

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

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WHOLE NO. 123

SATURDAY, MAY 11, 1940

VOL. 9, NO. 13

Ten Reasons Why We Should Pay the Lord One-Tenth of Our Income

1. Because God commands it. If there were no other reason this should be enough. This is just as important as the command to be baptized, or any other command. Read Mal. 3:8-10; Matt. 23:23; and Jno. 14:15.

2. Because of our debt of love to our Lord. When we think of the sufferings of Christ for us and of all his rich blessings upon us daily, we feel that to pay the tenth is the least we can think of. Read Psalm 116:12 and II Cor. 8:9.

3. Because of our love for the church. It attaches us more closely to God's work. The more we invest in the church, the more it means to us. "Where your treasure is there will be your heart also." Matt 6:21.

4. Because we must be honest. God says we are robbers if we withhold the tithe. Mal. 3:8.

5. Because it is for better to have God's blessings on our nine-tenths than to have his curse upon the ten-tenths. Mal. 3:9-10.

6. Because it makes giving easy. This is the testimony of every tither. There is a joy about paying the tenth that causes every tither to want to give more. I Cor. 9:7.

7. Because it increases our faith. Obedience always does. When we trust God with our money we learn that we can trust him about everything in life. We learn to walk not by sight but by faith. II Cor. 5:7; Heb. 11:6.

8. Because it brings us prosperity, both spiritual and material. This is true because God's word is true. Mal. 3:10; II Cor. 9:6.

9. Because it makes the Lord's work flourish. A tithing church is always a soul-winning church. A church that is worried over its finances.

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In His Own Kind

A baker living in a village not far from Quebec bought his butter from a neighboring farmer. One day he became suspicious that the butter was not of the same weight, and therefore decided to satisfy himself about it. For several days he weighed the butter and then found that the rolls of butter which the farmer brought, were gradually diminishing in weight. This angered him so that he had the farmer arrested. "I presume you have weights," said the judge. "No, sir," replied the farmer. "How then do you manage to weigh the butter that you sell?" "That's easily explained, your honor," said the farmer. "When the baker commenced buying his butter of me, I thought I'd get my bread of him, and it's the one point loaf I've been using as a weight for the butter I sell. If the weight of the butter was wrong he has himself to blame."—The Bible Call.

PRAY FOR BRAZIL

(Tune of America)

"Ye Christians o'er the sea,
In homes where Christ is free,
Pray for Brazil.
Pray that her sons may stand
For Christ a noble land,
Pray for this favored land,
Pray for Brazil."

"Pray for her liberty,
Her dark idolatry,
Pray for Brazil.
Pray that her daughters all
May heed the Saviour's call,
Pray that her temples fall,
Pray for Brazil."

"Pray for Christ's love to win
Power o'er this country's sin,
Pray for Brazil.
Pray that her prayers ascend
To God the nation's friend,
His mighty Word defend,
Pray for Brazil."

Christian Layman Orders Examiner for Twenty-Five Friends

Mr. W. H. Morrison, cashier of the Big Clifty Banking Company, joins the ranks of those who are contributing one dollar per month toward the support of this paper, with the understanding that the paper be sent to any twenty-five persons whom the contributor may designate. He says in part:

"Enclosed find a list of twenty-five names and addresses to whom you will please send the Baptist Examiner one year as per your proposition in a recent number of the Examiner. I take several Baptist papers, but none that I enjoy more than the Examiner. Doctrinally, you remind me of Boyce Taylor, a better Baptist I don't think Kentucky ever had. I greatly missed News and Truths, but the Examiner is taking its place with me."

This makes a total of eighty-three individuals and churches who have agreed, by God's help, to send us one dollar per month for the printing of our paper. In return, we send the paper to twenty-five people who may be designated by these individuals.

One friend has been so enthused over this plan, that he sent us, when we first started it, a check for twelve dollars, and then just a few days ago, he sent us another check for twelve dollars, and an additional twenty-five names. May his tribe increase!

Wouldn't you like to have this paper scattered among the membership of your church, or your friends? It will be worth far more than a dollar a month to any pastor to pay for it personally and send it to the members of his church. We would be happy to hear from you.

