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Devoted to Evan-
gelism, 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)

Address All Matters Concerning This Publication to 134 North Market Street, Benton, Arkansas Or to Its Editorial Offices at Russell, Kentucky

WHOLE NO. 124

SATURDAY, MAY 18, 1940

VOL. 9, NO. 14

The Church Organist

It is difficult to say who is most important in a church service. Of course, we must give that place to the preacher, but we have often remarked that it is more difficult to get a good sexton than a good preacher. The ushers contribute very much to the atmosphere and good order. We do not think it is a "job" to be tossed out to anybody. Ushers should be selected with care, for there are good ushers and very poor ones, and the latter can empty a church about as rapidly as the preacher can fill it.

Then there is the organist. It came to mind when we entered a great church one week-day. There was a good audience, but as we entered, the languid organist was lessening any desire, spirit or life a person had. We do not know whether said organist was male or female, old or young, but we can say that with a fine, large instrument, he (or she) took out more than three preachers could put back. We are confident the organist had no interest beyond drawing pay or had not sense enough to catch the spirit of the hour.

We have had a considerable number of organists, and all but one, a college student, have been of immense aid and value. We have felt and now feel, that more than half the success we had was due to the fine spirit, hearty cooperation and cordial zeal of the organist. These things are as important as technical musical skill. We know one highly trained organist who never helped the service one whit, but she was in another church.

If you, the preacher, have a will
(Continued on Page Two)

A Radical Change

Standing on a railway platform I overheard a brief conversation. A gentleman speaking from the train asked the porter who was near the door of the compartment, how he was "getting on."

The reply came quickly and clearly, "There has been a radical change, Sir! I am a Christian now." As one who knew the porter, I could testify to the truth of his statement.

There had been a "radical change" in his life, indeed a change that only the Christ of God, through the operation of the Holy Spirit could have effected.

Wife-beater, drunkard, swearer, he had been the terror of his home and by-word of the village, but through the preaching of the gospel and the testimony of a fellow worker, he had been led to see himself as a guilty, lost, hell-deserving sinner, and had turned to Him who is the sinner's Saviour.

Now, home was home for the wife and little ones. Swearing lips had become praying lips, and Christ in
(Continued on Page Two)

"WHAT DEATH IS FOR A CHRISTAIN"

*"Death is but a passing,
From this sin cursed world below;
To the happy realm of glory,
Over on that golden shore.*

*Death is only a transition
Of our own immortal soul;
From this earth to yonder's glory
Yes, to countless joys untold.*

*Death is only a transition
That will usher us to Him;
In that endless, fadeless glory,
Over in that blissful realm.*

*Death is but a parting,
From this life of toil and pain;
To enjoy the bliss of heaven,
And with God to ever reign.*

*Death is but a meeting
Our dear Saviour face to face;
And our friends and our loved ones
Who are in that heavenly place."*
—Ish Richey.

"It's Clean-Up Time"

There were signs on nearly every street corner. "April 12-17 Clean-Up Week"; "Paint-Up and Clean-Up"; "Help Beautify Our City By Observing Clean-Up Week." Many passers-by paid little or no attention to such a call for loyalty to and pride in their home city. But there were some who responded to the call and co-operated with the city council in beautifying their streets, parks, homes, schools, etc. A serious consideration of sanitation and cleanliness is a scientific subject; yet it is also one of romance, for it concerns not only the health of the
(Continued on Page Two)

Simmons Locates at Racine

By the time this reaches the readers of the Examiner I hope to be located at Racine, W. Va., where I have accepted the care of a young church.

The Baptist church at Racine was organized about a year ago with thirteen charter members, and now, in spite of many unfavorable circumstances, it has a membership of sixty-three. A fine spirit of progress and cooperation seems to prevail in the church.

The building committee has already selected a site and adopted tentative plans for a building and
(Continued on Page Four)

The First Baptist Pulpit

"What's Wrong With The Church?—Run By A Woman"

(Read Revelation 2:18-29).

Of recent date at this morning broadcast, we have been discussing the general theme, "What's Wrong With The Church?" and have been using these seven churches spoken of in Revelation 2 and 3 as the Scriptural basis of these messages.

I am sure that every one will agree that there is something wrong with the churches of today. Even in Jesus' day there was wrong in the church He established, for Judas Iscariot, its treasurer, was a thief. From that day till this, we have never had a perfect church, for all churches are made up of imperfect human beings; and even today regardless of the claims of some who say that they live absolutely sinless and perfect, there isn't a church in all the world but what there is something wrong in it.

