

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

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Card Playing Proves To Be A Curse In Life Of A Sunday School Teacher

The peril of compromise has been revealed in an incident reported by Wilbur Chapman: "A tramp once entered an evangelistic meeting. At the close, it was thrown open for anyone to speak; he arose and said: 'This is the chapel I used to attend when I was a little boy. My father was an officer in this church. He used to sit in that pew. There were seven of us boys in our Sunday school teacher's class, and we very much loved and respected her. She used to take us home Saturday afternoons, and we used to have music and refreshments, and then we had a look over the lesson for the following day. After a bit, in order to keep hold of us, she introduced cards. She showed us how to play them, and she showed us a number of tricks, and so on. We soon began to ask her to have a little less of the lesson and show us a few more tricks. Shortly after that, we began ceasing to go to her house at all, and we took to cards and cigarettes at other places. Then we took to gambling, and as a matter of course, we left the Sunday school and her evening class together. I want to tell you what has become of those boys. Two of the seven boys have been hanged, three others are in State prison for life, the sixth one, if the police knew where he is, would be there, too; and I am the seventh, and if the police knew I was here, I should be behind the bars in double quick time. All I have to say is that I do wish my Sunday school teacher had never taught us boys to play cards!'"

"He had no sooner finished than a woman dressed in black, staggered forward and fell before his feet, and she cried: 'My God, I am that Sunday school teacher!' She left the meeting, never to return. 'Thou shalt not wear a mingled stuff, wool and linen together.'—Selected.

Latin America

A continent of nations with ninety millions of people. Argentina alone can support one hundred millions. Brazil is larger than the United States without Alaska, and could support hundreds of millions of people. The world's surplus population will find a home and a future in this continent.

Ninety millions of people almost entirely without the Bible. There are from fifteen to twenty millions of Indians waiting for the light.

The membership of the evangelical churches represents one-ninth of one per cent. Suppose five millions have come under evangelical influence, it would still leave eighty millions who are without the gospel.—Selected.

(Editor's Note: This constitutes a mighty big reason why we are in—(Continued on Page Two)

AT EVENING TIME

When work is done and I sit waiting
With idle hands and humbled heart,
Wondering if I've used my talents
At all times striven to do my part.
When o'er my life there comes a shadow
That shuts me from the world's sad plight
I know that God will still be near me.
At evening time, it will be light.

Though friends forsake and foes may gather,
Though doubts may subtly creep inside,
Though trials come, and sin comes near me,
Near Thee, O Lord, let me abide!
My Hand, still hold, Thy strength support me;
And always keep me in the right—
For well I know when Thou art near me—
At evening time it shall be light!

What a life's close, and Death comes near me,
I'll know on Whom my faith relied,
Whose hand has always guarded; led me
Through vale and down the mountain side.
When in the grave my form encloses
And shuts me from my loved ones' sight,
Though long the way and sorrows lingered,
At evening time it shall be light.

SARAH H. TERRY, Louisville, Ky.

DISCIPLINE IN THE CHURCH OF GOD

By H. A. IRONSIDES, Chicago, Ill.

(This message is an excerpt from Mr. Ironside's book, "Address On The First Epistle To The Corinthians," published by Loizeaux Brothers, N. Y. C., and reprinted here by their written permission.)

We have already noticed that this first epistle to the Corinthians is the charter of the Church and that it brings before us certain divinely-given rules and regulations for the ordering of the local churches of God here on earth. This portion deals with the question of the discipline of an open offender against holiness and righteousness. The

Church is the house of God. When I use that word, I do not mean a building. God had one house made of stone and mortar, the temple at Jerusalem. He has never owned another. His present house is made of living stones, men and women built together for an habitation of God through the Spirit. This is the house

(Continued on Page Two)

The First Baptist Pulpit

"FACING THE RECORD"

"Also now, behold, my witness is in heaven, and my record is on high."—Job 16:19.

