

A Church Is Compelled To Exclude A Member Who Is A Sheep, It Won't Be Long Until He'll Be Bleating Around On The Outside, Anxious To Get Back In. But Watch Out For The Old Goat Who Is Excluded!

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

The Baptist Examiner

The Paper With A National Circulation

"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).

VOL. 12, NO. 5

RUSSELL, KENTUCKY, SATURDAY, MARCH 6, 1943

WHOLE NO. 264

Good Question: Might Christians Attend Movies?

Have been asked that question a number of times lately, especially by some who have but lately joined the Church. The answer that I have to give is this: certainly a Christian ought to go to the movies, IF he can conscientiously support an industry and an amusement that has done more per to bring about a disregard of the Lord's Day than any other thing. For let us remember that in cities and large towns the theaters are wide open on Sunday and are the direct cause of thousands of people utterly neglecting their duty to God.

As a Christian ought to go to the movies, IF he believes in supporting a group of men and women whose lives, with few exceptions, are rotten to the core. No (Continued on page two)

"Stopping The Rent Drain"

One of our Western exchanges has had a good deal to say for many months about "stopping their rent drain." THE BAPTIST EXAMINER doesn't have a "rent drain" for our paper is edited and mailed from the office of the First Baptist Church of Russell, Ky. However, we do have a printing drain which is terribly costly.

It used to cost us \$25.00 per week to print a four page paper and now it costs us \$45.00, with the prospects of an early increase. In addition, the printing of tracts (when we are able to get them printed) costs us considerably more.

Hence we make this appeal. If any of our readers have some of God's money that they would like to give with which to buy printing equipment for THE BAPTIST EXAMINER, it might be well for them to pray about this. The editor has never gotten one cent out of this or any other faith enterprise and more years than otherwise has paid the deficits and been glad to do so because of the truth going out from our office. If you believe the truth we write and preach, this is a good Scripture for you to consider: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." 2 Cor. 1:11.

John's exhortation to Galus was that he be a "fellow-helper" to the Truth. A fellow helper is a sharer or partner in spreading the truth. This is what THE BAPTIST EXAMINER needs, namely, more fellow-helpers to the truth. To be a fellow-helper means to be a sharer with those who are bearing its burdens in praying for it, in financing it, in boosting it, and in getting new subscribers for it.

Here are some of the ways in which you can help us:

1. By getting some new subscribers for the Baptist Examiner. What a glorious year it would be if some laymen, pastors and churches would send us 25 subscriptions! If many of our readers would get just one new subscriber each, how that would help too.

2. Another way in which you can greatly help The Baptist Examiner is by putting it on your prayer list for 1943 and remembering it at a throne of grace every day. Your praying will not go far, if you don't put something in it besides prayer.

3. Finally you can contribute toward buying our equipment.

Over in I Sam. 30 we are told of David's victory over the Philistines and his vengeance on them for the destruction of Ziklag. 200 of his 600 men got so faint that (Continued on page two)

Must A Church Send A Committee Before Discipline

In answer to the above question, I answer unequivocally NO! The plan of sending committees to offenders against the church has been worked to death, and that practice has stood in the way of scriptural church discipline more than any other. Some one commits an offense that disgraces his church, and his attitude indicates that he is unrepentant. What should the church do? Well as a rule after dragging along for a while a committee is appointed to go and see the offender and then come back and report to the church. Now there are no church members perfect. Some fault can be found in any of us, and in nine cases out of ten when some one is sent to see an offender against the church that offender picks (Continued on page two)

Divine Objective In Divine Providence Scripturally Declared

Our first article of this series defined providence as God's control and government of His world. God rested from the work of creating, not because He was tired (Isa. 40:28), but because He was satisfied and could produce everything good. His rest was a cessation from work, not a cessation with His work. In creation, He has been at work in sustentation and administration. He has been sustaining the universe in the affairs of the world. See Col. 1:17; Heb. 1:3.

SOME ALTERNATIVES CONSIDERED

God is not running the world, either because He does not want to, or because He is unable to. We will examine these alternatives separately: 1. God does not want to govern the world, then He has lost interest in it, and the world must be regarded as an abandoned project. To such a premise no being can subscribe, and the voice of the Creator is UNAFRAID

PREACHER UNAFRAID

C. F. Deems, of New York, wanted money to pay off a mortgage on his church, he called on a man named Vanderbilt. "Are you going to preach what I want to hear?" asked the old man sternly. "I will try to preach acceptably," answered Mr. Deems. No sooner had he uttered the words than he was told that they lacked the spirit of the Master and he added quickly, "I will preach the gospel as I understand it, and if I have any special sins I shall preach against them." "That's all right," said Mr. Vanderbilt, "but I want to hear you preach against them." (Continued on page four)

Be Ready!

The Lord is Coming Again!

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11).

"And they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30)

"And every eye shall see Him." (Rev. 1:7).

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22:12).

FOR HIS SAINTS. Our Lord Jesus says: "I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3).

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, (Continued on page four)

Are Evangelism And Christian Education Twin Sisters?

Recently we gave a quotation from Scarborough in which he put evangelism and education on the same plane. Several of our brethren seemed to appreciate this article. One said, "What a shame that a seminary president doesn't know any more about the Bible than that!"

