

So Preach That Those Who Do Not Fall Out With Their Sins May Fall Out With Thee." -- Luther. This Is The Policy Of The Baptist Examiner

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

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).

OL. 11, No. 28

RUSSELL, KENTUCKY, SATURDAY, August 29, 1942

WHOLE NO. 237

Deadly, Deceptive, Devilish Delusions.

DOES THE DEVIL HATE HOLY WATER?

This is a rather difficult question seeing that so many things are involved and especially since it is in regard to the Devil hating that which is holy. You may rest assured, that he hates holiness and is opposed to all that is holy and good, but to say he hates holy water something else.

Holy water is an expression little known, and perhaps unknown to many, except Jewish and Romanist people. To the alert student of scriptures, it was a water polluted with dust, which Jewish Priest used in connection with the jealous offering (see Num. 5:11-31, and especially verse 17).

But with the Catholics, it is that water, blessed by the Priest and used with holy water from which "the Priest sprinkles the assembled congregation" according to Cardinal Gibbons, editor of "The Faith of Our Fathers."

Having several Catholic books in my library, I note that "Catholics use holy water because they believe that the prayers of the church in blessing it are efficacious to excite in the well disposed acts of faith, and love in Christ Jesus, and to drive forth the evil one through exorcisms of those vested with divine authority." (Father B. L. Conway).

To analyze this statement, Catholics believe that prayer blessed water, by those vested with divine authority, makes it holy, and sufficiently powerful to drive out the evil one and create within faith, hope and love.

If this is a proper analyzation of the statement above, we state without fear of successful contradiction, the Devil doesn't hate holy water.

If he could get folk to dip their fingers in the holy water (so called) instead of relying on the blood of Jesus Christ, which was shed for the remission of sins (Mt. 26:28), he would laugh up his sleeve. May God help us to forget water, holy or otherwise, and tell others of that precious blood, which assures freedom, produces cleansing, and guarantees our acceptance before God.

The Layman

By Edgar A. Guest

Leave it to the ministers,
And soon the church will die;
Leave it to the women folks,
The young will pass it by,
For the church is all that lifts
Us from the coarse and selfish
mob,
And the church that is to prosper
Needs a layman on the job.

Now a layman has his business,
And a layman has his joys,
But he also has the training
Of his little girls and boys;
And I wonder how he'd like it if
There were no churches here,
And he had to raise his children
In a Godless atmosphere?
It's the church's special function
To uphold the finer things;
To teach that way of living from
Which all that's noble springs,
But the minister can't do it,
Single-handed and alone;
For the laymen of the country
Are the church's cornerstone.

When you see a church that's empty
Though its doors are open wide,
It is not the church that's dying;
It's the laymen who have died.
For it's not by song or sermon
That the church's work is done
It's the laymen of the country
Who for God must carry on.

Security!



"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." —Rom. 8:38, 39.

The Right Priest For A Death-bed

One evening I was crossing on the ferry-boat from Oakland to San Francisco, California; and, among other passengers, I noticed a Roman Catholic priest. Going over to him, I introduced myself as one seeking to present the gospel of God to men. He was a pleasant, affable man, and we were soon engaged in a conversation on the momentous truth of justification by faith, based on the Scripture: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5).

The priest maintained that he firmly believed the Scriptural declaration, but seemed to have an idea the verse began, "To him

(Continued on page four)

CHURCH DISCIPLINE

By, W Lee Rector

The doctrine of church discipline is tremendously important. All who are acquainted with the teachings of the Word on this subject will agree at once with this statement, and all who understand the conditions of our churches today will agree that very few churches are doing anything about it.

Many of our churches are now cursed with worldly-wise and carnally-minded leadership. Under such guidance, the grossest offenses are committed against the laws of God, in the name of Christ. Thus many churches have become cold and unresponsive to the truth. They have "the form of Godliness but deny the power thereof." Satan's seat is now in many churches.

When we look at the attitude of many brethren toward the question of church discipline, we stand aghast, amazed, and dumbfounded. Such contempt for divine instructions evidences the exodus of the Lord from them and the entrance of Satan in the name of Christ. Many churches are nearly if not completely, Laodicean.

