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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. 99

RUSSELL, KENTUCKY, SATURDAY, NOVEMBER 11, 1939

VOL. 8, NO. 41

"Having Hope To Preach The Gospel In The Regions Beyond You"

(2 Cor. 10:16)

We are happy to have two letters this week from our Bro. Dickerson in Brazil. The first was addressed to Brother Ezra Lycan, who is one of the lay members of our church. The second was addressed to the editor.

Belem, Para.
Oct. 26, 1939

Dear Brother Lycan:

I received your letter yesterday, and you can't imagine how thrilled I was to get a letter from home at last. It was the first and I appreciate it so much I am writing today and I am to send this one air mail.

Really, this is far the better way anyhow, because the mail from here, and to here, is carried largely by British ships, and that isn't very reliable right now. Another thing, they don't allow it be known where they are and when they expect to arrive—for fear of submarines. And when they get going, it usually requires around two weeks from here to New York. So if a person knew when one was leaving there, it would be three weeks before the letter reached here. And your letter (air mail) was mailed Sunday afternoon and arrived here Tuesday. I didn't receive it until yesterday, Wednesday. Brother Jones says the law compels them to open and in-

(Continued on Page Four)

Mission Reports

Since sending our money (\$204.59) to Brother Dickerson for the month of October, we have received the following offerings:

Lennoxburg Baptist Church, Bradford, Kentucky	\$10.00
Mr. Ben Ramsey, Russell, Kentucky	\$5.00
Cherryville Baptist Church, Louisa, Kentucky	\$1.75
	\$16.75

RADIO FUND

Our needs for this fund are approximately \$100 per month. This past week we have received the following:

Mrs. W. B. Webb, Russell, Ky.	\$1.00
Anonymously	4.50

Our bills are paid through the month of November. This means

(Continued on Page Eight)

A Deadly Comparison

"We are important," they said, "as mentioned here. The heathen, they unto us, important is it that we have the circumcision." They were true in the Apostles doctrine. (Continued on page 3)



ABILENE, TEXAS
AUGUST 16, 1939

To JOHN R. GILPIN, EDITOR
THE BAPTIST EXAMINER
RUSSELL, KENTUCKY

IF YOU WILL SEND ME 2000 COPIES OF YOUR LAST ISSUE OF THE BAPTIST EXAMINER ATTACKING ME I WILL DISTRIBUTE THEM TO MY SUNDAY NIGHT AUDIENCE.

LUTHER C. PEAK

This photostatic copy is taken from page one of Luther Peak's paper of August 25, 1939. To all indications, it looks like a bona fide telegram. But note below:



MR. JOHN R. GILPIN
RUSSELL, KY.

ABILENE TEXAS SAY THEY HAVE NO RECORD OF ANY MESSAGE BEING FILED ADDRESSED TO YOU ON AUGUST 16, 1939 SIGNED LUTHER C. PEAK.

WESTERN UNION,

IRONTON, OHIO
OCT. 14, 1939.

Your guess is as good as mine. The duplicity, hypocrisy, thievery, dishonesty, and lying of these so-called Fundamentalists is enough to upset the digestive organs of a turkey buzzard. Mr. Peak is self-elected spokesman for the group.

The First Baptist Pulpit

"Will There Be Anybody In Heaven Besides Baptists?"

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18.

It is commonly reported, and the accusation is often made, that I say that there will be no one in heaven but Baptists. In view of the fact that this criticism constantly arises, I bring to you now this message.

The religious world is shot to pieces. Professing Christians sing

"Onward Christian soldiers marching as to war,
With the cross of Jesus going on before.
We are not divided—"

What a lie! We are divided. There are great bodies of professing Christians who declare that immersion only is baptism, while in

(Continued on Page Three)

"Them That Sin Rebuke Before All That Others Also May Fear"

(1 Timothy 5:20)

At last Mr. Peak emerges from his cocoon! In his paper of October 13, he threatened an exposure which was to be red hot, with names called and facts given. Then he wrapped the drapery of silence about him from which he did not emerge until October 27.

And when he emerged! What a difference between editor Peak of October 13 and editor Peak of October 27.

On October 13 when he promised an exposure, he bellowed and roared like Stalin, Hitler, and Mussolini. On October 27, it is just mama's bad little boy who doesn't want to admit he is bad, yet he is afraid not to. Hence, he plays the part of a martyr. In his own mind, he is a twentieth century martyr, but without the spirit of the martyrs of the Dark Ages, for he begs (between the lines) for sympathy.

This is another of Papa J. Frankie's stunts, for I personally have heard him advise young preachers to cover up their own sins by preaching on Gethsemane and Calvary.