This is the time when a great deal is said about records. We hear a lot about automobile speed records. A few days ago out West a man set a new world's record by driving an automobile approximately six miles per minute. Quite often we read in the paper of someone who has been arrested who has a police record. This means that he has been arrested on some previous occasion, that he has been fingerprinted, and his Bertillon measurements have been taken. Just recently a new speed record was set by an aviator. Then sometime ago, I read of a marathon dance that had been continuously going on for several weeks. It was stated that this was a new dancing record which was being established. I heard last week of a man who had attended Sunday school without missing for a little better than twenty years. So, you see, beloved, there are all kinds of records—auto speed records, police records, aviation records, and Sunday school attendance records.

I

God is keeping a record of every life. There is not an event in any life but what God has it written in His record concerning that life. He kept

(Continued on Page Three)

Rags Changed Into Royal Parchment Illustrating Salvation By Grace

It is said that when Queen Victoria was visiting a Lancashire paper mill, she noticed a heap of turkey-red rags lying in a corner, and asked the owner what he could make of them. "Snow-white paper, fit for your Majesty's service," was the answer. And some time after the Queen received at Windsor a packet of beautiful parchment, spotlessly white, with the royal arms embossed in gold on every sheet, to her great satisfaction. The snow-white royal parchment was made from the turkey-red rags.

Truly a wonderful transformation, and worthy of the scientists' skill. But it is as nothing compared with "the great change" wrought by the grace of God and the Gospel of Christ upon those whom God brings from being "crimson" sinners to become snow-white saints, to be one day presented "faultless before the presence of His glory" (Jude 24).

This cabinet of white note paper I hold in my hands has probably passed through the same changes as the royal parchment, which may be summed up as follows: (1) State by nature—Rags: rags of all shades, qualities, colors; rags from prince's robe, peasant's coat, and prisoner's clothing; "filthy rags", too, like a man's righteousness (Is. 64:6)—all alike, for "there is no difference" (Rom. 3:22). (2) State of grace—As these rags were passed through many a process of tearing, washing, cleansing, transforming—chemicals, water, steam, all doing their part—so from the hour that the Spirit of God begins to work on the sinner, striving (Gen. 6:3), convicting (Jn. 16:8), humbling and leading him to Christ, to receive, confess, own and obey Him; to be saved (II Tim. 1:9), washed (Rev. 1:5), sanctified (I Cor. 6:11), he is being brought from nature's dark, dead, depraved condition—(Continued on Page Two)

How God Works

The poet, Cowper, was subject to fits of depression. One day he ordered a cab and told the driver to take him to London Bridge. Soon a dense fog settled down upon the city. The cabbie wandered about for two hours and then admitted that he was lost, though he had been in the business for years. Cowper asked him if he thought he could find the way home. He said that he did, and in an hour landed him at his door. When asked what the fare would be, he mentioned a sum, but said that he felt that he ought not to take anything as he had not filled his order. "Never mind," said Cowper, "you have saved my life. I was on my way to throw myself off London Bridge," and he gave him double the usual

(Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN.....Editor

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OUR APPEAL

We are beginning the third year
of THE BAPTIST EXAMINER with this
issue.

In these two years, one hundred
issues of this paper have been
printed.

The circulation has grown from
nothing to approximately six thou-
sand weekly.

Over two thousand preachers re-
ceive this paper weekly. God alone
knows what doctrinal influence this
may have on their lives.

We have no paid advertisements.

We have no private subsidy with
which to meet expenses.

We do have individual friends and
friends in churches who believe in
and support us. Some of these have
been most liberal in their support.

We do have a God who is abun-
dantly able to supply our needs.
Sometimes He makes us wait a lit-
tle, but He has never failed us.

We started with no money, and,
like Peter and John, we can say to-
day, "Silver and gold have I none."
In fact, we owe about one hundred
dollars.

Frankly speaking, we need your
help. To put it mildly, we must have
help from some source.

Someone might personally make
up our deficit for the past year.

Others (many of them) might re-
new their subscriptions just now.

Still others might subscribe for
their friends. Instead of merely re-
newing, renew and subscribe for a
friend.

Still others could and should join
our dollar-a-month club. Send us
twenty-five names and addresses,
and we'll send the paper for a year
to those you designate. In turn, you
send us one dollar per month for
the paper.

Make a special love offering just
now to this work.

Let each of you pray and ask
God what part He would have you
play in behalf of THE BAPTIST
EXAMINER.

Think kindly of us. We feel, for
the sake of the Truth, we must keep
this paper going. We can't do so
without help.

