

2. KEEP ALERT: KEEP AT WORK: KEEP PROGRESSING. The moment we begin resting on our ears, that moment we begin drifting downstream: Satan finds a prompt use for those who leave the employment of Christ. Mark xiii, 34-36. "The only way to be kept from falling," says McChyane, "is to grow." Luke viii, 18. Grow in faith (II Thess. i, 3; in works (Rev. ii, 19); in fruitfulness (Phil. iv, 17); in love (I Thess. iii, 12); in Christlikeness (Eph. iv, 15):—"we exhort you, brethren, that ye abound more and more." Learn the grace of patience. Wellington said:—"British soldiers are not braver than others; they are as brave for quarter of an hour longer."

1. READ: THINK: PRAY. "Sow an act, and reap a habit; sow a habit, and reap a character; sow a character, and reap a destiny": therefore read hard, think hard, pray hard. Habit is tyrannous: make it tyrannous for good. "Give heed to reading, to exhortation, to teaching. Be diligent in these things, give thyself wholly to them; that thy progress may be manifest unto all" (I Tim. iv, 13, 15). Phil. iv, 8. Read much in Christian literature, but live within the covers of the Book. Jas. i, 25. Read, that you may know the mind of God; think, that you may assimilate it; pray, that you may fulfil it. II Tim. ii, 15; iii, 14-17. No backslider can ever be created except outside the prayer meeting. Heb. x, 25, 26.

COUNSELS for YOUNG WORKERS

[ELEVENTH THOUSAND

PRESENT DAY LEAFLETS.—6.

"THE VANGUARD" REPRINTS.—56.

EXCOMMUNICATION & EXCLUSION

The Church. AS, in the regenerate, the current of being sets towards good, and evil is a backwater; so, in the unregenerate, the current of being sets towards evil, and effort after good is a backwater: and this is always the criterion of regeneration. I John iii, 7, 8. Yet it is also certain that the regenerate can sin deeply, and die in such sin. For—as an example—three facts decisively establish the regenerate nature of the incestuous brother whom the Holy Ghost has made a perpetual and conclusive proof. (1) Excommunication was to deliver his flesh, *but not his spirit*, to Satan: Satan might touch his body, like Job's, but not his soul: "that the *spirit* may be **SAVED** in the day of the Lord Jesus" (I Cor. v, 5). Now the destruction, like Ananias's, might be immediate (for aught we read to the contrary) and yet his salvation was assured: *therefore he was regenerate before excommunication*. I Cor. xi, 30, 32. (2) Paul sharply limits the jurisdiction of the Church to believers: "do not ye judge them that are *within*, whereas them that are *without* God judgeth? Put away the wicked man"—pass sentence, *for he is within*—"from among yourselves." The right to judge unbelievers, Paul says, belongs solely to God: therefore the incestuous brother, judged by the Church at Paul's command, was a believer. (3) This brother, if excommunicated at all, was promptly restored: for in his second Epistle Paul says,—"*forgive him and comfort him; confirm your*

6. GIVE ALL TO GOD: LIVE ALL WITH GOD: USE ALL FOR GOD. Be acutely sensitive to sin (Jude 23): never let sin lie on your conscience (1 John 1:9): indulge in no pleasure which wounds a conscience, your own or another's (Rom. xiv. 13): choose companions—especially the life-companion—only in the Lord (11 Cor. vi 14):

Matt. xxv. 21.

as to reap then a joy that Angels shall envy. Jude 24: a double joy: so remember your Creator now (Jer. iii. 4) "God will bring thee into judgment." Therefore read all these things—for their wise, holy, temperate use—"in the days of thy youth": "but know thou, that for thy heart cheer thee"—be glad; be buoyant; be strong still be made the most wonderful of all eternities. "Let pivot of God's glory. John xxi. 18. Eternity itself can marshal's baton; a saint whose sanctity shall be the earthly a soldier of Christ in whose knapsack slumbers a field; highest:—to be a leader of others up the summits of life; undiscovered country. The young can still choose the Youth is the hour of the boundless horizon and the just, but—"in thy youth" (Eccles. xi. 9). 1 Tim. iv. 12. O young man"—not in sinful pleasures, or in worldly "Rejoice, 5. BE STRONG; BE GLAD; BUT BE SOBER. "Rejoice, but He will divorce them at Heaven's gates. 11 Cor. iv. 17.

