

The Baptist Examiner

A PAPER WITH A NATIONAL CIRCULATION

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

WHOLE NO. 94.

RUSSELL, KENTUCKY,

SATURDAY OCTOBER 7, 1939

VOL. 8, NO. 36

An Open Letter To Luther Peak

Another Letter From Missionary Dickerson

Belem, Para.
Sept. 22nd., 1939.

Dear Bro. Gilpin:

I am now in the land of Amaukh, pronounced A-mau-ya. I have been five days trying to rent a box at the post office — and the deal isn't completed yet. But the number is to be 392. I will be sure before I mail this to-morrow.

They are the slowest people in performance of duty, I ever saw.

I have searched the city for a house and yet I am without one. It seems I'll be in the Hotel Pen-seo Suissa until the first of the month. These folk never repair a house until the renter moves out and it requires around three months to make one habitable again. They are unbelievably slow. And the contract one must sign upon renting is, in most cases, long enough to cover four or five pages of common type-writer paper. They leave nothing to chance. One must have some one known to be reliable to act as surety for the amount of the rent. Bro. Jones says if a house is rented to a Brazilian without someone as surety then that house rent is never collected.

I wish every one in America who believes in salvation by works could see these people who have never known any other doctrine, in
(Continued on Page Eight)

Brazillians Missions

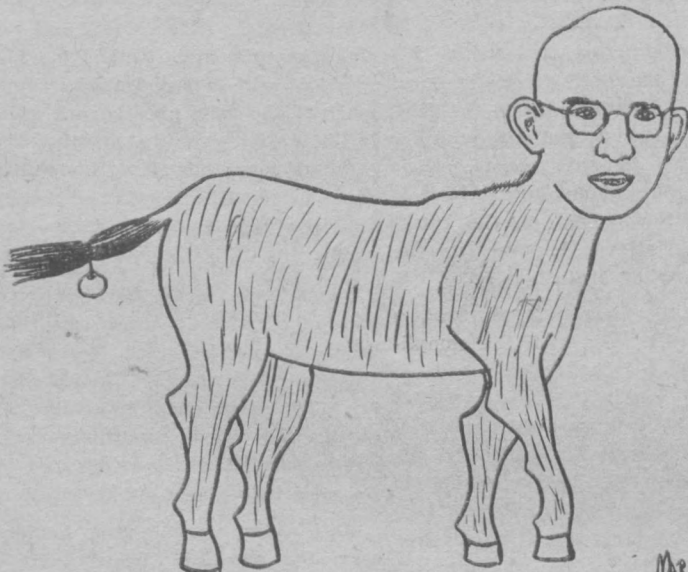
Amount previously reported
\$106.62

First Baptist Church	
Russell, Ky.	94.36
Total	\$200.98

This above amount has been forwarded to Brother Dickerson. Since then we have received for our Brazillian work (Dickerson and Jones) the following amounts:

Anonymously	\$5.50
Mr. and Mrs. Chester Williams	
Russell, Ky.	10.00
Mr. and Mrs. Jim Lowe,	
Raceland, Ky.	2.00
Raceland Baptist Church	
Raceland, Ky.	18.80
Total	\$36.30

Meet Mr. Luther Peak



This is what Luther Peak, pastor of the Corinth Baptist Church, Abilene, Texas, says that he is — By his own admission he is an ass — also an apple tree that bears fruit.

Please note the crab-apple on the tail.

MARRIAGES FOR SEPTEMBER

Although the editor has been in Virginia for a little over a week of this month, he has performed twenty-six marriage ceremonies. We extend to each of these our sincere best wishes for a life of happiness, material prosperity, and spiritual blessing.

1. Floyd Rice and Clarabell Blankenship of Ashland, Ky.
2. J. L. Maddox and Bertha Wells of Ashland, Ky.
3. and of Portsmouth, O.
4. Thomas Flora and Ruth Sheets of Columbus, Ohio.
5. Donald Yueger and Lillian Cassidy of Portsmouth, Ohio.
6. Frank Wetzel, Jr. and Kora Watters of Wellston, Ohio.
7. Stewart Harry Kanouse and Thelma Kuhner of Eifort, O.
8. Howard Meeker and Lucille Donegan of Chillicothe, Ohio.
9. Lawrence Wolf and Juanita Maloney of Logan, Ohio.
10. and of Portsmouth, O.
11. and of Columbus, O.
12. Gayle Haghe and Marcell Baer of Van Wert Co., Ohio.
13. Roy Gray and Treasie Morgan of Akron, Ohio.
14. Dennie Wilson and Thelma Hager of Huntington, W. Va.

(Continued on Page Eight)

The First Baptist Pulpit

"The Marks Of The Cross"

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord, But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:24,25).

Let me say in the very beginning that I am not commending Thomas for his doubting. I do not believe that there is any doubter in all the world but what that God will clarify his doubting if that doubter will only be honest with God.

