

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)

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

WHOLE NO. 122

SATURDAY, MAY 4, 1940

VOL. 9, NO. 12

## An Appreciation of Pastor W. C. Pierce . . . Truly a Great Man of God

Some weeks ago Pastor W. C. Pierce terminated thirty years of pastoral service rendered to the Baptist church of Catlettsburg, Ky., by recommending that the church call Pastor Sam Sloan, then of Paintsville, Ky. The church, however, voted to retain Brother Pierce as associate pastor at the same salary. This act of Brother Pierce in recommending that the church call Brother Sloan as pastor is typical of his unselfish interest in the cause of Christ. He felt that his age and strength were such that the church would profit by calling a younger and more active man, and he did not hesitate to advise the church so.

The church is also to be highly commended for its retaining Brother Pierce as associate pastor and for its continuance of his support. His past service to the church has been of such a worthy and eminent nature that, together with his present value to the church and pastor, it fully merits this recognition.

Brother Pierce was born Oct. 3, 1864 in Livingston County, Ky. He was converted at about the age of fourteen. He entered the ministry about 1889 and was ordained in Russellville, Ky., while a student at Bethel College, his ordination being called for by Elkton (Ky.) Baptist Church. His graduation from the Southern Baptist Theological Seminary was in 1894. His ministry in Catlettsburg began in 1896 and continued without interruption until 1903, at which time he removed to

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## Why I'm Not a Campbellite

1. Campbellites don't teach the truth on any subject on which they differ from the Baptists; or in other words, every distinctive teaching of Campbellism is fundamental heresy.

2. Campbellites believe one must "be dipped or be damned." If you want a picture of old-fashioned Campbellism, read it in their paper, Gospel Advocate.

"When a man is 'born of water and the Spirit,' he becomes a child of God, a member of the family of God, a member of the church of Christ, 'Which is his body,' and a member of all who are identified with those who 'were called Christians first in Antioch.' (Acts 11:26) Being 'born of the water and of the Spirit' will not make a man a Methodist, Episcopalian, Presbyterian, or Baptist. Men were 'children of God,' through faith in Jesus Christ, 'having been baptized into Christ' (Gal. 3:26-27), many centuries before any of these humanly originated denominations were started."

This doesn't suit me brethren, for I'm depending upon the blood of Jesus Christ and not the water of the baptism.

3. The Campbellites are anti-missionary. The Campbell movement in its beginning was intensely anti-missionary. This has been de-

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## ELDER W. C. PIERCE



## The Type Preacher the World Wants, and the Kind God Wants

With the services of this evening, the Tri-State Baptist Bible School formally opens for its first session. Tomorrow morning, at eight o'clock, our first classes begin.

The prospects for our school are, indeed encouraging. A number of students have already enrolled. Others write that they expect to enroll later.

May I say to you students: IF YOU CAN DO ANYTHING ELSE, DON'T PREACH. Any man who can make a success in life in some secular vocation, and be satisfied therein, is not called of God to preach. If you are here because you cannot happily do anything else but preach the glorious gospel of Jesus Christ, then I have two lessons to give you.

### I. What The World Wants

"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." (Jer. 5:31).

A carnal people loves a carnal priest-hood. The world does not want the gospel. It desires that a preacher shall scratch its itching ears and prefers to be served with a sugar-tit of the gospel, rather than the honey of the Rock. A compromising mollicoddle with ice water in his veins and a piece of boiled spaghetti for a backbone, is the world's idea of an ideal preacher.

### II. What God Wants

"And the priests that bare the ark of the covenant of the Lord

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## Why Not Be a Methodist?

The only good reason for belonging to any church is because they teach as doctrines the "all things sacrifice." Stubbornness is as bad in God's sight as wickedness or idolatry. I Sam. 15:22,23. The all-sufficient reason why every child of God ought to be a Baptist and not a Methodist is because Methodists "teach for doctrines the commandments of men." (Matt. 15:9); while Baptists teach for doctrines the commandments of the Lord Jesus.

### PROOF:

1. Methodists teach three baptisms—sprinkling, pouring, immersion; Baptists and the Bible teach and practice only "one baptism." Eph. 4:5.

2. Methodists teach infant baptism; Jesus and the Baptists baptize none but "disciples" or saved people. Jn. 4:1; Matt. 28:18-20.

3. Methodists have a graded ministry—big preachers (Bishops) bossing little preachers, Jesus and the Baptists have no grades in the ministry. Matt. 23:8.