In this brief treatise, we shall look briefly at the occasion for, the urgency of, the kinds of, and the consequences of church discipline.

The Occasion For Church Discipline

The presence of unregenerate hearts, functioning in the life of a church body, explains one of the occasions for church discipline. These, not knowing the Lord in

free pardon of their sins and not spiritually interested in the precepts of the Master, find themselves willingly running roughshod over God's laws, and church rules of decorum. Flouting these, church discipline becomes a divine imperative in order to save the Lord's church witnesses.

The presence of unrestrained flesh, operating in the lives of saints, also occasions church problems. Since the way of the flesh is the way of Satan, a yielding to it can beget offences against the divine laws of the Lord's houses. Worldly-minded saints are offenders at this point.

The presence of untutored enthusiasts in our churches, clamoring for conformity to things practiced (Continued to page four)

C. W. Dickerson To Return Soon

Receife, Pernambuco

August 1, 1942

Dear Brother Gilpin:

Your last letter, containing the check for \$197.40 for the month of June came last night. Many thanks for it. Too, I wish to thank you for sending us a copy of Charles's letter to you. It seems that his letters to us are now coming through and ours are not reaching him. Naturally, we are glad to have the recent word that he is well.

For some months we have been earnestly in prayer regarding the matter of coming home. Some of the members of Russell have signified their interest also. But it is (Continued on page four)

Be Ye Also Ready

A traveler in Italy, writing to a paper, describes a visit paid to a certain spot as follows:
I arrived at the Villa Areconati, and the banks of Lake Como, the "beauty spot" of the Italian Alps. A gardener opened the heavy gate, and conducted me through the exquisite garden.
"How long have you been here?" I asked him.
"Twenty-five years."
"And how often has the owner been to see the estate?"
"Four times."
"When did he come last?"
"Twelve years ago."
(Continued on page four)

The First Baptist Pulpit

"The Lost Son"

(Read Luke 15:11-24)

There is much difference of opinion as to this section of the parable. Some say the prodigal was a backslider. Others say that he was a lost man. There are still others who deny both these, saying that Christ was describing the scribes and Pharisees, and that He used the story of the prodigal only as a basis to tell of the attitude of the elder brother who represented the Pharisees, — Christ's natural enemies.

My personal conviction is that Jesus was talking of a lost man. First of all his audience mainly was made up of publicans and sinners, for the Scriptures say, "Then drew near unto him all the publicans and sinners for to hear him." (Luke 15:1). It is only logical then that Jesus would preach a sermon which would fit the spiritual needs of His audience.

Furthermore, in verse 22, the father said, "Bring forth the best robe, and put it on him." If he had been a backslider, he wouldn't have needed a robe; he would merely have needed to have had his feet washed.

(Continued on page three)

The Bible

The uprooter of sin.
The begetter of life.
The revealer of God.
The light of intellect.
The fashioner of law.
The guide of history.
The foe to superstition.
The comfort in sorrow.
The enemy of oppression.
The strength in weakness.
The star of death's night.
The promise of the future.
The pathway in perplexity.
The escape from temptation.
The illuminator of darkness.
The secret of national progress
(Continued on page four)

"The Lost Son"

(Continued from page one)

Finally, the father's statement is a convincing proof to me that he was a sinner. The father said, "This my son was dead, and is alive again; he was lost, and is found." That is verse 24. Then note also verse 32: "This thy brother was dead, and is alive again; and was lost, and is found."

I realize that the common objection to considering the prodigal a lost sinner is that it appears to make God the father of sinners. Of course we know that God is not the father of the lost. Listen: "Ye are of your father the devil" (Jn. 8:44). How then could God speak of a sinner as his son before he was saved? On the basis of election. He was a son by election. He was a son in the elective purposes of God. There is a remarkable Scripture in John's Gospel which speaks of the elect as sons before they are regenerated. Hear it: "Being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one of the children of God that were scattered abroad." (John 11:51,52). Therefore it is my earnest contention that the prodigal son represents a lost sinner who was a stranger and an alien to the grace of God.