(Continued on Page Three)

Thievery, Lying and Hypocrisy of Texan Denounced

My dear Mr. Peak:

It is not my custom to seek for laws on the part of Adam's fallen race. I assure you of this in the very beginning of this letter. Irrespective of your reaction after reading it, I declare that the following poem clearly describes my position in life:

"Don't look for the flaws as you go through life;
And even when you find them,
It's wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a tint of light
Somewhere in it's shadow's hiding;
t is better by far to look for a star,
Than the spots on the sun abiding."

There have been numerous times since our casual acquaintance began that I have had a desire to write you, but each time in prayer I have been impressed of God that by so doing, I would be casting my pearls before an unrefined swine, and, therefore, I have refrained from writing you.

Even when I took you to task for your unionism and feminism
(Continued on Page Four)

A Troubled Mind

It is no small matter that these thousands of Baptists have journeyed from near and far, to this World Congress. You have come together in one of the most ominous and epochal hours in the life of the world. Stupendous influences and forces are shaking the world to its very foundations.

The deadly menace of materialism casts its baleful shadow throughout all realms, and among all peoples. The astounding fact of ghastly persecutions, both racial and religious, continues to challenge the whole world with horror, and to make a blot that is an unspeakable disgrace to civilization. Fear seems to have the pass-key
(Continued on Page Two)

THE BAPTIST EXAMINER

JOHN R. GILPIN Editor

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states and four foreign countries.

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arrangements are made for their
continuance.

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

TWO HIGHLY APPRECIATED
LETTERS

We rejoice to share with our
readers some of our mail. Because
of the human interest in each of
these letters, and since they were
especially encouraging to the edi-
tor, these two are herewith print-
ed.

Chicago, Illinois
September 15, 1939

Dear Brother Gilpin:

I just had to take this pen and
write you. Yesterday I received
THE EXAMINER of September 9.
I happened to have two Christian
friends in to lunch, and we all read
your soul-stirring message. (Edi-
tor's Note: Issue of Sept. 9, 1939,
"But God.") We rejoiced the even-
ing previous to receiving this splen-
did message. I had something that
crushed my sensitive nature, but
after reading your God-filled ser-
mon, how it did give me courage
to bear up and to go on. Praise
His precious name to have instru-
ments like you to flow out such
spirit filled messages. Oh, how
we do need them in these perplex-
ing times.

God keep you in health, in
strength, and always filled with
His Holy Spirit. You are the kind
of pastor God needs—just filled
with His Word. God bless you,
your dear wife, children, and
mother.

Yours in His Holy Name,
Mayetta Herroder

Huntington, W. Va
August 31, 1939

Dear Brother Gilpin:

Not using flattery, yet I do wish
to compliment you on preaching
the wonderful Gospel of Christ,
because there is such a little of
it being preached now in the pul-

pit as well as on the air.

The message you delivered last
Sunday morning was very good.
I do not get to hear so many of
your sermons, but all that I have
heard and also read, are very
good. Surely these messages will
bring many souls to Christ, as
well as enlighten those already
saved.

Praying that God may use your
messages to the saving of many
lost souls, I am

A sister in Christ,
(Miss) Marie Pyles

A NEW ADVERTISER

You will notice that with this
week we are listing for the first
time, an advertisement of the Hig-
ley Press, Butler, Indiana, who are
advertising in this issue their
1940 Lesson Commentary, which is
a complete comment on the Inter-
national Uniform Lessons for the
entire year of 1940.

The editor has just received a
copy of this book with the compli-
ments of the publishers, and in
reading, looking and scanning
through it. I must say that I am
very much impressed with it. In
fact, I am ready to say that it is
about the best Sunday School Les-
son Commentary that I have ever
seen. It sells for one dollar post-
paid, and should be ordered di-
rectly from the publisher.

This commentary is cloth bound,
with an attractive jacket. It has
320 pages. So far as we are able
to ascertain, it is true to the Bible.
For those who use International
Uniform Lessons, it should be an
invaluable help in aiding you to
prepare your lesson. It abounds in
object lessons and illustrations on
the lesson.

Withing just a few weeks, you
will be beginning your Sunday
School lessons for 1940. Why not
order a copy of this book today?
It will help you, it will help the
advertiser, and it will help THE
BAPTIST EXAMINER.

A MISTAKE

This past week, in advertising
the great song, "Jesus Came To
Be My Saviour," for the Melody
Music Publishers, 8011 South Her-
mitage Avenue, Chicago, by mis-
take, the printer inserted it "Jesus
Come To Be My Saviour." We

regret this mistake. It should be,
"Jesus Came To Be My Saviour."
This is a splendid song, and it
sells for only fifteen cents. If you
really like good songs, you should
order a copy of it.

HELP FOR TROUBLED
WORLD SITUATION

(Continued from Page One)
to whole nations, as well as to
myriads of individuals, whether in
palace or cottage. Vast changes
are rapidly sweeping the world
as swirling ocean currents sweep
the seas. These changes are econo-
mic and financial, political and
governmental, educational, and so-
cial, moral and religious. The
world is still in the dreadful after-
math of the most ghastly and wide-
ly desolating war in all the his-
tory of mankind. The instability
of reconstruction continues to pla-
gue the nations, both large and
small.