Well that set me thinking! It ran in my mind that another former seminary president made a similar statement. In my files, I found the following, clipped several years ago:

There is no conflict between evangelism and Christian education, according to Dr. Mullins. "They are twin sisters." Evangelism and Christian education should go hand in hand, and if they say that Christian education should be shot thru with evangelism, it is equally true that evangelism should be

shot through with Christian education. — Exchange.

One of the "Me-too" exchanges said that President Mullins said that. I didn't hear him make this statement, but I have heard him make some that were very close akin to it. But is it true that education and evangelism are twin sisters?

Why any backwoods student of the Bible knows better than that. Twins are born of the same parents. Evangelism and Christian education were not. Jesus did not have an educated preacher among the 12; but they were all evangelistic. Twins are born at the same time. Evangelism is centuries older than Christian education. Twins are full brothers or sisters. Evangelism and Christian education are not. Evangelism like Isaac was miraculously born. Christian education like Ishmael, is a child of the flesh, arrogant, proud, haughty and stuck up. Christian education is a child of a bond-woman (Continued on page four)

THEY DONE ME WRONG

A preacher once asked a certain man why he had ceased to attend his church. He replied, "They haven't treated me right over there." "Then why don't you go home and beat your wife?" asked the preacher. "Oh, she hasn't done anything against me," said the man. "Well," continued the preacher, "Has the Lord Jesus done anything against you?"

How utterly silly men become in trying to give an excuse for failure to support the cause of Christ. The truth is, when you see a man or woman begin to stay away (Continued on page four)

The First Baptist Pulpit

"Church Discipline In A New Testament Church"

"Therefore put away from among yourselves that wicked person." I Cor. 5:13.

I want to begin this message by reading to you an editorial by Roger Babson, whose statistical reports constitute the Bible of Business. He is an active lay member of a Congregationalist Church, and is deeply interested in spiritual conditions. In this editorial he says:

"There is a bad slump in church attendance. People just aren't going to church. Thirty per cent of the pews of my church are occupied. Seventy per cent are as empty as the Sahara desert. There is a slump. Why? That's all that's important. Why the slump? We can't blame the preachers nor the choir nor the janitor. We've tried to, but we are wrong. When I grew up I went to Church regularly. I wasn't taught to go just to enjoy a sermon or a soprano solo. Yet I went. I found the church well filled Sunday in and Sunday out. We have far more

eloquent sermons today and far better music than we had then, yet there are few packed pews. Let's put the blame where it belongs, on the laymen. Look at us laymen. If we tried to run our businesses like we try to run our churches we'd be either in bankruptcy or in jail. Take this question of church membership and attendance. I'll wager that there isn't one church in a hundred that (Continued on page three)

THE BAPTIST EXAMINER

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PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE
Per Year in Advance \$5.00
(Domestic and Foreign)

Send Remittances to Russell, Ky. Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in about forty states and four foreign countries.

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

EDITORIAL BRIEFS

"We think THE BAPTIST EXAMINER a grand paper. The only fault we find is there isn't enough of it."

Mr. and Mrs. Archie Staley
Pritchard, West Virginia

"I think THE BAPTIST EXAMINER the best Baptist paper going. I sent in a number of subscriptions for members of our church, and all of them say they enjoy it greatly."

B. W. Daniel
Gladys, Virginia

"Please keep THE BAPTIST EXAMINER going out through the world. I believe that it has made more Baptists out of Protestants than any other paper or book ever published."

Elder Jace E. Riley
Nauvoo, Ohio

"You certainly are giving us a good paper. The sermons are simply fine and helpful indeed. I pray that the Lord will still prosper His work in your hands."

Elder A. S. Petrey
Hazard, Kentucky

A number of our subscribers are delinquent with their subscriptions and each of them will be dropped within the next month unless they renew.

OUR JUDGE

"Unthanked, unnoticed, and unknown,

Blamed sometimes and misunderstood;

Yet if our Lord but sees our work,

And by His grace shall own it good,

It will not matter what men say,

Since God is judge of all, not they."

Anonymous

The editor of the Wall Street Journal was quoted as saying "The greatest need that this country faces today is a revival of old-time religion."

R. H. Edmunds about the same time said, "The greatest need with which we are confronted today is an old-fashioned revival. Roger Babson said, "The greatest need of civilization today is a revival of religion."

"Where are you going," said the infidel. "To church sir," said the countryman. "What are you going to do at church?" "Worship God."

"Is your God a great or a little God?" "He is both, sir." "How can He be both?" asked the infidel. The countryman replied: "He is so great, sir, the heaven of heavens cannot contain Him, and so little that He can dwell in my heart." The infidel declared that this simple answer had more effect upon his mind than all the volumes the learned doctors had written against him.

"How can we recognize a false prophet? The very first mark of a false prophet is that he tells the people what they want to hear, and he almost never tells them the disagreeable truths." — Advance

NAMES DROPPED

A number of names were voted "stricken from our roll" last Wednesday. It gives great pain to vote "erasure." But our church manual plainly directs the course to be pursued when resident members absent themselves from the regular appointments of the church for six months, and absent members fail to communicate with the church for 12 months. We have been too lax, we fear. If this reaches you marked, please take it as a loving call to faithfulness. — Joshua Gravett's Bulletin.