I

A study of the prodigal himself is most interesting. It is evident that he had a portion. He said, "Give me the portion of goods that falleth to me." That portion represents his soul. In addition to our talents and strength, there is given to every human being a soul. Actually, it would be better to say that every human being is a soul. His portion was given him prior to his journey into the far country, which means that the creature before birth received his soul from God. You will notice that the father divided his living. Then it was a living portion which he received. Thus every creature is a living soul.

This son journeyed into a far country. The far country represents the world, and in this far country, he was separated from the father. Thus it is that each of Adam's descendants is alienated from God. Every one is a far off. All are living in the far country. Listen: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:13). Again Paul describes this alienation in the far country when he says, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them." (Eph. 4:18). This explains the atheism and modernism that is abroad in the world today. It reveals the reason why sinners don't care to talk about their salvation. It tells us why folk neglect the Bible. It tells us why there is no delight in prayer and why public worship services are avoided and shunned by the lost. The lost are surely living in a far country. They are alienated from God.

In the far country, the prodigal wasted his substance. God says that he "wasted his substance with riotous living." Don't forget, the portion represents the soul. Every sinner squanders his soul. In addition to wasting his time and vitiating his strength, serving Satan, the sinner actually squanders his soul. Every descendant of Adam has done this. Nothing that any sinner ever does is pleasing to God. Therefore all that he does until he comes to Jesus is wasted. His time, talents, strength, and soul are corrupted and wasted.

In this parable, Jesus said that "there arose a mighty family." That land of course, represents this world. From the days of old there has always been a family of spiritual things in this world. You will notice that the line didn't always exist. The

tures say that it "arose." How well every student of God's Book understands this. It came about first in the days of Adam. It arose as a result of Adam's fall.

Then the prodigal began to be in want. This is where conviction began in his life. Every sinner who has begun to be in want for spiritual things which can not be satisfied by the world, has thus begun to be convicted for his sins. The great tragedy is that so many are lame stricken and yet unconscious of the famine about them. This is true of everyone who is satisfied with what the world has to offer him. Happy is the man who has begun to be in want. May God grant that some of you may come to realize your need of something more than what the world can give you.

Then it was that the prodigal joined himself to a citizen of that country. Instead of returning to the Father, he turned to man and went to work. How truly this characterizes the sinner. Every man when he gets under conviction will then reform and try to save himself by his own efforts and what he thinks to be good. It is most interesting to notice that even in the case of the prodigal, his efforts did not satisfy him. Listen: "And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." Lu. 15:16. It is thus that the sinner finds that his efforts fail and that his works do not satisfy either God or man. Hear the words of God: "All our righteousnesses are as filthy rags." (Is. 64:6). "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." (Eph. 2:8,9). "Not by work of righteousness which we have done, but according to his mercy he saved us." (Titus 3:5).

Ultimately, the prodigal came to himself. By analogy then this would tell us that every sinner is spiritually insane. This is certainly true. No man is ever in his right mind until he comes to Jesus and is saved. Listen: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Eph. 4:17,18). In Mark's Gospel we read of a Gadarene demoniac, who was insane until he came to Jesus. Mark says, "And they came to Jesus, and see him that was possessed with the Devil, and had the legion, sitting, and clothed, and in his right mind." (Mk. 5:15). In II Tim. 1:7, Paul declares that no one has his sound mind until he is saved: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

When the prodigal came to himself, he said, "I will arise and go." It is only then that the sinner begins to move God-wards. All the time he is in the far country and trying to help himself, he does not get one step nearer the father. When he decided to return home, he changed his mind about himself and about the father. This is REPENTANCE. No man will ever be saved until he repents. "Except ye repent, ye shall all likewise perish." (Lu. 13:3). "Jesus came into Galilee... saying... repent ye, and believe the gospel." (Mk. 1:15).