As usual, Mr. Peak attempts to make it appear that what I have said concerning him, is an attack of the Baptist denomination, which he knows is an absolute lie. Then too, he says that in my open letter to him of October

(Continued on Page Two)

Thanksgiving Services

This month brings to us the greatest holiday season of the year—namely, Thanksgiving. It is a great season in the First Baptist Church of Russell. We have one of the greatest services of the entire year on Thanksgiving morning—when everybody goes to church.

It isn't a union service, and it isn't like the ordinary Thanksgiving service. Yet, it is a great time when we feel the presence of God, and our hearts are made to rejoice because of his goodness to us through the preceding year.

For a number of years, this service has grown both in the size of the congregations, and in interest. We always expect several hundred in attendance on Thanksgiving

(Continued on Page Two)

THE BAPTIST EXAMINER

JOHN R. GILPIN ----- Editor

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(both domestic and foreign)50
A Year, in advance

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states and four foreign countries.

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piration unless renewed or special
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.

SCOFIELD BIBLE

Perhaps many of you know that
we give a Scofield Bible to any
one who sends us twenty subscrip-
tions to the BAPTIST EXAMINER,
either in a group or singly. It
has been our joy to send out ap-
proximately a dozen of these Bib-
les.

During the editor's visit in
northeastern North Carolina, I gave
one of these Bibles to Miss Mabel
Ruth Harrell. This past week we
received the following letter from
her. We quote it that you might
be able to see how she feels rela-
tive to her new Bible.

Edenton, N. C.

September 21, 1939

Dear Mr. Gilpin,

Never shall I be able to express
my heart felt gratitude to you
for the lovely Scofield Bible. I
shall always treasure it very dear-
ly. I pray that I might study it
prayerfully and more earnestly
than ever before, and in so doing
apply the standards of living there-
in to my own life. Thank you so
much for it.

People throughout the community
are continually speaking about
"The Baptist Examiner." Everyone
is enjoying it. We are so grateful
for the splendid article on your
visit with us.

We still are very conscious
of the great revival that was
held in our church. God richly
blessed us by sending one of His
most able servants. Personally, I
can never tell you what your mes-
sage meant to me. During the
week of the revival I faced a very
bitter disappointment in my life.
In the course of my college edu-
cation, it has become necessary
that I remain out of school this
year in order to work and save to
go back next year. I had been as-
sured of a secretarial position for
this winter, and was expecting to
leave immediately after the revival.
However, during that week I was
informed by my prospective em-
ployer that he was unable to hire
a secretary. Naturally, I became
discouraged and disappointed. Then
came your wonderful sermon on
"And we know that all things
work together for good to them
that love the Lord." Then I rea-
lized that it wasn't God's will for
me to have that position, and that
my place was in some other place.
Because of your heart-stirring mes-
sages that week, I found a new
peace and happiness in my heart
and my faith in Him was greatly
increased. As yet, I have not se-

cured a position, but am still hop-
ing and trusting in God. I know
that it will come to pass.

Forgive me for being so personal,
but I wanted to tell you honestly
and sincerely that I thank God
for you and what your messages
meant to me personally.

Thank you again for the beau-
tiful Bible. Because of it, I am
sure I shall live closer to God than
ever before.

Sincerely,
Mabel Ruth Harrell

BOOK REVIEWS

From Grosset & Dunlap of New
York.

COMING THROUGH THE RYE.
348 pages. By Grace Livingston
Hill. Price, 75c. Could you forgive
a father and brother who had
committed a great wrong against
you and against all humanity?
Could you bring yourself to love
the man who caused the death of
your father and sent your brother
to prison? Only as God would give
you the grace, could you. This is
the problem that faces the heroine
of this book.

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which says, "He will not leave
thee, nor forsake thee", is brought
to a test and proven in this book.
Through sorrow, heartaches, trou-
bles, and disappointments, God is
always near the side of those who
belong to Him. After Romaine
Ransom passed through all these
trials, she was brought closer to
the side of her Saviour and came
to depend upon Him more than
ever.

Read the thrilling story of how
Romaine Ransom came to love the
man who was responsible for the
disgrace that was brought upon
her, and how that together, they
at last came triumphantly "through
the rye." This book will reveal to
you in a forceful manner the dread-
ful effects of alcohol upon the
soul, mind and body. For an even-
ing of enjoyment, and for a book
that will warm your heart, read
COMING THROUGH THE RYE.

SOME THINGS TO KEEP

1. Keep thy heart with all dili-
gence (Prov. 4:23).
2. Keep the unity of the Spirit
(Eph. 4:3).

3. Keep that which is committed
to thy trust (1 Tim. 6:20).

4. Keep thyself unspotted from
the world (James 1:27).

THANKSGIVING SERVICES

(Continued from Page One)

morning.

