

many this statement, Catholics believe that product holy, and B<sup>utficiently</sup> powerful to drive out the evil one and create within phon with, hope and love.

ls

E

set. It this is a proper analyzation of the statement above, we state sid: without fear of successful contradiction, the Devil doesn't hate holy

in the could get folk to dip their fingers in the holy water (so call-eog<sup>ord</sup>) instead of relying on the blood of Jesus Christ, which was shed the the ch<sup>eb</sup> the remission of sins (Mt. 26:28), he would laugh up his sleeve. ON day God help us to forget water, holy or otherwise, and tell others both that precious blood, which assures freedom, produces cleansing, It's the laymen of the country guarantees our acceptance before God.

# CIPLINE

r A Death-bed One evening I was crossing on The doctrine of church discipline is tremeduously important. All farry-boat from Oakland to Prancisco, California; and, a-Real other passengers, I noticed Roman Catholic priest. Going wer to him, I introduced myself TO as one seeking to present the gosbel of God to men. He was a pleaant, affable man, and we were <sub>ben</sub> engaged in a conversation on bout it.

Many of our churches are now cursed with worldly-wise and carnally-minded leadership. Under such guidance, the grossest offensses are committed against the laws of God, in the name of Christ. for righteousness." (Rom. 4: Thus many churches have become They have "the form of Godliness laration, but seemed to have an but deny the power thereof." Sa-

tion 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 Ocassion For Church Discipline

The presence of unregenerate hearts, functioning in the life of a church body, explains one of the occasions for church discipline,

When we look at the attitude free pardon of their sins and not of many brethren toward the ques- 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 presenece 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 yeilding 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 enthusists in our churches, clamoring for conformity to things prac-(Continued to page four)

# C. W. Dickerson **To Return Soon**

Receife, Pernambuco August 1, 1942

"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,

Dear Brother Gilpin:

Your last letter, contaning 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. Bud it is (Continued on page four)

By, W Lee Rector

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 charches are doing anything a-

cold and unresponsive to the truth. tan's seat is now in many churches. These, not knowing the Lord in

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 Who for God must carry on.

39.

# dea the verse began, ("To him (Continued on page four) Be Ye Also Ready

momentous truth of justifica-

"To him that worketh not, but believeth on Him that justifie-

the ungodly, his faith is count-

The priest maintained that he

hrmly believed the Scriptural de-

the up faith, based on the Script-

he Right Priest

Div

nge

A traveler in Italy, writing to a and heper, describes a visit paid to a ng settain spot as follows:

ng fertain spot as follows: 1 arrived at the Villa Areconati, R<sup>B</sup> beauty spot" of the Italian Alps. A al " and the banks of Lake Como, the se karduy spot" of the Italian Alps. A al " and the opened the heavy gate, no sacconducted me through the start asked him. the " "And how long have you been here?" "How long have you been here?" "Twenty-five years." s " been to see the estate?" Him ""When " thes."

"Four times."

"Twalue did, he come last?" he "Twelve years ago." (Centinued 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 (Continued on page three) - star bit washed.

# 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)

### PAGE TWO

# THE BAPTIST EXAMINER | Bert Caldwell, A. C. Stogner,

JOHN R. GILPIN-EDITOR PUBLISHED WEEKLY

Editorial Department, RUSSELL KENTUCKY, where communications should be sent for publication. and the second and

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THE BAPTIST EXAMINER

"You are giving some wonder- worker, and Mary Kathern Rice, Huntington, W. Va. ..... 1.00 ful articles and sermons in your 20, Milton, West Va. paper. I wonder how you find ..... 10.00 time to get so much of such good inist, and Phala Sovine, 29, Hurthings in a paper every week. Yet ricane, W. Va. Ferguson, W. Va. ..... 25.00 ycu don't fail."

> Elder Raymond Smith Cincinnati, Ohio

"I take five religious papers and I think THE BAPTIST EXAM-INER is by far the best one of them all."

