

cease to be the result of disjointed, partially developed piety in the church !

Why is there so much dead life,—so little vigorous manhood,—so little conscientious giving or earnest working ; why do so many, notwithstanding their solemn vows, keep so carefully aloof from all church work,—and why are the church and the world on terms of intimacy so close ? Simply, because combined activity, the result of Scriptural individualization, in realized personal accountability, is not the doctrine of the day. Christians are not thoroughly trained to rise above the mere personal in religion, nor to hold themselves individually pledged for the conversion of the world, as Joshua to God's service, " Whatsoever others do we will serve the Lord." The christian, or church, that fails to recognize, and act upon, this great use of the believer in his personal call, consecration and accountability for God's entire work, in correspondence with his position, fails to realize its true relation to divine purposes,—“sees men as trees walking,” and as is the position so will be its effect on efforts to promote the glory of Christ. Can a church, in which obligation to work personally, yet in frank, earnest combination with fellow christians, is a secondary thought, or where self reigns “flourish as the palm tree or grow as the cedar in Lebanon ?”

How painful this state of church thought and activity, as contrasted with the all-absorbing, self-consecration of apostolic times. Time, property, and even life itself, was consecrated to Christ. A world subdued to Jesus was the sublime idea and incentive of primitive life ; and the disciples of Jesus, throwing their whole soul into the contest, with all of theirs necessary to success,—went forth conquering and to conquer, as certain of the issue, as if the shout of victory already rolled over the battle field. That no man counted himself, or ought that he had his own, explains many of the wondrous facts of pentecostal times ; and until that grand idea of individual, whole-hearted consecration,—the effect of love to Jesus and the souls of men,—exhumed from amid the rubbish of conventional christianity, and freed from the selfish spirit pervading the church, be made to occupy its true position, in connection with a world redeemed, as the end and aim of personal activity ;—till then, the christian will not sustain his true character,—the church fulfil her destiny,—or “the desert rejoice and blossom as the rose.”

(6.) Theoretic, or practical, abnegation of divine influence is the result of reliance on what is human, as adequate to the production of