In the name of Christ, we make
this appeal.

Finally, beloved, pray for us.

John Wesley was the greatest
Episcopalian that ever lived. He de-
scribes his conversion in these words:
"My heart was strangely warmed."
He had had a communication from
God. Has your heart been strangely
warmed?

HOW GOD WORKS

(Continued from Page One)

fare. He then went into the house
and wrote the hymn—

*"God moves in a mysterious way
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm."*

*Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain."*

LATIN AMERICA

(Continued from Page One)

interested in missions in South Amer-
ica. If you would like to have a part
in reaching these eighty millions
yet unreached, send us your offer-
ing at once.)

BOOK REVIEWS

From Grosset and Dunlap, New
York City

DUSKIN. By Grace Livingston
Hill. 304 pages. Price, \$1.00. The
Fawcett Construction Company was
in grave danger of losing a large
sum of money if the large building
on which they were working were
not completed on time. On the day
before Mr. Fawcett was to leave for
Chicago to see what was holding
up the work on the building, he was
in an automobile accident and there-
fore, it was impossible for him to
make the expected trip.

There was only one other person
who knew anything about the situa-
tion, and that was Mr. Fawcett's
secretary, Carol Berkley. It seemed
to the New York office that Phil
Duskin, the young man in charge of
the work on the building, was re-
sponsible for the delay.

Little did Carol realize the respon-
sibility which she had taken upon
herself. Her adventure led her
through dark paths, against obsta-
cles that seemed almost insurmount-
able, but she knew that she was
fighting for the right, and she knew
that she must win. With these
thoughts in mind, she set to work.

She found that young Duskin was
trustworthy, but that he had been
compelled to work against a group
who were trying to cause his down-
fall. However, through the combin-
ed efforts of Carol, Duskin and his
faithful crew of workmen, the build-
ing was completed. The book is
brought to a happy ending by the
marriage of Duskin and Carol.

This story proves the fact that
courage to stick to the right always
brings its reward.

* *

J. R. Graves' Books

Some time ago we received all of
J. R. Graves' books, published by the
Baptist Sunday School Committee
of Texarkana, Ark.-Tex. We make
no attempt at reviewing each of
these separately, but we do believe
that every one of them should be
read by every Baptist in the world.
The editor would not be without
this set of books for any sum of
money. They are:

"The First Baptist Church In America"	\$1.00
"John's Baptism"	1.00
"Parables Of Christ"	1.00
"The Seven Dispensation"	1.50
"The New Great Iron Wheel"	1.00
(This book completely annihilates Methodist).	
"Thilemma"40
"The Lord's Supper"25
"What It Is To Eat Unworthily"25
"Relation Of Baptism To Salvation"25
"What Is Conscience"25
"The Act Of Christian Baptism"25
"Christian Baptism, The Profession of Faith"25

Every Christian ought to read
these books. We are prepared to of-
fer an exceedingly interesting dis-
count on any or all of these books.
Write us if you are interested.

DISCIPLINE IN THE CHURCH OF GOD

(Continued from Page One)

of God, the assembly of God, which
is the Church of the living God in
this present age of grace; and holi-
ness becomes God's house. He dwells
in His Church, that is, in the as-
sembly of His saints, and therefore
it must be a holy assembly. That is
why again and again in the New
Testament we are exhorted to ab-
solute separation from the world
and its ways.

Sometimes when those who watch
for your souls seek to be very care-
ful regarding worldliness and car-
nality and unholy things cropping
out in the Church of God, they are
looked upon as censorious and harsh
and possibly unkind, because they
try to deal with matters of this
character, and people fall back on a
scripture like this, "Judge not, that
ye be not judged. For with what
judgment ye judge, ye shall be
judged: and with what measure ye
mete, it shall be measured to you
again" (Matt. 7:1,2). In these
verses our Lord is speaking of the
motives of the heart. You have no
right to judge my motives; I have
no right to judge your motives. If
I see one put a ten-dollar bill in the
offering basket and I say to myself,
"Oh, yes; he is just trying to be
ostentatious, he did not give that
out of real love for Christ," I am
wrong, for I am judging one's mo-
tive, and I have no right to do that.
This may apply to a thousand things.
But the Church of God is called upon
to judge concerning the unrighteous
behavior of any of its members.
Verse 12 of chapter 5 says, "For
what have I to do to judge them also
that are without? Do not ye judge
them that are within?" The world
outside goes on its way and the
Church of God has no jurisdiction
there.