Human judgment would give varied and various answers as to the wrong. However only heaven's judgment is to be trusted. It is because of this that we turn to the Scriptures for our answer to the question, "What's Wrong With The Church?"

Ephesus, the largest of these seven churches, had left her first love. "Nevertheless I have somewhat against thee, because thou hast left thy first love." (Rev. 2:4).

Smyrna was living rightly and preaching rightly, and consequently
(Continued on Page Three)

The White Rose

A generation or two ago there lived a Duke who was known to be a sincere Christian of whom the following helpful and touching tale is told.

It appears that the Duke's head gardener was a man of like faith as his master, and it was noticed that in his walks through the park and gardens which surrounded his castle the Duke would often pause for a chat with his gardener, when doubtless those spiritual subjects in which they were both interested would be touched upon.

Now it happened that the garden-er had an only daughter who was the joy of his heart, and the light of his home. Great was his grief, therefore, when it pleased God to take her, leaving her father well-nigh broken-hearted. Apparently also he felt a grievance against God, for the Duke noticed that whenever he appeared on the scene his servant disappeared into the shrubbery and their talks became a thing of the past.

So the Duke set a little trap in order to bring this stricken soul back to the One whose dealings with His Own are ever fraught with blessing.

It happened that an entertainment was to be given at the Castle, and as the gardens would be visited by the guests, the head gardener, in order to make his flower-beds look their very best, went round and marked those flowers which were on no account to be picked beforehand, especially singling out a large white rose, the pride of the
(Continued on Page Four)

Yielding to God

You have heard that story of one of Napoleon's officers, one of the French admirals who was defeated in a naval battle by Nelson, and came on board the British flagship to surrender. He advanced with all the Frenchman's politeness to Nelson, and extended his hand in greeting. The British admiral made no response. He did not even smile. Stern inexorable justice, he seemed to be, as he said to the Frenchman, "Your sword first, if you please, sir." Then the French officer unbuckled his sword, and laid it down at his conqueror's feet "Now," said Nelson with a smile, "give me your hand;" and he gripped it in friendly greeting. And when you come to God it is, "Your sword first, if you please." But when you lay it down and say, "I yield, I yield, I can hold out no more," He will give you His hand, and He will pronounce His benediction upon you. He will say, "I give unto you eternal life, and you shall never perish, neither shall any man pluck you out of my hand." Oh, may we find salvation in Him tonight!—Shields.

The Baptist Examiner

JOHN R. GILPIN Editor

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BRAZILIAN MISSIONS

We sent Brother Dickerson our check for the month of April, amounting to \$222.73. Since that time, we have received the following amounts:

Charles Burns, Buchanan, Ky.	\$ 1.00
Zada Ross, Buchanan, Ky.50
Otto Pierson, Glencoe, Ky.50
Ledbetter Baptist Church, Hazel, Ky.	6.55
A Friend, Russell, Ky.	\$5.00
Roy Powell, Russell, Ky.	2.50
Mrs. E. M. Morgan, Russell, Ky.	1.00
J. P. Williams, Russell, Ky.	1.00
O. W. Stennett, Greenup, Ky.	2.00
Young Peoples Bible Class, (Mt. Pleasant Baptist Church), North Kenova, Ohio	5.00
Mann Burton, Russell, Ky.	1.00
Elmer Caldwell, Russell, Ky.	1.00
Anonymously	1.00
E. L. Aylor, Ashland, Ky.	1.00
E. E. Collins, Russell, Ky.	1.00
Mr. Van Hoose, Fullerton, Ky.50
P. G. Goolsby, Russell, Ky.	1.00
Total	\$31.55

RADIO FUND

Amount previously reported	\$37.80
A Friend, Russell, Ky.	\$4.00
Roy Powell, Russell, Ky.	2.50
Mrs. E. M. Morgan, Russell, Ky.	1.00
J. P. Williams, Russell, Ky.	1.00
O. W. Stennett, Greenup, Ky.	2.00
Mrs. Dawn Pack, Chillicothe, Ohio	1.00
Elder Caldwell, Russell, Ky.	1.00
Mann Burton, Russell, Ky.	1.00
Mrs. Fred Mucha, Russell, Ky.	1.00
Anonymously	3.45
E. L. Aylor, Ashland, Ky.	1.00
E. E. Collins, Russell, Ky.	1.00
Mr. Van Hoose, Fullerton, Ky.50
Lonnie Siple, Russell, Ky.	1.00
P. G. Goolsby, Russell, Ky.	1.00
W. H. Pifer, Russell, Ky.	1.00
Total	\$61.25