4. Methodist preachers receive and turn out members; Baptists in Bible

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## The First Baptist Pulpit

### "What's Wrong With the Church? The Devil At Work"

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive:

I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."—Revelation 2:8-11.

As a matter of general information, may I say that I am now engaged each Sunday in preaching a series of sermons on the general theme, "What's Wrong With The Church?" On last Sunday morning I discussed the church at Ephesus under the particular subject, "The Lapse of Love."

There are those who think that the seven churches of Asia mean the seven epochical periods of church history. Those who hold to this view, would state that we are now in the Laodicean, or the seventh period of

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PUBLISHED WEEKLY

Printed and Mailed from office at Benton, Arkansas.

Editorial Department: RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance ..... 50c  
(Domestic and Foreign)  
Send Remittances to Russellville, Ky.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Application has been entered for re-entry of second class permit from Russell, Kentucky, to Benton, Arkansas, under act of Congress of March 3, 1879.

### ANOTHER PREACHER ORDERS THIS PAPER FOR 25 FRIENDS

Brother Earl A. Spencer, pastor of the Immanuel Baptist Church, Monticello, Kentucky sends us 25 names and his check for six dollars and requests that we send THE BAPTIST EXAMINER to these 25 friends. He says:

"Because I realize the DIRE need for positive Bible Baptist teaching in this day of increasing apostasy, the result of unionizing and compromising with the world out of which EVERY genuine believer has been called, printed without worldly ads and a lot of unnecessary 'FILLING' I am gladly sending you a list of twenty-five names of persons I wish you to send your VALUABLE 'BAPTIST EXAMINER,' as follows:

ENCLOSED PLEASE FIND MY PERSONAL CHECK FOR THE SUM OF \$6 (six dollars) to cover the cost of sending the above named group 'The Baptist Examiner' for six months as offered in your April 6th publication. May God bless you in your work for His glory."

We recently made a public offer that anyone who would contribute one dollar per month toward the expenses of this paper might send us the names of 25 friends and that we would mail this paper to them free for the next year. Thus far 80 individuals and churches have availed themselves of this plan. If you want your church to be more missionary and evangelistic, and your members greater lovers of the Word, then may you lead your church to do likewise. Remember: send us one dollar per month and 25 names and we'll do the rest.

### "DEAR LADY IN THE CHAIR"

Dear Old Lady in the great arm chair,  
How plainly I see you sitting there,  
With your silver hair and patient smile,  
And your big grey eyes looking all the while  
Like limpid pools of passing thought,  
Reviewing the things that life had brought  
To you, of joy and sorrow, even fear,  
Yet, through all, you were able to bring others cheer.  
Your philosophy must have been hard to live,  
But it made you a person with much to give.  
And give you did till it must have hurt,  
For you never tired, nor lagged, nor shirked.  
You just kept performing your beautiful deeds,  
Thus, sowing strong and germinating seeds  
Of Christian helpfulness and aids  
That will live through the years, yea, even decades.  
And now that you've passed the portals of death,  
There should be no sigh, not even a breath  
Of sorrow or grief to harrow your rest,  
Nor the peace that lies locked in your quiet breast.

The above poem was recently published in the Western Recorder, having been contributed by Anna

Moody Calvert, Louisville, Kentucky. Brother Delbert French, one of the members of the First Baptist Church of Russell was very much impressed by it and he has asked that we re-print it in memory of his mother, Mrs. J. W. French, who departed to be with her Lord during the past year.

### OUR TWO MISSION FUNDS

As a matter of general information, for the benefit of the readers of our paper, we publish each week our mission reports. Due to the fact that we are making a change as to our date of printing, it has only been three days since the last report was written, and therefore, the amount published herewith is considerably abbreviated.

#### Radio Fund

Amount previously reported	\$26.55
J. G. Ricks, Charleston, W. Va.	1.50
Mr. and Mrs. J. B. Damron, Louisa, Ky.	1.00
A Wurtland Friend, Wurtland, Ky.	2.50
Anonymously	.50
Total	\$32.05

#### Brazilian Missions

Amount previously reported	\$125.48
Cherryville Baptist Church, Louisa, Ky.	3.70
Mrs. J. W. Harris, Louisa, Ky.	.25
J. G. Ricks, Charleston, W. Va.	1.50
Robert Crosby, Russell, Ky.	.50
A Wurtland Friend, Wurtland, Ky.	2.50
Anonymously	25.50
Total	\$159.43

Of the amount listed anonymously, \$25.00 is especially designated for Brother Dickerson to use in buying the Catholic Bible that he referred to in a recent letter published in this paper.