However the prodigal was still depending to a great extent upon his works. He had in mind to ask his father to take him on as a mere hired servant. Of course, you understand that a hired servant works for all that he gets. This man was thus still depending upon his works. When a sinner gets under conviction and even when he repents he still thinks that there is something which he must do. He still tries to work his way into Heaven and God's

favor. In Jesus's day, as He preached the great sermon on the bread of life, people became convicted and said, "What shall we do that we might work the works of God?" (Jn. 6:28). You see, they thought that there was something which they might do. This is just like the sinner. Jesus said, "This is the work of God, that ye believe on him whom he hath sent." (Jn. 6:29). In other words, Jesus said that the only work they might do was the work of faith—faith in the Lord Jesus Christ as Saviour.

II

Thus far, we have noted the prodigal in the far country. Now we will observe his reception when he came home. His reception is quite in contrast with the reception of a prodigal under the law. Listen: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die." (Deut. 21:18-21). How differently though this prodigal was received.

First of all, you'll notice that the father saw him. This indicates that the father must have been looking for him. How like many an earthly father who looks through tears for the return of a wayward son. I remember reading of an old gentleman in Iowa who met every train, regardless of weather for seventeen years, expecting his son to return. Finally, he was not disappointed for one day the lad came home and into the father's arms. So it is with God. He looks; He watches; He waits; and He observes to see His prodigals return home. God is watching now for each sinner who hears these words. Listen: "Thou God seest me." (Gen. 16:13). Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." (Psalm 139:7-10).

Not only did the father see him: He had compassion on him. I remember several years ago, when I first came to Russell, that a girl had gone astray. She was saved in the first revival meeting that I held here. Just afterwards her mother said, "Help her to do right; she's not a bad girl; just weak." I can see that grey haired mother now as the tears filled her eyes and over-flowed her face. What compassion that mother showed toward her daughter! How poorly this illustrates the loving heart of God, who is far more compassionate toward sinners than the most loving parent might ever be.

So interested was the father that it is said that he ran to meet his son. This is the only time in the Bible that God is ever pictured as being in a hurry. Wars don't cause Him to hurry. Pestilences, famines, and earthquakes don't hurry Him. Even the troubles of His children don't cause Him to hurry. How slow sometimes He seems in coming to our aid and rescue when we are in trouble! Yet as soon as a sinner repents and turns to God, He runs to meet that repentant sinner. O, how good God is to sinners!

Not only did the father run to his son, he fell on his neck and kissed him. He didn't wait for him to change his garments. He didn't wait for him to take a bath and get rid of the odor of the

pig-pen. He didn't wait until he got on a new suit of clothes. He didn't rebuke him, nor buffet him. How like unto God! We'll never be able to understand that love until we stand in His presence. How marvelous it is that He loves and receives repentant sinners when they turn back to Him.

Hear the father as he said, "Bring forth the best robe, and put it on him." The very moment that we believe, the robe of Christ righteousness is thrown about us. As the songs says: "My hope is built on nothing less, Than Jesus's blood and righteousness."

No one can come to God's table in rags. It is impossible for one to come in his own righteousness. He must be clothed in the righteousness and holiness of God. "All our righteousnesses are as filthy rags." (Is. 64:6). When the Lord Jesus tells of a marriage feast, He speaks of one who spurned the "wedding garment." This represents the righteousness of Christ. Eventually you find the king saying, "Bind him hand and foot, and take him away; and cast him into outer darkness; and there shall be weeping and gnashing of teeth." (Mt. 22:13). How we rejoice that every saved person is clothed in His righteousness. "For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in Him." (II Cor. 5:21).

It is interesting to notice that this was the "best robe." Christ's righteousness is even better than the righteousness of angels. Paul says of Jesus, "Being made so much better than the angels." (Heb. 1:4). Hence, the robe of Christ's righteousness wherewith all of God's children are clothed is better than that of the angels. Hallelujah! What a Saviour!

Furthermore, the son received a ring for his hand. This was a symbol of sonship. How wonderful that when the blessed Lord saves us, He takes us as sons of the Devil and makes us His sons. He takes us as children of the Devil (John 8:44), and makes us children of God. "But as many as received Him, to them gave he power to become the sons of God." (John 1:12). "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26). This ring then was to symbolize that sonship.