A. C. Stogner Evansville, Indiana

**Greenup Church Doubles** Their Urder

The First Baptist Church of. Greenup, Kentucky (Bro. Roy Hamilton, pastor), has been sending the BAPTIST EXAMINER into 25 homes weekly for nearly three years. The church has grown doctrinally, finacially, and spin tually. Now, they double their order so that we visit in 50 of their homes weekly.

For one dollar a month we'll send the BAPTIST EXAMINER to any 25 people you may designate. What better investment can you make in the Lord's work than this. We urge you to do as this progressive church and pastor of Greenup are doing.

### An Appeal From The Former Editor

The government is demanding a copy of each issue of all publications. I have had to leave copies of issues of the Examiner published under my editorship stored in Ashland, and at present a search has failed to produce copies of two issues. I have been unable, therefore, to furnish these to Editor Gilpin. I am appealing to any readers who have these issues and asking them to kindly send them to Editor Gilpin. You will greatly oblige in doing this. The issues desired are those numbered 45 and 59. These are the "whole" numbers and will be found designated on the date line as "Whole No. 45" and "Whole No. 59." Please send one copy of each issue if you have such. The need is urgent.

Racine, W. Va.

# **Recent Weddings**

Of recent date it has been the editor's happy privilege to unite in the bonds of holy matrimony the following young couples. It is our sincere wish for each of them a long and happy married life together.

Walter David Campbell, 41. steel worker, and Ann Elsie Dunn, 41. Canton, Ohio,

Lloyd Hamilton, 21, laborer, and Dorothy Doyle, 21, Canton, Ohio. Arnett A. Butcher, 30, glass worker, and Gertrude Lucille White, 25, Maysel, West Va. Frank Harris, 50, mail carrier,

and Francis Stigler, 26, Zanesville, Ohio. Ralph Raymond Harris, 21,

"Why will ye die, ye sons of men?"

three?

be?"

strive."

away."

seven?

too late."

vine.

ten.

striking eight,

day,

SATURDAY, AUGUST

Clarence V. Eastess, 32, mach-

Wayne Virgin, 29, U. S. Army,

and Lucille Maxine Pelfrey, 21,

watter Charles Anwander, Jr.,

20, salesman, and Pansy J. Curf-

James Sinnarr, 24, soldier, and

Faul Dever, 21, clerk, and Mar-

garet Ganm, 21, Portsmouth, Ohio.

Mrs. F. W. Patton, one of the

rapulat, loyal members of the

First Daptist Church of Russell,

of which church the editor is pas-

cor, prepared the poem below hon-

oring her pastor. It was prepared

at a time when I was passing

inrougn deep waters and brought

especial comfort in the hour of

trial. May it comfort others now.

Mr. and Mrs. F. W. Patton

When, O when, will you serious

'Come to Christ," it says at four,

'To enter life's strait gate, now

It speaks at six of your fading

'Your life's a vapor that passeth

What says the clock as it strikes

"Be born again to enter Heaven."

Hear its solemn chimes when

'No longer wait—you may come

Then louder still it warns at nine,

'No longer slight God's love Di-

With pleading voice it now strikes

'Enter now the open door."

I hear it urge as it strikes five

when it

Now The Sowing And

ine weeping

Linnan Brewster, 18, Madison, W.

wwweelersburg, Ohio.

man, 23, Chicago, Ill.

Va.

### **Even So**

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1

Bessie had a new dime in an ice cream soda. "Why den't you give " missions?" said the who was calling. " I thought about the Bessie, "but I think I'll ice cream soda and let. gist give it to missions.

Quite True!