When I was in China I was told of a missionary who remarked at the close of a discussion on the Bible, that when the battle is over and all the smoke of battle cleared away, if the books of the Bible could speak they would say to us what Paul said to the jailer: "Do thyself no harm: for we are all here." — W. H. Griffith Thomas.

"Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death,
I stake my whole eternity."

—Source unknown.

I will not leave you desolate.
John XIV 18 (R. V.).

Once an aged Christian, while in great suffering, was asked by his friends whether he could bear it, if he would not break down under it; and he said, "Not until the sixteenth Psalm breaks down at the eighth verse." They asked him what he meant, and he answered, "Because He is at my right hand, I shall never be moved." There is your confidence.

No matter how alone you are, yet you are not alone, for Christ is with you even unto the end of the world.

A happy Christian one day met an Irish peddler, and exclaimed: "It's a grand thing to be saved." "Eh?" said the peddler; "it is, but I know something better than that." "Better than being saved?" said he. "What can you possibly know better than that?" "The companionship of the Man who has saved me," was the unexpected reply. — Selected.

THE BIBLE

Christian Life gives this from an old bookmark:

"Mother, I've found an old dusty thing

High on the shelf—just a book!"

"Why that's a Bible, Tommy dear.

Be careful—that's God's book!"

"God's Book!" the child exclaimed,

"Then, mother, before we lose it

We'd better send it back to God,

For you know we never use it."

—Watchman Examiner

MUST A CHURCH SEND A COMMITTEE?

(Continued from page one)
some flaw in the committee and gets highly offended at the church for sending such a person. Thus he seeks to make out himself to be the injured party and the church the one that should apologize. It should be said, however, that very often the committee never even pretends to function. They report back to the church that

they have neglected to do what the church asked; they are continued another month with still nothing done, and, finally the church just drops the whole matter, and the offender is let go on in his sin unmolested to the disparagement of the church in the eyes of everybody.

What Says the Bible?

There isn't a scrap of Scripture to indicate that a church should appoint a committee to see open, blatant, outbreking sinners who violate the covenant of their church. Of course a church is always privileged to send a committee to see wrong doers in CASE IT SEEMS ADVISABLE TO DO SO, but the point is A CHURCH IS NOT OBLIGATED TO DO SO. In many cases where something disgraceful has occurred such that a member has shamed the church by open known immorality, exclusion should take place at once. —The Baptist Witness.

A GOOD QUESTION

(Continued from page one)
one can deny that it is common for movie stars to have several husbands, or wives, as the case may be. Biblical grounds for divorce is not considered at all. Divorced upon trivial grounds and remarried over and over again, they are according to Biblical standards living in legalized adultery. How many great stars of the movie world can you mention that have not been mixed up in a divorce scandal?

Yes, a Christian ought to go to the movies, IF he believes that the ideals and the idols of his children ought to be those whose lives are rotten and immoral. Think of the scandals of the movie world that have come to light — the "Fatty" Arbuckle affair, the William Desmond Taylor murder, and the Charlie Chaplain scandal. Fine folk to keep before our children for them to pattern after. And remember that the movie scandals that come to light will not compare with those that we never read of. Ask any one who has lived in Hollywood. I had a neighbor once who used to live there, and I heard a few things that were learned first hand.

Yes, a Christian ought to go to the movies, IF he believes that our boys and girls ought to be fed up on lurid stories of holdups, robberies, and crime. IF he believes that our young men and women ought to sit and watch the actors who appear on the screen indulge in the most suggestive familiarities in their clandestine love making. IF he believes that sin should be made to appear alluring. IF he believes that the sex instinct in men and women should be heightened by the sex stuff that is constantly being shown on the screen. Time and again boys have been captured while attempting a holdup, and upon being questioned as to where they got their idea of a holdup they replied, "the movies." The divorce evil which threatens the home life of our nation, may be largely attributed to the same thing. What is accepted in the life of the idolized film star, and what is constantly seen on the screen must not be so bad after all. That is the logic of the thing.

Yes, the Christian ought to go to the movies, IF he cares nothing about spirituality. For certainly one can not habitually feast upon the things that are spread on the screen and remain in a spiritual frame of mind. Indeed the craving for such is a clear indication of an utter lack of spirituality.

Yes, to be sure he should go, IF he can take Christ with him there, and IF his going so adds to his influence for good, that people have more confidence in his religion. BUT OTHERWISE, I DOUBT VERY SERIOUSLY IF HE SHOULD GO TO THE MOVIES! —The Baptist Witness.

I Should Like To Know...

1. Will any saved man ever see God the Father or God the Son before the judgment?

Yes. The saved depart to be with Christ at death. Mark 16:19.

2. Do the saved go to Paradise at death?

No. Since the resurrection of Jesus the saved go to heaven at death. Phil. 1:23.

3. Do you believe in Sunday Schools?

Yes, the kind told about in where they "read the Bible and gave the sense;" where they teach and take plenty of time to do it. Many Sunday Schools are worse than no account because organized to death. Others are "faked or entertained to death. The one business of a Sunday School is to teach God's Word. We believe in a Sunday School where the Bible is taught.