This year our plans are a little
different to that of the past. We
expect to have services each even-
ing preceding our Thursday morn-
ing service. Our chief speaker each
evening will be Elder Ralph Webb,
pastor of the Fullerton Baptist
Church, who will speak Monday,
Tuesday and Wednesday evening.
Preceding him each evening for
a devotional will be Elder Nelson
Webb of Vanceburg, Kentucky; El-
der Forrest Sparks of Catlettsburg,
Kentucky; and Elder Bert Cald-
well, of Sandy Hook, Kentucky;
who will speak on Monday, Tues-
day and Wednesday evenings, re-
spectively.

Then on Thursday morning, the
editor will preach and conduct our
Thanksgiving service. This is al-
ways a season never to be forgot-
ten. As is true in the past, preach-
(Continued on Page Eight)

"THEM THAT SIN REBUKE BEFORE ALL, THAT OTHERS ALSO MAY FEAR

(Continued from Page One)

7. I used profanity. This, he
knows, is another absolute BLACK
lie. I am now fully persuaded
that he ought to sleep well, for
he lies easily.

But lo! What became of the red
hot exposure that was promised?

No one was exposed; no names
called; and no facts given!

In fact, there isn't a reference
to the charges which I made a-
gainst him in my open letter of
October 7. Of course, there is
a reason. They are just facts and
they could not be explained.

Every one of my charges still
stand.

He is a unionist, for he fellow-
ships with Arminian preachers of
other denominations.

He is a feminist, for he had a
Campbellite woman preacher oc-
cupy his pulpit.

His fundamentalism is about as
savory as tomatoes with rotten
specks in them. As an example,
in his paper of October 27, four-
teen lines from the bottom of the
last column on page four, he makes
fun of the preachers, who, to use
his own words, "Holler alien im-
mersion and open communion un-
til they are hoarse."

He is a hypocrite of unusual
duplicity, for he prints supposedly
bona fide telegrams in his paper
which actually were sent as ordi-
nary correspondence through the
mail.

He is a liar with no known
competitor.

He is a thief, for he steals tel-
(Continued on Page Seven)

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"WILL THERE BE ANYBODY IN HEAVEN BESIDES BAPTISTS?"

(Continued from Page One)

contrast, there are others who say there are three modes, — sprinkling, pouring, and immersion — and the candidate may take his choice. Other great supposedly Christian bodies teach baptismal regeneration — namely, that one is saved in the act of baptism; while others reject such as heresy. Likewise, there are large bodies of professing Christians who say that Christ died only for the sinner's past sins, and that it is necessary that the sinner keep himself saved from future sins; while others declare that Christ died for all sin—past, present, and future. Some great bodies of professing Christians declare that one is saved partially by grace, and partially by works; while others say that it is all of grace. The majority of so-called Christendom believe, teach, and practice what is commonly spoken of as open communion—namely, that any professing Christian may partake of the Lord's Supper, regardless of his denominational preference; while in contrast, there are others who believe in what is called close communion, or that the Lord's Supper is restricted to the one local organization. There are those who preach eternal salvation — namely, that when one is saved, he is saved forever; and in contrast, there are those who preach that one may lose his salvation after having been saved. The first believes in the security of the believer, while the second believes in falling from grace.

Let's be honest, beloved, we are divided. It is popular today though to throw aside one's convictions, which leads me to say that we are at the flood tide of compromise. The popular idea is to take a pinch of Methodism, Campbellism, Catholicism, and a little pinch off all the denominations, mix it together with a little soft soap, flavor it with apple-sauce, give it a thorough coat of white wash, and the result will be a modern Christian. Not at all! It will be a modern compromise instead.

In the Biology Department of a college, there was an old professor who knew everything there was to know about bugs. The boys of the school tried to deceive him one day by piecing a bug together with glue. They got the head end off one bug, the middle piece of another, and the tail of a third, and glued these together. Then they took wings, feet, and feelers of still other bugs and glued them on this improvised bug. Then they took it in to the old professor and said, "Professor, when we were out hunting specimens today, we found a strange bug which we cannot classify." The old near-sighted professor took the bug, turned it over, studying it very carefully. Finally, he turned to the boys and said, "Boys, this is a humbug." In the light of this, I declare that every patched-up compromising Christian is a spiritual humbug.

1

Ere I become tedious to you, let me come immediately to my text. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. 1:18) There are some suggested roads to heaven which our text does not mention.

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First of all, it is commonly taught that the road of sincerity will take one to heaven. In fact, it is commonly believed today that so long as one is sincere in his belief that he will go to heaven when he dies. It is a common opinion among the greater number of professing and non-professing church members that it matters little what one believes so long as he is sincere in what he believes.

Let me show you the fallacy of this in the light of God's Word. Listen to this Scripture: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:1-3) In these verses, Paul declares that the Jews were zealous and sincere. Yet, it was an ignorant zeal. Paul himself declared that their zeal "was not according to knowledge." Even though they were very zealous and sincere in their religious belief, Paul declared that his great desire was that they might be saved. This indicates that regardless of how sincere one may be, that that one may still be unsaved.

