

enough and unthinkingly replies, "Place an evangelist—an enthusiastic preacher—over your congregation and he will build up your church. While I admit much depends upon the minister, yet I do not ascribe to him undue powers. In fact I believe too much in many cases is expected from him. It is too often believed, even by our people, that if any good work is to be done the minister must do it. If a truant soul is to be reclaimed the minister must do it. He must do all. He is the hands, head and heart of the whole church. Upon the result of his work does the church stand or fall, and in him is embodied sufficient of the Christian graces for each individual member. Can a church grow whilst it is in this state? Is it possible, even for an energetic and enthusiastic minister, to cause a church to grow if the members are "scarce half alive, dead more than half?" What, then, is required is real, live work by each individual member. The minister must not be to the church as a locomotive carrying a dead weight, but as a fire brand applied to the dry grass of the prairie. Let him preach the quickening Gospel to a truth-seeking people ready to obey every call of the Master. When the members individually feel themselves responsible to God for the spread of the Gospel, then there is set in motion a power which, guided by the Spirit, will surely pull down the strongholds of Satan and substitute the impregnable towers of Zion.

Another important factor in the upbuilding of the church is Christian unity. Note the unity and love existing amongst the first converts. They had all things common. What one had was another's, and when they met together it was with "one accord." Brotherly love is the growing principle of the Christian church. See the parable of the vine, John xv. 5. I am the vine, ye are the branches. If we are the branches and receive our life from a common vine, i. e., from Christ, should we not all have one life and aspiration, viz., to bear fruit worthy of our true head. Oh! that we who have named the name of Christ and profess to have been engrafted by the word of God into the true vine would rationally view our connection with Christ. Self would be lost sight of entirely in the desire to work for the Master and implant within the heart of our dying friends the word of life and Gospel of liberty.

Time and space forbids me to write more on this important theme, but it would afford me great pleasure to hear from some of our talented brethren upon the same subject. S. N. G.

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WHAT SHALL I DO WITH JESUS?

Pilate saith unto them, What shall I do then with Jesus which is called Christ?—MATT. XXVII:22.

This now becomes a personal matter with each and every one of us. It is a—yes, I might say the living issue of the day. We meet this question, and it must be answered in one way or another. This question is one of vast importance. Our destiny for time and eternity depends upon our action in this matter. Many questions are coming before us from day to day as to what occupation we shall follow, where shall we live, what position shall we take in regard to this society or order, secular or religious; these are minor matters when compared with the one great matter as to what disposal we shall make concerning God's dear Son. Let us look at this question first as it presented itself to Pilate. There were conflicting interests to be taken into the account as to the decision to be made. Pilate was a Roman governor. The Jews were at that time tributary to the Roman government, and although they were allowed many privileges as to carrying out their own peculiar laws concerning their religion, the power of passing the death penalty was reserved to the Romans.

Jesus was born in Bethlehem, and at his birth the angelic host appeared on the plains to the shepherds there, and they sang Glory to God in the Highest, peace on earth and good will to man. He lived with his parents until he was thirty years of age, and the divine record says, He was subject unto them. When he came to be about the age of thirty years he came to John, who had been for a time preaching to and baptizing the people, thus preparing them for the advent of the Messiah. Jesus requested baptism at the hands of John. This was necessary, as he came to do the will of the Father, and John was sent by the Father to baptize the people. In connection with this act the Spirit descended upon him, and with a voice from above God the Father declared him to be his Son.