### WHY I AM NOT A CAMPBELLITE

(Continued from Page One)

nied, but can be easily verified by reference to Mr. Campbell's statements. The following will suffice:

"It is evident that it is a capital mistake to suppose that missionaries in heathen lands without the power of working miracles can succeed in establishing the Christian religion." (Campbell's Christian Baptist, page 15).

"Is then the attempt to convert the heathen by means of modern missionaries an unauthorized and a hopeless one? It seems to be unauthorized, and if so, then it is a hopeless one." (Campbell's Christian Baptist, page 15).

### WHY NOT BE A METHODIST?

(Continued from Page One)

days and today, let the churches receive members (Rom. 14:1, Acts 9:26), and exclude them. (I Cor. 5:11-13).

5. Methodists teach salvation by works; Baptists and the Bible teach salvation wholly by grace and apart from works. Rom. 4:5-8; Eph. 2:8-10; Titus 3:5.

6. Methodists teach the possibility of apostasy. The devil first taught apostasy. Job 1:11; 2:5. God denied it then. The Bible and the Baptists have taught the impossibility of apostasy ever since the days of John the Baptist. Jn. 3:36; 5:24; 10:27-29; 11:25,26; Rom. 8:28-39; Heb. 6:17-20; 10:10-18.

7. Methodists teach sacramental grace is bestowed in the Lord's Supper. Baptists and the Bible teach that the Lord's Supper is a commemorative ordinance but that it is not a sacrament and confers no grace on anyone. Lu. 22:19,20; I Cor. 11:23-26.

8. Methodists teach the universal fatherhood of God; Jesus taught that only the born-again are the children of God. Jn. 1:12; 3:3-7; 8:41-44; Matt. 13:36-43. Baptists follow the Master and the Bible in teach-

## I Would Like to Know—

1. Can a bastard be saved? Explain Deut. 23:2.

Certainly. Mk. 3:28; I Tim. 1:15, 16. He couldn't enter into the Jewish tabernacle. Yet, this had nothing whatsoever to do with his salvation.

2. When a Baptist is sick, is it right for him to have a Methodist minister to fill the pulpit in the morning and an Episcopal preacher in the evening?

No! Amos 3:3; Rom. 16:17; 2 Thess. 3:6,14; 2 Tim. 3:5; 2 Jn. 1:9-11. I'd just as soon have a modernist who denies the deity and virgin birth of Jesus and the inspiration of the Bible to preach for me, as either of the two mentioned in the question. Both deny salvation by grace, the security of the saved, and justification by faith. Both teach open communion, infant baptism, and sprinkling. So far as I am concerned, they are "Whittlers of the Word," and no better than the modernists who deny the Bible.

A Baptist preacher who will expose his flock to such preaching doesn't love the Word of God, nor the souls of his people. He is a traitor to the Truth and an enemy to our Baptist position.

3. Why do you constantly attack others who differ with you?

Wrong, brother; we don't attack; we expose. Matt. 10:27; Jude 1:3. If you don't want it mentioned, then don't do it.

4. Explain Deut. 14:26.

Read the preceding verses. A tenth of each year's produce belonged to God. It was to be brought as an offering to the sanctuary. If the distance were too great, then it was to be sold and the money itself brought to the sanctuary. Then the things required for the sacrificial meals at the sanctuary might be purchased.

To say that one may drink or do "whatsoever thy soul desireth" today is a perversion of the Scriptures.

5. How large a town is Russell?

About 2,000.

6. What size prayer meeting do you have in your church?

The last three Wednesday nights were as follows: 126, 158, 108 (Rain).

7. If a preacher believes that women have equal rights with men in the church, is he spiritually minded and is he Spirit-led?

By inspiration, Paul said, "No." I Cor. 14:37. Jesus went further to declare that every feminist was a spiritual block-head ("ignorant") I Cor. 14:38.

8. Does I Cor. 13:34 have reference to worship or to business?

To both. Read I Tim. 2:8-15 where Paul applies it to praying, teaching, etc.

9. How is it that Spirit-led men can so widely differ in their interpretation of the Bible?

They can't. God is not the author of confusion. There are three spirits who try to lead—the man's spirit, evil spirits, and the Holy Spirit. John said: "Believe not every spirit, but try the spirits whether they are of God." God's Word declares: "If they speak not according to this

ing universal total depravity. Eph. 2:3; Rom. 9:7,8; Psalms 51:5; 58:3; Job 14:4.

