

The Result of a Revival.

BY REV. A. C. DIXON, D. D.

1. It is easy to be saved when God's people are revived. "Surely this salvation is nigh them that fear him." When the waters are troubled by prayer and preaching God's word, the people can step in and be saved. A broken-hearted sinner went to several churches in one of our great cities, seeking salvation. There was nothing in sermons he heard that showed him the way of life. They were interesting and eloquent, but they lacked the one thing needful. When the life of God fills God's people, salvation is nigh to them in the sense that it will be easy for their friends to be saved.

2. God is glorified. "Salvation is nigh them that fear him, that glory may dwell in our land." We have heard much of late about national glory. Dewey won glory at Manila, Sampson and Schley and Phillips at Santiago, but this glory will soon fade. Even now the people are not shouting the praises of Dewey as they did some time ago, because he has displeas'd them by marrying and giving their gift to his wife. During the Dewey parade in New York, the Worth statue was planked over that people might stand above it and view the more recent glory. No one there thought of the time, a few years ago, when New York was honoring the one whom now they have forgotten. In 1865 the city of New Orleans was stirred over Henry Clay, the great commoner, as New York was stirred over Dewey, and yet the statue of Henry Clay has been removed in order that the street car company might have room, and the people of New Orleans did not feel enough interest in Clay to give his statue another place. Earthly glory is like the early dew, evanescent and fleeting, but the glory that comes from winning souls to Christ is eternal. In writing to the Thessalonians, Paul said: "Ye are my glory." A sinner saved by grace is greater glory than a nation conquered by arms. Let us pray and work that our land during this year may be filled with the glory of salvation.

3. There is harmony between all the attributes and acts of God. "Mercy and truth are met together, righteousness and peace have kissed each other." In Jesus Christ God can be true and at the same time merciful; he can be righteous, while he gives peace, but out of Christ he cannot be true and merciful. It would be unjust for him to be merciful; it would be untrue in him to forgive. His righteousness without the atonement of Jesus compels him to remain at war with sinners, but in Christ there is peace; while righteousness is maintained, he can be just and the justifier of them that believe. Now that truth and righteousness through Christ prevail, truth shall spring out of the earth and righteousness shall look down from heaven. The figure is that of the growing seed in the field. Truth under the genial rays of God's mercy germinates and brings forth a crop of his glory, while righteousness throws up the window of heaven and looks down, well pleased, upon the scene.

The greatest need is a revival of righteousness, righteousness in business, righteousness in politics, righteousness in the home, righteousness in all the relations between men, but such righteousness cannot be without the regeneration of the soul, and this comes through Jesus Christ alone. If therefore, we would make our people righteous, let us make them Christians. A friend told me the other day that he heard the oratorio of the Messiah, and such music had never thrilled his soul before. The music that comes from reconciling men to God and God to men through Jesus Christ, is sweeter than any melodies produced by instruments or voice; it is the music of the soul.

"Righteousness shall go before him, and shall set us in the way of his steps." When men are made righteous by being brought into right relations through Christ, the way of the Lord is prepared. He goes forth conquering and to conquer. And this work of righteousness goes forward like an engine and a train of cars upon the two rails of the Spirit in the Word and the Spirit in the Christian. The Holy Spirit is God with us to-day. He lives in his Word of truth, for it is God-breathed, and he lives in his people of truth who are God-filled. If we depend upon the Spirit of God in the Word and in his people, we need not fear what is before us.

When you sit for the first time beside a locomotive engineer while his train is running through the darkness of the night at the rate of 40 miles an hour, you would think that the engine and cars may be pitched at any moment. The light shines straight ahead without following the curve and reveals to you the ditches, the precipices and all other rough places into which you seem to be running, but the train follows the rails and not the light at its head. In the light of our own experience and reason, while we try to look into the future, we sometimes feel that we are going into the ditch of destruction, and all our plans and purposes will be wrecked, but, he is not afraid, the Spirit of God is guiding and keeping his affairs on the track. Let us commit ourselves to him with soul abandonment. Let us believe in spite of our senses, for if we commit our way to the Lord, he will direct our paths. Yield to Christ Jesus for salvation, yield to the Holy Spirit for guidance and power, then shall God the Author of salvation fill us with life, lead us to rejoice in him, using the means of confession of sin, prayer for salvation, hearing the word, bring-

ing salvation nigh, glorify his name. Then will God make bare his arm in the salvation of the people, and righteousness shall prevail.—Western Recorder.