Misunderstandings, both national
and international, seem relentless
in their persistence. Wars and
rumors of wars even now are cast-
ing their dark shadow across the
earth. All these conditions poig-
nantly remind us how desperately
we need help above ourselves.

On every hand, the acutely
searching question heard: Have
Christians an adequate remedy for
the poignantly troubled world situa-
tion of today? Is there a Door or
Hope in the valley of Achor? Is
there any helper anywhere who is
able to heal the awful hurts of
our wounded, sinning, suffering
world? Happy am I to believe that
this assembled congress, with unit-
ed and unflinching conviction
would answer "Yes" to such ques-
tion. We would fervently sing with
the poet:

"We know of lands that are sunk
in shame.
Of hearts that faint and tire;
And we know of a Name, a Name,
a Name
That can set such lands on
fire."

And there is only one Name
that can do it. "Thou shalt call
His name Jesus, for He shall save
His people from their sins." An
ancient prophet foretold His coming
in these words: "For unto us a
child is born, unto us a son is
given; and the government shall
be upon His shoulder; and His
name shall be called Wonderful,
Counsellor, the Mighty God, the
Everlasting Father, the Prince of
Peace."

Here then is the one-sufficient
Mediator between God and man,
between man and man, and be-
tween nation and nation. He is
the Mighty Daysman, the Great
Reconciler, the Center of Unity.
When men really love Him they
will love one another. He is the
outstanding miracle of the ages.
The search-light of criticism has
been focused upon Him, both by
friends and by foes, for nearly two
thousand years, and yet it has
failed, through all the centuries, to
find in him one suggestion of sin,
one ill-advised word, one selfish
deed.

He was born in the first cen-
tury; yet He belongs to all cen-
turies. He was born a Jew; yet
He belongs to all races. He was
born in Bethlehem; yet He belongs
to all countries. His challenging
call is alike to Saxon, and Teuton,
and Mongolian, and Slav, and Lat-
in, to come penitently to Him for
(Continued on Page Eight)

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"THE MARK OF THE CROSS"

(Continued from Page One)

One day two noted infidels were riding on the train together. They were Lew Wallace and Bob Ingersoll. The first said, "Bob I believe that a new book ought to be written disproving Christianity, and written from the standpoint of the Bible. I think it is time that such a book be produced". To this Bob Ingersoll replied in the affirmative, and said, "You are the man for the job". Within a year's time, Lew Wallace produced the book entitled "Ben Hur", which is the greatest life of Christ ever written. In reading the Bible for his studying preparatory to writing the book, he became convinced that Jesus was the Son of God, and that the Bible was the Word of God. Through his studying, he himself, became a child of God. Thus through his honest investigation of the Bible, and a serious study of It, his doubting completely vanished.

I believe it would be thus with every skeptic and atheist living today, who would sincerely accept God's Word as a basis of honest research and study. Hence, I am not commending Thomas for his doubting.

I

However, Thomas's statement expresses the principle of the world, for the World is saying today to each Christian, "Except I see the marks of the cross in your life, I will not believe". Doubting Thomases are saying to every disciple: "Are you a follower of Jesus; where are the marks of the cross? Except I see the marks of the cross, I will not believe".

The world is not interested in how divinely you pray in prayer meeting, nor how how marvelously you preach or teach. The world is not interested in your fundamentalism nor your orthodoxy. Neither is the unsaved world interested in your personal appearance, nor the size congregation you have, nor what your friends say about you. The world is interested in seeing the marks of a crucified Christ in the lives of each of His professed followers. In the days of His flesh, certain Greeks came to Jerusalem at the time Jesus made His triumphant entry into the city, and seeking out Jesus' disciple named Philip, said, "Sir, we would see Jesus" (Jn. 12:21). Today, the world is saying to all professed disciples, "We would see Jesus, we want to see the marks of the cross".

No hidden scar on foot, on side, on hand?

"Hast thou no scars,

I hear thee sung as mighty in the land,

Hast thou no scar?

Hast thou no wound?

Yet I was wounded by the archers spent,

Leaned Me against a tree to die, and rent

By ravening beasts that compassed Me, I swooned

Hast thou no wound?

No wound, no scar?

Yet, as the Master shall the servant be,

And pierced are the feet that followed Me,

But thine are Whole, can he have followed far.

Who has no wound nor scar."

II.

May we ask, what are these marks of the cross which the world is definitely looking for? First of all, the world is looking for the mark of Christian living on the part of those who are his professed disciples. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me" (Gal. 2:20). This expresses Paul's experience, and it should express the experience of each child of God.

That is to say, that each of us ought to be crucified with Jesus, and that we ought to be living daily a life for His glory, so that the world might be able to see something of Christ living in us. In a very wealthy home, much preparation was being made for the entertainment of a preacher who was soon to visit in that home. An unsaved maid apparently disgusted with the concern that was shown for the comfort of this minister in his coming visit, said reproachfully to a friend, "You would think the Lord Jesus Himself were coming". After this minister's visit was ended and he had gone on his way, she said to her friend again, "Well, He came". O, how we pray that as preachers and Christians, that each of us might live in such a way that we can properly represent the Lord Jesus Christ, so that others may see something of Jesus in our living.