Christ (says Rutherford) has married the saint to sorrow, Jesus, that you flinch not from the great renunciation of you I confess I am afraid: I beseech you in Christ but is of the world" (1 John ii. 15). Concerning some of the eyes, and the pride of life, is not of the Father, that is in the world, the lust of the flesh, and the lust world, neither the things that are in the world; for all

love toward him" (2 Cor. ii. 7). This is absolutely decisive. The sharp discipline had severed him from his sin: acting under an inspired command the Church restored him to full fellowship, as a living member of Christ. Therefore a believer *can* so sin, and *has*: and—since there may be destruction of the flesh—can also *die* in it.

But a fact of overwhelming decisiveness still remains. *Paul states that the identical sin might permeate the whole assembly.* "Know ye not that a little leaven leaveneth the WHOLE LUMP?" Was the 'whole lump' all good dough, or half bad? was the assembly regenerate throughout or not? "Purge out the old leaven, that ye may be a new lump"—fresh, pure dough throughout—"even as ye ARE unleavened." Those whom Paul is alone addressing (1 Cor. i. 2) had all left the hands of God as pure, sweet dough on conversion: *all were regenerate*: "ye are unleavened": now *keep* so, Paul says, and if any leaven returns, purge it out, to keep the lump new. For fornication—as also the other immoralities named—might spread through the entire Church: "know ye not that a little leaven leaveneth the whole lump?" So far from Paul regarding the incestuous brother as no believer, because of his fornication, he asserts exactly the reverse—that, unless drastic measures purge the Body, *immoralities may contaminate the whole.* 1 Cor. x. 12. No disciple is immune from peril.

Thus it is certain that believers **The Kingdom.** *can* commit such sins: it is certain that some in Corinth *did*: it is cer-

4. STADILY FACE THE GREAT RENUNCIATION. Luke xiv. 33. Youth is never stronger than when it is strong over itself. Prov. xvi. 32. Renounce the world, and you conquer it: love it, and it conquers you: it is a feud to the death. Jas. iv. 4. What ruined Lot's wife? society; Achan? fashion; Solomon? self-indulgence; Judas? money; Simon Magus? ambition; Demas? worldiness:—and all these numbered among the people of God. "I have written unto you, young men, Love not the

II Cor. v. 9, 10. the eye that is fixed on the Judgment Seat of Christ. thereon. The single eye (to cite Robert Chapman) is unbeliever, the Great White Throne, and Him who sits for the believer, the Judgment Seat of Christ; for the every energy, on the irreducible ultimate of things:— Ezra vii. 23. John ix. 4. Concentrate all time, focus Lord ye shall receive the recompense of the inheritance: in the coming Glory, every heart-throb tells in the struggle and muscle to the utmost for God: every life-drop counts thoroughness won him his battles. Tax heart and brain done," said Napoleon, "if anything is left undone": "Nothing is 3. NEVER DO LESS THAN YOUR BEST. "Nothing is that not one take thy crown" (Rev. iii. 11).

I Cor. vii. 29-31. "Hold fast that which thou hast, don't wander. the Prize is glorious—therefore don't faint. —therefore don't delay: the path is narrow—therefore difficult—therefore don't relax: the opportunity is brief The work is solemn—therefore don't trifle: the task is