If you love the Lord, you "ought to obey God rather than men;" and you can't obey the Lord Jesus in the "all things" He has commanded and not be a Baptist.—News And Truths.

Word, it is because there is no light in them." Paul said: "If any thinketh himself to be a prophet or spiritual (i. e. Spirit-led) let him acknowledge that the things I write unto you are the commandments of the Lord."

Folk who do not interpret the Word alike are not Spirit-led. When women refuse to obey Paul's prohibitions in I Cor. 14 he says plainly they are not Spirit-led. If they were, they would acknowledge his commands to be God's commands. Folk who don't obey the Bible are not Spirit-led. They are led by the evil spirits just as Peter was in Matt. 16:22,23. The Holy Spirit never leads contrary to the Book. The safest way to be sure of the leading of the Holy Spirit is to wait on God until God's Word, God's Providences, and God's Spirit all agree. Then you are safe in all matters of doubt. On the other hand, we heard of a woman the other day who was praying to know how she ought to be baptized. She was wasting her breath. God pays no attention to a hypocritical prayer like that. The Bible is plain: Obey it.

10. Was David saved when he planned the death of Uriah?

Yes. 2 Sam. 12:13 proves that conclusively. God dealt with him as a son, not a sinner. God put away his sin, but He chastized him sorely and four of his own boys died because of his own wilful sin.

11. Please explain how an infant is saved if it dies, but is yet a sinner if it lives.

God doesn't tell how He does things. He tells what, but not how He works. He tells us how He wants us to do, but not how He does His sovereign pleasure. Ec. 11:5. We know Jesus took away the Adamic sin for the whole race. John 1:29; Rom. 5:18; I John 2:2. Since that is the only sin infants have—the Adamic sin—we know they are saved. Beyond that, God has not revealed the how.

12. Is the nature of an infant changed when it dies?

I think so, but do not know how.

13. Was it necessary to be baptized by John to be an apostle?

It was to be one of the twelve. Acts 1:21, 22.

14. Does a Baptist Church need a constitution?

It is well for them to have articles of faith and a church covenant. That is sufficient.

15. Who was the first advocate of the second work of grace?

I do not know, except that it was some one who was on speaking terms with Satan.

16. Were the twelve saved when sent out in Matt. 10?

All except Judas. John 6:64-71.

17. Explain Matt. 10:22.

Enduring to the end is the proof of salvation, not the condition. Psalms 89:29; I John 5:4,5.

18. Explain Matt. 16:19.

The Keys of the Kingdom are the gospel and the Holy Spirit. Where men carry the gospel, the Holy Spirit works with them, and men are born into the kingdom. Mark 16:20; Acts 5:32. Where the gospel isn't preached, men are not born into the kingdom and none are saved.

The hidden things of God are not revealed until we are treading the path of obedience.



## "WHAT'S WRONG WITH THE CHURCH? THE DEVIL AT WORK"

(Continued from Page One)

church history. Personally, I do not believe this. It is entirely too fanciful and far-fetched for me to accept this interpretation. I think that at the time John was writing the book of Revelation, that these were seven characteristic churches. I am sure that there have been churches like each of these seven in every age down to the present time. I am furthermore positive that we have churches today just like these seven. There are churches today like Ephesus, who have lost their first love. There are churches today like Laodicea, that are lukewarm. There are churches like Thyatira which are run by the women. There are churches like Sardis that are dead. There are churches like Pergamos that are worldly. There are also churches like Smyrna and Philadelphia that are faithful and true to God's Word. I say then, beloved, that I do not believe that these churches represent various periods of church history—rather, they are just sample churches, characteristic of John's day, of our day, and will be characteristic of every day until Jesus comes.

I think Ephesus was mentioned first in view of the fact that it was Paul's home for three years. Furthermore, it was John's home town, and also, it was the largest church, and was entitled to first mention and prominence.

The church at Smyrna, in size, was perhaps next to Ephesus, and for this reason it was mentioned in second place. Now today, I want to talk to you about this, the second largest and the second mentioned of these seven churches—the church of Smyrna.

### I

As of last Sunday, we will notice first of all the way Jesus revealed Himself to this church at Smyrna. Four words characterize His revelation of Himself—"first," "last," "dead," and "alive."

Here was a church that had suffered much persecution. They were, in John's day, having an exceedingly hard time. They had had, and were still experiencing much tribulation. Now Jesus reveals Himself to them in a way that should give them encouragement. He announces that He is the first and the last. That is to say He was here before the Devil came, and that He will be here when the Devil is defeated.