4. What is tithe?

It is the tenth of one's income. It is associated with the Bible with the "first Fruits," which were HOLY unto the Lord. Ex. 23:19. "All the tithe of the land is the Lord's." Lev. 27:30. It is the rent which we owe to the Lord for the use of all material substance which we hold as his stewards.

5. When was the tithe instituted?

The first reference to the tithe in the Bible is in Gen. 14:20, where Abraham paid tithes to Melchizedek, King of Salem and Priest of the Most High God. The second reference is found in Gen. 28:22, where Jacob vowed the tithe to Jehovah. It was an established practice by many heathen nations before the time of Abraham, as secular history proves. Neither was it originally a Mosaic law, for Abraham gave tithes five hundred years before the law was given to Moses.

6. Who should pay the tithes?

Everybody. Sinner and saint alike. Mal. 3:1. "Ye are cursed with a curse: for ye have robbed me, EVEN THIS WHOLE NATION."

7. Where should we bring our tithes?

Into the storehouse. The place where God's people come together

for worship. The church is God's storehouse today. "Bring ye all tithes into the STOREHOUSE," Mal. 3:10.

8. Have we the right to withhold a portion of our tithes for private or charitable purposes?

"Bring ye ALL the tithes," our tithes are diverted for private or charitable purposes such as fraternal organizations, communitarian chests, Salvation Army, etc., are "robbing" God.

9. Is the tithe binding on us today?

Beyond a doubt. It occupies the same place in the Bible as the law of the Sabbath. Both are moral laws and are binding on men in all ages, since they have never been abrogated.

10. Did Jesus approve the tithe?

Yes. "Woe unto you Scribes and Pharisees, hypocrites! for ye tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not leave the other undone." Here Jesus clearly teaches that men ought to tithe.

11. What other New Testament passage teaches TITHING?

Hebrews 7:21 says, "Thou art a priest forever after the order of Melchizedek." What kind of a priest was Melchizedek? "A priest receiving priest." (Abraham) gave him (Melchizedek) tithes of all." Certainly Melchizedek is a tithe receiving priest also.

12. What blessings does the promise those who pay the tithe?

He will "Open you the windows of heaven, and pour you out blessing, that there shall not be room enough to receive it." Mal. 3:10. "And I will rebuke the devourer for your sake." Mal. 3:11.

13. What does He promise those who fail to pay the tithe?

Although not stated directly in this passage, it is implied that promises just the opposite. The promises of the tithe are pestilences, famines, etc., in the land and other lands. God will get the tithe which is His own some way or other.

The Baptist Examiner not never got a cent for all these years, but the Editor has paid work, but the Editor has paid deficits. We have been glad to do this because we love the work and will continue to do it to the end. But just think, what some layman is missing, who stayed by the staff and labored for himself more than he needed. What bigger and better

ment of \$7,000 more or less, some reader, whom God has

ored and prospered, make

to buy the needed printing

ment and thus remove the

ing drain, which is the

financial load we carry? You

"What will it pay?" If I

told you the truth, the

who foots the bills and the

who fights the battles for

tists, will share alike in

wards. Does the investment

to you? God grant that it

Keep your face always

the sunshine and the shadows

fall behind.

Nothing will show more

tely what we are than the

in which we meet trials and

faculties.

CHURCH DISCIPLINE IN A TESTAMENT CHURCH

Continued from page one)

usually knows where it stands its membership. If I had a man on my business payroll who was loafing on the job and getting paid for nothing, I'd fire him quick. But we carry thousands of these names on our church books. Twenty-five per cent of the people in any church do the actual work and fifty per cent contribute to support. I say we should clean house of the dead wood. Church discipline based on an up to the minute membership list is the only barometer of the spiritual life of the church. Let the churches write letters to their dead members saying in substance, "We are not seen you in church for two years. We do not find your name on the regular list of contributors. We would like to know whether you wish us to continue your name on the church rolls?" If the church stood for something, it stood for character. We've lowered that standard I'm afraid."

To this editorial I am ready to give a hearty "Amen." There are three failures on the part of many churches, which give rise to conditions such as Mr. Babson describes, and which failures greatly handicap them.

First, there is a failure to carefully guard the door of entrance, so that many un-regenerate ones gain admittance. This is especially true when the pastor is attempting to make a big show as to what he has accomplished during his pastorate. Furthermore, modern evangelists, who are interested in counting "nickels and noses" are largely responsible for dragging a number of un-redeemed folk into the church.

In the second place, there is a failure to properly indoctrinate those who become members. Many preachers because they are afraid of offending someone's sensitive feelings, refrain from preaching positive messages as to the church which Jesus built, her ordinances, and her particular, differentiating principles. Accordingly their membership is never properly indoctrinated.

Then there is a third failure, which is more grievous than either of the others, in that we fail to exercise wise and corrective discipline over our members. Many times this is the pastor's fault, for this doesn't make for popularity. In almost every instance, when a church withdraws the hand of fellowship, the pastor gets the blame entirely for the action of the church. Still more often, this lack of discipline is the fault of the church, for many (we fear, the majority) are living so carelessly themselves that they hesitate to prefer charges against any one else.