One day a little stray kitten of the street, came to a home where a little six year old girl lived. They became fast friends,

and though the kitty had no pedigree, and no known ancestry, the little girl and it became inseparable. After about two weeks, this little kitty strayed away, and did not return. When nearly three weeks had passed by, and the kitty did not return to the child, the grandmother hoping to appease the grief which the child felt, purchased a beautiful Persian kitten, and brought it home from town one day. It was one of those proud, disdainful creatures, with a pink ribbon about its neck. Though the little child appreciated the gift, she did not love it like the little kitty that was lost. After a few days, the grandmother noticing that the child did not show a great deal of love for the kitty, asked the reason for the apparent coldness toward this gift. Then the little girl said, "But grandma, you don't seem to understand; it is the inside of the kitten that counts". Beloved, it is the inside of a preacher or Christian worker that counts; it is what you are, and not what you profess to be. The world is looking at us to see what we are; and the world wants to see Christ living in us, as one of the marks of the cross.

The second mark of the cross which the world is looking for, is a spirit of forgiveness. There should be in the life of each professed follower of Jesus, a definite spirit of forgiveness manifested toward other professed followers of Christ.

When Jesus was dying at Calvary, the first words He spoke after He was crucified were, "Father, forgive them; for they know not what they do" (Luke 23:34). What an example our Master left us as to forgiveness.

The first Christian martyr following the death of Jesus, was Stephen. His dying prayer, when he was stoned to death was, "Lord, lay not this sin to their charge" (Acts 7:60). How completely he had copied the spirit of his Master. This is also the exhortation of the Scriptures. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. We know that we have passed from death unto life, because we love the brethren" (1 Jn. 3:10,11,14).

I once knew of a woman who had been badly beaten by a drunken brutal husband, who was crazed by his drink. When he realized that she was dying as a result of the mal-treatment that she had received at his hands, he escaped. Before she died, he was arrested and brought before her for identification. She lifted

(Continued on Page Four)

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AN OPEN LETTER TO LUTHER PEAK

(Continued from Page One)
In my paper of August 12, I had
no desire to attack you nor enter
into your personal affairs which
are weekly obnoxious to the read-
ers of your paper. I had no in-
tention then of entering into a spit-
ting contest with an unprincipled
pole-cat.

My how you love yourself! For
ear you did not see it, I want
you to read what you think of
yourself as you stated it in your
paper of August 25:

"Did you ever see an apple tree
in the fall of the year, when
the leaves dropped off; you
could see tin cans, chunks of
wood, rocks, and sticks that
were caught in the branches.
The reason is that that apple
tree bears fruit. This is the
reason why every soul-winning
preacher is being constantly
attacked from one angle and
then another."

Poor Peak (not Pike's Peak, but
a little peak—a small ant hill),
how this must have inflated your
ego! Not content to wait for some-
one else to praise you, you must
tell the world about the fine fruit
which you produce, and that you
are really an apple tree that pro-
duces.

But, what do you produce? The
record of your ministry surely is
not one to boast of. Short pas-
orates, characterized by numerous
divisions, heated arguments, and
Satanic hatred are nothing to brag
about. Of course, you can show
by YOUR records hundreds of
souls that have been saved, but
where are they today? What do
you have by way of permanency
as to the work which you are
interested in to point to with
justifiable pride?

Now be honest, isn't it true that
the apples which have grown on
your tree have had a lot of rot-
ten specks on them? And that
which you produce has had a rather
queer bitter taste? (Pardon me,
Peakie, but I don't like an apple
that leaves a bad taste like worn
wood when I eat it).

I don't need to ask what type
fruit you produce. I saw the tree
which you represent recently — a
sour crab-apple tree. Yes, Peakie,
that's what you are—a sour crab.
The thorns on the tree remind me
of your sweet disposition. In the
winter when the leaves have fal-
len and the tree is bare, I am
reminded of the top of your head.

Then again, when I see you as
an apple tree, I think perhaps you
may be a Northern Spy. (Beg
pardon. I mean a southern spy
(Continued on Page Five)

"THE MARK OF THE CROSS"

(Continued from Page Three)

her feeble, faltering arm, and drew his face to her lips, and with
a kiss of deathless devotion, said, "No, he is not the man". How
we pray that such a spirit of forgiveness might characterize each
of us who have been redeemed by grace. As this was one of the
characteristics of Jesus on the cross, so it should be a mark of the
cross within our lives too.

Further, the world expects to see us persecuted for our religion.
Jesus thus suffered. His cross came as a result of heartless per-
secution. It is only logical that His followers should expect persecu-
tion too. It is one of the marks of the cross which the world is
expecting to see in us. The Apostle Paul experienced it. Listen
to him, "From henceforth let no man trouble me: for I bear in
my body the marks of the Lord Jesus" (Gal. 6:17). John the
Baptist experienced it. When he faced Herod denouncing him for
his sins, speaking concerning Herod's sinful consort, he said, "It
is not lawful for thee to have her". A little while later we find
John the Baptist decapitated. His faithful testimony for the truth
having resulted in his own death.