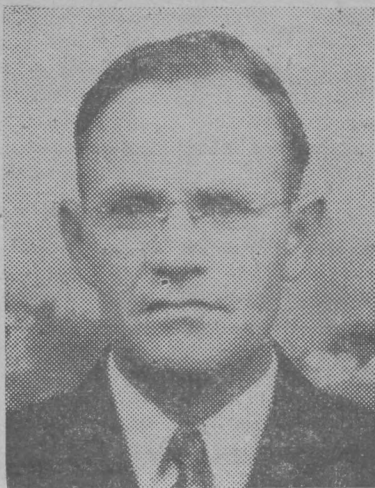
THE WEST RUSSELL CHURCH OF GOD

For the past few weeks, the pastor of the Church of God of West Russell, has been printing in his bulletin, a discussion under the heading, "The New Testament Church." Part four was a discussion concerning Missionary Baptists, which was more interesting than instructive and more amusing than convincing.

In all probability, we would have passed it by without even a reference to it, had it not been that a railroad man from Greenup, Kentucky sent me a copy of it with this notation: "He seems to be off the track, or derailed. Can't you re-track him?"

Personally, I think the editor of the aforesaid weekly bulletin, is so far off the track that he could never be gotten on aright. Therefore, I would suggest the usual railroad procedure for a complete wreck—just burn up the wreckage and salvage the scrap iron.

In other words, I would say to any of that organization, "Come out of her, my people." (Rev. 18:4).



ELDER VIRTUS L. BUZBEE

The above is a good likeness of Elder Virtus L. Buzbee 128 North Dwight Street, Jackson, Michigan. Brother Buzbee has been one of our enthusiastic subscribers and supporters of this paper for a long time, and we are happy to present his picture herewith as a "fellow helper to the truth." We furthermore commend his message on the front page of this issue, entitled, "It's Clean-Up Time."

It is a joy to know by correspondence these, our preacher brethren who love the Lord and preach His Word. Many of them we do not know personally but it is going to be a glorious day when we meet them "In the Land where we'll never grow old."

PRECIOUS JESUS

(Tune, Precious Memories)

*Precious Je-sus, my re-deem-er,
Sent to earth to set me free,
Then, return-ing, to, His fa-ther,
Now, He in-ter-cede's for me.*

*Death, and bur-ial, res-ur-rec-tion,
Is, His gos-pel you must hear,
When, His spir-it, doth, so quick-en,
Then, sal-va-tion will, ap-pear.*

*He, has prom-ised, His, re-turn-ing,
Day, or hour He did not say,
Word, with spir-it, He, is teach-ing,
Wait, and watch and work, and pray.*

*Just, re-pent now, and, believe Him,
For, His glo-ry He did spare,
When, God gives you, Je-sus saves
you*

*Then, you'll know your name, is
there.*

CHORUS

*Precious Je-sus, Came, to suf-fer,
Came, to die and save His fold,
When, re-turn-ing, to, His fa-ther,
Made, His word's to saved, un-fold.*

The above song was written by Brother Wayne Jordan who is a member of the choir of the First Baptist Church of Russell. It is true that the song, "Precious Memories" which is heard often over the air, does have a splendid tune; yet, there is absolutely no message in the song.

Back in 1938, Brother Jordan became interested in writing the words of a song that might be sung to the tune of "Precious Memories." We are happy to present the results herewith.

A man may suffer without sinning, but he cannot sin without suffering.

Some sell themselves to the devil; others rent themselves out by the day.

A bridle for the tongue is an excellent piece of harness.

IT'S CLEAN-UP TIME

(Continued from Page One)

individual, but his health in relation to other individuals. The beauty of one's surroundings adds to the pleasantness and pleasure of living. These are facts that are due more serious thought than they sometimes receive.

