

KEEPING WITHIN WHAT IS WRITTEN
ON CHRIST'S COMING

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to see aright the place of this gospel age in prophecy. And those who would refer the standard of the Sermon on the Mount to some other age than this and deny that the power of the Holy Ghost will enable us now to keep those sayings of the Lord, would leave us building on the sand until the storm of that great last day comes to our destruction.

It is a notable fact that almost all the authors of this literature, which most of this class of teachers and agitators are following and quoting, are rejecters of the truth of the sin-cleansing, heart-purifying baptism with the Holy Ghost; and one or two, at least, of the foremost of the men are violent, if not virulent, opposers of that truth. And all of them allow for the necessity of some sin and some sinning in this life. Their whole trend is, at least, to draw attention away from that subject.

And seeing that marks foreannounced by the Savior seem strongly to evidence that the world is in the "beginnings of sorrows" now, it would indicate that we are in this "day of salvation," where the Lord himself was in the dispensation of his incarnation when he said: "I must work the work of him that sent me while it is day, the night cometh when no man can work" (John 9:4). With an intensified absorption in the things of the Spirit, we must both "work out our own salvation with fear and trembling," and work for the saving of our loved ones, and for the world's evangelization as never before. And this, seeing that "his coming is without a sin-offering" for any. It will be too late then to get a wedding garment; and the efficiency of the Spirit's fullness as illustrated by "oils in vessels" continues until, but not beyond, the coming of that great and notable day of the Lord.—The Christian Witness.

SUNDAY SCHOOL TEACHERS
AND THE CHURCH

One man has just recently expressed the opinion that there is more danger of Modernism getting into the church through the Sunday School than by any other means. It may have been a local condition that caused him to speak as he did, but I do not believe he is far from having expressed what will hold true among Holiness people generally. The liberty which the Sunday School is given in organization and methods of procedure over that of the Church is, or may become, a license to unprofitable practices and careless hindrances. Our churches are held to doctrinal lines by the Pastors who may be checked up by the Alliance; but the indirect supervision over the Sunday Schools leaves rooms for unsafe teachings to get in.

The Alliance has recommended from time to time that our Schools use Holiness Literature exclusively, but even now quite a number of them do not. Non-Holiness Literature is put up very attractively, can be purchased more cheaply, and has much to recommend it; but it often falls short on some very essential point; so much so that occasionally the whole heart of the lesson is missing. This is one way in which unsound and semi-truthful teachings can get into our church, and one way to keep it out is to keep this door closed.

It is not an easy task to change when a School has used a certain kind of literature for years, but it would be worth the effort. However, the danger which may arise from its use could be overcome to a large degree if we were sure

that all of our teachers were firm in their belief of the doctrines of our Church, were settled in experience which corresponded, and were able to detect any error or insufficiency in the Sunday School Literature. With the safest and best of literature, a teacher who is not holiness-minded can very easily pass over some vital truths, thinking them to be of minor importance. We should as far as possible have sanctified teachers who have the ability to discern and supply any lack that might appear in the printed lesson. I realize that this sometimes presents a problem, and teaching material is often very scarce, but it is well to always keep these things in mind, because a Sunday School teacher can leave the door open to more that militates against sound doctrine than the preacher can possibly keep out. I do not minimize the place that other agencies hold in the success of the work; but I do want to mention a few places where it does seem that the teacher holds the "balance of power".

Most of the religious teaching that children get comes from the Sunday School rather than from the preaching they hear. By the time they are old enough to choose for themselves and accept the gospel they hear preached, they have already accepted as established facts all that their Sunday School Teacher has told them. Fortunately the children, and fortunate the church with children, who are taught the simple truths of a Gospel that can save from all sin. It is not hard to get such converted and to keep them in the church. Perhaps in here somewhere is to be found the reason why many who spend their primary and junior years in our Sunday Schools go out from us, and we lose them entirely.