I

In spite of these failures, there are some reasons why Church Discipline should be maintained. First, and above all else, each church should exercise discipline, to preserve the honor of the church. A church's honor, good name, and community reputation sink exceedingly low when the church knowingly allows worldlings, immoral folk, and heretics to remain within her membership. Therefore, if for no other reason than to preserve her honor, let each local body discipline its members. Likewise, church discipline should be maintained as a safe guard to the church. If the sin of one be passed by uncorrected and undisciplined, soon a church will be confronted with the sins of many.

Listen: "He that biddeth him God command you, brethren, in the

speed is partaker of his evil deeds." (II John 1:11). Again: Know ye not that a little leaven leaveneth the whole lump." (I Cor. 5:6). Therefore, as a safe guard for the church, lest a greater number of her members drift into even greater sins, let church discipline be wisely carried out.

There is a third reason for church discipline which is of equal importance. It should be maintained as an exhibition of love to the sinning one. When God chastens us, as we sin, He exhibits His love for us. "For whom the Lord loveth he chasteneth." (Heb. 12:6). When a father chastens a wayward child, he exhibits his love for that child. Listen: "He that spareth his rod, hateth his son: but he that loveth him chasteneth him, betimes." (Prov. 13:24). Then since the action of God in chastening His sinning children exhibits His love for them and the action of a father exhibits his love for his child, then surely the action of the church in maintaining wise and corrective discipline over her members exhibits the love of the church toward the sinning one.

II

That being true, a question logically arises: Who is to be disciplined? What individuals are there in the churches who are to be the subject to discipline?

First of all, the trespasser is to be disciplined. Listen: "Moreover 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." (Mt. 18:15-17).

You will see that this is a personal offense. It is not against the church, but against the individual. Note that the Scriptures say, "If he shall trespass against thee—" Such personal offenses are to be settled outside the church if possible. At least two attempts are to be made to settle such outside the church. And then as a last resort, it is to be taken before the church—"tell it unto the church." It is not to be taken before a committee nor told to the deacons, but to the church.

Certainly this is a matter which should be handled immediately. So imperative is it that it would be justifiable to suspend an act of worship, until the interview is held. Listen to Jesus in this matter: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." (Mt. 5:23,24).

Then there is a second class which is to be disciplined, namely the unruly or the disorderly. Listen: "Now we exhort you brethren, warn them that are unruly." (I Thess. 5:14). "We beseech you brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." (I Thess. 4:10,11).

We are not told that the church followed Paul's instructions, but apparently they did, yet without the desired results. Hence, when Paul wrote his second letter to this church he said: "Now we

name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (II Thess. 3:6,14).

In this instance it is evident that they are to be warned before being excluded. Certainly this is the preachers business from the pulpit. However, in no instance are we told that a committee is to "wait on them."

Many of God's people would doubtlessly ask as to what sins would be classed as "unruly" or "disorderly." Those who are habitually idle and who act as busy-bodies relative to the affairs of others are specifically mentioned by Paul when writing to this church at Thessalonica. There is in every church a class of folk who attempt to mind the affairs of others far more than those of themselves. They ought to be called "inspectors of warts and supervisors of carbuncles." Such is to be definitely dealt with and excluded, since nothing can mar nor wreck the fellowship of a church faster, than such a group of "busy-bodies."

Those who do not attend the worship services of the church are included in this group. Paul said, "Not forsake the assembling of ourselves together." (Heb. 10:25). Certainly the professed Christian, who forsakes the house of God is an unruly church-member and ought to be excluded.

Then in every church there is a group who have the spirit to either "rule or ruin." If they can't have their way, they stand ready to wreck the fellowship of the church. Brother Diotrephes comes in this class. (III John 1:9). We've had them in our church here in Russell. When they couldn't control their pastor, they were ready to try to "fire" him, and thereby caused a breach of fellowship. Surely such unspiritual, unruly church members are not to be retained in the membership of a New Testament Church. Paul gave a definite command concerning such church members in that he said, "withdraw yourselves."

The third class which is to be disciplined is the heretic. He is a veritable pestilence. Every church ought to take particular precaution to quarantine against all heretics. All over this Tri-State area there are Baptists who believe that one church is a good as another, who believe in alien immersion and open communion, who are unionists and feminists, and worse than all else believe in "falling from grace." In every instance, whether he be rich or poor, pastor or lay member, such should be excluded without mercy. Listen: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 1, 10, 11).

Paul declares that the heretic is to be warned and then excluded. Listen: "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted and sinneth, being condemned of himself." (Titus 3:10,11).

In this connection, let me say to all Christians: Stay away from places where you will hear such heresies as may lead you astray. No true believer should attend false churches where heresy and false doctrines are preached. Listen: "Now I beseech you, brethren,

mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17).

These modern "synagogues of Satan" are preaching far more heresy than they are truth. Paul said of their preachers, "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." (II Cor. 11:14,15). Certainly every true believer, who desires to please the Lord ought to shun false churches and false preachers just as he would shun the Devil.

Our Baptist forefathers in one age of church history were called Donatists. Mosheim, the historian, says of them: "They avoided all communication with other churches from an apprehension of contracting their impurities and corruption." Wise old Donatists! Would God that modern Baptists were as wise today.

The fourth class which is to be disciplined is those who are guilty of gross immorality. In every church there are drunkards, adulterers, gamblers, and those guilty of various phases of immorality. Such will never enter Heaven. Hear God's Word: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and scorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there shall in no wise enter into it (Heaven) anything that defileth, neither whatsoever worketh abomination, or maketh a lie." (Rev. 21:8,27). Then surely beloved, if they have no hope of ever entering Heaven, a church of Christ on earth is no place for them.

