

TAKING HOLINESS BY FAITH

By F. A. Brewer

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6).

Accordingly we have a twofold witness: First, His Spirit beareth witness with our spirit of sonship. Again, our spirit beareth witness that His Spirit witnesseth. As to holiness entire, the same rule applies: "By one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is witness to us" (Heb. 10:15). Again, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

As the term "salvation" includes both works of grace, it is fitting to use the following Scripture: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." As Jesus said, "This is the work, that ye believe." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

When the seeking sinner surrenders unconditionally, God will give saving faith, and as it is unwise to urge the seeking sinner to take regeneration by faith, not knowing how completely he has counted the cost and paid the price, so it is unwise to urge the believer to take holiness by faith, not knowing how complete his consecration may be. When his all, including self, the future known and unknown, substance, friends and enemies, are on the altar (Jesus Christ) God will give sanctifying faith. It is always safe to urge people to pray through, and pray them through. That time comes when the seeker meets all the necessary conditions for salvation, either first or second benefit, if honest and diligent; otherwise, no amount of urging will avail.—Free Methodist.

THE ETERNAL PURPOSE

By Rev. C. McCallum

"According to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11).

The furious sweep of tornado or typhoon, the majesty of mountain range, capped with its snowy mantle, or the ocean with its vast surface and its unexplored depth, are but feeble types of God's greatness. Before Orion and the Pleiades were brought forth, or Arcturus had started his fiery race, God, the Eternal One, existed. And when the furious wind has ceased, when the mountain ranges have melted and are seen no more, when the oceans become sea beds of the past only—for does not the Revelator say, "And there was no more sea"—and when a possible change takes place in the constellations of the skies, God, the great God, remains unchanged, eternally glorious and great. God is truly the "I am"—not an "I was," as though God had declined from His former greatness since some remote period of the past; neither the "I will be," as though God is not now as great as in some remote period of the future; but the "I am"—God, ever the same, without decline or increase, during the limitless ages.

The words taken from Ephesians refer to

the eternal purpose of the eternal God. It would appear that God's purpose is ever present in the mind of the eternal God. However mysterious this may seem to finite minds, the fact remains that God's purpose is as eternal as God Himself, a fact which concerns the creation of man, man's fall, atonement provision, and the glorious accommodations and prospects of atonement blessing. It would seem that man's creation was needful to the promotion of God's glory, and that the fall of man was not a surprise to the great God with an eternal purpose.

The atonement is the glorious unfolding of God's purpose concerning the emergency caused by the fall of man from holiness and the loss of the divine favor, and provides for full recovery from man's disgraceful fall, and the final establishment of vast numbers of the human family who have overcome "by the blood of the Lamb, and the word of their testimony." The fact of the eternal purpose may, to some minds, relate both to the salvation and the damnation of souls. God's purpose is to save, not destroy or damn souls eternally. No question but that God knows the ones who will be lost as well as those eventually and eternally saved, but God's knowledge in respect to this fact does not preclude the possibility of God's knowledge being otherwise, as God's knowledge is based upon the fact of man's free agency of choice, and should man have chosen otherwise, God's knowledge would be otherwise. God can look beyond our choices, and that fact enables God to know the final destiny of man, though influencing man always to make the proper choice. We determine our destiny by wilfully accepting or rejecting God's will, and we may sorrow or rejoice eternally, by an act of our own free will, God notwithstanding, knowing how that free will will operate to the saving or damning of the soul, but God not operating man's will. God knows, but we are free to will as we please, without reference to God's omniscient mind, man being the decider and determiner of his own destiny.—Free Methodist.

THE MIGHT OF MAJORITIES

A "Christian Scientist" some time ago, speaking for his religion, declared that it must be a system of truth since so many people are now adherents. No doubt many were duly impressed, but others thought of Mormonism, Russelism and even of Taoism and Hinduism. So superficial are some arguments. But then, they are impressive to superficial hearers and thinkers, of whom there are a goodly number in this world.

Then, they promote modernism at the million-dollar church. Dr. Roger Rutherford Ackres teaches it. Surely such expensive architecture and such renowned scholarship can hardly be wrong! And did you hear the choir?

So the argument goes. Majorities, impressive buildings, scholarship. Even the salesman impresses us that we should buy the book by showing us that Professor Thomas Mead and Mrs. Priscilla Oldham have subscribed.

There was a time when it seemed that the world had gone to modernism. The emperor and the church had quite agreed that Christ was something less than divine. Athanasius remained true to the Word of God and to the Son of God. Some one said to him, "The world is against you, Athanasius." He replied, "Then Athanasius is against the world," and went

straight forward with his faithful writing and preaching. The "world," so far as the general teaching of christendom was concerned, did swing back to the fundamental things for which that great church father contended. That struggle was nearly fifteen centuries ago.

Then do not majorities count? And is there nothing in a great building or a great name? These can help to get the office, the salary, the honor. But Eddyism, materialism, the existence of God, the deity of Christ, the authority of God's Word, future rewards and punishments remain about the same after the votes have been counted, the building and the man appraised. Some facts will not be changed by us, whether we be wise men or fools.

"OH, TO BE NOTHING"

There is a story of a little daughter who began receiving piano lessons from her mother. She "had been free to roam the farm with her older brothers, and under the instruction was very restless. Finally she became so exasperated that she could stand the lesson no longer and flatly stated, 'I don't want to take lessons, Mother; I just want to live a good Christian life.'"

It is to be feared that there are too many grown people merely wanting to live "good Christian lives." And they do not want to bear responsibilities. They do not want to promote evangelism. They do not feel it obligatory upon them to accomplish anything worth while for God. They can comfortably sing the old song, "Oh, to be nothing, nothing." And they are.

AND THE DOOR WAS SHUT

No opportunity, no privilege, no way—these are situations bad enough. But worse than these is the opportunity presented, the privilege offered, the way opened. But indifference, neglect, postponement as the days and perhaps the years go by.

Then a terrible awakening. A knowledge that the door which stood open so wide is closed. All things were ready. The wedding feast was spread, "And they that were ready went in with him to the marriage, and the door was shut."

The Scriptures tell that "without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

Is it not a terrible thing that men neglect themselves into such company and to final damnation? Every man should be today what he wants to be always.

It is good that we be sometimes contradicted and that men think ill of us, and this, although we do intend well. For then we more diligently seek God for our inward witness, when outwardly we are condemned by men.

'Mid all the traffic of the ways,
Turmoils without, within,
Make in my heart a quiet place,
And come and dwell within.

A little shelter from life's stress,
Where I may lay me prone,
And bare my soul in loneliness,
And know as I am known.

—John Oxenham