

Selections.

"Burn Thereon Sweet Incense Every Morning."

I praise Thy name, O God of Light,
For rest and safety through the night;
Beneath Thy wing, securely kept,
I closed my eyes and sweetly slept.

Redeemed from weariness, I rise
To greet the world with cheerful eyes—
And with the birds on joyful wing
My soul would rise and sweetly sing.

I thank Thee, Lord, for all Thy care,
For all the blessings that I share—
Life, reason, health, and home, and friends,
And every gift Thy goodness sends.

O let me never, never cease,
To cherish trust and thankfulness;
From Thee, 'Thou Maker of my frame,
Each undeserved blessing came.

As numberless as stars of Heaven
Are the rich bounties Thou hast given,
And fresh as dews and sweet as flowers,
The love that smiles on all my hours.

O let me to Thy altar bring
A pure and grateful offering,
And let my thanks as incense rise,
In Christ, a pleasing sacrifice.

—Isaac Errett.

[How glad we are that we found yesterday a misplaced copy—a beautiful song composed by our departed brother, Isaac Errett. Let us give it so that it may be clipped by our readers and preserved in its entirety. It was sung to the tune of "Duke Street" at the memorial services held in the Richmond Street church, Cincinnati, two years ago, in honor of Isaac Errett and E. Williams.—*Apostolic Guide*]

The Evangelistic Movement.

There is an inherent tendency in human nature to swing from one extreme to the opposite in almost all things in the realm of intellect and spirit. Indeed, progress seems to move along oscillatory lines. Real progress, however, is not found at the extremes, but along the *via media*. We have at this time in the ranks of the Disciples a forcible illustration of the tendency mentioned in what may be called the present evangelistic movement.

There is an increasing demand on the part of the churches for evangelistic work, and we find an increasing disposition on the part of preachers and those who are preparing for the ministry to meet the demand. The demand and the movement to supply it are right, but they will most likely be carried to great extremes. Twenty-five or thirty years since, our churches began to see the need of pastoral work, and the more they studied the situation the more they saw the need of caring for the churches by means of proper pastoral service. The pastoral movement was a reaction from the then evangelistic preaching that so largely characterized our religious movement up to that time. But the pastoral movement, like the previous one just referred to, continued to spread till the demand for pastors became so general as to entirely overshadow the work of the evangelist in public estimation. But now the pendulum of public opinion is swinging back towards its former position.

The movement has been greatly accelerated during the last two decades by the successful evangelistic work of such gifted men as Knowls Shaw, Prof. W. F. Black and a few others until now there are a score perhaps who have resigned the pastoral work to engage in evangelizing.

The movement is one that should not have too much encouragement at this time, lest we find ourselves in a few years in the condition we were in a quarter of a century since, with pastorless churches. There are men with special gifts for evangelistic work, and these should be kept in the field;

but a large majority of preachers and of men who may be capable of becoming preachers are naturally better endowed for pastoral work. Such men should be educated and trained for the most important part of ministerial labor.

All pastors of course do more or less evangelistic work, and, as a rule, they should do more of it than they do. Churches having pastors who are also preachers should be willing for them to devote a portion of their time each year to evangelizing in destitute communities in their respective vicinities. In this way thousands of destitute places would have the Gospel preached to them, while the converts made could be taken under the watchcare of the church whose preacher had done the work until they were strong enough to sustain themselves. In this way the church's benevolence and zeal would be promoted, the preacher's powers for usefulness enlarged, and the destitute places made to rejoice in the fellowship of the Gospel of the grace of God.

There is something wonderfully fascinating in evangelistic work. It is most inspiring to see men rallying to the standard of the cross. Then there is a freshness and a novelty about it too as the evangelist goes from place to place that is in marked contrast to the somewhat monotonous and plodding work of the pastor. Besides the foregoing the public, which looks at immediate results and the outside of things, is always loud in its praise of the man who, whatever the methods resorted to, is enabled to count his converts by the hundred. And as we all like to have our work appreciated, and are not usually averse to the praise of men, there is this additional inducement to engage in evangelistic rather than pastoral work.

As we said at the beginning, the evangelistic movement does not need to be especially encouraged. And now that it is fully inaugurated it will grow of itself fast enough.—*Christian Oracle*.

Keep Your Promises.