Such as are guilty of immorality are to be excluded without notice and without warning. Hear Paul when he says, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer or a drunkard, or an extortioner: with such an one do not eat Therefore put away from among yourselves that wicked person." (I Cor. 5:11,13).

Sometimes a saved person is guilty of gross immorality and must be excluded. When he repents and is in danger of being "swallowed up of overmuch sorrow," then the church is to restore him to fellowship. Apparently the man who was guilty of immorality in the Church at Corinth was excluded and later sorrowed sufficiently over his punishment that he was restored for Paul says, "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." (II Cor. 2:6, 7). Note this Scripture carefully: he is not to be restored when he is just sorrowful, nor when he is much sorrowful, nor when he is over-much sorrowful. He is not to be restored until he is in danger of being swallowed up of over-much sorrow.

God's people are not to even have social fellowship with one who is excluded for gross immorality. We are commanded to "put away from among yourselves that wicked person." (I Cor. 5:13). In no other case of discipline are we commanded to restrain from social fellowship. Take for example, the unruly and the disorderly. Though they are to be excluded, Paul adds, "Count him not as an enemy, but

admonish him as a brother." (II Thess. 3:15). Yet in the case of those from whom we must withdraw the hand of fellowship because of their immoralities, we are to separate ourselves completely from them and have no fellowship with them.

Since our country is now at war we naturally draw many of our illustrations from the army. We in every army, we have deserters, traitors and those who get dishonorable discharges. About the same is true in our churches; we have those who do not attend, who are deserters to the church; then there are heretics who are nothing more or less than traitors to the truth; finally we have those who are guilty of immoralities to whom the church must give dishonorable discharges. Since this is true may we remember that our citizenship is in Heaven and that Jesus is our King. May we therefore fight for our King and our Country.

An ancient warrior race had a custom that when their leader fell in combat, they, one by one after lowering his body into the grave, descended with him into the open grave, and there took an oath of allegiance to the cause for which he had given his life. Each disciple of Jesus, goes down into the watery grave, which Jesus had entered before, and there publicly takes the oath of allegiance to the King of Kings to earnestly contend for the Faith. May you thus be loyal to Him till He comes again!

THE DIVINE OBJECTIVE

(Continued from page one)

that they have not hurt me." Our Saviour said, "God is able of these stones to raise up children unto Abraham." To the Ephesian elders at Miletus, Paul said, "I commend you to God and the word of His grace, which is able to build you up, and to give you an inheritance among them which are sanctified." (Acts 20:32). And again Paul says that He is able to do exceeding abundantly above all we ask or think. (Eph. 3:20). James tells us that there is one lawgiver, who is able to save and to destroy. (Jas. 4:12). And in Jude 24 we read, "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy." Yes, He is able, blessed be His Name!

THE DIVINE OBJECTIVE

What is the divine objective or purpose in administration? To what end is God running the world? For whose pleasure and profit is the world being run? What will be the ultimate and manifest results of God's government of the world?

Negatively:

1. God is not running the world for the pleasure and profit of the devil. If we take a short-sighted view of the happenings of this world, we might think that God is catering to the whims of the devil. The devil does seem to have a lot of freedom. Peter compares him to a roaring lion, walking about, seeking whom he might devour. He does seem to be having a picnic now and enjoying much success. But when we take faith's long look and see his latter end we are able to understand that God is not governing for his sake. Look at a pen of fine hogs living in ease and luxury and it will seem that the whole farm is being run for their sake. But follow these hogs to the slaughter house and your view will be corrected.

2. God is not running the world for the sake of humanity. It is

blessedly true that He makes everything cooperate for the good of His people, but not for the good of humanity as a whole. Face some facts. Millions are born in poverty, live in poverty, die in poverty, and will spend eternity in the poverty of hell. Millions are born in sin, live in sin, die in sin, and will spend eternity in sin. Rev. 22:11. We make so bold as to say that if God is running the world for the good of the human race, He is a colossal failure. Think of the millions of men and boys under arms today, not of their own choosing, but because of circumstances beyond their control. God's objective is not human happiness. If it were there would be no bombed and burning cities; there would be no wailing women, crying children, and murdered men.

Positively:

1. God is running the world for the highest good. What is the highest good? What is the greatest and noblest objective? What is the most important thing in the universe? Who is the most important person? These questions should put us on the right track for the correct answer to our query as to the divine objective.

(1). The highest good is not the pleasure of the devil. He is God's arch enemy. He is not the important person, and his glory is not the important thing. Pride and self-importance were his leading sins.

(2). The highest good is not the welfare of the human race. Man is the acme of creation, but as compared with God all the inhabitants of the earth are reputed as nothing. (Dan 4:35). Paul, speaking of himself and Apollos as workmen, confessed that, in comparison with God who giveth the increase, they were nothing.

(3). The highest good, the greatest possible objective, in divine providence, is the glory of God. This is high ground to take, and will be a test of the readers spirituality. We reach this conclusion by two lines of approach: the duty of man and the direct testimony of Scripture.