Such facts suggest another clean-up campaign mentioned by the Apostle Paul in his second letter to the Corinthians. Paul is making a drive for a concerted and united spiritual clean-up effort. In II Corinthians 7:1 he says, "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." If to clean up our premises and surroundings adds to the pleasantness and ease of living, to clean up our spiritual lives certainly adds to the beauty of our souls and to the weight and authority of our testimony. If neglected alleys, drains and rubbish heaps in our city endanger the physical lives of our neighbors, how much more do the neglected, careless, and vile dispositions of Christians endanger the spiritual welfare of souls with whom they come in contact! Certainly very few drives need greater emphasis today than a drive for spiritual cleanliness.

For "these promises," referred to by Paul, we must go back to the preceding chapter. Nothing will make one of His servants more ashamed of his failures or present a greater challenge for a more devoted Christian life than a quiet meditation upon the precious promises of the Heavenly Father.

The Lord says, "I will be their God." In this day of doubt, perplexity, restlessness and uncertainty, when people are afraid and turning to anyone who poses as a deliverer or leader it is like a bright ray of light shining through an opening in a dark cloud to hear the authoritative promise, "I will be their God." This suggests authority. It is a positive promise upon which we can depend. It has depth and power.

Another promise in this sixth chapter is, "They shall be my people." This promise suggests personal ownership. It is in harmony with Paul's statement, "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." (I Cor. 6:20). It also suggests personal interest. "My people." Those words contain comfort. They speak of interest, love, affection.

Another promise, "I will dwell in them and walk in them." This suggests fellowship. It reminds us of the Master's words, "Abide in me, and I in you." (Jno. 15:4). Oh, what authority Paul has here for launching his drive for spiritual cleanliness! The campaign is based upon these promises. Paul says, "therefore."

Now, for the appeal. "Let us cleanse ourselves from all filthiness of the flesh and spirit." An unclean vessel is unsanitary. An unclean Christian is weak and misleading. Paul says, because the Lord has made such comforting promises to us let us show our appreciation with clean, noble, and virtuous lives.

This is a call to all Christians. Listen as John says, "Love not the world, neither the things that are in the world." (I Jn. 2:15). This means to give up certain habits, certain desires; to take account of

A RADICAL CHANGE

(Continued from Page One)

the life was realized and enjoyed and manifested.

Have you been the subject of such a "radical change?" If not, whatever your condition is, be it moral or immoral, religious or irreligious, you are, to use the word of II Cor. 4:3, "Lost."

"Except a man be born again, he cannot see the kingdom of God."

"Christ Jesus came into the world to save sinners."—R. W. W. in Scattered Seed.

THE CHURCH ORGANIST

(Continued from Page One)

ling, cooperating organist, thank God. He (or she) is an asset. If you two are good friends, understanding each other, work together so that not a second is lost, the worship of God by the people will be improved many fold. We wrote some time ago about the ministry of music. We wish now to give the organist full due in importance and value of fine service.—Selected.

A HIGHLY APPRECIATED LETTER

Elder John R. Gilpin
Russell, Kentucky

Dear Sir: We listen to your radio broadcasts every Sunday and enjoy them very much. We especially enjoy your soul-inspiring messages. I thank God for a man who preaches the Word of God in its purity and just as it is in the Bible and who stands firm for the Truth.

We also take your paper, "The Baptist Examiner." We enjoy reading the articles printed in your paper very much, especially your messages.

I am a young Christian and a member of the Wheelersburg Baptist Church. I was saved when I was nine years old. Since that time I have been deeply interested in the Lord's work. I think you are doing a wonderful work for the Lord, over the radio and through "The Baptist Examiner." They have both been a great blessing to me. My desire has been that I might grow in grace and in knowledge of the Truth and to be established in the true Baptist faith. Your ministry has helped me to be a better, firmer Baptist and I have been established in the Truth. I thank God for the many things I have learned from your teachings. I am glad that you preach so plain I can understand it. I still remember the messages you brought from God's Word when you held a revival meeting in our church about a year ago. Yours Truly,—Miss Ruth Callihan, Wheelersburg, Ohio.

Christ and His love; take time to be holy; take up your cross and follow Him.

This is a challenge for Christians to forsake the dance floor, the gambling den, the beer parlor, the amusement center, and live lives in harmony with the purity of Christ.

This is an appeal to consider your influence; your position; your responsibility. It is an appeal to consider the needs of a sinning world. It is an appeal to consider the love and sacrifice of Jesus Christ. Let us join Paul in this great spiritual clean-up campaign. It will pay dividends in our own lives, in the lives of our fellowmen and it will glorify Him who gave His life for us.—Virtus L. Buzbee, 128 N. Dwight St., Jackson, Mich.