There is found an opinion in some circles today that it is unwise to teach children anything about God except that He is a God of love—that the pleasant and encouraging things only should be taught—that sin, punishment, and Hell are too terrible to be mentioned. It is true that the extreme along these lines would have a harmful effect upon young minds, but that does not remove the necessity of teaching the truth. Love without the element of proper fear in it is not real love; a God who does not hate sin, and who will not punish wrong, is not the God of the Bible. Children should be taught that God loves them and that He gave his Son to die for them, who rewards them if they do right and punishes all who do wrong; as the little chorus goes.

"He sees all I do, He hears all I say.

My Lord is writing all the time"

There is also an extreme carefulness which says that children should not be taught anything which they cannot understand. If that were carried out in everything, we would all be hopelessly ignorant. There is an inquisitiveness in childish minds that will not be satisfied with what can be immediately understood. And there is also the element of faith in every phase of our religion which must take many things as facts because they are true, rather than because we can grasp their full significance. What is better than to have young minds filled with facts about God and Salvation, through memory verses and other means of teaching, which, although they may not be understood at the time, will nevertheless be there to break forth on the memory in years to come to help them in some time of perplexity, temptation, discouragement, or labor in God's work. There is no surer way than this to insure the carrying on of the wonderful truths of Bible Holiness.

Modernism says: "I don't care whether Christ was born or not. I want people to fall in love with goodness, purity, honesty, and sincerity. I call it Christ for the sake of giving it a name; you can call it what you like". There is

no place where this teaching has easier access than the Sunday School. Character building and living after the example of Christ is good, and has its place, but one may have many of the traits of a Christian life and still be a stranger to the grace of God. Salvation does not come through the attaining of a high moral standard. We must make all our teaching essentially religious; stress the absolute need of a personal experience of salvation, with character building under that influence. Anything different than this had no place in our Sunday Schools. If children are given the impression that trying to be good is enough and that salvation is something of the past, they will soon find that they are unable to live up to the moral standards set, give up the attempt, and drift further from God and all possibility of ever being saved than as if they had never been under the influence of the teachings of the Sunday School.

Many people are telling us that if children are taught to live properly and obey the laws of God while they are young, and that if they continue to follow these teachings after they come to the years of accountability there will be no need of conversion. Others teach that since a child comes under the unconditional benefits of the atonement up to the years of accountability, that all that is necessary to continue them in a state of salvation in God's Kingdom is a mental consent. These are some of the Devil's subtleties which take unsuspecting people unawares. This is Modernism in all its destructiveness. We must hold fast to the Bible truth that man is a fallen being, that human nature is essentially sinful, and that, although an infant is in a position of safety and protection until it comes to the place of personal responsibility, the only grounds for salvation through the merits of Jesus' blood for a rational, responsible person, is a godly sorrow and repentance for sin and faith in Jesus Christ, which brings forgiveness and a new birth. A child cannot be sorry for sin confess like an older person because he does not know sin in the same degree, but there must be a consciousness of guilt, of God's displeasure, and the need of a work of grace. Then and only then can true character building begin, on this foundation alone can we ever hope to build Christian characters which will have their "fruit unto Holiness."

Our teachers must be doctrinally sound and experientially alive, with a mind to teaching a saving gospel; who will not only show their pupils the Christian standards of living, but will endeavor to awaken them to a sense of their need of salvation, and bring them to that decision that will result in an experience of conversion.

NOTE.—Much of the material for this paper was obtained from a series of articles which appeared recently in the HERALD OF HOLINESS, written by Dr. E. P. Ellyson.

H. J. S. B.

BEING HAPPY

Ah! how true it is what you say about the reformation which would follow if we had the courage to be happy in our own way! The misery of it is that we don't know what our own happiness is, and will obstinately persist in trying to adopt the happiness of other people, or, most likely, something which is not their happiness.—W. H. White.

To fill the hour—that is happiness; to fill the hour, and leave no crevice for a repentance or an approval.