An aged Scotchman, ing, was asked what he death, and he replied, "I little to me whether I liv If I die I will be with Jo if I live, Jesus will be

# Our Motto!

tion I would be true, He for there are those who Pos would be pure, ap for there are those whi What would be strong, ber for there is much to su it: I would be brave, pro for there is much to di for -Howard Arnold nat gat A CHRISTIAN IS KNO dre HIS abr WALK for TALK tha BALK a ] By his walk and

duct from day to day. By whether it be pure, clean, By his balking at sin, by sence of sin and balking fleshly desire to enter in Wi#Gi

Stopping The Go our By Edgar A. Gue giv Here's the way to stop \$ SOU one that's never know to When you hear some fell a ding a disturbing sort pri Simply ask him: "Can " COL it? cre Do you know your stul 800 Tell us when and where tha it Th and who told this yard Wh cre When you hear an evil and unt there's one a day or Tell the chap who's busy the he that you've heard that Th fore. And then ask him: "Do " Ev it? Can you prove be ing doubt "B This destructive bit of B Sor so glibly spread about nig 2:1 Pin him down to facts and Ask him when and he ali be why, dar And he'll shortly make life sion that it may be all tha Pay no heed to "Someone exp or "It's just a tale I his In the presence of a go tod lenge every uttered sin the Friends, Money, Rep fol Wh T. Z. Koo, the an Chinese Christian, said are cently he was walking los road in his native land denly the Japanese bomp B fro ed overhead and began



Evansville, Ind.

Mrs. Carl Carroll,

Eld. E. D. Davis,

Grahn, Ky.

R. E. and Letha Pinson,

Bradenburg, Ky. ..... 1.00

He Sent 100 Subscriptions

Eld. Bert Caldwell

So far as the editor remembers. the largest number of subscriptions ever received at one time came from Elder Bert Caldwell of the Westmoreland Baptist Church of Huntington, West Virginia recently.

To say the least it means a lot to this editor to receive 100 subscriptions and \$50.00 in one day's mail, but we are sure that the weekly visits which we make in these homes will mean more to the cause of Christ. We sincerely anticipate that, through the Baptist Examiner coming to these homes of his church Brother Caldwell will have a far greater church next year-more spiritual, more deeply doctrinal, and more ready to do the Master's will.

Our hats off to Bro. Caldwellthe first to send us 100 subscriptions. Now, who'll be the next to follow suit?

### Some Appreciated Comments

"For two years I have been reading THE BAPTIST EXAM-INER as it was handed to me from my neighbors. I am sending you one dollar for my subscription. I think there is more real Bible gospel in it than any paper I have ever read." Mrs. J. R. James Hazel, Kentucky "I have just finished reading your sermon in the May 16th issue of THE BAPTIST EXAMINER, entitled "The Weapons of our Warfare," and truly it was one of the greatest I ever read."

Elder R. E. White San Antonio. Texas

"Inclosed please find fifty cents for my renewal to THE BAPTIST EXAMINER: I feel I can't do without it."

Mrs. James Smalley Ottway, Ohio

Now the sowing and the weeping, working hard, and waiting long; Afterward, the golden reaping, Harvest-home, and grateful song. Now, the pruning, sharp unsparing Scattered blossom, bleeding shoot; Afterward, the plenteous bearing Of the Master's pleasant fruit.

Now the long and toilsome duty, Stone by stone to carve and bring: Afterward, the perfect beauty Of the palace of the King. Now the spirit of conflict riven, Wounded heart, unequal strife; Afterward, the triumph given, And the victor's Crown of Life. WHAT SAYS THE CLOCK? What says the clock when it strikes one? "God loved the world and gave His Son." What says the clock strikes two? 'O glad, good news, He died for you." What does it say to sinners at

