

BELIEVING GOD

By Lois L. Dow

Among the first of humanity to disbelieve God's word was Adam and Eve. You may recall the scene in the Garden of Eden when the serpent tempted Eve to eat of the fruit of the tree which was in the midst of the garden. How he said, "ye shall not surely die," and how Eve believed this serpent and did eat of the fruit. And as a result God's wrath was kindled and Adam and Eve were turned out from the lovely garden. I wonder as you read these lines if it brings to your mind a time when you likewise disbelieved the words of this same God who dealt thus with Adam and Eve. It may be even at this moment you are still doubting God. Have you heard the voice of Jesus say to you, "ye must be born again?" as He said to Nicodemus the ruler of the Jews on that long ago night when He walked this earth. Are you saying as did Nicodemus, "How can these things be?" How easy it was for Nicodemus to believe the miracles he had seen performed by Jesus. What he couldn't believe was that he could be born again. However the words of Jesus still remain true as recorded in St. John 3:3, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." In a previous chapter, John speaks of a man sent from God to bear witness of the Light that all men through him might believe. You may be saying, "Praise God this doesn't apply to me. I have been a follower of Jesus for a number of years now. I believe He has saved me." It is possible to have our sins forgiven and still not fully believe Him. Let us consider the time when Jesus talked with Philip and the other disciples giving them consolation and assuring them of the mansions He would prepare for them if He went away. This is found in St. John 4:8-12: "Philip saith unto Him, Lord, shew us the Father and it sufficeth us. Jesus said, have I been so long time with you and yet hast thou not known me? Believe me or else believe me for the very work's sake. Verily, verily, I say unto you he that believeth on me, the work that I do shall he do also; and greater works than these shall he do because I go unto my Father.

With this scripture in mind we realize one may believe in Jesus to a certain extent and yet lack a whole hearted belief. Notice how Jesus questions Philip: Have I been so long time with you and yet hast thou not known me? It wasn't for lack of fellowship with Jesus that Philip did not wholly believe. Such may be our case. So let us remember faith without works is dead. In James 2:19 it is recorded: "Thou believest that there is one God; thou doest well the devils also believe, and tremble."

Often we may go along for some time in our Christian experience before we find out our lack of faith. Many times our faith in God is tested when sickness comes to our loved ones. Or when we see those who are dear to us lost and without God in their lives. How about it, friend, have you come to a place in your experience where you just felt you have done all you could for some one and you would go no further, just sort of rest at ease in Zion? If you are like that you should read the following scripture in Mark 9:23: "If thou canst believe all things are possible to

him that believeth." And Mark 11:24: "Therefore I say unto you, what things soever ye desire when ye pray believe that ye receive them and ye shall have them."

These are the words of Jesus. They were addressed to the father of a boy who was possessed with an evil spirit, and in the next verse it reads: "And straightway, the father of the child cried out and said with tears, Lord, I believe; help thou mine unbelief." What a wonderful thing for all who read this verse and lack faith enough to pray through for some loved one who needs a healing touch from God, or whatever may be the case; if they should pattern after this father who realized his lack of entire faith. May we all in like circumstance say, Lord, I believe, help thou mine unbelief.

How serious a matter is it for folk who have named the name of Jesus and doubt some of his words? In John 3:36 we find these words: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life but the wrath of God abideth on him."

The question comes to our mind: can we continue to name the name of Jesus and not believe all the clear and generous promises he has given us? After considering all these verses of scripture mentioned, I think we should make up our minds and believe in our hearts that Jesus means what He says. And to reassure us, there were those who did believe God, let us turn in our Bibles to James 2:23: "And the scripture was fulfilled which saith Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God."

CHRISTMAS EXERCISES OF THE BELVIDERE AND CRYSTAL, MAINE, SUNDAY SCHOOLS

These two Sunday schools united as usual in their Christmas exercises, which were held in the Crystal Church on the evening of Monday, the 23rd inst. A splendid programme was rendered of recitations, exercises and music. The house was well filled and had been beautifully decorated by the young ladies. Every feature on the programme was excellent and reflected great credit on those who trained the children and young people, and upon the participants themselves. Mrs. Fred Main was responsible for the music, while Miss Marion Main, teacher in the Hackett school, trained the children in their recitations, etc. The cooperation of the Belvedere Sunday school was splendid. Mrs. Clarence Gould, Mrs. Thorne and Mrs. Claude Randell, of Belvidere, rendered good service. Mr. Fred Main went to Belvidere and brought a truck load of children.

Everyone voted the programmes a grand success. All the selections breathed the true spirit of Christmas in honoring Christ. Santa Claus was not mentioned once, but if Santa means good cheer, he was not far away that night. An offering of seven dollars was taken for missions. The pastor was generously remembered in money gifts by both churches, which he greatly appreciated. The rigorous winter here seriously affects the attendance at our Sunday schools and church services, but we have the spirit to carry on and expect to see an out-pouring of the Spirit of God upon these communities.

W. EDMUND SMITH, pastor

NOTICE TO OUR PREACHERS

We recently came in possession of a very interesting book, entitled "The Minister of Christ for the Times." Although it was written nearly one hundred years ago, the chapters seem to be very appropriate for, and worthy of the ministers' consideration for this present day. For the benefit of our readers, especially the preachers, we expect to print several chapters in the King's Highway. The book was written by Charles Adams.

CHAPTER ONE

"Being justified"—Rom. v. 1

The minister for the times is a pardoned man. He has repented of sin, and forsaken it. He has sought mercy, and obtained it. He has entered into the great and mysterious grace of justification by faith. He has seen himself an utter sinner—he has beheld his moral nakedness. He has compared himself with the law of God, and has clearly beheld his native and practical character to have been that of a transgressor. He has seen himself, by the law, utterly, irretrievably, and eternally condemned. He has profoundly felt that of himself he is lost, and, under this conviction, has fled to another. He has looked to Christ, as the wounded Israelite looked upon the brazen serpent. He has contemplated another's righteousness—the "righteousness of God;"—a righteousness perfect—sublime—infinite. This righteousness has been proffered to himself, with which, as with a garment of celestial beauty, he may clothe his nakedness. This garment he has ventured to receive—this he has tremblingly put on. To his utter astonishment he has understood and felt that Christ, who knew no sin, has been made sin for the sinner, that he might be made the righteousness of God in Christ. In other words, the infinitely righteous Saviour has come to the sinner—exchanged robes with him, taking upon himself the spotted garment, and throwing upon the "ungodly" His own celestial adorning. Infinite Justice looked, and was satisfied. The dark catalogue of "sins past" sunk as to annihilation. They were not imputed more, but became as though they had never had an existence—as far removed as from angel beings, while he who committed them was counted blameless as angel innocence. Ay, more than this: he is accounted righteous also. For, when the Psalmist writes of the blessedness of the man to whom the Lord imputeth not iniquity, Paul observes to us that David is describing the blessedness of the man to whom the Lord imputeth righteousness. Thus he is pardoned;—thus he is counted righteous through Christ by faith; knowing the grace of Him who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich.

He is pardoned. Nor does he live and act in dark uncertainty touching this his gracious state. He has sought and obtained a faith, amounting to a blessed persuasion, that God is reconciled. He knows in whom he has believed. He counts himself justified. From the righteousness of God—from the almighty grace of Christ abounding toward him, he removes his eye never. He looks—sees—believes. Under this persuasion he acts; while every act is strangely modified by such persuasion.

(To be continued)