A New Year's Motto.

("Launch Out.")

BY THEODORE L. CUTLER, D. D.

'Launch out into the deep!' This was Christ's order to Simon Peter after a night of not very successful fishing. Accordingly Peter sets the bow of his little boat towards the deep water where the fish are and after the net has been cast, there is a prodigious haul that requires some extra effort to bring it to shore.

Here is a motto for churches and pastors. 'Launch out!' Perhaps the past year has not been one of much success in winning souls to Christ. One reason probably was that there was not enough effort to reach the unconverted either by fervent preaching to them in the pulpit or by personal effort with them out of the pulpit. Plain, pointed, pungent sermons warmed with love and steeped in prayer are the minister's needed work on the Sabbath. But such argument and appeals must be followed up. A pastor often accomplishes as much by an hour of close friendly conversation, as by any amount of pulpit appeal. The Sabbath school teacher can reach his or her scholars most effectively by a private visit, and a faithful talk with each member of his class. Personal work does the business; not all the fish are caught by the net; each fisher must drop his own hook and line baited with love.

At the beginning of a new year's work the first duty of faith is to make new ventures. "Launch out," and with the Holy Spirit's aid make the effort. I would not make too much of the word "deep," which in the New Testament incident had only a local significance in fishing. Still there must be a deep down faith in your hearts, and a deep down love of souls, and an insatiate desire for their salvation. Shallow interest, shallow feeling, shallow praying win no souls for the Master. The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the heart before him. It is down in those depths that lurk the depravity, the besetting sin or the unbelief that keeps the sinner from Jesus Christ. The truth must go far enough down to reach the roots in order to produce deep conversion. Spiritual peace, spiritual joy and spiritual power all depend on Christ's getting full possession of the heart.

It is well also to "launch out" beyond the regular church goers, and to strive to reach the outsiders—even those who may be regarded as "hard cases." As in fishing, the fish that bite readily are easily taken, so there are persons brought up under gospel influences that yield more readily to the truth. But the inveterate Sabbath breakers, the open scoffers, the hard drinkers, the profane and openly ungodly class are too often passed by as hopeless. Saul of Tarsus was not a very hopeful case;—cannot the same Divine Spirit that subdued and transformed him, convert the most impenitent and hardened sinner in your community? And what a conspicuously irreligious person in any place is converted, the effect is all the more powerful. Then, my dear friends, if the Master is on board with you—(as he was with Simon Peter)—launch out into the deep and according to your faith, your courage and your loving zeal will be your gathering of converted souls.—Sel.

God's Way Better Than Ours.

BY J. R. MILLER.

There is something wonderfully inspiring in the thought that God has a plan and a purpose for our lives—for each life. We do not come drifting into this world, and we do not drift through it, like wails on the ocean. We are sent from God, each one of us with a divine thought for his life—something God wants us to do, some place he wants us to fill. All through our lives we are in the hands of God, who chooses our place and orders our circumstances, and is ready to make all things work together for our good. Our part in all this is the acceptance of God's will for our lives, as that will is made known to us day by day. If we thus acquiesce in the divine way for us, we shall fulfill the divine purpose.

It is the highest honor that can be conferred upon us to occupy such a place in the thought of God. We cannot doubt that his way for us is better than ours since he is infinitely wiser than we are. It may be painful and hard, but in the pain and hardness there is blessing.

One is called apart from active life, and shut up in a sick room. It seems to him that his time is being wasted. There are many things which need to be done, and which he might have done, instead of lying there with folded hands in his darkened room. People to whom his life is a continual blessing miss him when he comes not. He seems in his illness to be leaving a great blank, where there ought to have been many good deeds and gentle ministries. Besides this loss to others and to the work of the world, sickness is most costly to the sick man himself; its money cost is great; then its burden of suffering is great.

