

THE OVERCOMING FAITH

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ers who have made possible such benefactions, and I shall take it as from the Lord, and not be too loud in my crying out against higher taxes. But if I had a good property and a little extra, with a good deal of strength to labor, I think my conscience would trouble me a little and make me feel that the "Welfare State" may become a menace to the stability of the nation. Secondly, there is the industrial world, and the labor world we are to be in and kept from the evil.

Paul exhorted "Not slothful in business fervent in spirit serving the Lord." "If man will not work neither shall he eat" is another Pauline maxim. How practical was the great apostle! The hermit's hut, the dark cloister of the monk, nor any of the dreamy, impractical ways of the ascetic had any place in his doctrine.

Thank the Lord we are living in a day when the working man has come to his own. Time was, when capitalism crushed down a crown of oppression upon the head of labor; but that day has gone by. But we are in the midst of another danger, that of labor organized under the leadership of selfish and designing men demanding more and more all the time. Hours reduced to the minimum and wages boosted to the maximum. It is true that the man who refuses to have his bread and butter regulated by an organization which desecrates the Sabbath and can use violence in strikes, has quite a problem at times to know what to do. Many Christians belong to the Unions but refuse to attend the meetings. They just pay in their dues and stand aloof from the machines.

But only a small proportion of those who labor are under arbitrary rules. I know men who work under a Union and shine for God. There are temptations everywhere to let our labor and prosperity sap our spiritual life. They say that out in the western states they all want to plant more corn, to raise more hogs, to get more money, to buy more land, to raise more corn, etc., etc. But this rule works inevitably—When a man lets his business run his religion and not his religion run his business, he may still keep the form of religion, but will know little of the joy of salvation. So we see two dangers: the man who is too lazy to work, and the man who will kill himself to make more money. Wesley's advice holds good. "Make all you can, save all you can and give all you can."

Again, there is the social world in which we live. Jesus did not despise good society for he attended a wedding and honored it with his first miracle. But social life is more complicated today and we must take a middle course; neither be a recluse nor be a devotee of the world in its sports, its fashions and its customs and pleasures.

Jesus taught a salvation which, when enjoyed by husband and wife guaranteed the home a place of the highest happiness and purity. Mr. Wesley taught that salvation which brought happiness to thousands of homes once made dark and miserable by sin. But oh the sad contrast! the very salvation which produced so many happy homes made other homes desolate. Wesley's own wife accused him of about every crime in the calendar; she pulled him around by the hair of his head; she charged him with having the wife of Charles as a mistress—she was a demon in-

carinate, yet, when she died they wrote nice encomiums about her. Those who hated holiness, which Mr. Wesley preached and praised her more than they did him.

Paul never married, but said he had power to be married and to lead about a wife. I wonder if Paul were not too positive in that matter of leading. He may not have known that some wives are not easy to lead. Some will say that Paul was an old bachelor and did not know much about women or he would not have given them advice as to how they should dress, and warn them against worldly array. But all really holy women thank God for Paul, and find that conforming to his standard, and not to that of the world, brings the blessing of holiness to the heart. "Be not unequally yoked together with unbelievers for what communion hath light with darkness. I think this puts up a barrier against secret orders and those semi-secret orders which give little or no place to God. A leading senator has recently come out against Kiwanis and Rotary clubs as being the greatest abettors and inspirers of gambling in all the land. Only the fulness of the blessing can save us today from these subtle things that would crowd in on us.

Finally, there is the evil of the religious world from which we must be saved and kept. What about religion? some may ask. Is not that what will keep us? Remember there is a vast difference between religion and salvation.

The world is full of religion. There is much of it even in Russia. Communism is a religion. But alas: so few religions have anything to do with salvation from sin. When the Mohamadan is told that he ought not to lie, steal, swear, commit adultery or kill, he will ask, "what has all that to do with religion?"

The Greek Church and the Roman Catholic Church have little higher standard! Martin Luther raised the cry against the sale of indulgence sold under the sanction of the Roman church. Those indulgences, for sums of money, gave the recipient forgiveness for all past sins and the privilege of committing adultery and even murder, and that by the sanction of his so-called holiness the Pope. Luther's fight against such unholy teachings brought on the great Reformation.

The devil doesn't care how religious we are provided we don't get real salvation, which purifies the fountain spring of moral action and sheds the love of God abroad in our hearts. Oh, the many cults that have sprung up—Christian Science—so-called—Mormonism—Jehovah's Witnesses—New Thought—Unitarianism—Universalism and even Buddhism is being preached in many cities in so-called Christian America.

So many ask, "what am I to believe?" If you really want the light you may have it. Thousands who have had great light are frozen up in great popular churches where no real salvation is proclaimed. They just join them. The world inundates those churches, and it will inundate the so-called holiness churches unless we really have the blessing. Belonging to a little band with the highest profession of faith, will never save us from the dominion of the world, the flesh and the devil.

"Sanctify them through thy truth. Thy word is truth." "Greater is he that is in you than he that is in the world," said Jesus. Every day we feel the pressure from the outside. We have this treasure in earthen vessels that the excellency of the power may be of God and not of us. If you have not been to your own

funeral and died out to loved ones and your own carnal self to take the way of reproach, you may be only nursing a delusion—imagining you have something you do not possess. We must have something on the inside better than anything the world can offer us. This is ours in the abiding of the Holy Ghost.

And just a word in conclusion; our greatest danger today is compromise. Compromise your testimony and the glory will soon be gone, as the saintly Fletcher found. It is so easy for some to compromise, even those who are great teachers. I was greatly impressed with Brother Dow's article on the subject some weeks ago. They will give you a place to preach, and teach in their schools if you will tone down the matter of crucifying the "Old Man." You may preach the fulness of the blessing and the baptism of the Holy Ghost and have little opposition. But say the "Old man" must die and carnality be destroyed and the battle is on. It was in Wesley's day and it is true today. God save us from selling out the truth for popularity, for the sake of a job. Amen.

THE WITNESS OF THE SPIRIT

C. W. Ruth in "Health & Life"

God does not purpose that we should be left in doubt and uncertainty relative to things pertaining to our eternal salvation. Hence we read, when a soul has truly repented and been regenerated by the Holy Ghost, and adopted into the family of God, that, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

And just as certainly and distinctly as the "Spirit itself beareth witness with our spirit, that we are the children of God," so surely He in like manner bears witness to the subsequent work of sanctification. We read in Hebrews 10:14, 15, "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us."

To what intent is the witness of the Spirit if it is not to give us positive assurance and knowledge of our relation to God. Hence none should take things for granted and assume and presume that they are in possession of grace to which the Spirit does not bear witness. This was the teaching of Mr. Wesley: "None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit witnessing his entire sanctification as clearly as his justification" (Plain Account, p. 70).

However, we would note that faith precedes, or rather is the condition of the witness of the Spirit. We cannot come into possession of either justification or sanctification until we believe for it; and we cannot exercise heart faith until we come on believing ground, where every scriptural requirement has been complied with. So the divine order is that we first meet the conditions—pay down the price—and having done this, which is our part, we now believe that according to His promise God does now perform and accomplish His part; and that when we thus come where the soul "believeth on the Son of God (for the blessing sought) he hath the witness in himself." That is, the instant faith really lays hold on the promise God sends a telegram from the skies by the Holy Ghost that the bank of heaven has honored the draft and "counted" out to us the sum that faith had appropriated. The man or woman who has this certificate, bearing the witness and signature of the Holy

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