Heredity may be made altogether too much of a scapegoat. A child develops, for instance, a most unaccountable habit of lying or deceit. The parents are distressed, and charge the blame to some remote ancestor. At the same time they are unconsciously teaching prevarication by breaking promises made to the child. "Do a good boy," says the mother, "and you shall go to drive with papa this afternoon." The child struggles bravely to fulfil the condition. To him the hours of waiting seem like days. At length the eagerly anticipated time arrives, and the parents drive gayly off, comforting the sobbing boy with a promise to bring him some candy. Possibly this pledge also they fail to fulfil. President Lincoln was exceedingly strict in keeping faith with his children, and required the same fidelity in others. At one time a visitor at the White House persuaded little Tad to sit on his knee by promising as a reward the charm on his watch chain. Shortly after, as the man was about dismissing the child with no further thought of the lightly-spoken promise, the President said sternly, "Give him the charm, sir!" In confusion the man obeyed the bidding. Lord Hoilaud, the father of Charles James Fox, once told his boy that he should witness the pulling down of a stone wall on the estate. Forgetting the promise, he had the masonry restored after it was demolished, that he might not fail in keeping his word to his son. Such scrupulous regard for the truth on the part of parents will go far toward counteracting an inherited tendency to falsehood on the part of children.

Watch Your Motives

We must watch our motives. Sin steps in at any unguarded spot, and fouls the current of the religious life. Worldliness through many a secret channel flows in to dilute its stream. The minister of the Gospel himself may begin in the Spirit and end in the flesh. The work he undertook from love to Christ may be continued partly from self-love. His very success may be his snare. That success brought him applause and promotion, as men of the world regard such things. Before he is aware of it, he begins to look for this applause and desires further promotion, and is unhappy if they are withheld. This holy office in the church demands reconsecrations and recrucifixions of every incumbent. If the reconsecrations be not made, if the recrucifixions be shunned, the mind of Christ is lost and the power of Christ departs. The humility that reflected the image of his Master no longer invests him, and his selfishness so clogs all the avenues of success to his soul that he can no longer be a channel of grace. God only knoweth in how many hearts the struggle is going on at this time between the carnal and the spiritual—hearts once all aglow with heavenly fire and all abounding in the heavenly peace that enwraps the fully consecrated child of God. The buzzing of the bee of ambition drowns the whispers of the Still Small Voice; the plaudits of the crowd shut out the witness of the Holy Spirit; and the unhappy, backsliding servant of God realizes that he is moving downward on an inclined plane. O brother, do thy first works over again without delay! Pray for pardon. Pray for the single eye. Pray for the recovery of the Holy Ghost. Do this now, and you shall be blessed now as in other days. Yea, your blessings shall be larger, inasmuch as your sense of need is greater than ever before. Let the mixed motives give away to the one master motive, the constraining love of Christ; and the river of God shall pour the fullness of its all-cleansing, life-giving flood into the opened channels of your soul.

The liberal layman who began to give much because he loved much, but who has heard the voice of human praise until it is sweet to his ear and he listens for it; the servant of Christ whose service went beyond the ordinary measure, but whose loving toil and self-sacrifice are losing something of their heavenly bloom because of the too praiseful recognition of fellow-servants; the soldier of the cross who endured much for Christ's sake only, but whose ears have caught the music of the world's applause; the leader who invited the lightnings of popular wrath to strike himself that he might protect the church of Christ, but in whose heart there is springing up a secret desire that he shall thereby be apotheosized as a hero or crowned as a martyr—all these need to look closely into their own hearts, that they may discover the alloy that vitiates the motives that govern their lives, and, finding the idols that have been set up within them, tear them away without delay, so that they shall serve the Lord with undivided hearts and with the full measure of consecrated power.—*Christian Advocate*.

Some professed Christians are ready to argue that evil is in the world, therefore it is right to go to balls, theaters, etc. The Saviour did not presume to go needlessly into temptation, but says: "Thou shalt not tempt the Lord thy God." The *Ram's Horn* puts this thought truly and well when it says: "No where in the Bible has God promised to protect anybody on the devil's ground."

Willingness to do Little Things.

There are some Christians to whom the words of the servant of Naaman might be well applied. The captain of the host of the King of Syria was very angry because the prophet Elisha had told him to do a thing that seemed so small as to be ridiculous and contemptible. He felt himself too great a man to do such a simple thing as to wash in the Jordan, but his servant wisely said: "My father, if the prophet had bid thee do some great thing wouldst thou not have done it?" Certainly he would, and the servant could appropriately say to him: "How much rather wash and be clean"—that is, if you would do the great thing in obedience to the command of the prophet, you certainly should be even more willing to do the little thing he has commanded. This kind of treatment swept away the barrier of pride behind which the Syrian captain had placed himself, and we are told he did "according to the saying of the man of God," and was healed. Just so soon as Naaman was brought to a true spirit of obedience he was as willing to do the small thing as the great.