Furthermore, He told them that He was the one who was dead, and is now alive. Many of this church were being martyred. They were passing through great tribulation. Therefore, He reminded these suffering, persecuted Christians who were losing their lives for His sake, that He was dead and now alive, and thus encouraged them by referring to the resurrection.

What an encouraging revelation of Jesus this was to Smyrna. He was here before the Devil began, and He will be here when the Devil is defeated; He was dead, and is alive, and therefore, all who die for Him shall likewise live.

Not only was this an encouraging revelation to Smyrna, but to all of us down to this present day. Today, I thank God that He was here before the Devil began, and that He will be here when the Devil is defeated. I thank God that through Jesus we have hope that though we die, we shall be made alive in the resurrection. Yes, the comforting revelation of Jesus at Smyrna is the

same comforting, encouraging message which we need today. How it thrills our hearts in these days of apostasy to know that He is the same yesterday, today, and forever, and that He is to us exactly what He was to the church at Smyrna. When I fear my cause will fail, and that the things I stand for shall be defeated, and when I see the truth I have preached trampled beneath the feet of Satan-inspired and Satan-directed swine, I rejoice to know that Jesus is the first and the last, and that He is still alive, and that my hope is in Him who has fought the battle through the ages, and will still be here when the Devil is through, and is still alive. Yes, it is encouraging, it is heartening, it is comforting, and it is stimulating to read of Jesus' revelation of Himself to Smyrna, and to us.

### II

Yet, it is just as interesting to notice that for which Jesus commended this church at Smyrna.

First of all, He commended them for their works. "I know thy works." (Rev. 2:9) Here was a church that was at work for the Lord Jesus. This is similar to that which He said about the church at Ephesus, which we studied last Sunday. Smyrna, like Ephesus, was commended because they were busy and working for the Master. A lot of folk falsely have in mind that since we believe in salvation by grace, that we do not expect Christians to produce any good works. If this be true of you, let me disabuse your mind this morning, for while we believe in salvation by grace, we certainly believe that a man should prove his salvation by the works of his life. Notice this Scripture: "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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8-10). Here then was a church at Smyrna which was doing what they ought to do—they were working, and they were keeping at the task, and Jesus commended them because of their works. I wonder if He could commend you thus today.

There are lots of Baptist Churches, and Baptist preachers, and Baptist Church members who could not get this commendation in view of the fact that they have no works worthy of the Master's praise. It will be wonderful to hear Him say, "Well done, thou good and faithful servant" when one comes to the end of the way; but it is just as wonderful to know that a church, or preacher, or church member has the Master's commendation today.

In the second place, this church was commended for its tribulation. Jesus said, "I know thy works, and tribulation." (Rev. 2:9) This church was having a hard time—they were being persecuted. Yet, Jesus commended them for it. Polycarp, their pastor, had been burned at the stake. When they had him bound and were beginning to light the fagots about him, one who would roughly correspond to an attorney today, admonished him to renounce Christ and live. With a wonderfully dramatic flight of oratory, he said, "Eighty and six years have I served him, and He never wronged me; how then shall I blaspheme my King who saved me?" That which was true of their pastor, was also true of many of their members—they were going through all kinds of persecution, tribulation, and hard-

ships for the cause of Christ. Jesus commended them because of it.

It reminds us of the early days of the church at Jerusalem, when, following the advice of Gamaliel, the hostile Jews gave the preachers a severe beating, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." (Acts 5:41). Thus it was with the church at Smyrna. Even though suffering tribulation, it was with joy, and, therefore, Jesus commended them.

You will notice that Jesus also commended this church because of its poverty. He said, "I know thy works and tribulation, and poverty." (Rev. 2:9). Smyrna was very much unlike Laodicea. Laodicea was rich, but Smyrna was poor—not only poor, but actually poverty-stricken as to material goods. Yet, Jesus commended them for their poverty.

I often hear people say, "I would like to be a more liberal giver, and I would if I were financially able." Well, beloved, do you know that one of the Scriptural requirements for great giving is that of poverty? Paul tells us concerning the churches of Macedonia that they were great givers. He said there were three things which prompted their giving, namely, "A great trial of affliction," "The abundance of their joy," and their "deep poverty." These three Paul said abounded unto their liberality. The greatest givers of the world are not rich, but those who give out of their poverty. While Jesus condemned the church at Laodicea since they were depending more upon their money than upon Him, He commended this church at Smyrna in view of their poverty which brought them to a complete dependence upon Him.

