you are going to be promoted to a throne after while. See Jude 14,15. And brethren, whereas many of you now occupy a cottage and some even a hovel or a tent, the day is coming by and bye when you will be promoted to a mansion in the sky. For, "In my Father's house are many mansions:—I go to prepare a place for you—I will come again and receive you unto myself; that where I am there ye may be also." Therefore, "A tent or a cottage, why should I care;

They're building a mansion for me over there.

Pho' exiled from home, yet still I may sing,

All glory to God I'm the child of a King."

Hallelujah!!!

(This is a reproduction of a sermon delivered by Elder Nelson Webb to his own church at Vanceburg, Kentucky, on Sunday evening, May 14, 1939).

Answers To Bible Questions

1. When the children of Israel hunted for quail that the Lord

sent them after that turned against the manna. (Num. 11: 31-33)

2. The ten spies who brought back an evil report of the land of Canaan. (Num. 13:32,33)

3. The death of Saul and Jonathan. (2 Sam. 1:20)

4. Adonijah, the son of David, for trying to marry Abishag the Shunammite. (1 Kings 2:13-25)

5. The Moabites who were captured by David in his great war against them. (2 Sam. 8:2)

6. David, when the Ark of God came back to Israel. (2 Sam. 6:19)

7. Jeroboam. Ahijah the prophet rent his new garment into twelve pieces and gave him ten as a prophecy that the kingdom should be rent out of the hand of Solomon and ten tribes given to Jeroboam. (1 Kings 11: 28-31)

8. One hundred and eighty thousand besides thirty-three hundred overseers. (1 Kings 5:13-15)

9. The firmament over the head of the strange beasts seen by Ezekiel. (Ezek. 1:22)

10. Ostriches. (Lam. 4:3)

11. The flaming sword that turned every way to keep the way of the tree of life. (Gen. 3:24)

12. Nehemiah and the men that rebuilt Jerusalem. (Neh. 4:17)

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"It shall be my intention and purpose when elected Governor of this Commonwealth to be the friend and advocate of the cause of organized labor, as expressed by those conservative labor organizations recognized in our state and nation as the true leaders of the Labor movement. I shall be the friend of labor and to that end I shall advocate the protection of labor, the strong right aim of our citizenship in all its rights. I believe in sustaining the rights of collective bargaining in demanding adequate wages, reasonable working hours, and safe working conditions, and I wish to assure my friends affiliated with the conservative labor organizations of our state that it shall be my purpose when elected Governor to seek the counsel and advice of my friends among these organizations on all questions pertaining to legislation and administration of our state affairs in which labor has a direct interest."

(Signed)

Keen Johnson