(a). The chief duty of man must be the same as the divine objective. What God demands from man is equal to what He aims at in the government of creation. God would not demand one thing from man and then pursue another end in His administration. To illustrate: Our government demands from its citizens an all-out effort for victory in this war, and what the government demands from us is exactly what it has for its objective: the winning of this war. Now the chief duty of man is to glorify God. We are to eat and drink to His glory. (I Cor. 10:31). Whatever we do is to be done as unto the Lord. (Col. 3:23). We are not our own; we are to glorify God in our body and spirit, which are His. (I Cor. 6:20). In our praying we are to put God first. According to the model prayer we are to hallow His Name and pay for His kingdom to come, and for His will to be done on earth, before we ask for our daily bread and the forgiveness of our sins. (Matt. 6:9-13).

(b). The Scriptures directly declare that the divine objective in running the world is the glory of God. This was God's purpose in creation. "For thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11). For of Him, and through Him, and to Him, are all things: to whom be glory forever." (Rom. 11:36). God is the source and author of all things; He is the

maker or producer of all things; and His own glory is the aim or end of all things. Robertson, in his Word Studies, says: "By these three prepositions Paul ascribes the universe (ta panta) with all the phenomena concerning creation, redemption, providence to God as the Source (ex), the Agent (di), the Goal (eis)."

"Philosophers represent the communication of happiness as the chief end of man and of creation. But the Scriptures uniformly declare the glory of the Creator as the paramount object of all that takes place throughout the vast limits of the universe. To this the entrance of sin among men and angels is no exception. In itself sin is an affront to the majesty of God. But there can be no doubt that the results of sin, as well as of all evil we behold in the world, shall signally enhance the glory of the divine character. It was necessary in order to show God to be what He is. Had sin never existed, there would have been no opportunity of manifesting the righteous displeasure of God against it, and His justice in punishing it; nor of displaying His wonderful power in turning to His glory that which, in itself, is a dishonor to Him.

"It is not possible that God would have purposed the entrance of sin, had he not been able to turn it to His glory. No man would act in the way in which many consider God in this matter to have acted. Could any man foresee that what he was about to do would turn to his dishonor and injury, would he not avoid it? And shall God will and foresee that sin would enter, and shall He permit its entrance, if it is ultimately to prove dishonorable to His character? To suppose that there were innumerable plans of creation present to the mind of the Creator, that each of them had advantages and disadvantages, and that God chose that which upon the whole was best, is nothing but disguised atheism. This supposes that the Creator is neither all-wise nor all-wonderful." (Robt. Haldane).

Whatever God does in providence is for His own glory and pleasure. If we think of predestination (many do not like to think of it) we read in Eph. 1:5,6: "Having predestinated us unto the adoption of sons by Jesus Christ to Himself, according to the good pleasure of his will. To the praise of the glory of his grace." Here the moving cause of predestination is the benevolent will of God, and the end or objective is the praise of God's glorious grace. If it is redemption that is before us, we read in Eph. 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Here the value of redemption and forgiveness is measured by the riches of His grace. If it is our inheritance we are considering, then it is written in Eph. 1:11,12: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory."

The divine objective in salvation is not so much our benefit as it is His glory. God wants to glorify His grace and so He saves us by grace. If salvation were by works the objective would be the glory of human works. Heaven is God's show window where He will display the wares of His grace. In glory there will be divine exhibit of the grace, mercy and love of God.

BE READY

(Continued from page one)

and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16-17. See also I Cor. 15:51-52, Phil. 3:20-21).

WITH HIS SAINTS. After this meeting in the air, they will come back with the Lord when He returns to judge the wicked.

"Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." (Jude 14-15).

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7-10. Also Zech. 14:4-9; Matt. 25:31-46, Rev. 6 to 20).

WHEN WILL HE COME? God tells us plainly that no man knoweth the day and the hour of His coming. (Matt. 24:36). But He has never left His people in darkness about His great purposes, and He never will. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (Amos 3:7).

He certainly told Noah that the flood was coming. And before He destroyed Sodom by fire, He told Abraham. He told Jeremiah that Israel would be carried into captivity; and He told the early church about the coming destruction of Jerusalem.

And so it is today: the Lord is speaking to the hearts of His people, and telling them that His coming is at hand. He has also given us many signs and events to look for, and He said: "When ye shall SEE all these things, KNOW that it is NEAR, even AT THE DOORS." (Matt. 24:33).

THE OUTSTANDING SIGNS of His coming are those regarding the Jews, and the land of Palestine. When Jerusalem was destroyed (70 A. D.), more than a million Jews were slain, and the rest were "led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, UNTIL the time of the Gentiles be fulfilled." (Luke 21:24).

And Jerusalem has been "trodden down" of the Gentiles UNTIL it was delivered from the rule of the cruel Turk in 1917. A few years later, it was returned to the Jews, under British protection; and since that time the Jews have been returning in large numbers to "their own land" as God said they would. (Ezek. 37:21). So it is clear that the "times of the Gentiles" are ending, and that the coming of the Lord is at hand.