The Church of God is responsible
as to the character of its fellowship,
and it is responsible as to those who
sit down together at the table of the
Lord and are linked up in Christian
service. Where there is failure, the
individual who fails is responsible
before God. It is a serious thing to
profess to live the life that should
characterize members of the Church
of God. Ours is a high and holy
calling, and if we lower the stan-
dard, we are not only dishonoring
Christ individually, but we are giv-
ing the wrong testimony to the
world.

The story is told of a man who
wanted to hire a coachman. He
lived in a mountainous region and
the road to his home ran along a
precipice. A number of men applied

From William B. Eerdmans Pub-
lishing Company, Grand Rapids,
Michigan

**FURTHER ADVENTURES OF THE
SUGAR CREEK GANG.** By Paul
Hutchens. 88 pages. Price, 50 cents.
Each of Paul Hutchens' books is
better than the one preceding, and
this one is far superior to the other
children's books which have been
written by Mr. Hutchens. It is the
story of the experiences in the lives
of the same six boys he wrote about
in "The Sugar Creek Gang" and "We
Killed a Bear".

This book ought to appeal espe-
cially to all boys, for it is filled
with several exciting experiences.
In all probability, the spiritual life
manifested by these boys is over-
drawn, but nevertheless, it is inspir-
ing and stimulating, and should be
read by every boy.

RAGS CHANGED INTO ROYAL PARCHMENT ILLUSTRATES SALVATION BY GRACE

(Continued from Page One)

tion, into the life, light, and beauty
of Christ. (3) State of glory—The
destiny of every sinner saved by
grace is Glory (Rom. 5:2; I Pet. 5:
10), to be with Christ and like
Christ, in His image, presented
spotless, "without fault before the
throne" (Rev. 14:5). What a history!
What a destiny! Who would not
share it? Why should not you?—Se-
lected.

for the position. He said to one of
them, "Tell me, are you an adept
at handling fractious horses?"

"Yes, I am," he said.

"Can you drive a six-horse team?"

"Yes."

"How near can you drive to the
edge of the cliff without going
over?"

"I have a steady hand and my
eye is pretty true; I can get within
a foot of it and not go over."

"You step outside," said the man,
and he called another and asked him
the same questions.

He said, "I am an expert in hand-
ling horses; I can drive right along
the edge and not go over."

"Step outside," and he called an-
other and asked the questions.

"If you want a man to drive on
the edge of the precipice," said this
man, "you do not want me. When
I drive, I keep as far away from the
edge as I can."

"You are the man I want. I will
take you."

Christian, be careful of the edge
of the precipice. Do not get near
it, for the first thing you know you
will go over and this will mean not
only the ruin of your own testimony,
but the sad thing is you are liable
to drag others over with you. Keep
away from the edge, and do not re-
sent it if those who watch for your
souls as those who must give account
try to impress upon you the solemn-
ity of these things.

The apostle Paul had heard seri-
ous things concerning certain in-
ternal conditions in the church at
Corinth, but he had been hindered
from getting to them, and certain
persons in the church who were car-
nally minded themselves; and who
knew that the apostle's coming
would probably mean rebuking them
for their worldly behavior were say-
ing, "Paul is really afraid to come
to Corinth, he knows he hasn't the
influence he once had." But he says,
"No, I am not afraid to come. Some
of you are puffed up, as though I
would not come to you. But I will
come shortly, if the Lord will, and
will know, not the speech of them
which are puffed up, but the power."

In other words, when he should
come (and he was speaking with
apostolic authority), there were
some things he was going to look
into very carefully. He would find
out whether the power of God was
working in their lives or whether it
was just bravado and conceit that
led them to justify themselves.
There is a tremendous lot of pre-
tence among professing Christians:
pretending to a piety that they do
not possess, pretending to a devoted-
ness that is not genuine. He would
know not only the talk of their lips
but would inquire into the behavior
that characterized them. "For the
kingdom of God is not in word," is
not merely lip profession, "but in
power," it is the manifestation of
the Holy Spirit in the life.