The First Baptist Pulpit

"WHAT'S WRONG WITH THE CHURCH?—A MIXED MEMBERSHIP"

(Read Revelation 2:12-17)

For the benefit of those who may not have listened to our broadcast of the last two Sunday mornings may I state that I am now engaged in preaching a series of seven messages from the second and third chapters of Revelation, on the general theme, "What's Wrong With The Church?"

Two Sunday mornings ago, we studied the church at Ephesus, under the particular heading, "The Lapse of Love." This was the largest and most prominent of all these seven churches. There were many things for which Christ commended them, and yet He condemned them because they had lost their first love. "Nevertheless I have somewhat against thee, because thou hast left thy first love." (Rev. 2:4).

Then on last Sunday morning, in this series of messages, I preached

(Continued on Page Three)

Encouraging News From Across the Sea Recorded In Dickerson's Letter

Belem, Para, April 24, 1940.

Dear Brother Gilpin: I received your very fine letter this morning. I enjoyed it immensely. It is wonderful to be permitted to receive evidences of the Lord's approval on our work, both there and here. As I think of the way the Lord led me to Russell, yes, of the many indications of His leading, and His approval, I am humbled and made to bow my head in thanksgiving and worship. He has blessed me and made me a blessing. How good, how gracious, and how merciful is the Lord our God!

You are, I think, mistaken in your opinion of the Campbellite. The very fact he keeps wanting another debate proves he does know he is defeated, and is trying to keep others from thinking the same by the smoke barrage of requesting another. He is another minister of Satan. I would love to hear of his being saved.

There is another colporter beginning work on tomorrow morning. He is to be (if not altogether, nearly so) supported by Brother Washer and others at Detroit. At present, they are able to pay him. If there should be a deficiency any month, or should they cease contributing, I shall, as the Lord provides, help him at work. I was just ready to start him anyway. It is the Lord's hand I am positive. I wanted to wait until I was sure. How I wish we had at least ten workers in this city.

Those who have worked here seem to have the public accustomed to seeing people who were not Catholics without making any impression on the overwhelming majority with the Truth. Baptists here are not bearing any distinctive message. A shame and disgrace! As

(Continued on Page Two)

Wedding Bells in April

"Thirty days hath September
April"

And thirty marriages we have during the month of April. To these happy young folk, we extend our sincere congratulations. If it please our Heavenly Father, may they be blessed with physical health, material prosperity, and all spiritual blessings.

1. Luther Parker and Inez Floyd of Chesapeake, Ohio.

2. Newton B. Parker and Mary Lee Lutes of Huntington, West Va.

3. Forrest Walton Littleton and Heloise McKinster of Huntington, W. Va.

4. Michael Farino and Shirley Fitzpatrick of Akron, Ohio.

5. Robert Wamsley and Marilyn Elliott of Huntington, W. Va.

6. Robert B. Griffith, Jr. and

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The Baptist Examiner

JOHN R. GILPIN Editor

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BRO. REEVES TURNS FEMINISTIC

It looks like our old friend, Reeves, pastor of the Highlawn Baptist Church of Huntington, and editor of "The Baptist Messenger,"—it looks like he has gone the way other prominent Baptist preachers in Huntington have gone on the woman question, for a Huntington daily paper announced recently a revival for young people to be held in his church, and conducted by Miss Rae Serio, of Scranton, Penn.

How are the mighty fallen! It seemed bad enough when other preachers in Huntington succumbed to feminism, but we never would have thought that its virus would overcome our old friend. Not only would I like to suggest that he read what Paul says as to a woman's place in the church (I Cor. 14:34-38; I Tim. 2:11,12), but I would like for him to read also what John said on the Isle of Patmos (Rev. 2:20,21). My prayer is that God may give our Brother Reeves "space to repent."

THUS SAITH A HOLY ROLLER

"I am just getting wound up." This is what a Holy Roller preacher said when the time was up for him to sign off his broadcast recently. After having listened to him the few minutes he was on the air, my personal conviction was, he was very much "run down."

OUR RADIO PROGRAM

We are beginning the month of May (this is being written May 1), and we have only \$37.80 in hand to meet our bill for our radio program for the month. If you get a blessing from these messages, then we invite you to send in your contribution to help carry on this work.