"WHAT'S WRONG WITH THE CHURCH?—RUN BY A WOMAN"

(Continued from Page One)

they were having a hard time—the Devil was fighting them from within.

Pergamos had a mixed membership—some were Godly and others were ungodly. In this case, it was another instance of the world mixed up with the church.

Today, we have churches just like each of these three. There are those who once loved the Lord supremely, but have departed from their first love. There are others like Smyrna that are being fought from without because of the doctrinal stand which the church has taken. Then there are others just like Pergamos that are worldly, and which have a mixed membership with some desirous of serving the Lord and others living for the world.

Today, we consider the church at Thyatira. I have always had an idea that possibly this church was established through the efforts of Lydia. You remember that she was Paul's first convert in Europe. Listen to the story of her conversion: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." (Acts 16:14, 15).

Regardless of who started the church, the Lord Jesus had a message for it. To read His message, we see thus that the church was a busy, bustling, successful, wide awake organization. At first reading, we are compelled to say that Thyatira was an unusually active church. Yet, on closer observation, we shall see that this church was perhaps more successful than Scriptural, and more active than obedient.

I

Jesus' revelation of Himself to this church is far different to that of the revelation of Himself to the rest of the churches. Listen: "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." (Rev. 2:18). In this connection, He reminds them that He is Divine. He tells them that it is "the Son of God" with whom they are dealing. On the day of His transfiguration, the Father acknowledged that Jesus was His Son. "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased." (Matt. 17:5) Even the Devils of hell acknowledged the same in the days of His flesh. "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." (Mk. 1:24) Now the One who is acknowledged by both God and the Devil to be Divine, reveals Himself to this church at Thyatira as "The Son of God."

This church needed to see Him as the Son of God. They didn't need to see Him as a man, but as God Himself. Incidentally, beloved, this is true of every church in the world today. Our churches the world

around need to remember that the founder and the One with whom we have to deal, is not man, but God.

Further, Jesus revealed Himself as omniscient, for the Scriptures declare that His eyes were "like unto a flame of fire." Yes, Jesus is omniscient. He sees all of us all the time. Let me remind you that the Jesus of the New Testament is the God of the Old Testament, and concerning Him, it is said, "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3) In the New Testament, we read the same truth: "For if our heart condemn us, God is greater than our heart, and knoweth all things." (1 Jn. 3:20) Notice the expression, "God . . . knoweth all things." *II Chron. 16:9.*

This church at Thyatira needed to know that the Christ with whom they were dealing, and who was dealing with them, had fiery eyes that brought to light the hidden things of darkness. He thus revealed Himself to this church as one who had eyes to pierce them through like an x-ray, and thus search out the hurtful things of sin.

He further revealed Himself to this church as omnipotent, for the scriptures declare that "his feet are like fine brass." I rejoice that the Christ we love today is omnipotent—He is all powerful. Listen to these Scriptures: "I know that thou canst do every thing, and that no thought can be withholden from thee." (Job 42:2) "But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible." (Matt. 19:26) What mighty words are these. Surely the Christ we serve is omnipotent—He is all powerful.

These folk at Thyatira needed to know that Jesus was all powerful—they needed to know that He had feet of power wherewith to trample and stomp out their sins.

Here was a church that had gone to the very depths of sin. Jesus, therefore, revealed Himself to this church not as a man, but as God. With His eyes of fire He could see through their evil, and with His feet of brass, He had power to stomp it out.

What a challenging revelation of Jesus this gives us today. The one with whom we are dealing and who is dealing with us, is not man, but God. He is the God who sees all sin, and He has power to blot it out. What a challenging revelation to worldly Christians, unorthodox churches, and heterodoxial preachers. Surely this revelation is just what we need today—we need to know that our Christ is God, and that He sees through our evil and that He has the power to stomp it out.

II

Following Jesus' treatment of the other churches, He first commended Thyatira. Before looking for their failures, He sought first to look for the virtues of each of these churches. Most folk prefer to find the bad, while with Jesus, He prefers to find first the good.

Here's a fine little poem I recently found:

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

This was Jesus' way of dealing with each of these churches, and so when we come to the church at

Thyatira, we notice that there were several things for which He commended them. First of all, He commended them for their works. It is rather interesting to notice that He had commended all three of the churches we have studied thus far, in the same manner. This church at Thyatira was no exception. It wasn't an idle church—they were bustling about with their activities. They were busy; they were wide awake; they were doing things; and these works pleased the Lord.

