

The Sin Problem Solved

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If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. I John 1:7.

As I pen these words, which were written by the Apostle John, I become very conscious of the importance of the truth, "If we walk in the light" and "the blood of Jesus Christ cleanseth us from all sin." This is not a very popular text today, for the popular Gospel is that we sin every day in mind, thought and deed. That is, that we "continue in sin" and also ask God to forgive our sins, "that grace may abound." But Paul said, "Shall we continue in sin that grace may abound? God forbid." In the blood of Jesus Christ we have a power to cleanse from all sin, so that we need not go to God each day asking that He forgive sins committed. We are exhorted by the Apostle Paul to "walk in the light" of the Gospel—"for if we walk in the light we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin." Then, my friends, we can come to God and thank Him for keeping us from sin, for "how shall we that are dead to sin live any longer therein?" Yes, the blood cleanseth us from all sin, as the song writer declares: "There is power in the blood." Or, to quote Paul, "What fruit had ye then in those things of which ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God ye have your fruit unto holiness and the end everlasting life." Romans 6:21-22.

Yes, dear friends, the blood of Jesus Christ cleanseth from all sin, not part of sin, but all sin. Please note that our text is not dealing with sins committed, but is dealing with the sinful condition of our hearts, from which proceeds all evil. Yes, the blood deals with the very roots of evil in our hearts and cleanseth us.

I know of people who claim that we are children of God, heirs with Jesus Christ. We who have been adopted into the family of God, sin every day in word, thought, and deed. But the scripture says, "He that is born of God doth not commit sin. These same people who claim they sin every day, would not steal, nor kill, commit adultery or bear false witness, yet they claim to continue in sin." The only explanation of such a state is that while they will not tolerate sin in some forms, they continue in other forms of sin, and have to ask God each day to forgive sins committed. But John says, "he that committeth sin is of the devil" and "Whosoever abideth in Him sinneth not, whosoever sinneth hath not seen Him, neither known Him. Ye know that He was manifested to take away our sins, and in Him is no sin." Many preachers of the Gospel offering prayer before beginning a sermon, ask God to forgive their sins, and at the closing prayer of the same message ask God to forgive their sins. This is from not knowing the teachings of the scripture, or else it is purely a matter of form, or habit. Otherwise they did not believe God heard them in their previous prayer, for surely no preacher of the Gospel ever commits sin behind the sacred pulpit.

Previous to eight years ago, I was a sinner. I lived in sin, and knew I was a sinner, and had no part in the things of God. I was ashamed

to go into the holy Church of God. Yet I found myself in an Evangelistic meeting, thanks to the saints of God, including the good pastor who prayed for my soul. When the altar call was given, I felt uncomfortable. The evangelist pleaded for sinners to come to Jesus, to bow at the foot of the blood-stained cross for pardon and cleansing. In a few days I could stand it no longer, for the Holy Spirit too was pleading for my soul. Then I found myself at the altar. I confessed my sins, not to man, but to the Great High Priest in Heaven. As I prayed, He heard my cry, and the burden of sin was lifted. Praise God, they are gone forever, put in the sea of God's forgetfulness, to be remembered no more!

The Holy Spirit came to me in regenerating power and I was born again by the Spirit of God. Yes, I had been adopted into the family of God. Naturally, I continued to go to the services, but the same evangelist, giving the same altar call, had no effect on me. That is, I did not feel I should go to the altar again. The reason was, and bless God for it, I was a child of God, and not a sinner.

When I speak of sinners I do not mean people who are living Christian lives, who are following Jesus and keeping His commandments. When we speak, or the Bible speaks, of Christians, they are called sons of God, saints of God. And the Apostle Paul refers to them as holy brethren. I will not be classed as a sinner, for, having turned from my wicked ways, in obedience to God, I became a child of God.