Let me give you another illustration from the Scriptures. "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." (Rom. 2:11,12) This refers to those who "have sinned without law." This is a reference then to the heathen and to those who have never heard the law of God and the Word of God. It declares that these "shall also perish." This then would say to us that regardless of how sincere a person may be, whether he has heard the Word of God or not, the result will be the same, namely, that he will perish. This then shows us that sincerity will not save.

Do I speak so some one tonight who thinks that because of his sincerity he is right with the Lord and is saved? Suppose you awaken in the middle of the night with a terrible headache, and not wanting to awaken any of the balance of the family, you steal silently to the medicine cabinet and reach up in the accustomed place where the headache powders are kept. However, just this past week, your wife has cleaned out the medicine cabinet, and has changed the place in the cabinet for your headache powders. In the darkness, instead of getting the headache powders, you swallow two teaspoonfuls of prussic acid. You are perfectly sincere in what you have done. You thought you were taking medicine for a headache, but in reality you were taking a deadly poison. Even though you are sincere, there will be a funeral within a few hours. Or suppose you want to go to your room in a hotel. Instead of stepping into an elevator, you step into an open elevator shaft. You are sincere in what you have done — you thought you were getting into an elevator. Yet, death results just the same. Or, suppose you enter an unseaworthy boat to take an ocean voyage. You may be sincere in your belief that the boat is perfectly all right and seaworthy, yet, you will be destroyed, and your life will be lost just the same. I say to you in the light of even our common experiences of life, that sincerity will not save. Irrespective of how sincere you may be in your belief, if it be a false heretodoxical belief, it will mean your damnation in hell just the same.

Let me read you our text again: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. 1:18) There is a second suggested road to heaven which this text does not mention, namely, the road of good works. The unsaved man's religious efforts are always characterized by the word "do". That is, he expects to go to Heaven by what he does. By the thousands, there are those all over the world who think that because of their own good deeds, they shall enter heaven by and by. Oh, how I would to God tonight that I might be able to show you that it isn't

"Amazing works how sweet the sound
That saved a wretch like me"

but

"Amazing grace how sweet the sound
That saved a wretch like me."

(Continued on Page Four)

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"WILL THERE BE ANYBODY IN HEAVEN BESIDES BAPTISTS?"

(Continued from Page Three)

In the Old Testament we read of two boys who came to bring their offerings to the Lord — Cain and Abel. Cain brought the fruit of the ground — that which he had produced, whereas Abel brought the bloody sacrifice from the flock — that which God had demanded. The Word of God declares that God accepted the offering of Abel, but rejected the offering of Cain. Since Cain rejected the blood and brought what he had done himself, God in turn rejected him. Not all the Cainites and not all the Abelites are dead yet. There are a few, like Abel, who come as God has demanded, depending upon "nothing but the blood of Jesus Christ; whereas the majority, like Cain, come with the same kind of religion as Cain, depending upon what they have done.

In the New Testament, we have a good illustration of this experience of the rich young ruler. He declared that he had kept the Ten Commandments from his youth. But irrespective of his goodness and his keeping of the law, Jesus said to him, "One thing thou lackest." (Mk. 10:21) In spite of his own claim of keeping the law, Jesus declared that he was lost.

Let me read you a Scripture whereby you can see that we are not saved by our good works. "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) In this, Jesus gives us a picture of the judgment with unsaved preachers and personal workers and church workers standing in His presence. You will notice that this group even goes so far as to say "and in thy name done many wonderful works." In spite of their works, Jesus declares "I never knew you." We have the same truth, namely that a man is not saved by his good works, presented to us in Eph. 2:8,9. Listen: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Listen again: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. 1:9) Also, Paul declared to Titus that we are not saved by our works. "Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." (Titus 3:5)

I heard a man say sometime ago that salvation was something like riding a bicycle. He declared that Jesus gives us a start in salvation, and that we must keep on peddling or we would not go very far. He even declared that we might coast for a little ways, but that sooner or later we would fall to one side if we did not keep on working. I am ready to grant you that this might be true if we were going to heaven on a bicycle, but beloved, I'm depending upon the Lord Jesus Christ as my Saviour. It isn't a matter of my works nor a matter of my works plus the work of Christ, but I am depending fully on Jesus Christ to save. Salvation is purely a matter of grace. "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. Even so then at this present time also there is a remnant according to the election of grace." (Rom. 11:6,5)

Let me remind you of my text again. "For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God." (1 Cor. 1:18) There is another suggested road to heaven which our text does not mention, namely, the road of religion. By the multiplied thousands all over the country, there are those who believe that by joining a church, being baptized, and being outwardly religious, they will go to heaven. I just held a meeting recently in a church where that one of the oldest members of the church said, "I have been a member of this church all my life, and before our present pastor came, I never heard a sermon on salvation by grace. In all these years,

(Continued on Page Five)

"HAVING HOPE TO PREACH THE GOSPEL IN THE REGIONS BEYOND YOU"

(Continued from Page One)

spect all letters from foreign countries, and that they have a perfect right to confiscate all cash money they find; so if you ever send me any money, be sure to send check or money order, and a check is the better.