T. P. Simmons,

E. E. Collins,	oundy, onto	press operator, and Helen Mae	Sad words sound as it tolls eleven,	their missiles of death
Russell, Ky 1.00	"I have just received and finish-	Atherton, 21, Lucas, Ohio.	"Almost too late to enter Heaven."	refuge under a tree.
W. H. Pifer,	ed reading my first copy of THE	William H. Hatten, 21. painter,	Hark! It tolls twelve-the die is	of a reflective mind,
Russell, Ky 1.00	BAPTIST EXAMINER. I find	and Garnett Hutchinson, 21, Ken-	cast,	thus within himself:
J. W. Schmidt,	one fault with the paper. When	ova, W. Va.	"Tis Heaven or Hell for you at last.	I now that is of any
				can help me in the least
Roosevelt Pennington,	self turning it over and over look-	worker, and Francis Dillon, 21,	to me,	these bombs drops new tion
Naples, Ky			Soon your soul will in eternity be."	Money, friends, reputation
Cherryville Baptist Church,	gotten my fifty cents' worth by	Robert Herman Struben, 21,		posessions, my own zear
Louisa, Ky 1.00	reading this one issue, and there-	farmer, and Alice May Hayden, 21,	A Warning!	tured strength-all these
Mrs. M. L. Heath,	fore couldn't "kick." I just want	Nebraska, Ind.		nothing at all; only W
1.00	you to know that I appreciate the	William Harlan Pitts, 21, fact-	For thirty silver coins did Judas	refuge and strength.
Westmoreland Baptist Church,	teachings and help which the pa-	ory worker, and Elaine Boster, 21,	sell	wise in his thought
	per brings."	Huntington, W. Va.	His Lord? Ah, no; it was him-	value are any possess (
W. B. Cornutte,	Mr. John Cook	Samuel O. Dunlap, 22, Clerk, and	self he sold,	life is not "hid with
	Plus, West Virginia.	Rose Mary Moran, 21, Charleston,	Beloved, watch lest thou, too, sell	God?" Shall we not y
Mrs. Beckham Carmichael,		W. Va.	thy soul	and to what He is read
Loyall, Ky 1.00			For something less than even	us? Then He will keep her
Mrs. Elsie Tuggle,	other year's subscription to your		coin of gold.	more, and life will be
Aurora, Mo 1.00	valued paper. You are doing a	Portsmouth, Va.	-Jean Leathers Phillips.	full, and satisfying.
Miss Gioria Winters,	good work. May God's blessing			-Christian
Chester, Feina	and the second			-0
Eld. D. L. Osburn,	Elder Otis B. Read	dusky, Ohio.	but he cannot love without giv-	The church must go
Rexana, 111 1.00	Boston, Mass.	Robert Johnson, 21, construction	ing.	or go to oblivion.
	W. H. Pifer, Russell, Ky 1.00 J. W. Schmidt, Boron, Calif 5.00 Roosevelt Pennington, Naples, Ky	E. E. Collins,   Russell, Ky.   Russell, Ky.   W. H. Pifer,   Russell, Ky.   Schmidt,   Boron, Calif.   Boron, Calif.   Naples, Ky.   Naples, Ky.   Naples, Ky.   Naples, Ky.   Naples, Ky.   Nussell, Ky.   Russell, Ky.   Naples, Ky.   Naples, Ky.   Nather the paptist   Cherryville Baptist   Church,   Louisa, Ky.   Louisa, Ky.   Loyall, Ky.   Nrs. Beckham Carmichael,   Loyall, Ky.   Loyall, Ky.   Miss Gloria Winters,   Chester, Penna.   Chester, Penna.   Miss Gloria Winters,   Chester, Pe	E. E. Collins,1.00"I have just received and finish- ed reading my first copy of THE BAPTIST EXAMINER. I find one fault with the paper. When I finished reading it, I found my- self turning it over and over look- ing for more, but, of course, I had gotten my fifty cents' worth by reading this one issue, and there- fore couldn't "kick." I just want you to know that I appreciate the teachings and help which the pa- per brings."press operator, and Helen Mae Atherton, 21, Lucas, Ohio.William H. Hatten, 21, painter, and Garnett Hutchinson, 21, kien- ova, W. Va.Nales, Ky.Nales, Ky.Mrs. M. L. Heath, 	E. E. Collins,   Russell, Ky. 1.00   W. H. Pifer,   Russell, Ky. 1.00   J. W. Schmidt, BAPTIST EXAMINER. I find one fault with the paper. When I finished reading my first copy of THE BAPTIST EXAMINER. I find one fault with the paper. When I finished reading it, I found my- self turning it over and over look- ing for more, but, of course, I had gotten my fifty cents' worth by reading this one issue, and there- for couldn' "kick." I just want you to know that I appreciate the teachings and hely which the pa- per brings." press operator, and Helen Mae Sad words sound as it tolls eleven."   William H. Hatten, 21, Lucas, Ohio. William H. Hatten, 21, painter, and Garnett Hutchinson, 21, kierat "Intoly the clock says, "Come to me,   Names. L. Heath, Louisa, Ky. 1.00 "Inclosed is fifty cents for an- other year's subscription to your" "Inclosed is fifty cents for an- other year's subscription to your" "Inclosed is fifty cents for an- other sear's subscription to your" "Inclosed is fifty surround you." Sad words sound as it tolls eleven."   William H. Hatten, 21, Lucas, Ohio. Sad words sound as it tolls eleven." "Atherton, 21, Lucas, Ohio."   Nore Elevent. Sad words sound as it tolls eleven." "Atherton, 21, Lucas, Ohio."   Nore Elevent. "Instance reading my first copy of THE BAPTIST EXAMINER. I find mathere- fore furthere for more, but, of course, I had gotten my fifty cents for an- other year's subscription to your "Inclosed is