The apostle says, "I want to come
(Continued on Page Four)"

"FACING THE RECORD"

(Continued from Page One)

a record concerning the country of Judah. "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of their altars" (Jer. 17:1). That which was true of Judah, is also true of each of us.

Each deed of our life is being written down. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Whether good or bad, it makes no difference—it all goes on the record. What a motley record you and I are making for God to keep. On one day some good deed characterizes our life and it goes into the record. On the next day, perhaps, some gross sin takes place; it, too, becomes a part of the record. The deeds which we might forget, whether acts of kindness or definite sins, are all written in the record.

Likewise, all of our secret sins become a part of this record. Though we may call them secret, and though they may appear such to us, in reality nothing is secret to God. Everything is open before His eyes. "For the eyes of the Lord run to and fro throughout the whole earth" (II Chron. 16:9). You may go back into a dark building, lock the door behind you and go into a still darker closet and think yourself to be all alone. Still the eyes of God are upon you. "For the ways of man are before the eyes of the Lord, and He pondereth all his goings" (Prov. 5:21). You may lie down behind a hidden brook with willows about you to shelter you, yet God sees you. You may go into some old castle and down many a winding stair, where the light of day never penetrated its darkness. No eye may ever see you, and there might be no ear there to hear you, yet God sees you. All of your secret sins are thus open to Him. Each of them becomes a part of your record, just the same as each sacred deed of kindness likewise becomes a part of the record.

Our words form a part of this record which God is keeping of each of our lives. Each oath of blasphemy as well as each note of praise which has come from your lips is written down. The smutty words you have spoken, your mockings of religion, and your vicious attacks upon your friends' character, are all in the record just as the words of purity, kindness and love are also inscribed. Thus you see, beloved, God is keeping a minute record of every life. Every deed, good or bad, is being written down.

God is thus keeping a complete record. If you were writing your own record, you could leave out the things that didn't please you. This you would probably do. Also, you could leave out your sins and the things you wouldn't want to see in later years. Of necessity, you would leave out much of the record, for you would forget many of the events of your life, and therefore, you would not have a complete record. Even if someone else kept a record of your life, it would be far more complete, for there are many things which such an individual would not know concerning you to put into the record. May I emphasize it, beloved, that the one who is keeping this record is God. He sees, He knows, and He hears completely and entirely. This He writes down, and accordingly, He is keeping a complete record

which is kept from the hour of birth to the hour of death.

II

Some day you will have to face your record. This is one record which cannot be destroyed. Fires, floods, or tornadoes can't reach it, for it is kept in the archives of heaven by God. Just after the flood in 1936, I went down to Greenup and saw many of the county records which had suffered badly as a result of the flood. However, beloved, you and I are making a record which cannot be destroyed and which some day we will have to face. Listen: "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). When the day of judgment comes, the record will have to be faced.

Solomon realized this all too well. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man: For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).

Paul taught the same truth in the New Testament. When he preached to the folk at Athens, he reminded them that there was a day of judgment coming—a time when each would have to face his record. "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31).

At a later date, he spoke to Governor Felix concerning his record: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). When Paul talked about the record which Felix had made and which God had written down, Felix trembled. That sinful record of his life should justly make him tremble. Sinner friend, well may you tremble this hour as you, too, contemplate facing your record.

Every deed and every secret, good or bad, will have to be faced. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). What a day it shall be when God brings forth the books in which He has kept the record of each life and opens those books to read out there from the record which we have made and which He has preserved. "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:11, 12).

III

In view of the fact that each of us will have to face our record, what kind of a record ought each one of us to have? First of all, I want it written in my record that I have been born again. Regardless of how important other things may be, there is nothing so important as that one has experienced the new birth. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by

night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:1-7). I can remember the day and hour and what I was doing and where I was when Jesus Christ became precious to me. I thank God that I have it written in my record that I have been born again. There is much in my record of which I am ashamed. There is much there which I sincerely wish were not there. However, from the depths of my soul, I rejoice that it is written there that I have been born again. If I were you, I would want that in my record. As important as it may be to have other things there, it is vastly more important to have in your record the fact that you have experienced the new birth with Jesus.

