

## DYING DAILY.

By Rev. A. W. Orwig.

The Apostle Paul's declaration, "I die daily" (I. Cor. 15:31), does not mean, in my opinion, that we are to "die daily" to either actual or indwelling sin. That would reflect on the efficacy of Christ's atoning work. It would very greatly conflict with the many plain and comforting Scripture passages on the full forgiveness of sin and the perfect cleansing of the heart from all unrighteousness.

The Word of God distinctly tells us that we may and need to be dead to sin—all sin. The same apostle who says, "I die daily," likewise admonishes, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). Again he says, "Ye are dead, and your life is hid with Christ in God" (Col. 3:3). And still again he observes, "How shall we that are dead to sin, live any longer therein?" (Rom. 6:2). Not a word about dying daily to sin, but real death to sin. And the Apostle Peter speaks of our "being dead to sin" and living "unto righteousness" (I. Peter 2:24). And the Apostle John declares that "the blood of Jesus Christ cleanseth us from all sin" or "from all unrighteousness" (I. John 1:7 and 9). And if really dead to sin or cleansed from sin, how can we die thereto, much less "daily?" To say that we must die to sin daily is altogether out of harmony with the Scriptures just quoted, as well as with many other passages.

Christianity would be a gloomy system, and therefore quite unsatisfactory, if it did not save us from sin, both outward and inward. It would not be adapted to the needs, nor responsive to the yearnings of the human spirit, if it subjected us to the dismal and slavish ordeal of "dying daily" to sin. Instead of this, the Bible speaks of overcoming or having victory over sin. The apostle joyfully and confidently exclaims, "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I. Cor. 15:57).

It needs just a little careful examination of the words, "I die daily," in order to ascertain their true meaning. In the first place, there is no reference at all to sin, in the entire verse, and consequently no suggestion or admonition about dying to sin. The words refer to physical suffering and to deep mental solicitude, a great deal of which the Apostle Paul endured for Christ's sake. Right in connection with the words, "I die daily," he speaks of standing "in jeopardy every hour," evidently referring to something besides being haunted with the unscriptural idea of falling into sin every hour. On the contrary, in all his epistles he magnifies the grace of God to keep us from sin.

Again Paul says, "For Thy sake we are killed all the day long" (Rom. 8:36). Surely this can mean nothing else than to suffer more or less daily for the sake of Christ. A literal interpretation of the words would be an absurdity. At another time the apostle speaks of being "in deaths off" (2 Cor. 11:23). But we have no evidence that he died more than once. Plain-

ly and unmistakably he referred to physical afflictions and persecutions, and his daily or continual exposure to death. In none of these expressions about continual dying is there the least allusion to dying to sin. Certainly all of us need to die to sin at least once, but not daily.

However, there are some things to which the Christian may need to die daily until they no longer exist. Various weaknesses or infirmities afflict mankind generally, consequent upon imperfect minds and bodies. But these must not be confounded with real sins. God Himself does not thus classify them. If He did, a more or less continual melancholy and we would overhang us. Instead, we may have abiding peace and joy in the Lord. And yet we should not be forever dying to even all the defects of our natures. Grace rectifies many things outside of the realm of actual sin. Its enlightening, transforming, mellowing power eliminates many unlovely things having no real moral quality. Certainly we should not be indifferent to our natural weaknesses or imperfections, even though they do not cause the loss of the soul. On the contrary we should deplore them, and co-operate with God for their removal. Let the "dying" process to these continue until they disappear.

Some of us may, indeed, be a long time dying to various phases of the self-life, or to certain other disagreeable characteristics. More sweetness, gentleness and charity are needed by many Christians. Less concern, or no concern, as to criticism by others. Dead alike to fulsome praise or severe censure. More patience, calmness and faith in trials and sufferings, etc. Yet, let us die, and daily, if need be, to all that is unlike Jesus, until we are like Him in all things possible. But really dying to all sin will amazingly help in overcoming traits which more or less dishonor our holy profession.—Free Meth.

## ABOVE THE CLOUDS.

Above the clouds of doubt and care,  
Upon the Mount of Faith,  
We trust and leave all things to Him,  
Who doeth as He saith.

Above the clouds of sorrow, high,  
Upon the Mount of Joy,  
We stay our tears and look where none  
Can hurt nor can annoy.

Above the clouds of strife and hate,  
Upon the Mount of Love,  
We drink from springing founts, and  
hide  
Within His heart, above.

Above the clouds of selfishness,  
Above the life of "I."  
The Sacrificial Mount uprears  
Its mighty crest on high.

We stand upon it lost to view,  
Earth's boundaries grow dim;  
We have no wish, no thought, no will—  
We lose ourselves in Him.

Above the clouds, O happy day!  
When mountain-tops will flee,  
And we shall all be with Him there,  
Where clouds can ever be.

## "HE GOETH BEFORE."

"He knoweth the way that I take."

Jesus never sends a man ahead alone. He blazes a clear way through every thicket and woods and then softly calls, "Follow me. Let's go on together, you and I." He has been everywhere that we are called to go. His feet have trodden down smooth a path through every experience that comes to us. He knows each road, and knows it well—the valley road of disappointment, with its dark shadows; the steep path of temptation, down through the rocky ravines and slippery gullies; the narrow path of pain, with the brambly thorn-bushes, so close on each side, with their slash and sting; the dizzy road along the heights of victory, and the old beaten road of commonplace daily routine. Every day paths He has trodden and glorified, and will walk anew with each of us. The only safe way to travel is with Him alongside and in control. This was the original Eden plan. God was the host in Eden. Man was his house-guest. That is still the plan. God plans thoughtfully for everything that concerns us. And we need to exercise the guest's thoughtful care that no shadow of misunderstanding be allowed to come in to disturb the rare intimacy between host and guest.—S. D. Gordon.

And it is not a God of creed or ritual for which men pine. A God of power and knowledge might be too far away; and although the true God is all of these, it is for the God of love and mercy who can "Be touched with the feeling of our infirmity" and who can change the heart and sanctify the soul and live consciously in our hearts every day for whom we look and pray.

The strain of modern life is fearful indeed, and there is no "rock in the desert" under whose shadow we can find rest except Jesus Christ. But, thank God, He stands today as He did on that great day of the feast and invites a weary, thirsty world, "If any man thirst, let him come unto me and drink." And "Come unto me all ye that labor and are heavy laden and I will give you rest." He is the Bread of Heaven to the hungry, the water of life to the thirsty, the great physician to the sick, the Comforter to the disappointed, the "Friend that sticketh closer than a brother" to the lonely, the Lily of the Valley to those who need purity, the Rose of Sharon to those who love beauty and "The fairest among ten thousand" to all who come unto Him.

But when men turn Christ out, they open the door for the entrance of folly and despair, and when they "cross the dead line" to where they can no longer turn to Him as their Saviour and Burden Bearer, they are prepared to follow the advice of Job's wife and "curse God and die." Truly the Gospel of Jesus Christ is the savor of life unto life or of death unto death.—Rev. Chapman, D. D., in Herald of Holiness.

"Look out and not in," is one of the wisest bits of counsel ever compressed into few letters. "Looking unto Jesus" is still better.