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# "The Lost Son"

(Continued from page one) Finally, the father's statment is convincing proof to me that he was a sinner. The father said, "Inis my son was dead, and is alive again; he was lost, and is lound." 'Inat 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. Or course we know that God is not the rather of the lost. Listen: "Ye are of your father the devil" (Jn. 8:44). How then could God speak or 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 pur-Poses of God. There is a remarkable Scripture in Jonn'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 Sather 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 inceresting. It is evident that he had a portion. He said, WirGive 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 journed 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 descendents 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 high 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 modertism that is abroad in the world today. It reveals the reason why sinners don't care to talk about their salvation. I: 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 shunted by the lost. The lost are surely living in a far country. They are alienated from God.

derstands this. It came about first

in the days of Adam. It arose as

Then the prodigal began to be

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 tamine stricken and yet un-

conscious 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

of something more than what the

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 truely 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

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 rightousness which we have

done, but according to his mercy

Ultimately, the prodigal came to

himself. By analogy then this

would tell us that every sinner

is spiritually insane. This is cer-

tainly 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 under-

standing darkened, being aliena-

the igorance that is in them, be-

cause 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 come to Jesus, and see him

that was possessed with the Devil,

(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,

When the prodigal came to him

self, he said, "I will arise and go."

It is only then that the sinner be-

gins to move God-wards. All the

time he is in the far country and

trying to help himself, he does not

and of a sound mind."

ted from the life of God through

he saved us." (Titus 3:5).

world can give you.

you may come to realize your need

a result of Adam's fall.

every student of God's Book un- ched the great sermon on the got on a new suit of clothes. He 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 in want. This is where conviction 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. п

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 anto 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 the swine did eat: and no man 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 uttermos: 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 . and had the legion, sitting, and I remember several years ago, clothed, and in his right mind. 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 cears 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 comget one step nearer the father. passiona: toward sinners than wilderness journey represents our

| tures say that it "arose." How well | favor. In Jesus's day, as He prea- pig-pen. He didn't wait until he | didn't rebuke him, nor buffet him, How like unto God! We'll lost silver, when Jesus said, "There never be able to understand that is joy in the presence of the angels love until we stand in His presence. How marvelous it is that He loves and receives repentant sinners when they turn back to nim.

mear 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 nope 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 or Christ. Eventually you find the king saying, "Bind him hand and that God's grace is sufficient for foot, and take him away; and cas: him into outer darkness; and there shall be weeping and gnashing of teeth." (Mt. 22:13). How we rejoice that every saved person is ficient to pay sin's debt. It is enclothed in His rightousness. "For ough to meet the requirements of he hath made him who knew no sin, to be sin for us; that we might keep us, even unto the end. "Nay, be made the righteousness of God in all these things we are more in Him." (II Cor. 5:21).