Amount previously reported	\$32.05
Mr. Van Hoose, Fullerton, Ky.	.50
Anonymously	2.25
Mrs. J. E. Woodard, Russell, Ky.	1.00
Josephine Siple, Russell, Ky.	1.00
Mrs. Harold Vaughn, Coalgrove, Ohio	1.00
Total	\$37.80



ELDER J. B. THORN
Raleigh, Miss.

THE HIGHER PATH

This is the title of one of the best books of sermons the editor has ever reviewed, having been written by Elder J. B. Thorn, pastor of the Raleigh Baptist Church, Raleigh, Mississippi.

In this book are twelve sermons, each and any one of the twelve, is worth the price of the book. The sermons are evangelistic and gospel-centered. Salvation is presented as a deliverance from sin through the Divine Christ as the crucified and risen Lord. The sermons really carry a message. Christ is glorified, the church is exalted, the Bible is preached, Christians are edified, and sinners are given hope as they read these messages. Nearly 2000 preachers read this paper weekly. Each should buy a copy of this book.

The book was published by the Zondervan Publishing House of Grand Rapids, Michigan, and sells for one dollar. It should be ordered directly from Elder J. B. Thorn.

BRAZILLIAN MISSIONS

The following is our final report for the month of April. We are happy to announce that we sent Brother Dickerson our check for \$222.73 for the month of April, which included his salary, and money for the colporters who work with him.

Amount previously reported	\$159.43
First Baptist Church, Russel, Ky.	43.80
Mr. Van Hoose, Fullerton, Ky.	.50
Mrs. Fred Mucha, Russell, Ky.	1.00
Mrs. J. E. Woodard, Russell, Ky.	1.00
Primary Department (First Baptist Church), Russell, Ky.	5.00
Mrs. Harold Vaughn, Coalgrove, Ohio	1.00
Mrs. J. L. Causey, Mulberry Grove, Illinois	1.00
Anonymously	10.00
Total	\$222.73

The Bible is the one window of hope in this prison through which we look into eternity.

The key that unlocks heaven doesn't fit every church door.

ENCOURAGING NEWS FROM ACROSS THE SEA RECORDED IN DICKERSON'S LETTER

(Continued from Page One)

I have stated before, the Catholics know no difference between us and Holy Rollers. There is no voice raised against any except Catholicism, and not much on that. The Holy Rollers are circulating a book at present entitled "The Testimony Of The Centuries." I am reading it at spare moments. It is a joke. (Anything the Holy Rollers do is a joke, Ed.) There are enough contradictions in it to hang the author twenty times or over. I am taking notes, intending a tract later.

Proof of your tract has been read and corrected once. One other time perhaps, and it shall be printed. Should have been printed long ago, but get these folk to hurry if you can. Also, I am having T. T. Martin's little leaflet on "How To Be Saved," printed. I shall distribute your tract to the church members, and the other from house to house for the lost. Soon I hope to begin scattering tracts that show up the various heresies here preached, in the light of the Scripture.

Now a few words about the houses in Belem.

While they are built along the same architectural lines as in the states, yet there are a good many residences of the rich that are truly palatial. Then, there are a great many comfortable, well appointed homes. However, the vast overwhelming majority of the people are poor. Many sections are composed nearly altogether of long rows of dwellings built together, each one being one room wide, with windows only in the front and back. All rooms are built in a line, and the front door opens on the pavement so that pedestrians may look right in.

So I am told, immorality is prevalent in these places, even among the very young. Many live together unwed.

The class of people from which come the cler' in stores of all kinds, and the banks, is very anxious to learn English and secure better positions and get ahead in the world. Several have wanted Wayne or me to teach them English. I use these opportunities to give them the Gospel. I am not here to teach the people anything but "Thus saith the Lord."

Knowing their model, the U. S. A. has religious freedom, and is far from being solidly Catholic, and yet are enjoying great blessings, (they seem great, and justly so, to these people), those who read the newspapers are priding themselves on their broad-mindedness. They are not blind devotees of Catholicism—they know the priests are corrupt. These things indicate that the door is open. If only I could somehow show them that we are not fanatics like Holy Rollers, and anti-organ

WEDDING BELLS IN APRIL

(Continued from Page One)

Minnie Lee Bailey of Charleston, W. Va.