At the same time, the father put shoes on his feet. These speak of the provision God has made for us as to our daily work. When the Jews were coming out of Egypt on the night of the Passover, God gave them sundry instructions as to eating the passover: "And thus shall ye eat it: with your loins girded; your shoes on your feet." (Ex. 12:11). When they had journeyed for forty years and were just ready to enter Canaan, God said, "I have led you forty years in the wilderness, your clothes are not waxen old upon you and thy shoe is not waxen old upon thy foot." (Deut. 29:5). That wilderness journey represents our walk in this world. God gives us salvation that doesn't wear out through all of our journey in this world, and keeps us safe until we get to Canaan's land. How we thank God for a salvation that doesn't fail and for the fact that we have no fear of holding out—it is our Saviour who holds us unto the end.

Then the father commanded that the fatted calf be killed. Of course, this typified Christ, slain for sinners. At the Passover feast, the lamb symbolized Christ. "Christ our passover is sacrificed for us." (I Cor. 5:7). The lamb was not only slain and the blood put on the door—the lamb itself was eaten. The eating of the Passover lamb, or of the fatted calf is merely symbolic of the communion we have with Christ from day to day as we feast on Him.

It is interesting to notice the joy of this feast. We are reminded of the joy over the finding of the lost silver, when Jesus said, "There is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10). The one thing which causes joy and excitement in the father's house is the return of the prodigal. Gold, jewels, radios, inventions of war, and discoveries of science bring no joy. Joy comes from the salvation of the lost.

There is only one other place in the Scriptures where the fatted calf is mentioned—that is in connection with the feast which the witch of Endor prepared for Saul after his fatal visit to her. In that instance, they ate, but without joy. The Scriptures say that "they did eat, when they rose up, and went away that night." (I Sam. 28:25). What a contrast to the feast of Luke 15, for when the rather made a feast for the son, there is not a word said as to the feast coming to an end. In fact, there is no end when one comes to walk with the Lord Jesus as his Saviour.

In closing, may you remember that God's grace is sufficient for you. The son said, "How many hired servants of my father's have bread enough AND TO SPARE." (Luke 15:17). God's grace is sufficient to pay sin's debt. It is enough to meet the requirements of our new natures. It is enough to keep us, even unto the end. "Nay, in all these things we are more than conquerors through him that loved us." (Rom. 8:37).

Therefore, may I exhort you with this Scripture, "Come; for all things are now ready." (Luke 14:17).

A Preacher On The Fence

From out of the millions of the earth
God often calls a man
To preach His Word, and for the truth
To take a loyal stand.
'Tis sad to see him shun the cross,
Nor stand in its defense
Between the fields of right and wrong—
A preacher on the fence.

Before him are the souls of men,
Destined for heaven or hell;
An open Bible in his hand,
And yet he dare not tell
Them all the truth as written there;
He fears the consequence—
The shame of heaven, the joy of hell—
A preacher on the fence.

Most surely God has called that man
To battle for the right,
'Tis his to ferret out the wrong
And turn on us the light.
He standeth not for right or wrong,
He feareth, an offense,
Great God, deliver us from him—
That preacher on the fence.

If he should stand up for the wrong,
The right he'd not befriend;
If he should boldly stand for the right,
The wrong he would offend.
His mouth is closed, he dare not speak
For freedom or against.
(The most disgusting thing on earth—
A preacher on the fence.

His better judgment, common sense
They pull him to the right;
Behold him grip that topmost rail,
And hold with all his might;
His love of praise, it holds him fast,
Keeps him from going hence,
Poor man! how fearful will be his plight
A preacher on the fence.

Love never asks how much must I do, but how much can I do?

Church Discipline

(Continued from page one)
ticed round about, bring in doctrinal corruption, and thus create problems for our churches.

The operation of these groups in the life of any church, if uncurbed, will destroy the unity and the power and the fellowship of the Lord's house. These occasions need church discipline.