And now out text: "But if we walk in the light . . ." Dear friend, are you walking in all the light God has given you? If you are, "we have fellowship one with the other." But if we do not "walk in the light, as he is in the light," we do not have fellowship. And when we "walk in the light," the blood of Jesus Christ, His Son, cleanseth us from all unrighteousness."

Isn't it wonderful to know we have a God and Saviour who has power not only to forgive sins committed, but also to cleanse us from all unrighteousness. If you have not had the power of the blood applied to your soul, why not determine to change your present way, and let Him cleanse you completely?

"Would you be free from your burden of sin,
Would you o'er evil a victory win . . . ?
Would you be free from your passion and
pride

Come for a cleansing to Calvary's tide . . .
Would you be whiter, much whiter than snow,
Sin stains are lost in its life-giving flow.
Would you do service for Jesus your King,
Would you daily live his praises to sing,
There's wonderful pow'r in the blood."

—Amen

"It is the voice of the heart, and not of the lips that God hears."—Augustine.

elevating message. The "communion of saints" is one of the grandest products of our christian faith. To know that men who have no other reason for loving you, only that Christ has put His love into their hearts; to feel the warmth of a brother's hand clasp; to know that in your hours of trial, he thinks of you, sympathizes with you, prays for you, is a part of our christian heritage that no man can take lightly. And where else does this spirit reach so far, and bring together so many, as when we meet at His Table, and hear Him say again, "Eat ye all of it," "Drink ye all of it!"

The Lord's Supper

Rev. F. A. Dunlop

In our last article we were considering the Lord's Supper under the heading, a Commemoration—"This do in remembrance of Me." In this article I wish to consider it as a Communion. I don't know that there are any particular words associated with the Supper that would suggest this, but a supper itself carries the thought of fellowship. This is definitely so in the Orient. A meal, shared together, to the Orientals is a chief means of expressing goodwill and good fellowship.

In the tenth chapter of First Corinthians Paul asks the questions: "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Then he follows with the exposition: "For we being many are one bread, and one body: for we are all partakers of one bread."

The Lord's Supper is a wonderful means of fellowship. Here, all distinctions of class and color, of male and female, are levelled off. Here, time and space are no factors. The past blends with the present, and the future joins with the others at the Supper in a conscious Community of spirits. The Church of the Ages meet here, and the growing "body of Christ" sits in at the Lord's Table, and we of the present feel our rich inheritance in the past, as also, the link we form with all that is to come. In our common Lord we sit with His family, the whole family, and share with them the wonders of His grace. "For we being many are one bread, and one body: for we are all partakers of that bread." If you are ever tempted to feel that the group is small and quite ordinary, cast your spiritual eyes around the Table and behold who meets you here: If you have a favorite apostle, he partakes with you; if you know men of history who are dear to you such as Polycarp, Wycliffe, and the Wesleys, rejoice, that in Christ you are one with them in an eternal fellowship, and that some glad day you will sit down with them in His Kingdom where the fulness of His Infinite Sacrifice will be experienced and understood.

However, this Sacrament calls for a fellowship very practical and obligatory. Surely, as we meet, a family, at the Lord's Table, His High Priestly prayer "that they all may be one, means something in this sacred hour. And the words of the apostle, "that there be no schism in the body", cannot but enforce upon us the impropriety, if not the downright sinfulness, of receiving from Christ the very life of His life, while we are personally responsible for making a breach in His body by an unholy attitude or an unforgiving spirit. This spirit comes under the apostle's reprimand, "not discerning the Lord's body." And, if we would judge ourselves we should not be judged." Who is so blind to the purposes of the grace of God as the man who comes to the Lord's Table with bitterness in his heart toward a fellow-christian? Is it not tantamount to rending the body of Christ even as it was broken on the Cross? Communion is at the very heart of this Sacrament, and anything that disrupts the harmony of the Supper is an unhappy condition.

I don't like what I have said in the above paragraph. Nevertheless, I have said things that need to be said, and are all too applicable to many Communion. I wish it were not so. However, I desire to leave you with a more

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