7. Woodrow Johnson and Merron Trent of Catlettsburg, Ky.

8. and of Chillicothe, Ohio.

9. Emmons Barker and Virginia Conner of Charleston, W. Va.

10. and of Middletown, Ohio.

11. Paul Keiser and Florence Krendell of Columbus, Ohio.

12. John Adkins and Mary Brown of Lavalette, West Va.

13. Harvey Gunnoe and Goldie Bailey of Charleston, W. Va.

14. Benjamin Mackdoo Thompson and Mary Catherine Cooney of Dunbar, W. Va.

15. Clifton Pemberton and Edith Falls of Huntington, W. Va.

16. and of Richmond, Kentucky.

17. Arthur Urban and Mary Jane Gordon of Ceredo, W. Va.

18. Perry O. Warren, Jr. and Emma Jane Stephenson of Lavalette, W. Virginia.

19. Jack Sheldon Levy and Helen King of Charleston, West Va.

20. Henry Eugene Stichler and Dorothy Pauline Zellner of Mansfield, Ohio.

21. Bill Rowland and Mary Kline of Gibsonville, Ohio.

22. Carl Edward Foster and Doris Harvath of Van, West Va.

23. Frank Snyder, Jr. and Eva Jones of Van, West Va.

24. Michael Bobby Dudash and Edna Irene Lowe of Charleston, W. Va.

25. Robert F. McLain and Mary Alice Fincel of Zanesville, Ohio.

26. Homer M. Padon and Josephine Johnson of So. Charleston, W. Va.

27. Walter R. Sparks and Elizabeth May Pendleton of Barboursville, W. Va.

28. James P. Tison and Freda Mae Branham of Harts, West Va.

30. and of Olive Hill, Kentucky.

Campbellites, and get over to them the Truth of the Gospel! I remember that in Paul's day, some among Caesar's household were Christians. In our Lord's ministry, though mainly the poor received Him, yet there was a Joseph of Arimathea, and Nicodemus. I want to be sure and give the Gospel to all men of all classes. The Lord will save those whom He is pleased to save.

Praying God's blessings on you, your family, the church, and all friends of this work, I am, Your brother by grace—C. W. Dickerson.

Love is the diamond amongst the jewels of the believer's breast-plate.

Hope for the best; get ready for the worst; take cheerfully what God chooses to send.



JOHN R. GILPIN

Remember Our Radio Ministry Through W C M I

"We listen to your radio program and think you are doing a wonderful work for the Lord."

Mr. and Mrs. Lon Bellamy, North Kenova, Ohio.

Sunday 9 A. M. and 9 P. M. . . 1310 On Your Dial

In nearly three years,
no appeal for money
has ever been made.

Ours is a work of
faith entirely.

"WHAT'S WRONG WITH THE CHURCH?"

(Continued from Page One)

on the particular theme, "The Devil at Work." The wrong in the church at Smyrna wasn't on the inside, but on the outside. The church was living rightly, and preaching rightly, and the Devil was fighting it.

There is quite a contrast between these first two churches; the first had lapsed from its first love for Jesus; the second had the Devil fighting it on the outside. That which was wrong at both Ephesus and Smyrna is wrong today. In the majority of our churches, there is a lapse of love on the inside, and the Devil is fighting us on the outside. Thus today it might be said that we have that which was wrong with both of these churches, in all of our churches—the Devil on both the inside and the outside.

I want us to study today the third of these seven churches—Pergamos.

I

The location of Pergamos is quite interesting. Geographically the city of Pergamos, where the church of Pergamos was situated, was located north of both Smyrna and Ephesus. While its commercial importance was insignificant, it was politically and educationally and religiously prominent.

The Roman pro-consul himself lived there. Heathen gods were worshipped there. The people were taxed to support a heathen religion, which, of course, meant that Pergamos was a city of state religion, and where there was freedom of religious worship. There was a pagan university there also. Note these three things—a pagan university and a heathen religion, both of which enjoyed the political support of the Roman pro-consul living there.