Likewise, this church at Smyrna was commended by Jesus because they were being slandered. Jesus said, "I know the blasphemy of them which say they are Jews." (Rev. 2:9). Weymouth, in his modern interpretation of this Scripture, translates it this way, "I know the evil name given you by those who say that they themselves are Jews." Here at Smyrna was a Jewish synagogue which was openly hostile to this weak, poverty-stricken Baptist Church. These hostile Jews said that they themselves were the people of God, and they started and circulated slandering, villainous reports concerning this New Testament Church in the city of Smyrna.

Even to this day their progeny has not ceased, for many times the Truth is spoken against, and God's own are slandered just like this church at Smyrna. I always rejoice to hear of anyone being spoken against for the Truth's sake. I am always glad when I hear that somebody has been condemning me for what I preach. In fact beloved, it makes me feel mighty good to know that the Devil thinks I am worth stirring up some of his offspring that they should slander and persecute me. In fact, it even means a reward for me. Listen to these words: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven." (Matt. 5:10-12). Here is one reward I don't have to work for. We hear from dozens and even hundreds of folk every week who enjoy the messages that go forth from our church, and yet, we

hear also occasionally from those who condemn us and speak spitefully about our ministry. I am sure that these also speak against our ministry to many others. Well, beloved, your persecutions and your slanderings are just laying up a reward for me in heaven—a reward that I don't even work for.

Yes, Jesus commended this church at Smyrna because they were being slandered, and if I speak this morning to a saint who has been slandered for the Truth's sake, and who is hated, despised, and persecuted because of his stand for God's Word, then may that individual take courage in the light of Jesus' commendation of this church at Smyrna.

Above everything else, Jesus commended this church at Smyrna because of their suffering. He said, "Fear none of those things which thou shalt suffer." (Rev. 2:10). This indicated that they were actually suffering for His sake, and He commended them for it. A few days ago I came across a great Scripture in Paul's second letter to young Timothy, when he said, "If we suffer, we shall also reign with Him." (2 Tim. 2:12). What a wonderful consolation to the saint of God who is suffering for Jesus' sake. Here was a church that was actually suffering because of their stand for the Truth, and since they were suffering, they had the Scriptural assurance that some day they would reign with Him.

Wonderful then is this commendation which Jesus gave to this church at Smyrna. He commended them for their works, their tribulation, and poverty, the fact that they were being slandered, and for their suffering for His sake. I wonder if He would commend you today for all, or any of these things. Happy is the church, the preacher, or the individual who has Jesus' commendation for anything, and especially was this church at Smyrna happy in that it had Jesus' commendation in these particulars.

### III

Though Jesus commended this church in these five respects, He also gave it a little counsel. Listen: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). Here then was a two-fold counsel in view of their past suffering, and their present difficulties, and especially the coming tribulation.

His first counsel was to "fear not." It is so easy for a person who has been slandered, and who is suffering, and who is given Divine assurance of coming tribulation—it is so easy for such a one to become frightened. None of us like church troubles. Most any of us would rather acquiesce to the enemy than to continue daily with suffering, slander, and tribulation. Yet, to this church at Smyrna Christ gave no hope of an end of the trouble; instead, He gave them a picture of more trouble. Yet, He encouraged them in that He counselled these members of this church to put aside their fear, and to face the coming tribulation bravely.

His second counsel to this church was, "be faithful." He said, "Be thou faithful unto death." You will notice He didn't say "be faithful until death," but "be faithful even if you have to die."

What wonderful counsel is this for Smyrna, or for any church,—  
(Continued on Page Four)



# "WHAT'S WRONG WITH THE CHURCH? THE DEVIL AT WORK"

(Continued from Page Three)

"don't be afraid," and "be faithful." Surely the God who thus counselled Smyrna, would counsel each New Testament Church, preacher, and church member today. We are to fear nothing, and we are to be faithful to Him in all things.

## IV

How having seen Jesus' revelation of Himself to this church, and having observed that for which they were commended, and also having studied the way in which He counselled them, let us notice His condemnation, or what He condemned them for.

I received one letter this past week relative to our broadcast, in which the writer declared that Jesus found fault with each of these seven churches. Not so, beloved, there was no condemnation for the church at Smyrna. Jesus never censured them for anything which they were doing. This church at Smyrna was living right, and was preaching right, and because of this, they were having many persecutions.