The Urgency For Church Discipline

The presence of spiritual rebellion and spiritual virus and dissipating influence in the life of a church demand action. These must be dealt with in their very incipency, else the spiritual life of the church will become corrupted and the witness of the church played down to the level of the flesh and the carnal. For a church to dodge dealing with these down-grade influences spells spiritual ruin.

Members of churches have been heard to say, "O we can't exercise discipline in our church. If we did we would have to turn everybody out." Perhaps there is a large measure of truth in this word. The existence of such church situation does not discount the doctrine of church discipline, but discredits the leadership of churches where such corruption obtains. The dominion of such carnality in our churches strongly challenges them to clean house, and at once. Churches must move to clean up, else we shall find ourselves in a universal apostate condition.

The Kinds of Church Discipline

There are three classes of church discipline disclosed in the Scriptures. These deal with personal offenses, public offenses, and doctrinal offenses.

1. Personal Offenses

Matt. 18:15-17 describes the procedure the Lord requires for personal offenses. The offended one shall go to the offender, and if the offender does not satisfy the wrong, then the offended one shall take two or three witnesses to the offender, and if he refuses still to satisfy the wrong done, then the offended one shall take the personal offense to the church, and if the offender refuses to satisfy the offense before the body, then the church shall "let him be unto it (thee) as heathen man and a publican."

Please note that no committee is named by the church to settle this problem.

2. Public offenses:

I Cor. 5:1-13 describes the Lord's method of disciplining one guilty of a public offense against the house of the Lord. The Lord, by Paul, instructs the church when it comes together, in the name of the Lord Jesus, to withdraw fellowship, and to do this upon the basis of a common report.

Please note that no committee is required in order to deal with this offense.

Another example of the Lord's dealing with a public offense against His church is set forth in 2 Thes. 3:6. Here the Lord orders a withdrawal of fellowship for disorderly conduct.

Please note again that no committee is required by the Lord to investigate and recommend concerning this offense.

3. Heretical offenses:

Tit. 3:10,11, shows the Lord's way of dealing with a doctrinal offender, or an heretic, after the first and second admonition. The Lord expressly says, "a man that is a heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." He counsels the withdrawal of fellowship.

Please note that no church committee is authorized to deal with heretical offenses.

The practice of churches naming committees to effectuate discipline is completely without Scriptural sanction. Accordingly, such a practice is a human invention,

the which has betrayed churches in to further and further trouble.

Consequences of Church Discipline

Churches practicing discipline find the Lord maturing in the spirit of love and devotion to His house; find the Lord's house Holy Spirit led and cleansed; find a unified and heaven blessed church; and find a courageous and conquering membership.

Churches practicing discipline will honor the expressed teachings of the Word about every respect of its ministry, both in message and method.

Churches practicing discipline find two things obtaining:

1. They find the world and the worldly-minded church members frowning upon such action, and
2. They find the Lord and His faithful saints smiling upon and blessing such action. Let's be faithful to the Lord.

Churches practicing discipline under the leadership of the Holy Spirit, are "steadfast, unmovable, always abounding in the work of the Lord," I Cor. 15:58.

"So mote it be."

The Right Priest For A Death-bed

(Continued from page one)
that worketh and believeth." He was unable to see that Christ had finished the work that saves.

Finding that we could not come to a common conclusion on the subject, he veered around to other matters, though in a gentlemanly manner, and finally said, "I am just on my way from the home of a dying girl in Oakland. She has been a good Christian for five years. I am her confessor, and she sent for me to come to see her; for you know Catholics always want a priest when they are about to die."

"In that, I am one with them," I answered. I too want a priest with me if I die. I would feel the need of one at such a time. But I do not only want a priest with me when I die, I want Him every moment that I live, and such a Priest I have—a Priest who is always occupied on my behalf, and whose absolution gives me perfect peace."

"Ah, you mean Jesus, I suppose," he answered. "We believe in Him, too, but we want the human priest as well."

"But what can the human priest do for me that my great High Priest has not already done? He has died for me, borne all my many sins in His own body on the tree, and now He sits on the throne of God to maintain my cause and sustain me, while He succors me all along my pilgrim way. "He ever liveth to make intercession for me. Surely He is enough!"