Thus, politically, educationally, and religiously, Pergamos was a pagan heathen city. Because of this, Jesus said that it was Satan's headquarters. We read, "I know thy works, and where thou dwellest, even where Satan's seat is." (Rev. 2:13) This certainly was the Devil's headquarters—it was the place of his throne.

In the light of this truth—that this church was located "Where Satan's seat is," then literally it was located in a hell of a place. Surrounded with a heathen religion, and situated in the same town with a pagan university, with both the religion and the education under state control; and with Satan actually dwelling there; then, I repeat, this church was actually located in a hell of a place.

Yet, beloved, this is true of practically any city in this whole land today. Our cities are virtually nothing less than moral cesspools and sinkholes of wickedness. Our city churches are confronted, surrounded, and encircled with the stage, the saloons, the slums, and skepticism. It is no wonder that our city churches become worldly amid such environment. Pergamos, the church which we are studying today, was filled with the world because it was located in a worldly environment. I do not say this to make excuses for Pergamos, nor for any of our churches today. They ought not to be worldly; and yet, located in the midst of paganism, heathenism, and sin of every description it is mighty easy for any church today, to become filled with worldly church members.

II

We have been noticing in each of these churches the way Jesus re-

vealed Himself unto the church. To the church at Pergamos, He revealed Himself as "He which hath the sharp sword with two edges." (Rev. 2:12). His revelation was thus a warning and an encouragement to the saints at Pergamos. Though the Devil had his throne there, Jesus would state by His revelation of Himself, that He too was on the ground and ready for the battle.

The Lord Jesus wasn't the type preacher to camouflage sin. A lot of preachers today should be in the appesauce, and the soft-soap business. Not so with Jesus. He condemned sin and sinners, heterodoxy and heresy, worldliness and vice wherever He found it. He did not advocate the dropping of their creeds, nor the adoption of a social gospel, nor a new theology; instead, He revealed Himself to this church as being on the ground and ready for the battle.

Furthermore, He was there with a sharp sword—"a sword with two edges." Of course, this was none other than the Bible. "For the word of God is quick and powerful, and sharper than any two-edged sword." (Heb. 4:12). The two edges of the sword of the Spirit represent law and gospel. This, then, would indicate to us that Jesus both warned and encouraged the saints at Pergamos by telling them that He was right on the ground where the Devil was, and ready for the battle with both the law and the gospel.

What an encouraging revelation this is for the saints of God today. He wants us to use the same sword that He used,—namely, the Bible—the law and the gospel.

I often feel that I personally am located similarly to the church at Pergamos. I feel that our church here in Russell is also located in a hell of a place. There are all kinds of heathen education, and pagan religions, and heresies by the dozens to confront us. Often we grow discouraged, and we think there isn't any use to keep up the fight; and then we come back to this revelation of Jesus, and we become encouraged to take up the same sword which He had—the law and the gospel—and preach again His blessed Word.

I know that all over this section there are those who say that one church is as good as another, and that it doesn't make any difference what church you belong to. I know that there are those who say that we ought to forget our denominational differences and unite into one great religious conglomeration. I know that there are those who say that you have to be baptized or else be lost. There are multiplied thousands who listen to these broadcasts each Lord's Day who believe that your salvation depends partially upon what Jesus did, and partially upon what you do. Still many others believe that you can be saved today and lost tomorrow. Literally thousands believe that it is perfectly all right for women to usurp authority over the men, to preach, to teach, and conduct religious services. I want you to know that I do not agree with any of these, and it encourages, and comforts, and stimulates me today to know that as Jesus revealed Himself to this church at Pergamos, located as they were in the very town where Satan dwelt—so it encourages me today, located as we are, in the midst of heresy and error, and all kinds of religious superstitions.

You will notice that Jesus revealed Himself with the sharp sword—

the Bible. That's why it is that we preach so much Bible. That's why it is we quote so much Scripture when we preach. Thus, today, with the Word of God at our disposal, we are encouraged and stimulated to preach the Word in the light of Jesus' revelation of Himself to this church at Pergamos.

III

We have been noticing the things for which each of these churches was commended by Jesus.