There are yet some people in the world who need to be brought to the same state of mind. Any man whom the Lord will use in great things must be willing to do anything. There are a very few great things to be done in the Master's service, and a great many people would like to do them, while there are innumerable so-called small things to be done, and comparatively few who are ready to undertake them. Some one has said: "Once in a while, when a great fortress is to be taken God will bring out a great field-piece and rake all with the fiery hail of destruction. But common muskets do most of the hard fighting. It took only one Joshua and the thousands of common troops under him to drive down the walls of cities, and, under wrathful strokes, to make nations fly like sparks from the anvil. It only took one Luther for Germany, one Zwingli for Switzerland, one John Knox for Scotland, one Calvin for France, and one John Wesley for England. The most work is in the rank and file of life. No man can be idle. Put down love of place and pride. Look around, not above, for work. Remember the nobility of service is not in what men call prominent or great deeds, but in deeds, however humble and unknown, which the king has commanded. There is a blessing in the service, and a reward awaiting that kind of work for Christ, which is done so naturally as to be forgotten until He shall remind us by saying, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."—*Young Men's Era*.

Painting For Eternity.

When Appelles, the Greek painter, was asked why he bestowed so much labor upon his pictures, he replied, "Because I am painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say we are painting the picture of our lives for eternity. We use fast colors. Whatever pure and holy word or deed be wrought into that picture, will stand there, imperishable and immortal. Whatever selfish or sinful thing be painted on that litan canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops. No guilty spots can be washed out then. The painting is finished, and it is finished forever.—*Theodore L. Cuyler, D.D.*

The Neglected Sword.

There is a sword that never wears out. Its edge is never blunted. On its blade no rust ever yet has gathered. It cuts to heal. It smites to save. It kills to make alive. It is the sword of the Spirit. Now is the time when it calls for strong hands and brave hearts to wield it. It has the property of giving skill to the untaught and valor to the once fearful and unbelieving. It can be held by a child and do execution. It may be thrust into the right place when love directs, and made to flash with the light of its own brightness, even when there be the darkness of an almost despairing eye to trace its pathway to its object. This sword, however, can do nothing while left in its scabbard. It is for use and not for ornament. Soldiers of Christ, Knights of the Cross, what is the world waiting for? Is it not for aggressive action? The battle-cry is sounding. Bugles are blowing. Trumpets call. The Great Captain gives the word "Forward." The church has been cold, timid, compromising. Religion has degenerated into a sentiment. It has lost in part the power of conviction. Ministers and newspapers claiming to be orthodox and religious have surrendered to a false liberality. They have yielded up the very ark of salvation to the Philistines. They have mumbled a pleasing rhetoric as a substitute for the old Faith of Calvary. They have betrayed the Master. Is it not high time, when the land is fainting under its heavy burdens, and the people are lost in the tangled wilderness of worldly disappointment, and corruption reeks in high places and in dark places, to bring back the power of the Bible to bear on personal character, on family training, on political morals, and on the church of the living God? History has its lessons. When nations have apostatized from faith and lost their way, the Bible has restored and delivered. That has the sovereign virtue. That and that alone can work reformation where all true reformation must begin—in the hearts of the people. Let the sword of the Spirit descend on our land, and our worst foes will retreat.—*Selected*.

The Range of the Bible.

Let us look at the vast range of the Bible; let us realize in the sacred history of the discipline of the world the largeness of the mode of God's action; let us ponder the manifestations of His love, of His patience, of His long suffering, sometimes even startling to our eyes; let us trace, if with aching sight, how He makes man minister to man, and race to race, and generation to generation; let us notice how He accepts in compassion varieties of service according to the state and means of those who render it; how He turns to a source of blessing what appears to our eyes simply misery and ruin; and hope will rise upon us which we often sorely want; a hope which will not cover with a dull, colorless cloud of indifference the religious positions of men, but on the contrary make us feel, since we have received a priceless heritage, what is perilled in our energy, what we owe and what we render to others who are heirs with us of a common salvation.—*Canon Westcott*.

The resurrection is only the tomorrow morning of death, and when we think of the grave we should do so as, in the happy days of our childhood, we thought of our bed when we retired to it for the night, expecting an elder brother to call us in the morning and take us with him on a pleasant excursion.—*Dr. Wm. M. Taylor*.