

## DEFINITE DEALING WITH SIN

If we need to be thorough with any problem it is when dealing with the sin problem. Sin caused the fall of man and the wreck of the world. Sin opened to man the door into hell—a place reserved for the devil and his angels. God never created man to damn him. He gave His son, Jesus Christ, to save him when he sinned. Man's free moral agency gave him the power to choose to obey or disobey. The same power must be exercised when it comes to accepting the plan of salvation. This same power is applicable as long as man is on probation. Knowing this, Satan is active with all his hellish designs to overthrow the faith of believers. That is why Christians are exhorted to "Fight the good fight of faith."

But Satan is subtle and powerful and he uses his craft most ingeniously. Our first parents tried to hide from God. It has ever been a tactic of sin to cover up. One of the most deceptive plans we know of is to eliminate all human responsibility after regeneration. "Once a child, always a child." They say, "You may and will sin. You may feel condemned and look condemned but you will not be condemned because 'the finished work' covers your case." How consoling! What unwarranted license is here given for carelessness. They quote John Bunyan as saying, "The best you can do will not help you, and the worst you can do cannot hurt you." And thousands there are in these later days who are hiding behind this refuge of lies. Men will wrest the scriptures to their own destruction. When too late many will wake up to hear it said, "Your sins have separated between you and your God."

The most precious truth in all the world is the blessed doctrine of the Atonement—a doctrine that teaches that sinful man may be reconciled to God by the death of the Son of God on the Cross. But the Atonement is not a "cover-up" policy. It is a personal and perfect cure. "And thou shalt call His Name Jesus; for He shall save His people from (notice please, f-r-o-m not in) their sins." Yet these sin pleaders maintain believers must and will retain the nature of sin until they die or are translated. How do they read I. John 3:8 which says, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." Destroy does not mean to retain or keep or cover, but to eradicate. Either God has the power through the cross to save or He has not. If He has power to save from sin but does not, then the inference is clear that He sees that it is best for man to retain sin. But the apostle asks, "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Rom. 6:1, 2.

Dear reader, this doctrine of "imputed" righteousness is a sad misconception of the glorious plan of salvation. It robs God of the glory of making a perfect cure for sin, it provides only a covering, under-estimates the virtue of the blood, offers consolation to those who live at a low standard and is a perversion of the Word of God. In Ephesians 6:25-27 we read, "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." This does not mean that God shuts His eyes to man's sin because Christ died but that because Christ died a fountain of cleansing is provided. All glory to our God!

In conclusion let me say that sin is exceedingly sinful before God. Sin without regeneration leads to damnation and sin committed after regeneration must be confessed and forsaken or the same result will follow. Adam sinned after being made in the image of God and sad indeed were the consequences. We are on probation and have many warnings and exhortations to faithfulness, watchfulness and perseverance. Are they vain chatter? Alas many have made shipwreck. Paul says to the Galatians, "Ye did run well, who did hinder you that ye should not obey the truth?" Gal. 5:7. Others are recorded as turning aside to the beggarly elements; others were once enlightened and had tasted of the heavenly gift and were made partakers of the Holy Ghost . . . and the powers of the world to come; others had left their first love; others loved the present evil world and some by transgression fell.

Dear reader, let us be honest with our souls and God. Let us not seek a false refuge but let us come out into the open and realize that we may be cleansed from all sin by the blood of Jesus Christ.—The Canadian F. M. Herald.

## DOES IT PROFIT TO WORK ON GOD'S DAY?

Should I take in hand to write a full account of the incidents which have come under my own observation answering the above question it would be quite an undertaking, but I will mention what but two or three told me recently by a man who had passed through the experiences.

It seems that with him in his unsaved state there was a particular besetment to work on Sunday, and the first incident which I will relate happened in Norway where he then had a blacksmith shop.

After accumulating quite a few valuable tools in his shop, he thought best to protect them by placing an extra good padlock on the door of the shop. Accordingly he purchased a lock costing \$2.50 and placed it on the door.

The first Sunday after placing this good lock on the door, he went out to do some work in the shop, although his wife objected strongly to his doing it. To his surprise and confusion the lock refused to open, although he laboured in every way to open it. He thought of smashing the lock off but was detained by the thought of its cost and did not do so. However, when he went out on Monday morning to work he took the hammer along fully expecting to have to break off the lock, but upon trying it with the key found it opened easily, though resisting every effort the previous day.

In the second instance this same man with a cousin (having now moved over to the United States) went out in the woods one winter to take out railroad ties. They boldly determined to work on Sundays, and see how much they should profit financially through the winter above the other men who would not work on Sunday. Accordingly they kept an accurate account of the "profit" accruing throughout the winter months from the wages received for the work on Sundays.

When finishing work at one camp, they had for the work done on Sundays each \$72.00. With this they planned to make themselves a present each to himself of whatever he wished. Accordingly my friend who relates these instances was the first to spend his, and purchased for himself a rifle costing \$30.00 and a gold watch and chain costing \$40.00. The spring of the watch breaking, he did not carry it to the bush at a second camp where they put in a short time again, but hid the watch and chain and rifle in the hay on the bunk on which they slept. In the forenoon of a day shortly after they began work in this new camp, they heard the dinner bell ringing furiously, and so the bunch of men gathered as soon as they could from various quarters, only to find that the bunk-house and all its contents were burning furiously so that all was destroyed including the ill gotten watch, chain and rifle.

The cousin who had not yet spent his money was confident it was simply an accident and no judgment happening at all. Shortly after this he spent his \$72.00 in buying a fine young work horse, a real beauty, and the talk of the neighborhood, but the second day of his ownership of the horse, a threatening cloud arose over Lake Superior and an electric storm rose quickly. The lightning struck the barn in which the horse was stabled, and instantly killed his fine new horse, and although there were cattle on either side of the horse not another animal was hurt in the least.

This incident of the death of the horse and also his cousin's loss of watch and rifle so convinced him of their wrong and folly that never again could he be constrained to do even the smallest unnecessary thing on the Sabbath Day.

These incidents also very much impressed themselves upon the man who related them to me, but another temptation presented itself to him in later years when living on a farm in Montana, and, although remembering perfectly his former experience, and still impressed with its seriousness, one spring in seeding time he yielded to an impression to go to a neighbor's to get a seed drill and some wheat on Sunday to be in readiness bright and early on Monday morning.

Since, upon entering his own field, he had to cross it to get to the house he thought he would just sow a part round on his way to the house. Upon reaching the house he unloaded some sacks from the top of the drill and then reasoned further that he would just continue till he emptied the drill box which he accordingly did. The drill box took him five rounds about the field. He then put in the team and waited until the Monday morning to finish the field. As the weeks passed by the wheat began to appear through the ground but not all. Strange as it may seem to relate the five outside rounds sowed on Sunday, though from the same wheat and by the same drill, did not grow at all. This fact was attested by the whole neighborhood and occupied the conversation of them all.

My friend who relates it and had the experience has no explanation to offer except the simple fact that the wheat in those five rounds was sowed on God's holy day.

Surely these facts and others, of which there are many, attest the fact of God's disapprobation of the breaking of His commandments and also of the mericful way he deals with the commandment breaker.—H. R. Bulman in Holiness Era.