But this, the man-made priest could not see, and so the conversation turned to the "Sacrament of Orders." But of the first—the all important question—I wish to speak with the reader.

Would you not like to have a Priest with you if you should have to die? At such a time would you not feel the need of one who could really help? One who could truly say to you, "Thy sins are forgiven thee;" and carry you through death, and receive you in Paradise as He did with the repentant thief upon the cross? (See Luke 23:39-43). The presence of a Romish or Anglican priest, or a clergyman or any other preacher, cannot give you perfect rest in view of eternity. Jesus alone is the one. Ah, dear reader, you need such a Priest! No human priest can fit you for the presence of a holy God. True, a man whose soul has been saved through faith in Jesus might do much, in pointing you to "the Lamb of God that taketh away the sin of the world" (John 1:29), but no one, however earnest and godly, can accompany you beyond the portals of the grave.

But oh, if you know Jesus, if

He is with you, a Priest to cheer you by His blessed "Absolve at," to give you to know the virtue of His own precious blood shed on Calvary and the abiding union of the Holy Spirit then indeed death need have no terror for He who "nath abolished death" will bring you uncondemned into the presence of the Father as a trophy of His one offering upon the cross.

Such a Priest you may have; and not only in death, but in life. Trust in Him, then. Rely on the work He accomplished upon the cross, confide your soul to His care—He is worthy of your utmost confidence. "Through Him all that believe are justified from all things." (Acts 13:38).

Jesus has borne the judgment due to sin, made propitiation for the whole world, and His priestly service as for all who will believe Him—all who sincerely accept Him. In wondrous grace He waits upon you and longs to save you. Receiving Him now by simple faith, you will have a Priest with you if you come to die; and He will care for you all through your life on earth.

I have said purposely if you die, because while it is quite true that "It is appointed unto men once to die" (Heb. 9:27), for the believer in Christ there is the glorious hope of our Lord's return in person, to change us into His likeness and take us up with Himself instead of dying. Clear and decided is the Scripture statement, "We shall not all sleep, but we shall all be changed." (See I Cor. 15:51,54; I Thess. 4:15-18). This, of course, refers only to those who are born again—to the children of God. But, for the unsaved, there is not only the natural death, but the second death, which is the lake of fire (Rev. 20:15). Ah, reader, no mere human priest can save you from that; it is only JESUS.

Why go on without Him, then? Why not close in with Christ now, and thus be assured of His continued care, interest, and companionship in life, death, and throughout the "ages to come?"

Trusting Him we may sing:

"I need no other priest
Than my High Priest above;
His intercession has ne'er ceased,
Since first I knew His love;
Through that, my faith shall never fail,
Even when passing death's dark vale.

"I need no human prop
In that last awful strife—
Christ is my refuge—Christ my hope,
My way, my truth, my life!
On His own promise I rely:
He that believeth ne'er shall die."

—The Moody Church News

Dickerson To Return Home Soon

(Continued from page one)
not because of that, but because, after much prayer, we feel it to be the Lord's will. What His purpose is, He has not revealed. We are not coming home because three years in the Amazon Valley is the limit now for those working under the Foreign Board, nor because the Mid Mission folk, I understand now allow their workers to stay two years only in the Amazon Valley—the first term. Nor am I asking because we are in ill health—for us. It is because it seems, after long praying, to be the will of Him Whose we are, and Whom we serve.

Knowing that He knows best, and that He loves us and doeth all things well, we are asking that you inaugurate a campaign to raise our passage money. By boat it is around one thousand dollars from here to New York for us all. When we came, the price was much cheaper, naturally.

The work goes well. We now have, once more, a total of ten preachers in the course. One other man and an elderly lady attend

some—though not strictly as an enrolled student. They are seemingly much interested. Some of them learn well, and it seems that the Word is beginning to grip their hearts. I hope for great good to result from this. As I see it, it is the best way to remedy the situation. What is most needed here is pastors who are able to feed the sheep.

