SOUL TRAVAIL IN THE CHURCH NECESSARY TO THE SALVATION OF SINNERS.

Evangelist C. E. Zike

Travail, according to the dictionary, means (n.) "Labor with pain; severe toil or exhaustive labor; distress." (v. t.) "To suffer the pain of childbirth." Soul Travail would then be the labor of the soul with pain; the soul at exhaustive labor or toil; in severe distress and anxiety.

The Church, the Mystical Body of Christ, was to fill a wonderful and all important place in the salvation of souls in this dispensation. The Church, properly functioning under the power and influence of the Holy Chost, is the most powerful agent in the conquest and salvation of souls. Her powers are unlimited when she bears a right relation to her great Masculine Head, Jesus the Christ, and functions properly under the direction of the Holy Ghost. The Holy Ghost operates through the Church, possibly not exclusively, but nearly so, in the salvation of the lost.

The Church, when referred to in the Word, is usually described as a woman, bride, or mother. Paul gives us this fact in Ephesians, where he says: "Husbands, love your wives, as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Then he adds: "So ought men to love their wives as their own bodies." This clearly reveals the relation of the Church to Jesus. John describes the Church thus: "Let us be glad and rejoice, and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." G. D. Watson says: "To have the name of the 'New Jerusalem' engraved in the life of the soul is to receive an inward experimental certificate from the Holy Ghost of being the 'Spouse' of the Lord Jesus.' Then he refers to Hosea 2:16, which reads as follows: "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali." He then gives us the following analysis of the scripture: "'Baali' from the Hebrew means Lord, or Master, while 'Ishi' means Husband." Thus, it would read, "And it shall be at that day, saith the Lord, that thou shalt call me Husband, and shall call me no more Lord or Master." Christ is the Husband and Head of the Church, her heavenly Bridegroom.

The purpose of the Church, the wife or bride of Christ, while here in the world is to be a soul-saving institution. She, in the place she holds, is to give birth to spiritual children. No other agency will ever produce this, or bring the sons of men from darkness to light. When she drifts from that as her primary and principal labor ,she has lost the end of her being; Ichabod is her name, and her glory departed. The greatest glory that can ever come to a church is to have sinners weeping and breaking at her altars. The Holy Ghost does not abide in that Church, no matter what its creed or name, that does not bring sinners from darkness to light and from the power of Satan unto God. When

she fails in this it is evident that she has lost her relationship with her great Head, and the Holy Ghost does not abide.

The birth of spiritual children requires painful soul travail on the part of the Church. "The Spirit maketh intercession with groanings which cannot be uttered.:" Here you have the soul travail of the Church. Without this labor of the soul with pain on the part of the Church there will be few, if any, spiritual births in the kingdom. This used to be a leading characteristic of every of every revival in the days gone by, but it is almost a thing of the past in these days; and I wonder if this may not be truly the cause for a lack of real definite conversions. Isaiah says: "As soon as Zion travailed, she brought forth her children." Zion will never bring forth children into the kingdom until she travails. "Before she travailed she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things?" Indeed, this question may be asked, for there is no such thing as a child being born into the Kingdom of God until the mother (the Church) travails till she is delivered. O, that God would help the Church to see and know and practice these things!

I fear there is such a drift on among the holiness churches of the country, that those who are coming under their influence hear no more of these things that have meant so much to their existence. We are as orthodox as ever, and possibly more so, which is well and good; but orthodoxy will never take the place of prevailing prayer and soul travail. A man may be straight as a gun barrel on doctrine, and just as empty; but one cannot move God unless he knows the power of "praying through" and soul-burden. This is the mystery of the Church: for as a mother goes down to the gates of death to bring into the world those she loves, so the Church will have to travail in soul-agony before she can give birth to spiritual children. The devil is doing his best to bring the Church of Jesus Christ under the influence of a carnal twilight-sleep, and as a result they are resorting to 'card signing," "win your chum week," "one-get-one," and a lot of other things which indicates we are getting sidetracked from the old line.-Wesleyan Methodist.

REGENERATION AND SANCTIFICATION

Rev. O. D. Beach

In the January 19th issue of the Wesleyan Methodist, on page 12, I find this question coming up for discussion: "Is Holiness a Vital Doctrine of the Scriptures? If so, should it be taught to be as necessary to the Christian experience as regeneration?" I believe the mistakes of some holiness people are exposed in such titles as these.

Some holiness is a vital doctrine of the Scripture and should be taught to be necessary to Christian experience. I believe it most essential to treat the subject scripturally. In the light of Eph. 4:24, I am convinced there is no holiness apart from God, and that the new creature there mentioned is at once partaker of God's holiness in that he is created a new being in righteousness and true holiness. This, then, is the beginning of holiness as regards Christian experience.

John Wesley in his book, Christian Perfection, page 48, article 17, in answer to the question, "What is it to be sanctified?" said:

"To be renewed in the image of God in righteousness and true holiness." Also, "When does inward sanctification begin?" Answer, "In the moment a man is justified; yet sin remains in him, yea, the seed of all sin till he is sanctified throughout." On page 50 he says: "The term sanctification is continually applied by St. Paul to all that were justified, that by this term alone he rarely, if ever, means 'saved from all sin,' that consequently it is not proper to use it in that sense without adding the word wholly, entirely, or the like."

Good people often lead us to believe that holiness does not begin until we are "made perfect in love" or in other words, "pure in heart." May the Holy Spirit help us to rightly divide the Word of Truth.

Holiness is necessary, the doctrine is vital, and it is God's plan for all believers in Christ to go on to perfection, stated elsewhere entire sanctification, or perfect love.

Brethren, let us refrain from making any remarks that would convey a wrong idea. Since holiness is a vital doctrine of the Scriptures, regeneration should have its rightful place in God's program, which is the starting point of holiness in Christian living. Afterward, let the experience of entire sanctification, by which all sin is removed, be pressed home as a vital truth and necessary experience for a well rounded-out life and a clear title to the skies .- Wesleyan Methodist.

YOUR MONEY

You sent the money across the sea That bought a Bible for young Sing Lee, And young Sing Lee, when he'd read therein, Proceeded to turn his back on sin. Then he rested neither night or day 'Tis his brother walked in the narrow way, And his brother worked 'til he had won Away from their gods his wife and son. The woman told of her new-found joy, And Christ was preached by the happy boy. Some of the folks who heard them speak Decided the one true God to seek. It wasn't long until half the town Had left its idols of wood and stone, And the work's not ended yet, my friend, You started something that ne'er shall end, When you sent the money across the sea That bought a Bible for young Sing Lee. Amelia Price Ayres,

In the Sunday School Times, Jan. 10, 1925. The Bible you bought for young Sing Lee With the money you sent across the sea

Was the Word of God that saves from sin; But, alas, we confess with great chagrin, Some men you sent to teach the Way Are spreading the gospel of doubt today; And young Sing Lee is staggering back And getting his feet clear off the track. Arise, ye saints, in armor clad, And grasp the Sword and save the lad Whose name you know as young Sing Lee From demons and men across the sea Who would steal away the Book you send, And stop the work that should have no end. —Walter Scott Elliott

"Some things I meet with are pretty hard

on me to stand and one of them is this, to see some evangelist eat three to four meals each day and sleep between services and beat the poor people on the back and brand them as backsliders, because he did not have a revival. Of course he did not, and it was all his fault."—Bud Robinson.