All three of the churches which we have studied thus far—Ephesus, Smyrna, and Pergamos—all of them were commended for their works. "I know thy works." (Rev. 2:13). This church at Pergamos wasn't an idle church. It worked even though it was located in unfavorable surroundings. It made no difference to them if the Roman pro-consul did live there. It made no difference as to how many heathen gods were worshipped there. Even though there was a pagan university there, the church still worked; and despite the heathen religion which enjoyed state support, this church worked. Above everything else, even though the Devil had his headquarters there, this church worked.

I grant you, beloved, that this church did not work as much as it might have if it had not been mixed up with the world; and yet, considering the educational, political, and religious handicaps which they had, truly they deserved Jesus' commendation relative to their works.

They did not have the opportunity that Ephesus had, and neither did they have the same opportunity the church at Smyrna had. Possibly the words of Jesus concerning the Mary who anointed Him, would be applicable in this respect. "She hath done what she could." (Mk. 14:18). Certainly this was true of this church. Pergamos did what she could in spite of all unfavorable conditions. Therefore, Jesus commended them for their works.

Further, Jesus commended them because they honored His name. "Thou holdest fast my name." (Rev. 2:13). It made no difference to this church at Pergamos even though their pastor had been slain, and they themselves were facing persecutions, they still honored the name of Jesus. Woe to the preacher, or the church today who fails to do so. What a wonderful name it is for which each Christian should contend today. Listen: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1:20,21).

"The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.

I love the name of Him whose heart
Knows all my griefs, and bears a part;
Who bids all anxious fears depart—
I love the name of Jesus.

That name I fondly love to hear,
It never fails my heart to cheer;
Its music dries the fallen tear:
Exalt the name of Jesus.

No word of man can ever tell
How sweet the name I love so well;
Oh, let its praises ever swell,
Oh, praise the name of Jesus.

"Jesus," O how sweet the name!
"Jesus," every day the same;
"Jesus," let all saints proclaim
Its worthy praise forever."

The heathen temples in Pergamos did not honor His name; the pagan university there did not honor it; therefore it meant something to Jesus to have a church in the city of Pergamos that truly honored His name, even though but faintly. Oh, how much it means to Him today when a church, or a preacher, or an individual Christian honors His name! You may be surrounded with paganism and heathenism in both religious and educational circles, yet how much it must mean to Jesus to honor His name. It is no wonder then that Jesus commended this church. In spite of His condemnation which we will study presently, He commended them because they honored His name.

We also notice that Jesus commended this church because it was true to the faith. Surely the man who honors the name of Jesus, will be true to the faith. This church at Pergamos was no exception. The Word of God meant something to them. This church at Pergamos wasn't like a lot of our modern churches who say concerning some portion of the Bible, "That's just a little thing—it doesn't make any difference." In the days of his flesh, Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:19). With that thought in mind, this church at Pergamos was true to the Word of God.

How we pray today for churches, and individual Christians, and preachers, who will be true to the faith and loyal to the Word of God. Has He not taught us, "Earnestly contend for the faith." (Jude 1:3). Or listen again: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet. 3:15). We have a direct command from God relative to His Word. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word." (II Tim. 4:1,2).

Here then are the words of Jesus. We are urged to be true to the faith like this church at Pergamos. I think the biggest problem which faces this tri-state area today is the problem of those who deny the faith, and I am not surprised, beloved, that many church members deny it in the light of the denial which goes forth from the pulpits.

A great deal of modern Christianity would never get Jesus' commendation like the church at Pergamos, for entirely too many fail to be true to the faith.

Thus, in these particulars Jesus commended the church at Pergamos. He commended them for their works, for the honor which they gave to His name and for their fidelity to the faith. Would He commend you in this manner today? The church of which you are a member, would it deserve this commendation? Are there any works in your life that please God? Do you honor His name, or do you profane it? In the place where you work and where his name is looked down upon, do you ever stand up for it and honor it in spite of the opposition which you encounter? Are you true to the faith, or do you compromise it? Do you stand for the

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"WHAT'S WRONG WITH THE CHURCH?"*(Continued from Page Three)*

things of the Bible, or only for part of them?

Truly, not many of us today would merit the commendation which Jesus gave to the church at Pergamos. Yet, beloved, we ought to. That which was true of them, ought to be true of us.