In the history of his life, given by four men, we have a continuous story of love to man. He in various ways alleviated the sufferings of humanity. How many hearts were gladdened by Him! Was he at the marriage feast, then, in the time of their need He made wine for them as pure and as harmless as the water from which it was made. Were they gathered around Him in the mountain, then He brought before them the most beautiful precepts and the purest of teaching; and although there was nothing harsh or discordant in all that he said, yet He taught them as one having authority. Was it the Centurion's servant was sick of the palsy, Peter's wife's mother sick of a fever, a man kept among the tombs by evil spirits, a blind man sitting by the wayside, the impotent man by the pool, or was it a deaf man with an impediment in his speech? He exerted His divine authority for the benefit of every one who came to him. He was in sympathy with humanity, for He was born of a woman. When He met the procession at Nain and beheld the heart-broken mother as she followed her only son to the grave, the sorrowing heart of the widow touched him, and He made the widow's heart leap for joy by giving back to her the son of her love. When He saw the sorrow that filled the hearts of the sisters of Lazarus Jesus wept; but He did more than this. He restored to them their brother. But time would fail me to follow out this line. He was always ready to bestow blessings. He never did an unkind act nor passed by a case of suffering and want. He was the man without a fault. The multitudes followed him and hung upon His words. The religious people of the day were moved with envy, for they saw that they were losing their power over the people, and they laid aside their differences in order that they might destroy the power of Jesus. They communicate with one who followed Christ—one who carried the bag, and who had more thought as to what it contained than of the poor who might be relieved by what it contained. This traitor knew the place where, in the hour of darkness, the Saviour communed with the Father, and for thirty pieces of silver led a maddened mob to His midnight retreat. Jesus is led before the council. False witnesses are called. Their testimony does not agree, and they are likely to fail in their object till they extort from His own lips the confession, which they pronounce blasphemy. They decide that He is worthy of death. It was now necessary that they should go to Pilate. The examination is begun and carried forward with vigor. Pilate listened to the testimony. He has heard all that they had to say. They had proved nothing. He knew that for envy they had delivered him, and he declares that He was a just person. Pilate had to ask the people after he had heard all their testimony, Why what evil hath He done! Pilate also declared, I find no fault in this man. He had also the judgment of Herod in this matter, and it agreed with his own. Pilate was satisfied that Jesus was innocent. What should he have done? What should any judge have done

with a just man, with a man that he knew had been delivered for envy, with a man that he declared to be innocent, a man in whom he found no fault at all? Should he have been in doubt as to his sentence? Simply seeking for a right course he would never have asked such a question. He had sought the judgment of Herod, and he having examined him, found no cause of death in him; and now to whom does he go for advice? To a mob! To the very persons whom he knew were moved by envy in bringing an innocent person before him. What a place to go for advice in the matter! Again, we ask, What should he have done? Every honest, every right thinking person is ready to answer. Why did Pilate ask advice, and especially of the enemies of Jesus? Some unrighteous motive must have been at work. Pilate had an office. He was under authority; but, like too many in the present day, he thought more of the benefits of office than of justice, truth and righteousness. He was threatened with an accusation before the king. He had wished to release Jesus, but he was threatened with an accusation. "If you let this man go you are not Caesar's friend." An unrighteous motive, a sordid desire actuated him in the course he pursued.

But now, dear reader, having looked at this matter, and having decided in our minds, as I think we have done, what Pilate should have done, how will it be when we bring the matter home to ourselves? You know it is often easier to decide for others than for ourselves. If we have not fully decided this question, and are not taking a righteous course in this matter, let us individually ask, *What shall I do with Jesus?* Right here one word of advice: Do not go to the enemies of Jesus for advice, for they will try to influence you as they did Pilate; and if they can make you believe that it will endanger your pocket, or cause you to lose some position, or turn some man against you, they will do it. Be careful, for the fear of man bringeth a snare. Look at the matter honestly. Take the revelation that God has given of His Son. Study it faithfully and you will find that all I have said of Him in this writing is true, and very much more. He left heaven, with all its riches and glories, and came to earth to save the lost, to save you. To accomplish this work He became a man of sorrows; and acquainted with grief, and being found in fashion as a man, He became obedient unto death, even the death of the cross, wherefore God hath highly exalted Him, and hath given Him a name that is above every name. Look at Him, the Pure, Holy, Loving Jesus! See Him lay down His life for you! O, what love! And now, what does He ask of you? Behold I stand at the door and knock; if any man will open unto me I will come in unto him and sup with him and he with Me. Come unto Me all ye that labor and are heavy laden and I will give you rest—rest for your souls. Let him that heareth say come. Let him that is athirst come. And whosoever will let him take the water of life freely. With the assurance we have of His ability to save in connection with the great manifestation of His love, and the sweet and loving pleadings in His many invitations. With all this before you, the question comes to you afresh, *What shall I do with Jesus.* Now, if you will use the same honesty that you have used in deciding the question for Pilate you will not find any difficulty. But if, on the contrary, you consult with the enemies of Jesus, as did Pilate, you will see many difficulties in your way. When I was a young man this question pressed itself upon me, and from time to time I would dismiss it. Sometimes the love of worldly pleasures would affect my decision; at other times I would consider my separation from old associates. But I kept looking at Jesus until I was satisfied that He was my best friend. What did I do? I opened my heart to Him. I gave Him my best affections, I