Again, I would like to have it written in my record that I have been faithful in the little things. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much" (Luke 16:10). I have this conviction, based upon this verse of Scripture, that the individual who is faithful in the smaller things of life, will likewise be faithful in the greater things. The converse is likewise true that a person who is not faithful in the little things, will certainly not be faithful in the bigger things. Next to the fact that I have been born again, I would like for it to be said that I have been faithful in even the least. I know that this is not true in many respects concerning my life, but I would like for it to be. My prayer for both you and me is that we may be faithful to God even in the little things.

I would want it to be in my record that I had been faithful to my church. Paul said, "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). I am sure that I speak tonight to many who have not been faithful to their church today. I am positive than many of my invisible audience have not been inside any church for many months and some even for years. It certainly is not being written of you that you are faithful to your church. I wonder just what your record in this respect looks like. Would you permit me to guess? Well, this is what I imagine I can see: "Sunday, October 2, in church for the morning worship service; Sunday evening, October 2, absent; Sunday, October 9, didn't attend church because of picnic; Sunday, October 16, didn't attend church for lack of new fall clothes; Sunday, October 23, didn't attend church on account of headache in the morning, and a few drops of rain in the evening." This, beloved, is perhaps the record which is being written concerning the lives of many of you. Next to being faithful to God in the little things, I certainly would want to always be faithful to my church. I am sure each sensi-

ble, thinking, sober-minded Christian wants this to be a part of his record.

Above everything else, I would want it in my record that I had been faithful to my Saviour. I find myself thinking often of the sufferings through which our missionaries, especially our earlier ones, have gone. I often think of Judson, who, in Burma, was suspended from a bamboo pole by his feet with his shoulders barely touching the ground, for eight days' time. One would think that this was enough to take all the preaching out of any man. Yet, when Judson was released, after having been given but a few crusts of bread and a few drinks of water during these eight days in which he had been compelled to remain in this painful position, the first motive which actuated him was to preach the Lord Jesus Christ to that group who stood around him. How we pray for such faithfulness as this in the lives of the followers of Jesus today! As important as it is just to be faithful in the little things, and faithful to our church, it is vastly more important that each of us be faithful to our Saviour in all things. There are many things I would like to have written in my record, yet, next to the fact that I have been born again, I would want to be sure that it was there that I had been faithful to my Saviour.

IV

There is a part of the record which can be changed even now. The sin record can all be blotted out. Though every sin is carefully recorded and registered and is in your record against you, that sin record can be removed through the precious blood of the Lord Jesus. Listen: "And the blood of Jesus Christ his Son cleanseth us from all sin" (I Jn. 1:7). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). "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).

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

For my pardon this I see—
Nothing but the blood of Jesus
For my cleansing this my plea—
Nothing but the blood of Jesus.

Nothing can for sin atone—
Nothing but the blood of Jesus;
Naught of good that I have done—
Nothing but the blood of Jesus.

This is all my hope and peace—
Nothing but the blood of Jesus;
This is all my righteousness—
Nothing but the blood of Jesus.

Oh! precious is the flow that makes me
white as snow;
No other fount I know, nothing but the
blood of Jesus."

Over in Scotland, a lad was saved who was not just real bright. The Scotch said he was "daft". Before he was saved, he used to cry out in fear at the thought of meeting God. After his conversion, he declared that his fears were all removed. When asked for an explanation, he said, "Some day I'm going to stand in the presence of God. He'll be sitting on a bench like a judge in a court room. He'll have a big Bible-like book in front of him in which

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DISCIPLINE IN THE CHURCH OF GOD

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to you, but do you want me to come with a rod—a rod of discipline? Did they want him to come as the representative of the Lord to chastise them for their bad behavior, or to come in the spirit of meekness so that they and he might sit down together over the Word of God and enjoy the precious things of Christ? If they desired him to come in this last way there were some things to be settled first, and he told them what they were. "In the first place, it is reported commonly"—this was not merely a matter of some individual's gossip, it was widely known—"that you are tolerating one of the vilest forms of immorality that has ever been heard of even among the heathen Gentiles; it is known that one of your members actually has taken his father's wife (not of course his mother, but his step-mother) as his own wife. This is an abomination in the sight of God, but you have not recognized the wickedness of it. You have rather prided yourselves on the breadth and liberality that would enable you to go on with a thing like that. You are puffed up when you ought to be broken-hearted." "Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." Even if they felt that they did not know how to handle a thing like this, they could have been down before God with breaking hearts crying to Him to undertake for them, and He would have intervened and taken the wicked man from among them. But since he had received the evil report, as the representative of the Lord Jesus Christ he was going to tell them how to handle the situation, and in so doing he gave instruction concerning the handling of similar questions all down through the centuries.