As a Baptist preacher, I speak to those of our radio audience
primarily just now, who are Baptists. Paul said by inspiration that
we are to be a peculiar people. Looking for that blessed hope,
and the glorious appearing of the great God and our Saviour Jesus
Christ; 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 2:13,14). Baptists from the days of John the
Baptist have been peculiar wherever they have been Scriptural.
Our business is not to see how nearly we are like others, but it
is our business to magnify our differences that the world may
know what we believe, and where we stand. To do so, means that
one shall be persecuted.

What a joy it should be though, for a disciple to be persecuted,
for Jesus' sake. "Blessed are they which are persecuted for right-
eousness' sake: for their's is the kingdom of heaven. Blessed are
ye, when men shall revile you, and persecute you, and shall say
all manner of evil against you falsely, for my sake. Rejoice, and
be exceeding glad: for great is your reward in heaven: for per-
secuted they the prophets which were before you" (Matt. 5:10-12).
Yet, there are many professed followers of Jesus who agree with
the world, and who never received any type of persecution. Pos-
sibly in the greatest percentage of these incidents, this simply means
that the one who is escaping persecution is more a friend of the
world than a friend of God. That one who is out and out for
Jesus, will find that there is persecution awaiting him, and the
world is looking for this as a mark of the cross within our lives.

Finally, the world would like to see some zeal and devotion
to Christ, in the lives of those who profess to love Him. In the
days just following Jesus' resurrection, the church at Laodicea
showed but little zeal and devotion. They were luke-warm. "I
know thy works, that thou art neither cold nor hot: I would thou
were cold or hot. So then because thou art luke-warm, and neither
cold nor hot, I will spue thee out of my mouth" (Rev. 3:15,16).
Their attitude is that of the vast majority of churches and pro-
fessed Christians today.

Isn't it strange how zealous we are about the things of the
world, and yet how poorly we serve the Lord. Sometime ago, I
talked with a man who claimed that he could not possibly "lay
off" a single day from his work on the railroad, to go to church,
because of the financial loss that it would mean to him. Further,
he could not go to church on Sunday evening because he was worn
out, and couldn't stay on his feet that long. Just a few weeks after
I talked with him, I saw him on a cold, dreary, rain drizzling day
in November, lay off from his work, and act as an election worker
for a friend of his, whom he sincerely desired to see elected.
Here's the trouble with that man and many others, he has his
mind and his eyes on the wrong world; his zeal and devotion is
being misplaced; what should be given to Christ, is given to the
world.

Yet, that man represents the majority of our church members,
who stay away from God's house with little or no pretext, and who
go joy-riding, picnicing, and visiting on the Lord's Day, with no
compunction of conscience, and without ever once thinking of God's
house. I said to one of these Sunday-visiting members of our
(Continued on Page Five)

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"THE MARK OF THE CROSS"

(Continued from Page Four)

church, "Why don't you visit your kins-folk on Monday or some day during the week"? His answer was, "If I did so, I would have to lose a day's work". Yet beloved, by this man visiting on the Lord's Day, God loses a day's influence on the part of that professed Christian.

If you want to see misplaced zeal and devotion though, perhaps it stands out more clearly in the way in which church members attend lodge meetings instead of going to God's house. There are literally multiplied thousands of professed Christians who esteem lodge membership and lodge fellowship, above that of church membership and church fellowship. Let me describe them: they are regular at lodge, they are seldom at church; they are at the front in lodge, they are at the rear in church; they are early to lodge, they are late to church; they are forward at lodge, they are backward at church; they are at home in the lodge, they are a stranger at church; they are proud of the lodge, they are ashamed of the church; they give to the lodge, they withhold from the church.

In view of these whose devotion and zeal is mis-spent on this world, my soul cries out in the words of the poet:

Oh, for a mighty Pentecost."
Oh, for a pity that yearns,
Oh, for a love that loves unto death,
Oh, for a fire that burns.
Oh, for the prayer praying power that prevails
That pours out its soul for the lost
Oh, for a mighty Pentecost."

Long years ago, John the Baptist stood on the shores of the Sea of Galilee, and pointed to Jesus as He passed by saying, "Behold the Lamb of God, which taketh away the sin of the world" (Jn. 1:29). It is my prayer that God shall grant that each of us who are saved, shall be the index finger pointing to the Lamb of God, who takes away the sin of the world. Surely this is a mark of the cross, and the world should expect to find zeal, devotion, and sincerity, as it looks into our lives to find the marks of Calvary.

It is my prayer that God may help this preacher and this church of which he is pastor, and this radio audience who is listening tonight, to live in such a way that the principles of the Lord Jesus Christ will be applied to our lives daily. It will not only change our lives, but it will change the lives of the men and women with whom we come in contact.