What is there to compensate for all this loss and cost, to make the long illness really a blessing? Is there anything? If we were directing the affairs of our own lives, we would

not put the sickness in; is it possible that God's way is better than ours would have been?

Of course, we may not claim to know all the reasons there are in the divine mind for the pains and sufferings which come into our lives or what God's design is for us in these trials. Without discovering any reason at all, we may still trust God who loves us with an infinite love, and whose wisdom is also infinite. But we can think of some ways in which it is possible for blessing and good to come out of a sick room-experience.

The Master has other work for us besides what we do in our common occupations. We have other lessons to learn besides those we get from books and friends and current events and through life's ordinary experiences. There is a work to be done in us—in our own hearts and lives—which is even more important than anything assigned to us in the scheme of the world's activities. There are lessons which we can learn much better in the quiet, shaded sick-room than outside, in the glare of the streets and amid the clamor of earth's strifes. Our shut-in days need never to be lost days. Whatever they may cost us in money or in suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks.

We need only to accept God's way and go as he leads and at the end we shall find that in not the smallest matter have we ever been unwisely led, but that at every step he has brought us to some good. We do not know what the future, even the nearest hours of the future, may have for us, but we know that we cannot drift beyond our Father's love and care, and that all that may occur dark or disastrous will reveal joy and blessing at the end.—Exchange.

True Greatness.

BY REV. S. E. WISHARD, D. D.

There is a genuine article. It is not earth-born. It is from above. There is a vast amount of sham. It is counterfeit, but passes among the men of this world as genuine coin. It is ephemeral. It turns to ashes, and passes away with the mortals that have traded in it.

God only is great, absolutely. He is incomparable in goodness and greatness; and all his creatures are small and insignificant. The most that we can do is to think God's thoughts, and enter into his great plans and purposes as he has revealed them. We will never perceive what are his purposes, nor will we ever aspire to accept and enter into them with our whole being, until we have been born again. The old life can have no appreciation of the goodness and greatness of God. The natural eye hath not seen, the natural ear hath not heard, nor has the conception of the divine greatness entered into the natural heart. But, once regenerated; made into his image by the new life received from him, the ever-living aspiration of the soul is to be more and more like him.

It is therefore, both lawful and honorable to seek to be great, as God would have us great. It is a high destiny. To fail to recognize the obligation to be like him in our measure it is to be unfaithful to the aspirations which the Holy Spirit has kindled in the heart of every true believer. The apostle had reached the conception of true greatness. And in view of it he counted all things but loss. His former position among men, his birthright as a Hebrew among Hebrews, his standing in the Jewish church, his training at the feet of Gamaliel, a whole life of legalism, he threw away that he might have the excellence of the knowledge of Christ Jesus. And now in the high and holy sense he was ambitious to be great, as God would have the most humble of his children to be.

Our Lord has taught us, both by example and precept, how to be truly great. "Whoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister and give his life a ransom for many." He came as a servant, and, by the power of his service has become a commander, and leader of the people. The great men in the estimation of the world are the men who have served. Much more are they great in the estimation of God who have served in the higher realm of spiritual life and service.

The greatest act of service that has ever been witnessed by the universe, was that performed by our Lord when he laid down his life for his enemies, that he might raise them from the death of sin to a life of holiness. That was greatness. The vision of John in the Apocalypse caught heaven's highest acclaim, when they sang the new song; for he said, "I heard the voice of many angels round about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Whoever claims to own himself, to direct and control his labors according to his own pleasure, has not learned his position before God. The blessedness of the family tie is found in service, in the slavery of conjugal love. Much more is the blessedness of the Christian life found in that absorbing devotion to the will of our Lord, that carries us forward rejoicing in, and rendering the service which he rightfully claims.

In that night of shadows, in the presence of his coming death, and the disappointment of his disciples, he said to them, "If a man love me he will keep my words." And by such obedience only can he claim to be a servant, and to be great. Such an ambition has no cancer in it—It is old and Proven.