I heard sometime ago concerning three tramps lying by the road-side. A man came by and offered to give a quarter to the laziest one of the three. One man jumped up and said he was the laziest. The second turned over and claimed the honor. The third said, without moving, "Just put the quarter in my pocket." Lots of church members are like this latter individual, but not so with the church at Thyatira, for they were busy at work for the Lord, and thus they earned His commendation.

Then, He also commended them for their love. We read, "I know thy works, and charity." (Rev. 2:19) The word "charity" is the word for love, and indicates their love for one another. In this respect, Jesus commended them.

Every church ought to earn Jesus' commendation in this manner, for church members should show their love one toward the other. Yet, in lots of churches, this is not true. There are many churches today who could not receive Jesus' commendation in this manner, for countless hundreds and thousands of them are torn with strifes and divisions, and the members spend their time backbiting, gossiping, and defaming the character of one another. They need to stand still and listen to what God says in His Word concerning this matter of love. Will you listen: "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. He that loveth not his brother abideth in death." (1 Jn. 3:11, 14) "This is my commandment, That ye love one another, as I have loved you." (Jn. 15:12) "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and loveth God. He that loveth not knoweth not God; for God is love." (1 Jn. 4:7,8)

These verses would indicate what the proper attitude of every believer should be that love one toward the other. At Thyatira there was love manifested by the individual church members, and accordingly, Jesus commended them.

Then also, Jesus commended them for their service. "I know thy works, and charity and service." (Rev. 2:19) Theirs was a service of love. With love pervading their hearts, they were working and serving God.

He also commended them for their faith. "I know thy works, and charity, and service, and faith." (Rev. 2:19) Of course, this was the foundation for their love and service and their works. You see, their works grew out of their faith. This is what the Word of God teaches us. "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20) No man is saved by works, but beloved, if he has been saved by grace through faith, there will be works in his life that are pleasing to God.

It means something to me today to find a church that really tries to walk by faith. Most churches are

depending upon their organizations, and worldly plans, and their schemes and as far as faith is concerned, that is an unknown quality. Yet, here was a church that though they were busy and working, their works was the direct outgrowth of their faith in God.

In like measure, He commended them for their patience. He reminded them that He knew about their patience. Their work did not lag—they kept at the task. Patiently they continued working and serving God. Too many of us get impatient when things don't go our way. Too many of us are good starters but mighty poor at finishing.

A lot of church members remind me of the hound dog who started early in the morning on a deer track. He became tired, and the trail became faint, and a fox crossed his path. He started off on this trail as though he would catch the fox in sixty seconds. Then later on, he became tired, and when a rabbit crossed his path, he started out after the rabbit. This dog just kept switching from one trail to another throughout the day, and when night came, he was sitting down on his tail barking up a gum tree at a contemptable little ground squirrel. That's the way a lot of Christians are serving God today. They haven't got enough patience to keep at the big task God gives them, but they switch from one to another until their work becomes less and less all the time. Too many of us just don't have patience enough to wait until God can do the thing He desires to do through us, but not so with this church at Thyatira—they were patient in all that they did.

And then, Jesus commended them for their last works, which He declared to be "more than the first." The first thing for which He commended them was their works, and then after commending them for four other characteristics, He came back to commend them again for their last works. Well, beloved, Jesus' commendation of this church could not be the commendation of many churches today, for there are mighty few churches today who would have any first works to say nothing of last works. In our Southern Baptist Convention last year, fifty per cent of our churches did not contribute anything to missions. I don't have the statistics available, but I am sure that it is equally as bad in the Northern Baptist Convention.

I have seen an individual saved, and have seen him work like a trooper for a while, and then I have seen him drop by the wayside. It reminds me of a letter which was sent in by a church to the annual meeting of its district association. The letter said, "This year's letter reports to you that we are at peace. Baptized none, received by letter none, excluded none, restored to fellowship none, gave to missions nothing—pray for us that we may hold our own." Yet, this church at Thyatira was very much unlike that, for this church not only began to serve the Lord, but continued, and Jesus commended them for their last works as well as their first works.