"For I verily, as absent in body, but present in spirit, have judged already." In other words, because we are all one in the Lord I have looked into this matter already, I have discerned, I have investigated and have the facts concerning him that has done this deed. This is the verdict, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power (or authority) of our Lord Jesus Christ to deliver such an one unto Satan." What does that mean? John says, "We know that we are of God, and the whole world lieth in wickedness," or, "in the wicked one" (I John 5:19). This man was in the circle of those who are "of God." Somebody might say, "The way to help him is to keep him in the circle, let him sit down with you at the Communion table; do not be hard on him, try to win him back, throw your arms of love about him and sympathize with him." The unrepentant man will be more hardened in his iniquity if you do that. Put him outside in the devil's domain, let him know that he has forfeited all title to a place with the people of God—that he has been put back into the world where Satan rules. That is what he means when he says, "Deliver such an one unto Satan for the destruction of the flesh." What has caused all this trouble? The activity of the flesh. Very well, put him out in that sphere where he will find out that "it is an evil and a bitter thing to forsake the Lord his God." When he finds himself abhorred by men and

women who love Christ, when he finds his sin is a stench in the nostrils of Christian people, he may break before God. If, in spite of his sin, he has really been born again, he will break. If he has been a false professor, he will plunge deeper and deeper into evil things.

"Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." We do not like to carry out extreme commands like these, but this is the Word of God, and the greatest kindness that the people of God can do to a man who is deliberately going on in wilful sin is to refuse Christian fellowship to him. As long as you treat him as a brother he will only be puffed up in his ungodly ways and it will be harder to reach him. But if you obey the Word, God will work toward his recovery and restoration.

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" Housewives know that. What is the nature of leaven? You have a great pan of dough and insert a little leaven, and if you leave it all night, the whole thing runs over on the table by morning. Very well, you allow one wicked man to go unrebuked and undealt with after the wickedness has been fully manifested, and the thing will go on like an infection working, working, working to the ruin of others and to the harm of the entire testimony.

The Church of God is largely afraid to exercise discipline today, but where this is carried out in obedience to the Word of God the Church is kept in a condition where God can work. The apostle was not acting upon mere hearsay, there was definite evidence as to the guilt of this man. The Church of God is not to jump at conclusions. We are not to believe every scandal that people try to circulate. We have a rule, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17). If he will not hear the Church, he has to be put under discipline. If one knows of definite wickedness, he should go first to the guilty person and try to set it right. If he does not succeed, he is then to take another witness, but if he will not hear them, they are to take it to the Church of God and be prepared to back up everything.

"Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened." Before God the whole Body is looked upon as unleavened, for "Christ our Passover is sacrificed for us." We are men and women who began with the blood of the cross. Like Israel in Egypt, when sheltered by the passover, they were to put all leaven away. Leaven is the type of wickedness.

Leaven is mentioned in Galatians 5:9: "A little leaven leaveneth the whole lump." There he is speaking of evil and unsound teaching which permeates and leavens the assembly of God. "Christ our Passover is sacrificed for us," and if we have

been redeemed by the precious blood it is incumbent upon us to recognize our responsibility to keep the feast, the feast of communion and fellowship with Him, not with old leaven, that is, the corruption of the old nature, nor with malice. Is there a child of God who is still tolerating unjudged malice and wickedness; but with the unleavened bread of sincerity and truth." Our God looks for reality. It is not enough to say, "Lord, Lord, have we not prophesied in Thy name? . . . and in thy name done many wonderful works?" (Matt 7:22). The great thing is for all who have been redeemed by His precious blood to manifest subjection to the Lord in the life.