Yes, it cost me a good bit to straighten up housekeeping again, but we are just about fixed up now. It was some task.

Yes, Brother Jones' church is here at Belem. It isn't as strong as it might be, but among these over 250,000 people, I am sure God has enough elect to build a strong Missionary Baptist Church. May we join in prayer to that end. I preached last Sunday night. Brother Jones interpreted for me. I guess I preached to twenty-five people. I am getting pretty efficient in the sign language. If I could handle the Portuguese that well, I would be well off. Ha!

I certainly hate to wait long enough to learn a language before I go to work preaching, but I can't help it. The Lord knows it all.

We are busy—running the household, studying Portuguese, teaching the children—never was busier. The past four weeks have almost

been a night-mare.

This climate here doesn't seem so terribly hot, but it saps your energy. You do not sweat too much unless you are in the sun (then it works on you); but there is a damp, sticky feeling all over a person nearly all the time. If you do not take a cold shower bath every morning, you can hardly make it through the day. That sort of "peps" you up.

I appreciate your word concerning Charles. I wish he could be with us. We have to cry a little once in a while yet. And the hardest part of it is knowing how lonesome he is. But God the Father turned His face away from His own beloved Son, and let Him die in my place, so He could be just and yet save me. And shall I refuse to do this for Him?

Tell Paul (Ed. note:—Bro. Paul Rece, a member of Russell Baptist Church) that I am looking for that letter. Wonder Why Brother Gilpin doesn't write? Too busy I guess. How goes the church and

(Continued on Page Five)

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AVING HOPE TO PREACH THE GOSPEL IN THE REGIONS BEYOND YOU"

(Continued from Page Four)

I wrote to you last week. You will probably get it a week or two after this one. Hoping you all are well and that you enjoy our Father's richest blessings—may He keep and use you—I am
Your brother by grace,
C. W. Dickerson

Belem, Para
Oct. 31, 1939

Dear Brother Gilpin:

Like the lepers at the gate of Samaria—this day is a day of glad tidings, and we would not hold our peace. There came to us this morning, your letter, one from Charles, one from Bro. and Sister Grooms, and one from my wife's mother. These being the first from you all, you can imagine our feelings. Immediately after reading them, we went to prayer and had a most gracious time of praise and fellowship. Oh! how good to us is the Lord our God.

I acknowledge receipt of the amount of \$200.98. We praise the Lord, and thank you all as well. We shall try and use it in a way

to glorify Him who is Possessor of Heaven and earth. Since you did not mention my request that you take out the tithe both of this one and the first check, I assume you did not do so. Please inform me, though. Feeling sure you did not, I will add this word: I will tithe of this last check here, but will you please deduct from the next one the tithe of \$450.00—the amount of the first check.

Yes, Bro. Gilpin we are where God wants us. I have had no more doubt of that than of my salvation. There have been too many indisputable evidences of it from the Lord. And, I am positive from what I already can see here, and from what I feel when I pray, that a great door is open to us. God has not taught me some things He has, and brought me here without a purpose.

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1. Teaching God-called men the Word of God.
2. Sending them out as God provides the means.
3. Translating into Portuguese your tract on the "Security of the Saved" and H.B. Taylor's booklet, "Why Be A Baptist", and from the general convention on down, to scatter them all over Brazil.
4. Doing all the preaching and witnessing I possibly can. I have just now reached the place and the work God took ten years to train me for. But many will be the obstacles.

My Portuguese teacher is a
(Continued on Page Six)

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"WILL THERE BE ANYBODY IN HEAVEN BESIDES BAPTISTS?"

(Continued from Page Four)

all that I have ever heard preached is, join the church, be baptized, and do the best you can." And that, beloved; is about all that is preached in the average church today. Yet, beloved, religion will not save any one. Let me refer you to the great passage concerning judgment that I read to you a moment ago: "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) Here stand preachers, unsaved church members, in the presence of the Lord Jesus for judgment. They had plenty of religion. In fact, they had entirely too much religion. What they needed was Jesus. Yet, you hear Jesus say, "Depart from me ye that work iniquity." Let me read also this Scripture: "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15) You will notice that the only book that counts in the day of judgment is the book of life. Church record books, and baptismal certificates are valueless then. The Lord isn't going to dig around in any old musty church record books to see whether or not you are saved. The only book that will count in that day will be the Lamb's book of life.