IV

While Jesus commended this church at Pergamos, He also condemned them. There were some things concerning this church which were wrong. Listen to the condemnation: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." (Rev. 2:14,15).

In the first place, He condemned them because the church was given over to Balaamism. You remember who Balaam was don't you? Well, he was the prophet back in the Old Testament whom Balac, the king of Moab, hired to curse Israel. In order to get the gifts and honor which the king of Moab promised him, Balaam tried to put a curse in Israel, the people whom God had blessed. Baffled in this desire in that God prohibited him from his motives, Balaam taught the king of Moab how to corrupt Israel. The two sins by which he taught the king of Moab to corrupt Israel were idolatry, and particularly fornication. This meant that their separation to God was defiled, and that though they were a pilgrim people passing from Egypt to Canaan, they actually had abandoned their pilgrim character.

Now at Pergamos you have the spiritual counterpart of this, for this church was so united with the world that it had lost its pilgrim character, and was actually dwelling "where Satan's seat is." The spiritual counterpart concerning Balaam's experience in the Old Testament is that of worldliness. The adultery committed by Israel and the women of Moab is no worse than the spiritual unchastity of the church at Pergamos, or of any church today when such a church is linked up with the world. God declares that such a church is guilty of spiritual unchastity. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enemy with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4).

Here then was the first condemnation which Jesus heaped upon this church—the world was mixed up with the church. It reminds us of Lot pitching his tent toward Sodom. You remember how that little by little he moved closer to Sodom until he got to living there. Now there wasn't anything wrong with Lot living in Sodom; the wrong was that Sodom came to live in Lot. There isn't anything wrong today with this church being in Russell; the trouble is when Russell comes to live in the church. That's true wherever you are. It isn't wrong for you to live in the town where you live, but it certainly is wrong when that town comes to live in you. Are you, as a Christian today, leaguely up with the world like the church at Pergamos? Is the church of which you are a member leagued up with the world like Pergamos?

If so, I want you to note God's Scriptural injunctions:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:17).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1).

However, that wasn't the only thing for which Jesus condemned this church. Bad as it was that the church was worldly, there was another evil that was just as great. He refers to this under the expression "the doctrine of the Nicolaitanes." This comes from a compound Greek word, "Nikao" means to conquer. "Laos" means laity. In other words, there were in this church at Pergamos, church bosses and dictators. Of course, there would be. When a church becomes worldly and loses its pilgrim character, it is only natural that such worldly carnal Christians will go to further extremes and thus produce church bosses and church dictators.

In the days of His flesh, Jesus said, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." (Mt. 23:8). By these words He indicated that each of us were on the same par as Christians, and that the only one above us was Christ Himself. In condemning this church at Pergamos for their church bosses, He declared that he hated the doctrine of the Nicolaitanes, that is to say that God hates church bosses.

You can understand why it is that God hates them—namely, the fact that they are taking liberties with the Truth. He had taught His disciples otherwise, and now for a certain group to evolve into the church, bosses and dictators, meant that they were taking liberties with the Truth, and the Word of God.

Yet, beloved, this is not the only church that ever did this. There are hundreds and thousands of churches that are filled today with the Balaamites and the Nicolaitanes. They are worldly, and they are dictating and lording it over God's heritage. Furthermore, such a group that takes liberties with the Word of God in this respect, will always take liberties with the Word of God in other respects. All the unionists who clamor for union meetings, and the feminists who push the women to the forefront, and the Armenians who believe that man, by his efforts, assist God in the realm of salvation—all of these are taking liberties with the Truth.

I ask you, "If Jesus were to personally speak to you today would He condemn you as he did the church at Pergamos? Are you worldly? Are you a church boss? Are you taking liberties with the Truth?" If so, the same condemnation which Jesus gave this early church, He would also give you today.

V

While it is interesting to notice the commendation and also the condemnation of this church at Pergamos, it is just as interesting to notice the counsel which Jesus gave

this church. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." (Rev. 2:16).