It is interesting to notice that this was the "best robe." Christ's rightousenss is even beetter 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 The Fence 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 yet 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 upon thy foot." (Deut. 29:5). That

It is interesting to notice the joy of this feast. We are reminded of the joy over the finding of the of God over one sinner that repentn." (Luke 15:10). The one thing which causes joy and excitement in the father's house is the return of the prodigal. Gold, jewers, radios, inventions of war, and ascoveries of science bring no joy. Joy comes from the salvation of me lost.

There is only one other place in the Scriptules 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. ine Scriptures say that "they did cat. Then they rose up, and went away that night." (I Sam. 28:25). what a contrast to the feast of LUKE 10, for when the lather made a reast 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 you. The son said, "How many nired servants of my father's have pread enough AND TO SPARE. (Luke 15:17). God's grace is sufour new natures. It is enough to 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

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. you and thy shoe is not waxen old If he should stand up for the wrong, The right he'd not befriend:

the far country the medical				Te 1 is a la l
Wasted his country, the prodigat	When he decided to return home, he changed his mind about him- self and about the father. This is	the most loving parent might ever	walk in this world. God gives us	If he should boldly stand for the
that Hou	he changed his mind about him-	be.	salvation that doesn't wear out	right,
riotone wasted his substance with	he changed his mind about him- self and about the father. This is	So interested was the father that	through all of our journey in this	The wrong he would offend.
Portion living.", Don't forget, the	REPENTANCE. No man will ever	it is said that he ran to meet his	world, and keeps us safe until we	The wrong he would offend. His mouth is closed, he dare not speak
erv represents the soul. Ev-	REPENTANCE. No man will ever be saved until he repents. "Ex-	son. This is the only time in the	get to Canaan's land. How we	speak
adding sunner squanders his soul. In	be saved until he repents. "Ex- cept ye repent, ye shall all like- wise perish." (Ly, 125) "Tesus	Bible that God is ever pictured as	thank God for a salvation that	For freedom or against.
Vition to wasting his time and	cept ye repent, ye shall all like- wise perish." (Lu. 13:5). "Jesus came into Galilee saving re-	being in a hurry. Wars don't	doesn't fail and for the fact that	The most disgusting thing on
an his strength, serving Sa'-	wise perish." (Lu. 13:5). "Jesus came into Galileesaying re-	cause Him to hurry. Postilences	we have no fear of holding out-	earth-
his the sinner actually squanders	came into Galileesaying re- pent ye, and believe the gospel."	famines, and earthquakes don':	it is our Saviour who holds us un-	A preacher on the fence.
an Soul. Every descendent of Ad-	pent ye, and believe the gospel." (Mk. 1:15). However the prodical was still	hurry Him. Even the troubles	to the end.	
any has done this. Nothing that	(Mk. 1:15). However the prodigal was still depending to a great extent upon	of His children don't cause Him to	Then the father commanded	His better judgment, common sense
Goa sinner ever does is pleasing to	depending to a great extent upon	hurry. How slow sometimes He	that the fatted calf be killed.	They pull him to the right:
Unt: Therefore all that he does	However the prodigal was still depending to a great extent upon his works. He had in mind to ask	seems in coming to our aid and	Of course, this typified Christ,	Behold him grip that topmost
he he he he he he he	HIS WOARD. THE MUCH IN MILLIO DO MORE			
Tim-				A 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7
are corrupted and wasted	nere inter servant. Of course,	and turns to God. He runs to meet	"Christ our passover is sacrificed	His love of praise, it holds him
in the	you understand that a miled ber			
dere rature, ocsus said flat	Valit WOIRS for all mar no Boost		i i i i i i i i i i i i i i i i i i i	TZ
that land" of any ramit of	This man was thus still depending	Not only did the father run to	mut on the door_the lamb itself	Poor man' how fearful will be
the bit course, represents	upon ms works. which a similar		Part and and a set of the set of	and the second s
	ECO UNUCI CONTROLON CAN FILM	the second		
la of spinite always been a n-	gets under conviction and even when he repents he still thinks that there is something which he must do. He still tries to work	kissed nim." He didn't war: for	over lamb, or of the fatted call is	A preacher on the fence.
didn't will notice that the	that there is something which he must do. He still tries to work his way into Heaven and God's	didn't wait for him to take a bath	ion we have with Christ from day	Love never asks how much must
always exist. The	must do. He still tries to work his way into Heaven and God's	and get rid of the odor of the	to day as we feast on Him.	I do, but how much can I do?
				and the second