In the concluding verses the apostle stresses the treatment that should be meted out to evildoers who have gotten into the church. You cannot discipline the world. He says, "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with violators." If you should try to regulate all immorality in the world, you would have a tremendous job upon your hands, but here is the point: if a man who calls himself a brother is an immoral man or a covetous man—what is that? Does he couple covetousness with fornication? "The love of money is a root of all evil," and covetousness, reaching out and grasping for wealth, is just as vile a thing in God's sight as indulgence in unholy lust in other lines. "If any man that is called a brother be a fornicator, or covetous, or an idolater or a railer." What is a railer? It is a person who has a tongue loose at both ends and on a pivot in the middle, a vicious talker, an evil speaker, one who can destroy the reputation of another just as the murderer drives a dagger into the heart and destroys a life. A railer is a wicked person in the sight of God. "Oh," somebody says, "I don't mean any harm, but I am so careless with my tongue." What would you think of one who goes around with a machine-gun and keeps firing away on this side and that, and some one says, "What are you doing?" "Oh," he replies, "I don't mean any harm, but I am so careless with this machine-gun." A character assassin is as wicked in the sight of God as one who would take another's life. "Or a drunkard." "No drunkard shall inherit the kingdom of God." You young people in these vicious days in which we live, if you never want to be a drunkard, do not fall in with the current idea of thinking it is fashionable for everybody to drink a little bit. No man ever became a drunkard who was not first a moderate drinker. Somebody may say, "I do not believe in that; I can take a little and it does me no harm." But it may do your brother harm, and Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth" (I Cor. 8:13). Here is God's standard. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." An extortioner is one who squeezes the poor. Maybe he tries to cover up his sin in this way: he squeezes the poor and makes an extra thousand dollars, and then on Sunday comes down to the church and says, "I want to give you a hundred dollars for missions."

"FACING THE RECORD"

(Continued from Page Three)

are the names of everyone. Then He'll open the page to the place where little John's name is and where all his sins are recorded; but before He can read out a single one of the sins, Jesus will put His blood-stained hand down on the page, and God will say, 'I cannot find a single sin there.' And this lad, beloved, was right except for one detail. He does not have to wait until he comes to the judgment for this great experience. His sins are already blotted out if he has accepted Jesus Christ as his Saviour. May it please our Heavenly Father now for you to receive Christ as God's gift for your soul and now may the sin record of your life be blotted out in His own precious blood.

God says, "Keep your dirty money, you got it in the wrong way." God wants holy money to use in holy service. An extortioner is a wicked person and God says, "With such an one no not to eat." You are not to sit down to the table with such an one. That would cut down our dinner-parties considerably, and I take it that he also includes the Lord's table. People should be warned to stay away from the Lord's table if living as depicted here.

"For what have I to do to judge them also that are without? Do not ye judge them that are within?" Outside in the world God judges. He will deal with them in due time, but He calls upon the Church of God to maintain careful discipline over its members for the glory of the Lord Jesus Christ. His good name is at stake. People say, "What! Is that one of your Christians? Does that person belong to Christ and do thus and so?" That is one reason why the Church of God is responsible to maintain holiness as it goes on through the world.

And now the concluding word: "Therefore put away from among yourselves that wicked person." Of course there is a great deal of other instruction in Scripture for discipline, as in the case of a brother overtaken in a fault, and the Word says, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Every effort should first be made to restore the wanderer, but if he will not be restored, if he persists in his sin, if he goes on defying the discipline of the Church of God, then the time comes when the Word has to be acted on: "Put away from among yourselves that wicked person."

Perhaps some of you feel like saying what one of the Hopi Indians said to me one time after I had tried to put before them the responsibility of a Christian. They had a rather peculiar name for me; it was, "The Man with the Iron Voice;" and he said, "Man with the Iron Voice, you have made the way very hard today. I thought I was saved by grace alone, but now it looks as though I have to walk to heaven on the edge of a razor." We are saved by grace alone, but we are called to walk in holiness, and while we have no ability to do it ourselves, the Holy Spirit has come to dwell in every believer and He is the power of the new life. If we live in the Spirit, let us also walk in the Spirit, and we will be enabled to honor the Lord Jesus Christ by holy, unworldly, devoted, godly lives.