Years ago, Peter Cartwright, a Methodist evangelist, went into a blacksmith shop out in Missouri to talk with the smithy. The latter said, "You're a Methodist, aren't you?" And when Mr. Cartwright admitted that he was a Methodist preacher, the man said, "I left Vermont because the Methodists got too thick for me there, and came over in northern New York; and when they got too thick for me there, I moved on over into Ohio; and then when they got too thick for me there, I moved on out here. Since you followed me up, I guess I'll have to be moving again." Then Peter Cartwright said, "My brother, you can move on out on the prairies, and you'll probably find some Methodists there; you can cross the great divide, and come down to the Golden Gate, and you'll find some Methodists there; you can die and go to heaven, and you will doubtlessly find some Methodists there; and if you die and go to hell, you'll find plenty of Methodists there." And Peter Cartwright was right. There will be great loud-shouting, balielujah swelling Methodists in hell. There will be Presbyterians in hell — Presbyterians who could swallow the whole of the Westminster catechism. There will be Catholics, and Jews, and Holiness, and Baptists, and people of all religious persuasions in Hell, who thought that all they needed to be saved was to join a church.

May I, in the light of my text, declare to you again that these suggested roads to heaven will not save. Sincerity, good works, and religion will save no one.

II

In contrast, our text tells us the only road to heaven. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. 1:18) There is no other way save Calvary. There is no other plan of salvation except that which is ours through the cross of Jesus. Listen to His own words: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jn. 14:6) Hear the the words of Peter in which he declared that there was no other way: "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11,12)

It was a great day when Jesus died on the cross. On either side there hung a thief. These were being crucified for their sins. They were malefactors — they were thieves, and they deserved to die. Yet, Christ Himself had no sins. Of this we are assured in the Scriptures. Listen: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners; and made higher than the heavens." (Heb. 7:26) Why then was He suffering? Unlike the thieves, who were suffering for their sins, He was suffering for our sins. What a picture the crucifixion presents in that we see Jesus with the blood pouring from the wounds in His hands, His feet, His head, and His side. Is it any wonder then that Paul took up the well-worn pen of time and wrote, "Without the shedding of blood, there is no remission." (Heb 9:22) As I look at Calvary, I am reminded of the song:

(Continued on Page Six)

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"WILL THERE BE ANYBODY IN HEAVEN BESIDES BAPTISTS?"

(Continued from Page Five)

"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."

This perhaps then may lead you to ask another question: If there will be other folk besides Baptists in heaven, then why is it that Baptists are so narrow, so close, and so selfish? My only answer is that Jesus started us that way 2000 years ago, and we have not been able to get away from our "raising." Paul said to Titus that we were to be a "peculiar people." Wherever Baptists are Scriptural today, they are peculiar.

It is true here in Russell that we draw the line on Scriptural teachings very closely. We do not enter into union meetings with other denominations because we believe the Lord would not be pleased. Listen to these Scriptures: "Can two walk together, except they be agreed?" (Amos 3:3) "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 Jn. 1:10,11)

Furthermore, we do not accept the baptism, even though it may be immersion, that is administered by others. We consider any other immersion other than Baptist immersion as alien immersion, and we do not accept it. Jesus recognized no baptism but that which was administered by John the Baptist when He was here in this world. I am sure that He will recognize none other when He returns. For that reason, believing that we are the church which He established, we do not recognize any other baptism today.

Furthermore, we believe in close communion. We do it because we believe the Word of God thus teaches. Listen to this Scripture: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (1 Cor. 10:16,17) This refers to one cup, one bread, and one body; we believe that we ought to observe this oneness. Therefore, at the Lord's table, we only have the one cup, we only have the one piece of bread, and it is just the one local body—the one local church that partakes of the Lord's Supper.

I come back to my subject which is a question, "Will There Be Anybody In Heaven Besides Baptists?" Yes, multiplied thousands who have believed on Jesus Christ and have been saved. Then why are we so narrow? We are not doubting their salvation, but we just want to be sticklers for what the Word of God has to say as to other things as well as that of salvation. May God help you tonight to get right with God, which is only possible by an acceptance of Jesus Christ, and then after you are saved may you become a member of the church which He established, and may you stand for the entirety of the Word of God.

The first Baptist Missionary that went to India from this country was Adoniram Judson and his wife. They did not go out as Baptist Missionaries, but on board the ship which carried them from this country to India, away from schools, and apart from any teaching of men, in the study of the Word of God, they came to realize the truth as to the church which Jesus built, and as to the doctrine of baptism particularly. The result was that when they arrived in India, they contacted the group which had sent them out, and renounced all allegiance with them, and in turn, became affiliated with Baptists. Oh, may God grant that you might take His word and find in it that Jesus is the only Saviour, and after having found Him as your Lord and Saviour, then may you follow His Word in all its teachings, and may you stand by the Book until Jesus comes.