III

After commending this church in these particulars, then Jesus proceeded to condemn them. May I remind you that the Lord Jesus Christ is never blind to men's vices. In Gen. 16:13, we read, "Thou God seest me." One of the Old Testa-

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"WHAT'S WRONG WITH THE CHURCH?—RUN BY A WOMAN"

(Continued from Page Three)

ment prophets also reveals the fact that God sees our sins. "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them." (Amos 9:2,3)

I read sometime ago of a beautiful girl who had a photograph made, and when the photographer looked at the proof, it appeared mottled. Knowing that her complexion was clear, the photographer went to her home and found her in bed breaking out with the measles. What had escaped the human eye, the keen eye of the camera had caught. I say then, beloved, He is never blind to the vices of men, nor to the faults of churches. Hence, He condemned this church because it was run by a woman. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." (Rev. 2:20)

The Bible has quite a good deal to say relative to a woman's place in the church. We are plainly assured in the Scriptures that her position is one of silence. Listen: "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. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant." (I Cor. 14:34-38)

I know that there are those who say that this was just a local injunction to the church at Corinth. I do not agree therewith. Yet even if that were true, you have the same teaching given when the aged Paul wrote to young Timothy: "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." (I Tim. 2:11,12)

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is, "A bishop then must be blameless; the husband of one wife." (I Tim. 3:2) Now I would like to see any woman that could qualify. She might be the wife of one husband, but she'd have an exceedingly hard time being the husband of one wife.

I know that today we are living in this modern twentieth century, and that things are much different to what they used to be.

"One hundred years ago today,
Wilderness was here;
The man with powder in his gun,
Went out to hunt the deer.
But now the thing has changed somewhat,
And on a different plan—
The deer with powder on her face,
Goes out to hunt the man."

However, beloved instead of changing the Bible to suit the de-

mands of the twentieth century, we'd better change the twentieth century to meet the demands of God's Word.

Recently, the Baptist Training Union held a convention in Ashland in which these Scriptures relative to women keeping silent in the church, were rudely trampled beneath feminine feet. One lady delivered an address on the subject of "Church Manners." Some one ought to have taken her off in the corner and taught her "how to behave" in the house of God. The feminist crowd who believe in unbridling the women and allowing them to conduct public worship services, are just as great modernists as the individual who denies the inspiration of the Bible, and the deity of the Lord Jesus Christ. In fact, I have as much respect for them as I have the higher critics who deny the Genesis account of creation. I believe in the inerrancy of Paul just as I do in the inerrancy of Moses.

These Scriptures from I Corinthians and I Timothy, demand that a woman keep silent in the church—going so far as to say that she is not to teach men, nor pray when men are present, nor even ask questions in public. In other words, hers is to be a position of silence. They say that you can't run a Baptist Training Union in that manner. Well then, beloved, I would say, "Let them die, and the sooner the better, for if they have to be run in violation to the word of God, we would be better off to have them dead." I know that the feminists say that this is a mighty small thing, but beloved, the Lord Jesus Christ had something to say about small matters. Listen: "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." (Matt. 5:19)

Over in Huntington recently, the Keys quadruplets appeared before two of the churches. They told how hard it was to buy clothes identically alike for four people. They told how their mother sewed, and how hard it was for father to pay the bills. Of course, beloved, this was very edifying to say nothing of the fact that they were completely out of their place by so doing.

Well, long, long ago, there was a church at Thyatira who did the same thing. They had a church that was run by a woman, and Jesus condemned them, and so far as I am concerned, any church which is run by a woman today, or which unbridles its women to conduct its public worship service, to teach men, to pray in public, or even speak out in public worship—such a church has the condemnation of the Lord Jesus Christ today.

IV

After commending and condemning this church, Jesus also gave a promise to the overcomers. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as a vessel of a potter shall they be broken to shivers: even as I received of my Father." (Rev. 2:26, 27).

The overcomers—that is, those who did not succumb to the evil sway of this woman who was running the church—these overcomers were to share in Messiah's rule. It reminds us of the time when King George III was crowned, all his peers were crowned at the same time, each to be under the king. This is an honor worth suffering for, and

THE WHITE ROSE

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garden, which grew close against the Castle itself.

However, on making his final inspection on the morning of the show he found to his vexation that someone had picked this special bloom. On looking round he saw a housemaid cleaning one of the windows, and angrily asked her who had plucked the white rose. "I don't know," she replied, "but I think that the master took it."

Just then the Duke who was evidently lying in wait, looked out of his study window. "What is the matter?" he inquired. "Someone has picked the white rose, sir, which I'd specially marked as not to be touched" was the irate answer.