MANY OTHER SIGNS. In fact, there are so many of them that we cannot even refer to them all in this brief message. We are told that there will be great wars and earthquakes, famines and pestilences; false Christs; many false prophets; much travelling about, and a great increase of knowledge; the advent of the automobile and airplane; great peace plans, but preparations for war; the reviving of the Roman Empire; the preparations of Russia and other nations for the final struggle; great distress on earth, and perplexity among the nations, with men's hearts failing them for fear of what is coming; rich oppressing the poor, and amassing great wealth (James 5); the great Apostasy

in the churches (2 Tim. 3); and much scoffing at the promise of His coming (2 Pet. 3). And He tells us: "When these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28).

ARE YOU READY to meet Him? If you are not absolutely certain that you are, will you not seek Him till you find Him? The time is short, and you may not have much of it left. We beseech you not to rest either day or night till you know that you are ready for His coming.

You can surely find Him if you read His message to you—the Bible. In it you will learn that you are a sinner (Rom. 3); that your final destination is the lake of fire (Rev. 21:8); and that no good works you can ever do will save you. (Titus 3:5, Eph. 2:8-9, Matt. 7:22-23).

And then you will learn that God loves you with an everlasting love; that the Lord Jesus laid down His life for you, and willingly bore the punishment for all of your sins on the cross. Receive Him into your heart, and thank Him for all He has done for you. If you will, He will forgive all of your sins and give you eternal life. (Read St. John, Romans and Isaiah 53).

MY DECISION

I believe God's Word that I am a lost sinner. I believe that the Lord Jesus Christ paid the penalty of my sins on the cross of Calvary, and I trust in His finished work on Calvary alone for my salvation. I NOW accept Him as MY personal Saviour.

Signed

(Ed. Note). Brother John R. Price, of Edwight, W. Va., has a mighty good habit of enclosing good tracts in his letters. It is thus we came to see this article, and since it encouraged us, we are sharing it with our readers.

ARE EVANGELISM AND CHRISTIAN EDUCATION TWIN SISTERS?

(Continued from page one)

and will be cast out, as was Ishmael. But worse than any of these Pres. Mullins revealed his ignorance of the Bible and of the Great Commission of our Lord when he said evangelism and Christian education "are twin sisters."

Geo. Ragland well said at a Russell Institute, there are four verbs in the Great Commission in Matt. 28:18-20. Three are participles: one is a finite verb. Geo. Ragland is a Greek scholar and he says the finite verb expresses the main action in the sentence. In the Great Commission the emphasis is on evangelism or making disciples. There is no Christian education in the Great Commission. If there were, it is not a twin sister to evangelism but a subordinate. Was it ignorance or duplicity that made Pres. Mullins pervert the Commission of our Lord by trying to put Christian education on an equality of authority with evangelism? Ishmael tried that with Isaac but was cast out. One of the surest proofs that our so-called Christian education is not Christian at all is seen in its arrogant assumption of a place of equality with evangelism. Our so-called Christian education is the bastard child of a bond-woman.

A PREACHER UNAIDED

(Continued from page one)

day he sent Mr. Deems a check for \$50,000 for not being afraid to do

his duty.

The above is significant in view of the fact that we are living in an age of compromise, when convictions, if men have any, amount to but little, an age when truth is sold for gold and silver, when the principles of righteousness are sacrificed for popularity.

It is further more significant in view of the fact that only those who are true are respected by the best, right-thinking people. They are the ultimate victors. President Wilson wisely said: "I would rather fail in a cause that will ultimately succeed as to succeed a cause that shall ultimately fail." "Truth crush to the earth will rise again" is an old adage, but as true as it is old. David Crockett's words, "Be sure you're right, then go to the head," are sound counsel, presenting a challenge to every lover of Truth and Right.

Mr. Vanderbilt's reaction from its counterpart in the life of every saved soul that would honor God.

THEY DONE ME WRONG

(Continued from page one)

from their church because of something that has been said or done there is something wrong with them. Down deep in their hearts they usually know it, but simply haven't the grace to make a confession. But just supposing the some in the church should do a wrong, would we be warranted in taking our spite out on God? Would it be right to forsake our house? That is what it amounts to when people quit the church for such a reason. — Advance.

UNLEAVENED BREAD

The bread that the Master used in instituting the Lord's Supper was unleavened bread. Bro. L. B. Salin, a converted Jew, gave the prescription for making unleavened bread many years ago.

1 cup flour, ¼ tea spoon salt, 1 tea spoon sugar, 1 scant table spoon shortening. Mix the shortening with the flour as for pie crust, add enough water or milk to make dough easy to handle, roll thin and fold over, repeating this process until light. Then roll very thin, prick with fork so it will bake evenly, bake in a slow oven until thoroughly done, but not brown.

Bake in one cake and do not break until after thanks. Use fermented wine in one cup and do not pour out until after thanks. That is keeping the ordinances of the Lord.

PASTE THIS IN YOUR BIBLE

An omer was six pints.
A gerah was one cent.
A farthing was three cents.
A shekel of gold was \$8.
A talent of silver was \$333.33.
A talent of gold was \$13,600.
A cubit was nearly twenty inches.

A shekel of silver was fifty cents.

A hin was a gallon and a pint.

A mite was less than a quarter of a cent.

A piece of silver, or a penny was thirteen cents.

A day's journey was about twenty three and one fifth miles.

A Sabbath day's journey was about an English mile. — Wood Evangel.

The Scofield Bible, however, says that a talent of silver is 940 and a talent of gold is 85,000.