When Munkasey's great picture "Christ before Pilate" was on exhibition at Hamilton, Ontario, a drunken lake sailor asked the lady at the door, "Is Christ here? How much to see Christ?" Though he grumbled about the price of admission, he paid it and slouched in to look at the picture. He studied it for a moment or two, then off came his hat; he read the descriptive literature concerning it, and after studying the picture for an hour, he buried his face in his hands to sob aloud. When he left, he said to the woman at the door, "I came here since my mother asked me to; I am going out a changed man since I have seen Jesus". May I remind you again that the world like Thomas is asking to see the marks of the cross in our lives. Many a person may see in us the marks of Jesus, and go out into the world a changed man because of having seen Jesus in us. In view of this fact, it is my prayer that this little poem might become the philosophy whereby each of us as God's children shall walk in the days before us. Even if this has not been your attitude up to now, may it become such today.

"I had walked life's way with an easy tread,
I had followed where comforts and pleasures led,
Until one day in a quiet place,
I met the Master face to face.
I had built my castles and reared them high,
With their turrets had pierced the blue of the sky,
I had sworn to rule with an iron mace,
When I met my Master face to face.
'My thought is now for the souls of men,
I have lost my life to find it again,
Ere since that day in a quiet place,
I met the Master face to face."

Just a simple word to the lost, you need Jesus Christ as your Saviour. May you receive Him now. "Him that cometh to me I will in no wise cast out" (Jn. 6:37).

AN OPEN LETTER TO LUTHER PEAK

(Continued from Page Four)

for a northern potentate). Yes sir, that's what you are — a spy. Even your garb of fundamentalism does not hide the fact that you are a spy.

I am also persuaded that you may be a Wine Sap, minus the wine. I know you are a Baldwin (bald one). I am sure you are a Southwestern Greening, with the emphasis on the green. Oh, I know exactly what you are—a Texas Pippin.

Your duplicity and hypocrisy is astounding. On the lower part of Page One of your paper, in the issue of August 25, you show that which purports to be a telegram to me, asking for 2,000 copies of my paper to distribute to your Sunday night audience.

To the public, this appears to be a bona fide telegram, and of course, it must look BIG and IMPORTANT to you. YET YOU KNOW YOU DID NOT SEND THIS AS A TELEGRAM. You know you played the part of a cheap thief, stole the Western Union blank paper, wrote the words upon it, and sent it to me in an envelope. You can't deny this. Ere you even attempt to do so, I'll brand you as a liar if you even insinuate that this were a genuine telegram.

Of all the duplicity and hypocrisy I have seen in you, this is the worst. You did not know that stunt when you were in Kentucky. You had to get out to Texas to learn it from Papa Frank. Oh, yes, we all know that's where you get it. Corrupt as you are, you're not smart enough to think up a scheme like that. Ape that you are, it is easy enough for you to imitate Papa Frank, for he is the father of fictitious telegrams. Why, Peak, he even printed one in his paper sometime ago and signed a Kentucky Baptist preacher's name to it when the preacher had had no communication with him at all. I'll expect to see you duplicate this stunt soon, for lying and hypocrisy go together — at least they both go with you.

But as to this telegram: Why would you want 2,000 copies of my paper? You couldn't make use of them unless you sent at least ten to every family in your congregation. You know that with the windows packed and jammed, you couldn't house over 500 in your present meeting place. Of course, it looks big to YOU to ask for 2,000 copies of my paper even if you don't need them. I imagine though that you think you need them. Did you ever hear of the

(Continued on Page Six)

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AN OPEN LETTER TO LUTHER PEAK

(Continued From Page Five)

fellow who was such a liar (just what you are), that he told everybody he owned a saddle horse until he got to believing it himself and accordingly, he went to town and bought a saddle? You have lied so much, you probably think you need 2000 copies of my paper.

I didn't send you any copies of the issue of my paper you asked for, but I'm sending you plenty of copies of this issue. There will be plenty of them distributed in Abilene, and every Baptist preacher in Kentucky and Texas will receive one in addition. I want them all to know about your telegram sending ability — also your hypocrisy and lying.

Peak, I must say you are about the most even-tempered preacher I have ever known — you just stay in a lying, hypocritical mood all the time. Every time I read your paper, I am persuaded that you have your brain in neutral and your tongue in high.

As a heading to your weakly paper of August 25, you say: "Editor of Baptist Examiner Exposed In Attack on Luther Peak." "Exposed" and "attacked"! What wonderful words when used by you! But slightly overused don't you think? Why don't you and Papa Frank get some new words? Of course, you haven't sense enough to get anything new, but you might steal some new words from J. Frankie just like you stole the telegram paper from the Western Union office. Your statement "fundamentalism the solid rock of God's Word, I Cor. 3:11", is open to criticism. You as one Fundamentalist are

1. An Interdenominationalist
2. A Unionist
3. A Feminist
4. A Compromiser on practically ever phase of church truth.

Accepting your fundamentalism is like eating tomatoes with rotten specks in them.

What a contrast Peak between your paper of August 25 and your last letter which I received a few months ago. Do you remember

writing me a very sweet unsuspecting letter asking me to carry an advertisement of your paper in my own? Do these words sound familiar? "I am happy because of your ministry. You stand uncompromisingly for the things of God. Your position on the great issues of Fundamentalism is to be envied." Whether you remember them or not, they are copied from your last letter to me.