"Oh, is that all?" said the Duke. "Why, I picked the rose. I suppose I'd the right to pick it seeing that, as I'm master here, it belonged to me. I'm enjoying the fragrance and beauty of that rose in my study now." The gardener was silenced, he had nothing more to say, the reasoning was unanswerable.

Then the Duke utilized the opportunity he had thus made to bring this wounded one back to that Friend who ever waits to bless. "My friend," said he very gently, "you had a white rose also, but it has pleased the Master to take your rose. He had theright to hadn't He? *She was His*, and He's enjoying the fragrance of His rose in Heaven now. He'd the right to take her, hadn't He?"

The poor gardener was silent, the sunshine of the Divine love was shining through the dark clouds of sorrow which had hitherto blotted it out, his wound was healed.

And today, it is said you will find in a quiet corner of the Castle grounds a small tombstone on which are engraved these words: "To the Memory of the White Rose which the Master took."

With acknowledgements to *Living Links*.

will only come to those who oppose the modern feminist movement. In this early day, it was for the individual who dared oppose the woman at the head of the church at Thyatira. To us today, it means that everyone who stands solidly against the feminist movement, and against women preachers, will share in Messiah's rule.

In conclusion, let me read verse 21 again. "And I gave her space to repent of her fornication; and she repented not." You will notice the expression, "Space to repent." This church at Thyatira had an opportunity to repent. If you are a feminist, God gives you the same opportunity. If you are a member of a church or if you are a pastor of a church which is run by a woman, then God gives you "space to repent" this morning.

I thank God also that He is giving to many sinners today "space to repent." It may be that this is God's day for you, and if so, may you repent now and believe the gospel that Christ died for your sins, and may you accept Jesus Christ as your Savior, for to reject the Son of God means, your "space to repent," to come to an end; and for you to die unsaved, means a Devil's Hell; therefore, "Believe on the Lord Jesus Christ and thou shalt be saved."

A kid glove may stand between you and winning a soul to Christ.

SIMMONS LOCATES AT RACINE

(Continued from Page One)

the church has ratified the actions of the committee. In the recent meeting of the committee we had full attendance and spent three hours together planning for the new building. Every decision of the committee was made by unanimous action. And the church adopted the plans unanimously.

Racine is located on Coal River, nineteen miles south of Charleston where the highway forks, one fork going to Bluefield and one going to Logan. It is a village of homeowners who work mainly in the near-by cities.

It is estimated that approximately eight hundred people get their mail at Racine, and there are several near-by villages without Baptist churches. These facts, together with the progressive and cooperative spirit of the church, give excellent prospects for a strong church. Also the people have shown a very receptive spirit toward the preaching of the word.

The readers of the Examiner within reach of Racine are invited to visit the services. At present the services are being held in the Community Church Building, the only house of worship in Racine. Services are held at present on the second and fourth Sundays and on Saturday nights preceding.

Owing to the fact that we have use of the building on only the above Sundays, I have the first and third Sundays of each month open, and shall be glad to serve other churches in any way I can, whether as a supply, or in meetings, or with my lectures on "The Trail of Blood." I shall be glad to hear from churches anywhere desiring such services.—Elder T. P. Simmons.

OLD CYRUS SIMMONS' RULES

Rule 1. Don't lie. It wastes my time and yours. I'm sure to catch you in the end, and that's the wrong end.

Rule 2. Watch your work, not the clock. A long day's work makes a long day short, and a day's short work makes my face long.

Rule 3. Give me more than I expect and I'll pay you more than you expect. I can afford to increase your pay if you increase my profits.

Rule 4. You owe so much to yourself that you can't afford to owe anybody else. Keep out of debt, or keep out of my shops.

Rule 5. Dishonesty is never an accident. Good men, like good women, can see temptation when they meet it.

Rule 6. Mind your own business, and in time you'll have a business of your own to mind.

Rule 7. Don't do anything here which hurts your self-respect. The employee who is willing to steal for me is capable of stealing from me.

Rule 8. It's none of my business what you do at night; but if dissipation affects what you do next day, and you do half as much as I demand, you'll last half as long as you hoped.

Rule 9. Don't tell me what I'd like to hear, but what I ought to hear. I don't want a valet to my vanity, but I need one for my dollars.

Rule 10. Don't kick if I kick. If you're worth correcting, you're worth keeping. I don't waste time cutting specks out of rotten apples.—Evangelical Endeavorer.