Wisely He counselled them to either repent, or else be chastened. Whenever a child of God sins, one of two things always happens: He either repents and confesses his sin, or else God will chasten him for his sin. As a good illustration of this, notice the church at Corinth who observed the Lord's Supper in the wrong manner. Actually they practiced open communion. Because they did not repent, God whipped them with weakness and sickness, and then when they persisted, He took many of them in death. Then growing out of this experience, he said: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (I Cor. 11:31, 32). These verses would indicate that if we would judge ourselves as sinners and confess our sins, that God himself would not judge us; but when we sin and continue in our sin and do not judge ourselves, then it becomes necessary for God to judge us and if so He chastens us.

This then is His counsel to this church at Pergamos. He counsels and advises them to either repent or else to expect chastisement. It can be said further, that this is Jesus' counsel to us today. There isn't an individual Christian nor a church in this world today, but what Jesus would counsel in this manner. He would advise us to either repent or else expect the chastening hand of God to fall upon us.

VI

Now let us come back to our original question—"What's Wrong With The Church?" What was wrong with this church at Pergamos? Just one thing—they had not exercised church discipline. The church had kept in its membership those who were worldly, and those who were church bosses, and those who had taken liberties with the Truth. Though this church honored Jesus' name, and though it had a great fidelity for the faith; it was loose toward Christian doctrine, and lax in its Christian discipline. It permitted a mixed membership that displeased Christ, and which brought warning and further trouble if they did not repent.

What's wrong with the church of which you are a member? It may be the same wrong that existed in Pergamos. They had a mixed membership—the world was mixed up with the church. It may be that in the church of which you are a member, there are those who are faithful to God's Word, and it may be that there are others who participate in the practices of the world. It may be that there are those who honor Christ's name, and who show great fidelity to His Word as was true at Pergamos; and yet, it may be that in the church of which you are a member, that there are those who talk and live like the world. This was true at Pergamos. That which was wrong with this church, was that it just had not exercised church discipline.

VII

Hurriedly, may we notice Jesus' promise to the overcomers. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that re-

ceiveth it." (Rev. 2:17). In this church, as well as in others, Jesus knew that there would be some who would overcome Satan and who would continue faithful to Him, and loyal to His Word. To these, He gave some promises.

He promised them the hidden manna. Listen to this Scripture: "Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Men did eat angel's food: he sent them meat to the full." (Psa. 78:23-25). It is true that in order to be faithful to Him and His Word, we may miss the sweet meats of sin here, but we will have angels' food hereafter.

He further promised those that overcame, a white stone. This meant, of course, a token of acquittal of court, and would tell us how that in heaven we will be given white robes, a sign of purity and blamelessness before Him.

Not only were the overcomers to share thus—they were to have a new name. What a blessed privilege! I do not know what that name shall be, but it certainly shall be an honor, a blessing, and a tremendous joy to have then a name which shall be bestowed upon us by Jesus Himself.

A question logically arises: If these are the promises which the overcomers have, how then can we be overcomers? We live in Satan-infested, worldly towns today. How can we get a victory over him, and over the world. Here is the answer: "And they overcame him by the blood of the Lamb." (Rev. 12:11). May God grant that you shall overcome the Devil this morning with the blood of the Lamb, and then continue to overcome him by continuing to testify to the praise of His name.

TEN REASONS WHY WE SHOULD PAY THE LORD ONE-TENTH OF OUR INCOME*(Continued from Page One)*

nances is a liability rather than a blessing to the community it seeks to serve. But a tithing church always meets every obligation when due and also has a surplus for missions and charity. Prov. 2:9-10.

10. Because it is God's plan, and his plan is always far better for us than any of our plans. If we have accepted his plan of salvation, and it satisfies, let us also accept cheerfully his plan of giving and of service. God's plan is always the best. I Cor. 16:2; Rom. 8:28.—Elder James Thorn, Raleigh, Miss.

AT BUFFALO HIGH SCHOOL

The editor will speak at the Buffalo High School (near Kenova, West Virginia), on Sunday evening, May 19. At that time, we hope to meet many of our friends in that neighborhood, who listen to our broadcasts, and who read this paper.

We extend today our congratulations to Mr. Fred M. Carey, principal, and also to the graduating class of this high school.

There may be a wrong way to do right, but there's no right way to do wrong.

The straight and narrow path is the only road that has no traffic problem.

Life with Christ is an endless hope; without Him it is a hopeless end.