Here then is a lesson for us: When one is doing the thing which pleases God, there is not going to be any condemnation from God. There will be no censure from Him. If you do not live purely, and if you preach unscripturally, and your church is unorthodox, then you can expect Jesus to condemn you—you can plan for His censure; but when there is right living, and right preaching, and Scriptural practices in a church, that church, like Smyrna, can expect commendation with condemnation. It can expect no critical censure, nor condemnation; but, the whole-hearted commendation of the Lord Jesus Christ.

## V

Now, let us come back to our general theme,—"What's Wrong With The Church?" I said in the beginning of this series, that there was something wrong with each of these churches. What was wrong with this church at Smyrna? Since Jesus did not condemn them, it would appear that there was nothing wrong, but if you will read again, and read more closely, you can see that which was wrong—the Devil was at work. Listen: "Behold, the devil shall cast some of you into prison."

They were commended as I have said, but not condemned. The wrong wasn't on the inside of the church, but on the outside. The Devil was stirring up trouble, he was spreading slander, he was causing the saints to suffer, he was getting ready for wide-spread tribulation in the church. In other words, the chief trouble-maker in Smyrna was the Devil. Though this church had Christ for its comforter, it had the devil for its trouble-maker. Though Christ was on the inside comforting and commending, the Devil was on the outside persecuting, and causing tribulation.

Let me ask you a question: "Is the wrong in your church on the inside, or on the outside? Where is the Devil at work in your church, on the inside or on the outside?" Oh, that God might grant that the church of which I am pastor, and the church of which you are a member, might be free from the Devil on the inside, and yet may be found on the outside.

I like to see a church which has

# THE TYPE PREACHER THE WORLD WANTS, AND THE KIND GOD WANTS

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stood firm on dry ground in the midst of Jordan, and all the Israelites passed over the dry ground, until all the people were passed clean over Jordan." (Joshua 3:17).

This is one of the greatest texts in the Bible for preachers. Let the Jordan River represent the river of death. This text then would say that God's preacher is to stand firm until every person in this world is passed completely over Jordan. God wants each man to stand like a stone wall against the in-roads of Modernism, unionism and Ecclesiasticism. God's men have no business to white-wash sin, serve a diet of apple sauce, nor soft soap any of the doctrines of God's Word. Rather, God expects him to join the heavy artillery and give the world some unshirted Hell.

Charles Spurgeon considered the highest compliment ever paid him, the words of an open enemy, who said: "Here is a man who has not moved an inch forward in all his ministry, and at the close of the 19th century is teaching the theo-

the same wrong as the church at Smyrna—that is, I like to see a church that is being fought by the Devil. I saw a picture several years ago of a cold, formal congregation in which the Devil was pictured as occupying one of the pulpit chairs, sound asleep. I don't want that kind of a church, beloved, I want a church where the Devil is not in the pulpit, nor in the choir, nor in the congregation; but I want a church where the Devil is on the outside, fighting us, slandering us, persecuting us, causing us to suffer, and bringing much tribulation our way. Most churches have the Devil on the inside. May God grant that it may be said of your church and mine that we have right living, and right preaching to such an extent that the wrong is not on the inside, but on the outside, and that wrong is that the Devil is at work.

## VI

Now briefly may we notice Jesus' promise to the overcomers of the church at Smyrna. "Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death." (Rev. 2:10,11). Here then was His promise—He offered a crown of life. It wasn't a crown of gold, nor a crown studded with diamonds; but a crown of life. What an interesting study this is, for He declares that there was no danger of it being taken away, in that He said, "He that overcometh shall not be hurt of the second death." How precious this was to Smyrna. The Devil might kill their bodies, but these martyrs could not be hurt of the second death.

And what a precious promise this is to us in that we have a crown awaiting us—a crown of life, and there isn't any possibility of us losing it, for the second death holds no fear for us who have been born twice.

In closing, may I ask, "Have you been born twice?" If you have been born twice, you will die but once; yet if you have been born but once, you must die twice. May they then who have been born of the flesh, be born now of the Spirit, and receive the promise of a crown of life which is ours through Jesus Christ.

logy of the first century, and is proclaiming the doctrine of Nazareth and Jerusalem current 1800 years ago." This is the type men God wants. I trust that we might all deserve the same compliment.

Hence, for these two reasons, we have this Bible School. The world wants a theological unconditional surrender. God wants us to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3). This school will attempt to teach men to be the kind of men that God wants.