"HAVING HOPE TO PREACH THE GOSPEL IN THE REGIONS BEYOND YOU"

(Continued from Page Five)

Baptist preacher—a man of education, pastor of a small church three hours' train ride down the river. He and I were discussing some things lately—he doesn't know which way to step on the woman question; he is a unionist; and a robber, I loaned him my only copy of "Why Be A Baptist". The church, according to his account, is dying of "dry rot" and from the inroads of "Seventh Day Adventism" and "Spiritualism". He wants me to preach for him as soon as possible. Oh how I wish it were now!

As I see it, the greatest need, and the most immediate, and the one capable of the greatest and most lasting results is—men to preach who are grounded in the faith.

The leading Baptist Church here is now pastorless, dominated by a bossy woman. I am told she despises missionaries.

Brother Jones has a man, pastor, of a church Bro. Jones has started, who he says is sound in the faith. I have met him, listened to him preach (I can catch most of the Scripture references,) and I think he is a good man, sound in the faith. Until recently, Bro. Jones has had him doing work for him. I could get him, I think for \$20.00 per month. I think I'll spend this month's tithe on him.

You asked about the relative value of money. The American dollar is quoted at Rio de Janeiro at 22 milreis and a fraction at present. That is the highest in years. But here the banks only pay 21. They always are lower here. I do not know why; this is Brazil. This

(Continued on Page Seven)

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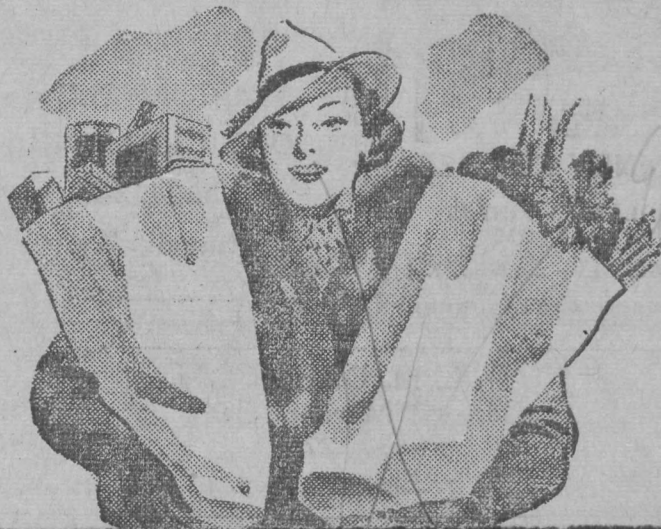
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"HAVING HOPE TO PREACH THE GOSPEL IN THE REGIONS BEYOND YOU"

(Continued from Page Six)

price is the highest in years. Bro. Jones says that nine years ago the dollar was worth only 6 milreis. Think of that! I hope it doesn't ever go back to that level. But if the USA goes to war, look out!

Now as to buying power: You see that a milreis is nearly equivalent to our nickel. Well, 2 milreis buys just about what we would

call a dime's worth of candy. It will buy a trifle more (but worse quality) of bread than the same amount of our money. Potatoes rate at about three cents a pound; cabbage, ten to twelve cents; grapes and apples around twenty cents; but oranges can be bought for what we call a nickel a dozen. Bananas here are cheap, but they produce fever. Two of the children became ill on them, and we had to quit using them.

Houses can be rented here as there—for three or four dollars a month—just huts. A good middle class house usually ranges 350 milreis or \$17.50. I would have rented a six room, old pattern house, at the above figure, but they were repairing and wasn't to be finished until about now. The next best that was any ways habitable that I could get, was priced at 500 milreis or \$25.00. I didn't want one that I'd be ashamed to have visitors in, or that you people would be ashamed for it to be known that your missionaries lived there; but that I felt was too

much. But in prayer the Lord plainly indicated it was the place. I couldn't understand, and was so full of unbelief that I continued hunting for another over a week. When I couldn't get another I talked business concerning this, and to make a long story short because of God's goodness (I wish I could give you the details), I finally rented it for \$20.00. And it is easily \$10.00 better than the \$17.50 one. See?

Taking all things into consideration, my living expenses are just about the same as there—perhaps a trifle higher. Electricity is a milreis a kilowat. Furniture cost me about what it would there, but is better grade. They aren't the cheap grades we have because they have better material here. I wish you could see some samples—the most beautiful I ever saw or imagined. And not mahogany either.

Brother Grooms mentioned you were contemplating some discipline. I shall be much in prayer. In fact, I have been for some time. I want to see our Lord Jesus the Head of Russell Baptist Church. May you and the church richly enjoy His leading and blessing. I am sure He is already. Grooms mentioned the goodly services. I long after you all in Christ Jesus. Amen.

C. W. Dickerson

"THEM THAT SIN REBUKE BEFORE ALL, THAT OTHERS ALSO MAY FEAR"

(Continued from Page Two)

ogram blanks from the Western Union.

