

SERMON BY C. J. FOWLER, D. D.

(Continued from page 3)

acteristics by which the devil's children shall be distinguished from the children of God; so much of the black marks whereby the goats shall be separated from the sheep."

To plead therefore for the continuance of indwelling sin is no better than to plead for keeping in your hearts one of the sharpest stings of death and one of the hottest coals of hellfire."

If this sin cannot be removed from sinner and from saint now, then there can be but little hope that success can crown any endeavor to love the Christ and live for him.

This sin is what Paul said caused him to do the things he would not, and defeat his doing what he would, and made him cry out from an anguished heart, "O wretched man that I am! who shall deliver me from the body of this death?"

What must the answer be to Paul's cry; this? "O this is something we all have and must have till we come to die." Must *this* be the answer that a sin-ridden soul *must* have? Certainly, if there is no such thing as present holiness. But thank God, that is not the answer that must be given. Paul answers his own cry for himself and for all others in all ages. "I thank God through Jesus Christ our Lord."

It is not a question primarily of what people experience or do not experience; it is not a question of what people teach or do not teach; it is not a question of what the church declares or does not declare, *it is a question of what God says about it in his word*. Were it possible that none living had this deliverance from indwelling sin and never did have, it would still remain true that deliverance is to be had *for God says so*; were it possible that none ever would come to this deliverance, it would still be true that there is such deliverance possible, *for God says so*. The fact of man's unknowing it is not to be charged to God's lack of provision for sin's removal, but to man's failure to appropriate it for himself. What if most of earth know nothing of divine pardon nor feel the joy of sins forgiven, is this to be charged to God's failure, or to man's? So this matter has deliverance from indwelling sin. God has made the provision for its removal; man must make that provision his own.

Thank God, masses of many have made the provision put within their reach, their own, and know that the blood of Jesus has cleansed their hearts "from all sin."

More Grace.

God says in his word that "He giveth more grace." That "He giveth grace to the humble." Christ said to Paul, "My grace is sufficient for thee."

That God's people need grace is not an open question; and much grace; and, need grace increasingly. For, the Christian life is a development—a growth—and one that requires testings to broaden and develop and strengthen it.

For this there are no substitutes. Temptations in their varied forms are presented in order that being resisted the soul may come to larger estate in grace. Peter teaches us that in order for faith to be unto "honor and glory" when Christ shall appear, it may need to "be tried with fire," and he further teaches that even the "fiery trial" should not be thought strange, for it is that which makes us partakers of Christ's sufferings, and that glory, later, is conditioned upon having and enduring severe trials.

There are, evidently, advanced stages of

experience to which we may and should come that are strange to most Christians. Certain Scriptures plainly suggest these stages: "The fellowship of his sufferings," "endure hardness," suffer for his sake," "conformable unto his death," "suffereth long," endureth all things," "sufferings of Christ abound in us," "partakers of the sufferings," "the sufferings of this present time," and it is almost as startling as it really is a new thought to the most of us what Paul utters when he says, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Paul possibly teaches a deeper lesson yet when he says, "and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

Paul was no theorist—no mere religious professor and teacher.

The Scriptures not only present such experiences as we have suggested, but they suggest a stage of advance yet farther up the road of the Christian life; for, we may not only have trials, sufferings, persecutions and that are pronounced and prolonged, and *endure* them—not give way, back out and be defeated—but may even *rejoice in them*. "Count it all joy when ye fall into divers temptations." The writer to the Hebrews says to certain Christians that they "took joyfully" the "spoiling" of their "goods." Peter assures the Christian strangers that they are "happy" who "suffer for righteousness' sake," should "rejoice in it, and glorify God in this behalf." Peter illustrated, it seems, this teaching when with his companions he was "beaten" but went out from the august council with sore backs rejoicing that they were counted worthy to suffer shame for His name. Paul, of whom Christ said, "I will show him how great things he must suffer for my sake" and who was the greatest sufferer for Christ as was he his greatest servant, declares, "we glory in tribulations" and amazes the little faith and experience of the most of us we fear, when he says, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake."

Jesus, who himself, was the greatest of all sufferers, and of whom it is said that he was "anointed with the oil of gladness above thy fellows," placed this matter of trial and test at the head of the beatitudes and pronounced supremest blessing upon those so tried when He said: "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evils against you falsely, for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Luke puts this same in a more striking language yet, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets."

Really, does the "more grace" cover these conditions in present-day experience? and our answer must be, yes and no. Do some, and, indeed many, have this "more grace" and have these testings and victories? and our answer is, yes, bless God, a thousand times yes; do more alas! fail here and do not share the trial that makes tried saints and share in such triumphs? probably so; but, thank God, none need fail. For "He giveth more grace."—*Christian Witness.*

WHAT SHALL WE DO WITH MOTHER?

Now mother is old and wrinkled and gray,
Her step unsteady and slow;
She can't keep house any longer herself,
So where will she now have to go?

Her sight has grown dim since her children left home,
Her hearing is not very clear,
Her voice is all broken and shattered with age,
No longer melodious to hear.

She once was so busy wherever she went,
Was so handy to cook or to sew,
But her work no longer can make her welcome abroad,
So where shall she now have to go?
Ere long she'll have to be led where she goes,
Already her steps are untrue;
And lately she walks with a cane in her hand,
With mother now what shall we do?

Answers

There's a place in my home for mother to dwell,
She may sit in the best cushioned chair,
My arms are wide open for mother's embrace,
Though old, to me she is fair.

Let me kiss that sweet brow, though wrinkled with age,
Let her lean on my arm for a rest;
For she watched over me when I was a child,
And when sick hugged me close to her breast.

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—J. H. Hieronymus.

APPRECIATES HIS PAPER.

Don't stop my paper, printer;
Don't strike my name off yet;
You know the times are stringent
And dollars hard to get;
But tug a little harder
Is what I mean to do,
And scrape enough together—
Enough for me and you.

I can't afford to drop it,
And I find it doesn't pay
To do without a paper,
However others may;
I hate to ask my neighbors
To give me theirs on loan;
They don't just say, but mean it,
"Why don't you buy your own?"

You can't tell how we miss it,
If it, by any fate,
Should happen not to reach us.
Or come a little late;
Then all is in a hubbub
And things go all awry;
And, printer, if you're married,
You'll know the reason why.

The children want those stories,
And wife is anxious too,
At first to glance it over
And then to read it through;
And I read the editorials
And scan the local views,
And read the correspondence
And every bit of news.

—Exchange.

"I have simply tried to do what seemed best each day, as each day came."—Lincoln.