In 1787, King George III sent a ship, the Bounty, to the Isle of Tahiti, manned by a crew of forty-six (46), for the purpose of transplanting bread-fruit palm trees to another island of the same group that were inhabited, since the food supply there was not sufficient. The sailors fell in love with the native girls of the island and in the course of time, devoted more attention to the girls than to their work. They watched the ship with reluctance, as day by day the cargo increased. Eventually, not wanting to leave their sweethearts, the sailors mutinied and sent the captain and eighteen men adrift in a small boat, expecting that they would be drowned in the sea. However, they were picked up and carried to England. An expedition was sent out to capture the pirates. Fourteen were captured, while nine escaped on the Bounty, carrying with them, six native men, nine women and a girl of fifteen. They landed at an island named Pitcarin; then ensued what the Encyclopedia Britannica, called a "Hell On Earth." One of the sailors had worked in a distillery in Scotland and knew how to distill alcohol. He began to make alcohol from a native plant and before long all were dead but one man, Alexander Smith, who was left alone with a harem of native women and a crowd of half-breed children, his own and his companions. Picture him as the forlorn monarch of the land, shut up with his memories. In one of the sailor's chests, he found a book. He read it. He began to ask himself what was to become of this population, which had had so bad a start. He repented of his sins and began to live a God-fearing life. He began to teach the people to read the book. The children grew up and married and more children were born. In 1808, the United States ship, Topaz, called at the island and brought back the first word of those mutiners who had escaped the hang-man in 1790. What about the people on the island? There was no jail, no hospital, nor insane asylum, nor illiteracy, nor crime, nor disease, nor liquor; it was one hundred per cent Christian. What changed this island from a hell on earth to a little spot of Heaven, dropping down in the south seas? It was the reading of the Book—The Bible.

It is for the purpose of the study of this wonderful Book that can so change lives, that this school has been organized. May God help you to be unlike the preacher which the world wants but, rather, to be the kind which God wants!

(The above brief message was delivered by the editor, one night several years ago when the Tri-State Baptist School was launched. Although we do not now conduct this school, the thought of this brief message is just as pertinent today as when delivered. Because of this, we print it herewith.)

# AN APPRECIATION OF PASTOR W. C. PIERCE TRULY A GREAT MAN OF GOD

(Continued from Page One)

near Nashville, Tenn., where he remained for four years. Following this he returned to his native county on account of ill health. Here he served the Salem and Smithland churches, leading both of them in the erection of houses of worship. Throughout his ministry, Brother Pierce has led most of the churches he has served in the erection of either a house of worship or a parsonage.

In 1913 the Pollard Baptist Church of Ashland was fortunate in obtaining the pastoral ministry of this able teacher and faithful shepherd. He served Pollard church full time for four years and then served both Pollard and Catlettsburg churches for half time for two years. And W. K. Wood, the present pastor at Pollard, has been heard to say that the present phenomenal growth of the church is due largely to the faithful seed-sowing of Brother Pierce. And now the church at Catlettsburg is entering into the same experience of reaping a harvest from his faithful sowing. This is characteristic of Brother Pierce's ministry. Its greatest results are not seen at once but later.

In 1919 Brother Pierce returned to Catlettsburg, for full-time and remained as pastor until recently, completing a total of thirty years as pastor of the church.

At Pollard, Brother Pierce led the church in buying a parsonage and at Catlettsburg, he has led twice in the erection of Sunday school rooms. At both Pollard and Catlettsburg, the box plan for offerings was instituted under his ministry, and no pledges were taken. And recently, in calling Brother Sloan, and thus assuming the full support of another man, the Catlettsburg church took no pledges.

When Brother Pierce first came to Catlettsburg, the resident membership the church was about 75. When he resigned it was about 375. He has baptized most of the present members of the church.

It was under his ministry that the First and Second Baptist churches of Catlettsburg were consolidated to great advantage for both. This was occasioned by the burning of the building that was being occupied by the First Baptist Church.

Bro. Pierce is greatly loved and respected. His ministry has been a mighty bulwark of soundness and his influence has greatly affected the lives of multitudes, including a large number of preachers. He has stood nobly against unionism and feminism.

Brother Pierce and his splendid wife have reared a most excellent family, three sons and two daughters. In their sons, they have two college professors and a physician. In their daughters, they have the secretary of the University of Louisville and a teacher in the city schools.

May the Lord preserve our brother for many years to come. We love him. He has always meant much to this editor.

As sure as night follows day and winter follows summer, so shall wrath follow sin.

What a man is, depends largely on what he does when he has nothing to do.