Editors from six states have written the editor of THE BAPTIST EXAMINER personally to express their appreciation for the "open letter" which we have sent to Mr. Peak. The following are samples:

The First is from Louisiana:

My dear Brother Gilpin:

Received a copy of the Baptist Examiner under date of October 7 carrying "An Open Letter to Luther Peak." Many thanks for it.

I believe in your open letter to Mr. Peak you have sewed him up until "kingdom come". If you please, I wish you would send me at least a dozen extra copies to mail out to a few people here in Louisiana that I believe ought to read it.

May the blessings of our Christ rest upon you continually in your labors with Him. I am

Yours in Him,
(Louisiana)

The second is from Texas:

Dear Brother Gilpin:

Brother D. B. Estep of Covington, Kentucky, who is a close personal friend of mine, sent me a copy of your paper today with the pen letter to Luther Peak in it. I must say that it is a very timely and appropriate article. Certainly the Lord led you to do a real work in the matter at this particular time. I have never seen

a person more completely exposed and castigated at one time than Peak was by you in this issue of your paper. You were nearly as severe on Norris. I Timothy 5:20. I must commend you for your courage and boldness. May God's richest blessings abide upon you and your ministry.

Brother R. E. White is also a close personal friend of mine, and a brother beloved in the Lord. I was happy to read the things you said of him after the way he has been so wickedly slandered by Peak and Norris. But it won't be long until they will have to face the facts in open court. Then we will see what we will see.

More power to you as you contend for the faith.

Sincerely yours in Christ,
(Texas)

The third is from Alabama:

Dear John:

Have just read October 7th TBE. I intended to write you some weeks ago and commend your statement. "I am neither a Fundamentalist nor a Modernist." It is amazing that any man who claims to follow the N.T. will persist in hugging an un-Scriptural label.

Even "Baptist" in N.T. meant only "baptizer"; and modern Baptists surely do not make baptism their distinction, if they are intelligent. You have waded into a colossal mess, with both feet, fearlessly. The utter inconsistency, dishonesty, duplicity, and malice of most Fundamentalist leaders (not all: Entzminger seems an exception regarding dishonesty, etc.) are enough to make the angels weep. Your reply to Peak would have been even stronger if more restrained and briefer. Lightning not thunder, does the striking, you know. But I admire your courage, honesty, and determination. Send me several copies of October 7. If you will, I can use them. Blessings on you.

Sincerely yours,
(Alabama)

For obvious reasons, the comments of the other editors will be reserved until a future date. However, I know that Mr. Peak will be interested in knowing the reaction of R. E. White to all this, especially since R. E. White did not know anything of the plans of the editor of THE BAPTIST EXAMINER, and had no part in plans.

Dear Brother Gilpin:

I must confess that you really did "comment" about Peak. And what a marvelous job you did of it! The expression of your scorn for the type of man he is, ought to make a dent in his conceit from which he will never recover; but inasmuch as he is what he is, it probably will not even penetrate. What a group of scoundrels they are, the whole crowd of them, and how delighted I am that I have been separated from them finally. How in the world can a man be so blind as those of us who got mixed up with Norris and his crowd?

Sincerely yours,
R. E. White



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(Continued from Page One)
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(Continued from page Two)
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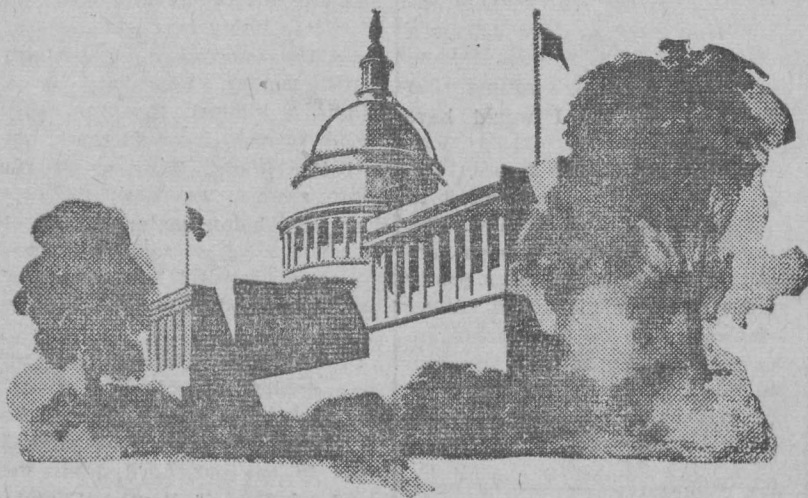
Brazilian missions; for our radio program; and the two orphanages which we help support in Kentucky. Send your offering to the editor of this paper, and designate it for one, or all of these objects. I have been praying for at least \$500.00 by way of offering on Thanksgiving morning. Let all of our readers join us in prayer and

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