Now you try to make it appear that I am a pussy-footer or a straddle-bug. (Be careful little doodle-bug how you use that last term). Which am I to believe—your letter or your paper? Anyway, you have lied in either one or the other. In fact, I have come to believe there are two liars in Abilene and that you are both.

You quote my statement, "I am neither a Fundamentalist nor a Modernist", and by a juggling of words and by an omission of words, attempt to make it appear that I compromise between the two. Why not be honest and quote all of my statement? Since you were dishonest and did not quote it all but only quoted that which suited your purpose and served your malicious Satanical end, I am quoting two paragraphs from my article of the issue of August 12 concerning you:

"On all of these fundamentals we are in hearty agreement with our Brother Peak. We would commend him for his fundamentalism in this respect. Yet, there is far more said in the Word of God as to a woman's place in a New Testament Church than there is concerning the virgin birth of the Lord Jesus Christ.

"This is one reason why we have never liked the term 'fundamentalism', and have never liked to be tagged as a fundamentalist. In fact, I am neither a modernist, nor a fundamentalist, for the modernists are entirely too modern to suit me, and the fundamentalists like our Bro. Peak, are not fundamental enough. I am perfectly content as a Bible-believing Baptist."

Our readers are thus able to see that you have plainly misquoted just to prove your malicious end. Listen, you bald-headed ass, you handle the truth to economically to suit me. (You know that when you use anything economically you don't use any more of it than you have to).

Then you say that I am a "cat's paw" and aim to indicate that I am such for my good friend and Brother, R. E. White. To tell the truth (this is once that you and the truth will meet—at least in print), R. E. White did not even know anything concerning the August 12 issue of my paper until after it was published.

But concerning R. E. White let me say that he is my friend and brother in Christ. He is a gentleman and you are not. He is a man of truth and you are not. He is honest and you are not (you are a thief, for you stole a Western Union blank upon which you wrote

your fictitious telegram to me). He is sincere and you are a hypocrite of the vilest type. He stands for the Word of God, and you are a compromising pussy-footing, white livered, cowardly, lying fundamentalist ass who denies practically every bit of church truth and doctrines taught in the New Testament.

Futhermore, I am not a cat's paw for anyone. You found that out when you tried to get me to carry an advertisement for you. I repeat that I am not a cat's paw for R. E. White nor anyone else, but I would rather be a cat's-paw for a Christian gentleman like White than to be any-

(Continued on Page Seven)

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AN OPEN LETTER TO LUTHER PEAK

(Continued from page Six)

thing at all to a pole-cat like you. Let's get back to the main issue from whence this controversy started. I criticized you for allowing a Campbellite woman to preach in your pulpit. I charged you as being a feminist and a unionist. Now you offer a very clarifying explanation, (as clarifying and explanatory as a lying, thieving, hypocritical dealer in duplicity could offer) that the Campbellite woman wasn't preaching; she was telling of her wonderful experiences in the Holy Land. Then you say:

"Step by step she took us through the life of our Lord. Stopping a little while here and there for a comment, we followed her through His rejection, until at last, she led us to Gethsemane and Calvary, and then she told how that at the place called Calvary, she knelt and dedicated her life anew and afresh to the One who gave Himself for us. There wasn't a dry eye in the house."

(I wonder if this statement about dry eyes is true, or if it is another one of your lies. I would not believe anything you have to say).

Now what do you think your statement explains. To me it is as thin as Confederate soup. B. H. Carroll said that rations got so low in the Confederate army that they made soup by holding a piece of meat in the sunlight and boiling the shadow of the meat when it fell on the pot of water.

Regardless of your explanation (and perhaps it is a lie, for all that we know about you would lead us to doubt anything you have to say), you know that the woman was out of her place and that she was violating God's Word.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (1 Cor. 14:34)

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:11,12)

In view of your action, and in the light of these two Scriptures,

do you still dare say that you are a Fundamentalist of the big F type? In fact, I even believe you are temperamental—mostly temper and not much mental.

Returning to my original criticism of your methods as to feminism and unionism, I wonder if you would be interested in knowing how some of our brethren have expressed themselves?

One brother in Texas says:

"I howled with glee when I read your clever phrasing on page four, 'the Bible says a great deal about plowing an ox and an ass together. I do not know why Brother Peak would attempt to work with a Campbellite ox'. You would not insinuate that Brother Peak is an ass would you? Whether you would or not, you did an exceedingly clever job of it."

A brother in California also writes saying:

"Then there are two associations of churches that call themselves Fundamentalist Baptists, but they are very loose, receiving alien immersion, and hold open communion. They are like Luther C. Peak, one of Dr. Norris' faithful followers, you so appropriately rebuked in the Examiner, for letting the Campbellite woman speak in his church. I suppose those saved under her preaching were saved in the regular Campbellite manner, coming up and making the 'good confession.' Lord deliver us from such false Brethren."