tain that all such are to be excommunicated: Paul now unfolds the tremendous revelation that disciples so unclean as to be shut out of the Church, must also be shut out of the Kingdom; that the excommunicated will be the excluded. For what is the catalogue of excommunication? Fornicators, idolators, covetous, drunkards, revilers, extortioners. 1 Cor. v. 11. And what is the catalogue of exclusion? "Ye yourselves *do wrong*": at what peril? "know ye not that *wrong-doers* [the same word, with no article] shall not inherit the kingdom of God? Be not deceived"—could a well-instructed Church like Corinth be in peril of imagining that *unregenerate adulterers* would enter the Kingdom?—"neither fornicators, nor idolators, [four new sins are now added, three an expansion of fornication, one an expansion of covetousness: exclusion is a wider thing than excommunication], nor covetous, nor drunkards, nor revilers, nor extortioners"—*each excommunicating sin is also an excluding sin*—"shall inherit the kingdom of God."* It is the same list: the justly excommunicated will be the infallibly excluded. For "whose soever sins ye forgive [e.g., the incestuous brother's], they are forgiven unto them; whose soever sins ye retain"—always assuming that it is an excommunication which God has commanded—"they are retained" (John xx. 23): for "whatsoever things ye shall bind on earth shall be bound in heaven" (Matt. xviii. 18).

Paul closes with words finally conclusive. "Such were some of you; but ye were washed"—through blood and water—"but ye were sanctified"—set apart for

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Let no man think that sudden in a minute
All is accomplished and the work is done;
Though with thine earliest dawn thou shouldst begin it
Scarce were it ended with thy setting sun.

SHALL BE OPENED" (Luke xi. 9).
EVERYONE THAT ASKETH RECEIVETH; AND HE THAT
shall find; knock, and it shall be opened unto you. FOR
secret. "Ask, and it shall be given you; seek, and ye
commands. II Cor. ix. 8. Our Lord has told us the
is folly. God is able to produce in us that which He
gone is gone for ever, and any ideal short of the highest
the more men will fling us with it if we fall: yet life
expects that you will fulfil it. The higher our ideal,
sets before you a most difficult standard: the Church
7. OBEY: OBEY: OBEY. John xiv. 21. The Scripture
appearing of our Lord Jesus Christ" (1 Tim. vi. 13).
witnessed the good confession; that [you] keep the com-
mandment, without spot, without reproach, until the
all things, and of Christ Jesus, who before Pontius Pilate
"I charge [you] in the sight of God, who quickeneth
Some, last converted, will be first crowned. Therefore
into a ruined discipleship: see, brother, that it is not you.
long struggle. Matt. xi. 12. Some of you will fall back
care to be most Christlike at home. Holiness is a life-
dwell in purity (1 Tim. v. 22): abide in God. Take

God as hallowed—"but ye were justified"—through
the accepted righteousness of Christ: *these are the
souls Paul is threatening with exclusion*: "defiled, ye
were cleansed; profane, ye were hallowed; un-
righteous, ye were justified." Dare any of you be-
come foul again? Paul asks. If unbelievers only
are excluded, Paul's warning is not only pointless,
but unjust. *Believers* are sinning; *unbelievers* are
to be excluded: "ye do wrong"; therefore *the world*
will be punished: does God reveal the sins of one
set of men, to threaten punishment to another? "I
fear lest I should find YOU not such as I would,"
because of "uncleanness and fornication and
lasciviousness which they COMMITTED" (2 Cor. xii.
20). *It is the washed, the sanctified, the justified
that are in peril*. Are hypocrites—empty professors,
false brethren, who have slipt past the Church ex-
aminers—washed, sanctified, justified? Hear what
the Spirit is saying to the churches:—"HE THAT
DOETH WRONG SHALL RECEIVE FOR THE WRONG
THAT HE HATH DONE; AND THERE IS NO RE-
SPECT OF PERSONS" (Col. iii. 25). "Thou hast a
few names in Sardis which did not defile their gar-
ments: and THEY shall walk with me in white;
FOR THEY ARE WORTHY" (Rev. iii. 4).

* "The Kingdom of God is here taken in the eschatological
sense"—Godet: "the Kingdom of God refers here to its external
appearance at a future period"—Olshausen. That 'the Kingdom'
is the Millennial, and not the Eternal, *this very Epistle declares*:—"He shall deliver up THE KINGDOM to God, even the Father"
(1 Cor. xv. 24). Eternal life, on the other hand, is the irrevocable
gift of God on saving faith. John iii. 36.

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