

FROM SIN, NOT IN SIN

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Paul branded those slanderous who reported that he taught, "Let us do evil, that good may come" (Rom. 3:8). And he replied vehemently, "God forbid!" to those who asked, "Shall we continue in sin, that grace may abound?" (Rom. 6:1-2). He was enthusiastic in announcing the fact that the guilt of sin is altogether removed by pardon, and that the body of sin is effectively destroyed by the power of God's wonderful grace (Rom. 6:6).

The atonement through the blood of Jesus is not a provision by reason of which one can continue in willful sin without being condemned therefor, nor yet a means by which one who is still defiled by sin can be accounted holy. Rather, this blessed atonement is a provision by which there may be applied to the heart of a penitent believer power to break the habit of sin (as well as to forgive the guilt for past transgressions), and means by which the sanctifying Spirit may come in to cleanse and purify. The cross of Jesus is a city of refuge to which only penitent sinners can flee for safety, and by it is provided a fountain for sin and for uncleanness. There is no provision for salvation in sin, but there is provision for salvation from sin.

We smile at the credulity of those who contend that sickness is unreal, and that the way to be rid of it is to deny its existence. But the position of those who claim that one may be a sinner and yet not be sinful is equally untenable. Sickness, sinfulness, and death are terrible realities, and no mere denial of them can erase them; and even confession of them cannot remove them. The call is for an effective remedy in each case. Health, holiness, and eternal life are the goals to be sought and the boons to be possessed; and of the three, holiness is at once the prime possession and the prerequisite of the other two. For, even though one may sicken in body and die, yet shall he live again with God if he dies "in the triumphs of a living faith."

The gospel is "the power of God unto salvation" (Rom. 1:16). It is power to make the dead sinner alive as a Christian; it is power to make the justified Christian only and clean in heart. It is power to enable the sanctified Christian to live "soberly, righteously, and godly, in this present world" (Titus 2:12); and it is power to bring the persevering saint into the presence of God in heaven with joy and glory.

THE PRIVILEGE OF PRAYER

"The privilege of prayer, to me, is one of my most cherished and loved possessions, because faith and experience alike convince me that God himself sees and answers; and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or withhold, as He knows what is best. If it were otherwise, I should not care to pray at all.

"In the quiet of home, in the heart of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death I expect to pass through it in conversation with Him."—W. T. Grenfell.

GOD CAN WORK WONDERS— IF HE CAN GET A SUITABLE MAN

By Lionel Fletcher

All great soul-winners have been men and women of prayer. I have known nearly all the great evangelists of this generation, and many of the last. All were men of intense prayer.

One man moved my soul tremendously when I was a young, unconverted journalist. He was staying with a Presbyterian minister, and I said, "I would like to see Mr. So-and-So." The minister spoke of him with awe in his voice and something wonderful in his face, and said, "I have never had such a man live in my house. I do not know when he sleeps. When I go to his room at night to see if he is comfortable, he is in prayer. I saw him go into the church early this morning and he has not been home for meals."

I found the church . . . I crept in lest I would disturb him. It was in the tropics of Australia. I found him divested of his coat and collar. He lay prostrate at the communion rail. I could hear the agony of his voice and the tears in

A SOUL UPON MY HEART

"And he brought him to Jesus" (John 1:42)

Lord, lay some soul upon my heart,

And love that soul through me,

That I may nobly do my part

To bring some soul to Thee.

Forbid that I should walk alone

Along the heavenly way—

Within my soul implant Thy groan

And lead me on to pray,

And toil with strong desires and tears,

For one that's gone astray;

That sins of former days and years

May all be washed away.

And peace and joy and strength Divine

May fill the empty breast;

And cause that life for Thee to shine

Till multitudes are blessed.

O Savior, heed my fervent cry;

Since Thou hast died for me

I long Thy name to glorify,

In bringing souls to Thee.

—Selected.

his voice as he pleaded with God for that great gold-mining city, that he might lead souls to God. He had been praying all night. And he had fasted and prayed all day.

I crept up to where he lay. I knelt by his prostrate form and it was wet with sweat. He had never seen me before but he looked up for a moment and said, "Pray with me, brother. I cannot live if this town does not turn to God." He had been there about three weeks without conversions . . . I knelt and he opened his heart to God and pleaded as I never heard a man plead. I went back to my office awed, humbled, trembling . . .

That night I went to the great church where he preached. No one knew he had no food all day, and no sleep the night before. But when he rose in the church I heard several say, "What an unearthly light is on his face." It is true. He was a great Bible teacher but not an evangelist. But that night as he preached, something happened, and the whole place broke beneath the power of God. That was the first great ingathering of souls I had ever witnessed.

DEVITALIZED ORTHODOXY

By L. E. Maxwell

Certain extreme dispensationalists have been "gracing" God's people to death. Many of these leaders resent anything that savours of obedience. To them any obedience is bondage. Their emphasis is on liberty, but they mistake liberty for license. Before me lies an article entitled Dispensationalism. This writer argues that Old Testament Scripture cannot be "of primary application to believers of this age," lest Christians of today "have the blood of lost souls required at their hands." (Ezek. 3:17-18).

If believers are taught (as this writer from Scriptures which pronounce woes upon the disobedient, then little wonder that missionary candidates are few and that Christ's last command is disobeyed.

The time came, we are told, when George Mueller said to J. N. Darby, "I cannot go longer with you, for I must preserve a whole Bible." George Mueller could not follow Darby's extreme dispensationalism lest it nullify his Old Testament, The "true grace of God" leads to complete subjection and obedience to Christ. Beware of thinking the Old Testament the enemy of the New.

Wicked Nonsense

May God pity the fundamentalist who cleverly strips the Old Testament of its threatenings and promises. George Mueller made abundant use of all his Bible when he believed God for his hundreds of orphans. He made tremendous use of Old Testament promises regarding the fatherless and the unfortunate. These promises he pled before God as though they had been written as much for him as for Israel of old.

The pathetic extreme into which men are driven in their overdoing of the dispensations only becomes apparent when we behold an anaemic and lifeless Church disobedient to her Lord's last command. If I turn and quote the terrible warning of Jesus in Matthew concerning those who say, "Lord, Lord," and yet do not the things which He commanded, the hyper-dispensationalist says, "That is in Matthew—that is for the Jews." Such is the wicked nonsense that lets a heathen world perish while we live soft lives and boast how we are "not under law, but under grace."

REPENTANCE

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts 2:38.

Repentance is a change of mind, a radical change of mind, from the love of sin to the love of holiness, is that a small affair? It is always attended with sorrow and regret for past sin: and, if there is a man here who thinks that he will get to heaven by a dry-eyed faith, he will be mistaken. He that never mourned for sin hath never rejoiced in the Lord. If I can look back upon my past life of sin and say, "I have no grief over it," why, then I should do the same again if I had the opportunity: and this shows that my heart is as perverse as ever it was, and I am still unregenerate.

—C. H. Spurgeon.