Then, Peakie, you will probably be interested in the last letter which I received from R. E. White:

"Dear Brother Gilpin:

I just received a copy of the "Baptist Beacon" in which Mr. Peak really reveals his nasty nature. Of course, I don't know what you are going to do or say about the matter, but so far as what he has said about me, not a single word of what he said is true. I am trying to be very quiet about him until the trial comes up sometime in November, as it is my hope to brand him as a deliberate, malicious liar and

leave him thus branded on the records of the Bexar County Court House

It is my opinion that he has the most vicious nature of any man I ever saw, and has a total disregard for truth. In addition he is a white-livered coward, as in this issue of the paper he states that he never accused me of having misappropriated any money, when every issue of his paper last year screamed to the high heavens that I was a thief. But of course he is going to have to face it before a civil court now.

He also quotes much scripture about brother going to law against brother. He does not realize that this was a matter between two church brethren in 1 Corinthians, and he has forgotten that he has refused every scriptural way of ascertaining the truth of the matters between us."

And now before I close, lest I have not made myself clear, I want you to know that I consider you a malicious liar (maybe I've mentioned this before), and a hypocritical professor of religion (not Jesus). Hear then my accusation of you:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10)

I urge you therefore to pray God for forgiving grace.

Make these two Scriptures very personal to you:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14)

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"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." (Acts 8:21-23)

I remain, yours for the whole truth of God's Word,

John R. Gilpin

P. S. It just comes to me that perhaps due to your limited mentality, I'd better say once more that I consider you a liar capable of heading the Ananias club of the world. May the Lord have pity upon your congregation, with such a liar for the human head.

P. S. No. 2.

Your September 15 issue of the "Baptist Beacon" has just come to hand in which you state that since Brother Ben M. Boggard, R. E. White, and myself have

(Continued on Page Eight)

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**AN OPEN LETTER
TO LUTHER PEAK**

(Continued from Page Seven)

dared to oppose you in your pernicious evil ways that we have done so from the standpoint of jealousy. You say:

"These attacks that are made upon the editor of the Baptist Beacon are motivated by the green-eyed monoster, jealousy. Some ministers cannot stand to see another one succeed. God blessed us with such success that more and more, we find ourselves the object of underhanded attacks."

This is another touch of your inflated ego. If there is anything about your ministry of which I am jealous, you'd have to take a magnifying glass to find it. I am sure that I am not envious of your ability of stealing blank paper from the Western Union office.

**HELP FOR TROUBLED
WORLD SITUATION**

(Continued from Page Two)

His forgiving grace, and His empowering help. Oh! who would not

wish to follow in Christ's train, through all the swift-changing years of time, and then beyond, throughout the ceaseless cycles of eternity?

—George W. Truett's address at Baptist World Alliances.

**ANOTHER LETTER FROM
MISSIONARY DICKERSON**

(Continued from Page One)

order to see the fruits of such a doctrine. They then would know why the United States is the best place on earth in which to live! For crooked doctrine begets crooked character and lives.

We are studying the language under a capable teacher. To me the hardest to master is the pronunciation. But by the help of the Holy Spirit I shall make it. We are located where the noise of traffic is such that most of the time we can scarcely hear each other speak. It is terrible. When we get into our own home we will do much better in our studying. I wish I could preach to these people and tell them of a Savior who can save and keep saved and who is so real,

to such an extent that serving Him brings far more joy than a life of sin. May the Lord speed the day when I can!

I wrote to you several days ago but did not mail it owing to this—I wanted to give you my permanent address. I have despaired of that other than a box number. I shall know the above number is correct before I mail this. I have waited so long hence I shall send this air mail.

We all continue in good health. The climate is better than I expected. That is, as to temperature. I hope you and all my friends are well.

Please remember me constantly in prayer. I am sure the Master has a work for me here. How important remains to be seen. Nearly all the Baptists who are here are very loose in doctrine. I attended the most prominent Baptist Church in the city a few nights ago and was told by Bro. Jones that a Holy Roller preacher was asked to pronounce the benediction.

I could tell you much more but

not now. I hope to make my next letter a little more in detail.

May the Heavenly Father remember all of you constantly in mercy and enable us all to be faithful, whether or not, (gauged by worldly standards) we are successful.

Your fellow laborer in the Truth,
C. W. Dickerson

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SEPTEMBER MARRIAGES

(Continued from Page One)

15. Floyd Bents and Alta Fox of Greenup, Kentucky.
16. Joseph Mascialo and Theresa Spitalin of Mansfield, O.
17. Orville Uhl and Mattie Mae Harrocks of Powelton, W. Va.
18. Jess Lee Pack and Beulah Mae Nunley of Huntington, West Virginia.
19. Everette Carl and Hazel Yates of Huntington, W. Va.
20. Clayburn Fowler and Kathryn Davis of Charleston, W. Va.
21. Isaac T. Fox and Andree Hawk of Columbus, Ohio.
22. Edwin Priestley and Juanita Davis of Charleston, W. Va.
23. Rofeyn F. DeSpilder and Adeline Porter Wright of Columbus, Ohio.
24. James A. Poston and Doris Eve'yn Brown of Columbus, O.
25. Danell Rydner and Naomi Harvey of Charleston, W. Va.
26. Jennings Harmon and Irene Hall of Charleston, W. Va.

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