Hoping you are all well, and asking to be remembered to the Church, whose faces we hope soon to see, I am

Sincerely yours,
C. W. Dickerson

Before receiving the above letter, I had already written the following editorial as to Bro. Dickerson's return:

Just as soon as money can be provided for the passage from Recife to New York City, Elder C. W. Dickerson and family will return home.

This will be good news to those of us who have had a definite part in supporting him in Brazil, in that we will be able to see him and have fellowship with him again. What joy it will be to hear him preach and to listen to his experiences in the Lord in Brazil.

Within just a few days it will be three years since he left to go to South America. In that climate and laboring under such conditions as he has, he is well spent physically and needs a good rest. In addition, there is a definite conviction on his part that the Lord is leading him home. For sometime the editor has felt the same and we are therefore happy in making this announcement of his return.

Just how soon we'll be able to get him home, I do not know. It will require approximately \$1,000.00 for his return (passage is much higher now than when he left America). Just how soon we'll be able to send for him, I do not know.

I want to ask everyone who loves the Lord and is interested in the mission work we are doing, to send an offering immediately for this purpose. The quicker we do so, the better for all parties concerned. Therefore, I urge you to send an offering today for this particular fund.

Remember, it won't be but a little while at best until Brother Dickerson is home. He will be available then for speaking engagements wherever invited. Already some who know of his return are asking for such appointments. If you will write me, I shall keep all of these requests and just as soon as he returns and can, he will visit your church. Remember, first come, first served. Therefore, we urge you to send in your offering and your request today. Above all else, remember him in prayer.

The Bible

(Continued from page one)
The charter of all true liberty. The forerunner of civilization. The steadier in the day of power. The ornament and mainspring of literature.

The moulder of institutions and government.

The regulator of all high and worthy standards.

The answer to the deepest hungers of the heart.

—Selected

Be Ye Also Ready

(Continued from page one)
"He writes to you, I suppose?"
"Never."

"Who comes then to look after matters?"

"I am left pretty much alone. I very seldom do I see even a fan-woman."

"Yet you keep the garden spick and span, and in such

pie order that one would think you were expecting the owner tomorrow."

"Today, sir, today," was the man's reply.

This is how we should be, every day of our lives; our conduct, manner of life, our affairs, all ranged as if we were expecting the Saviour today. "Watch, therefore, for ye know not what day your Lord doth come."

—Faith and Life

Don't Worry About Gossip

We may get through this war, but 'twill be very slow, If we listen to all that is said we go,

We'll be worried and fretted kept in a stew,

For meddlesome tongues have something to do—

For people will talk, you know

If quiet and modest, you'll have presumed

That your humble position is assumed;

You're a wolf in sheep's clothing or else you're a fool,

But don't get excited, keep perfectly cool—

For people will talk, you know

If generous and noble, they'll out their spleen,

You'll hear some loud hints you're selfish and mean;

If upright and honest and as the day,

They'll call you a rogue in a sneaking way—

For people will talk, you know

And then if you show the boldness of heart,

Or slight inclination to take your own part,

They will call you an upstart, excited and vain,

But keep right ahead, don't stop explain—

For people will talk, you know

If threadbare your coat, or fashioned your hat,

Someone, of course, will take notice of that,

And hint very strong that can't pay your way,

But don't get excited, what they say—

For people will talk, you know

If you dress in fashion, think to escape,

For they'll criticize then, in different shape,

You're ahead of your means, your tailor's unpaid,

But mind your own business, there's naught to be said—

For people will talk, you know

If a fellow but chance to converse with a girl,

How gossips will talk, and scandal unfurl,

They'll canvass your wants, talk of your means,

And declare you're engaged, chit in her teases—

For people will talk, you know

They'll talk fine before you, then at your back,

Of venom and slander never a lack,

How kind and polite in all they say,

But bitter as gall when you're of the way—

For people will talk, you know

The best way to do is to do right,

And at last you will always out in the fight,

Of course, you will meet all of abuse,

But don't think to stop them, is not any use—

For people will talk, you know

"Here, hold my horse a minute, will you?"

"Sir, I am a member of the 'I' progress!"

"Never mind. You look like I'll take a chance."