### PAGE FOUR

# 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 incipiency, 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 offended 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 1S 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 dis-

# **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

faithrul saints smiling upon and pressing such action. Let's be faithful to the Lord. Churches practicing discipline

under the leadership of the Holy Spirit, ale "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 interecession 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

# THE BAPTIST EXAMINER

in to further and further trouble. you by His blessed "Absolvo at,"

to give you to know the virtue of His own precious blood shed on Calvary and the abiding unction of the Holy Spirit then indeed death neea have no terror tor He who "nath abolished death" will bring you uncondemmed 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 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 justimed 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

the which has betrayed churches He is with you, a Priest to cheer some-though not strictly as an pie order that one would t 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 ed 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 rquire 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 appoint-ments. 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

SATURDAY, AUGUST 29th,

you were expecting the owner morrow."

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

This is how we should be, day of our lives; our conduct, manner of life, our affairs, all ranged as if we were expe the Saviour today. "Watch, t fore, for ye know not what your Lord doth come." -Faith and Life

Don't Worry About Gossip

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

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

meddlesome tongues For have something to do-For people will talk, you ko which i

If quiet and modest, you'll ha presumed

That your humble position is and tr assumed:

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

But don't get excited, keep fectly cool-For people will talk, you

li generous and noble, they'll

out their spleen, You'll hear some loud hints

you're selfish and mean; upright and honest and as the day,

They'll call you a rogue in 3 sneaking way-

For people will talk, you "

And then if you show the boldness of heart, Or slight inclination to take

own part, They will call you an upstart,

But keep right ahead, don't stor

For people will talk, you

If threadbare your coat, or

Someone, of course, will take

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

they say-For people will talk, you

If you dress in fashion, think to escape, For they'll criticize then,

different shape,

You're ahead of your mean your tailor's unpaid, But mind your own

there's naught to be said For people will talk, you

If a fellow but chance to co with a girl,

How gossips will talk, and scandal unfurl,

Theyfil canvass your wanks talk of your means, And declare you're engaged,

chit in her teens-For people will talk, you

They'll talk fine before you

then at your back,

ceited and vain. explain-

fashioned your hat,

tice of that,

But don't get excited,

mittee is required by the Lord to investigate and recommend concer- ning this offense. <b>3. Heretical offenses:</b> Tit. 3:10,11, shows the Lord's way of dealing with a doctrinal off- ender, or an heretic, after the fir- st 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 with drawal of fellowship. Please note that no church com- mittee is authorized to deal with heretical offenses. The practice of churches nam- ing committees to effectuate dis- cipline is completely without Scr	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 re- pentant 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 hqly God. True/ ia man whose soul has been saved through faith in Jesus might do much, in point- ing 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.	is the limit now for those working under the Foreign Board, nor be- cause the Mid Mission folk, I un- derstand now allow their workers to stay two years only in the Am- azon 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 inaguarate 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	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 hun- gerings of the heart. —Selected <b>Be Ye Also Ready</b> (Continued from page one) "He writes to you, I suppose? "Never." "Who comes then to look after matters?" "I am left pretty much al Alling very seldom do I see even a stan ger." "Wot you keep the gard fam't	How kind and polite in they say, But bitter as gall when you're of the way— For people will talk, you <sup>pol</sup> The best way to do is to a <sup>pol</sup> 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 the is not any use— For people will talk, you <sup>pol</sup> "Here, hold my horse a <sup>mil</sup> will you?" "Sir, I am a member of gress!" "Never mind. You look <sup>pol</sup>
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