

THE VICTORIOUS LIFE

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It was said by Dean Alfred that "The attributes which especially characterize the originality of Paul are power, fulness and warmth." These, truly, are the marks of sainthood in all ages. The poet describes it further in these charming lines:

"When one that holds communion with the
skies
Has filled his urn where these pure waters
rise,
And once more mingles with us meaner
things,
It is as though an angel shook his wings;
Celestial fragrance fills the circuits wide,
That tells us whence these odors are supplied."

The victorious life is not of human origin or development. All religious biography testifies to the fact of a great inward change wrought in the soul by God's converting and sanctifying power. In this work of spiritual transforming the Spirit of God operates producing:

1. A new Creature—2 Cor. 5:17.
2. Twice born men—John 3:7.
3. Purity of heart.—Matt. 5:8.
4. Spirit-filled and baptized—Acts 2:38.
5. Union and communion with God.—John 15:4.

The victorious life is a joyous life. A noted preacher said, "It is always infelicitous when men fall into the habit of speaking of religion as the mother of trials, and of their Christian experience from the side of its restrictions and limitations. Christians are apt to represent the dark side of religion in their conversation and meetings.

Perhaps no man more wonderfully exhibited the victory side of salvation than John Fletcher. On a certain occasion he told Mrs. Fletcher he had received such a manifestation of the full meaning of these words—"God is love"—as he could never be able to express. "It fills my heart," said he "every moment. God is love! Shout, shout aloud. I want a gust of praise to go to the ends of the earth."

Early Methodism had its Billy Bray, the happy, triumphant exhorter and local preacher. Billy was unique in every way; some things he said were most striking. He was so full of praise that once he said, "If they were to put me into a barrel I would shout glory out through the bung-hole. Praise the Lord." "As I go along the street," he said, "I lift one foot and it seems to say glory! and I lift up the other and it seems to say Amen! and so they keep on like that all the time I am walking." "My Saviour conquered death. If I were to go down to hell I would shout glory! glory! to my blessed Jesus until I made the bottomless pit ring again, and the miserable old Satan would say, 'Billy, Billy, this is no place for thee; get thee back there up to heaven.'"

The victorious life is a divinely-guided life. Madame Guyon said, "My soul could not incline itself on the one side or the other, since that another will had taken the place of its own; but only nourished itself with the daily providence of God."

Professor Upham, in his work on divine Guidance says: "Divine guidance implies a walk with God in which it becomes necessary to subdue our natural eagerness and impetu-

osity of spirit, but at the same time, is totally opposed to the indulgence of an inactive and sluggish spirit; whilst on one hand it does not call for a feverish and unreflecting excitement, it never approves a listless and unprofitable inactivity. We are jostled out of the divine order, either by going in advance through precipitancy, or falling in the rear through worldly sloth and thus lose the consciousness of divine harmony and beauty."

Speaking of impulses he says: "There is a distinction between impulses and sanctified judgment.

1. "The Holy Spirit operates in line with the structure and laws of the human mind and guides them in connection with the perceptive and judging power."

2. The Holy Spirit does not guide into any course which is irrational and absurd."

3. "Actions proceeding from pure impulse without perception or reflection cannot possibly be holy action."

4. "It is certainly reasonable to suppose that it is not the object of the Holy Spirit when he moves by impulse to lead men to act without perception and reflection."

Finally let us think of this life as both practical and attainable. Socrates said to his disciples, "I spent my whole life in going about and persuading you all to give your first and chiefest care to the perfecting of your souls, and not till you have done that to think of your bodies or your wealth; and telling you that virtue does not come from wealth, but that wealth and every other good thing which men have, whether in public or in private, comes from virtue."

It is the soul that enjoys victory that dispenses blessings to others. Such an one is described in the following lines:

"She moved among her fellow men,
A saint in robes of white,
Soothing weary, troubled hearts
And making burdens light;
Gently wiping tears away
And lining clouds with colors gay.

"The world her angel-presence loved;
She made all people glad;
Her loving hands were stretched to help
Afflicted ones and sad;
On aching brows those hands were pressed,
And all who knew her called her blest."

The victorious life is a holy life, and the pursuit of holiness should be our chief aim. The attainment of holiness must be through the truth. It must be sought after definitely and persistently. It will be instantaneously bestowed. In 1832 the Bishop in the Episcopal address said: "When we speak of holiness we mean that state in which God is loved with all the heart and with all the powers. This as Methodists we have said is the privilege of the Christian in this age and we have further said that this privilege may be secured instantaneously by an act of faith as justification was."

As a further means for achieving hemispheric solidarity, the department of secondary teachers of the National Educational Association has established a committee on inter-American relations. The committee will act as a clearing house for educational materials and information on inter-American relations.—Selected.

KNEELING IN PRAYER

Kneeling as an inestimable approach to God is substantiated all through the sacred Scriptures. We read that Solomon made a brazen scaffold, "and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven" (2 Chronicles 6:13).

Ezra discloses, "And at the evening sacrifice I arose from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God" (Ezra 9:5).

The Psalmist cries, "O come, let us worship and bow down: let us kneel before the Lord our Maker" (Psalm 95:6).

Daniel—"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime" (Daniel 6:10).

Stephen—"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:60).

Paul—"For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Ephesians 3:14).

Though not the only approach to God, kneeling is obviously the most satisfying to the aspiring soul, yea, to the agonizing soul.—Publisher Unknown.

BIBLE REPENTANCE

Repentance for sinning is not remorse. It is not conviction for sin, but these are used to bring people to repent.

John Wesley says: "Repentance is a real desire to be saved from sin, and turn away from it, and come to God for salvation."

Theory of religion without repentance is no salvation. Some are deluded that believe about repentance: you can say nice things in preaching like some radio preachers do, and then say they sin in thought, word and deed every day. Christ preached a sinless religion.—The Holiness Missionary Colporteur.

The early Methodists made a great deal of "The Witness of the Spirit," taught in Romans 8:16. In an address at one of the Conferences a prominent minister said:

"Calvinism taught religion as follows: If you seek for it, you won't find it. If you find it, you won't know it. If you know it, you haven't got it. If you have got it, you can't lose it. If you lose it, you never had it, and can't miss it."

"Methodism reversed every proposition, and taught: If you seek for it, you'll find it. If you find it, you'll know it. If you know it, you have got it. If you have got it, you may lose it. If you lose it, you must have had it, and will miss it."

"What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible." —Sel.

Four working aims of the Catholic Rural Life Conference of America are: (1) To care for the underprivileged Catholics living on the land; (2) to keep on the land Catholics who are now on the land; (3) to settle more Catholics on the land; (4) to convert the non-Catholics on the land.—Gospel Messenger.