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# ENTIRE CONSECRATION

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REV. RALPH C. HORNER, B.O.

Author of "Voice Production," etc.

## INTRODUCTION

By REV. A. CARMAN, D.D., General Supt. of the Methodist Church.



WILLIAM BRIGGS,

*Wesley Buildings, Toronto.*

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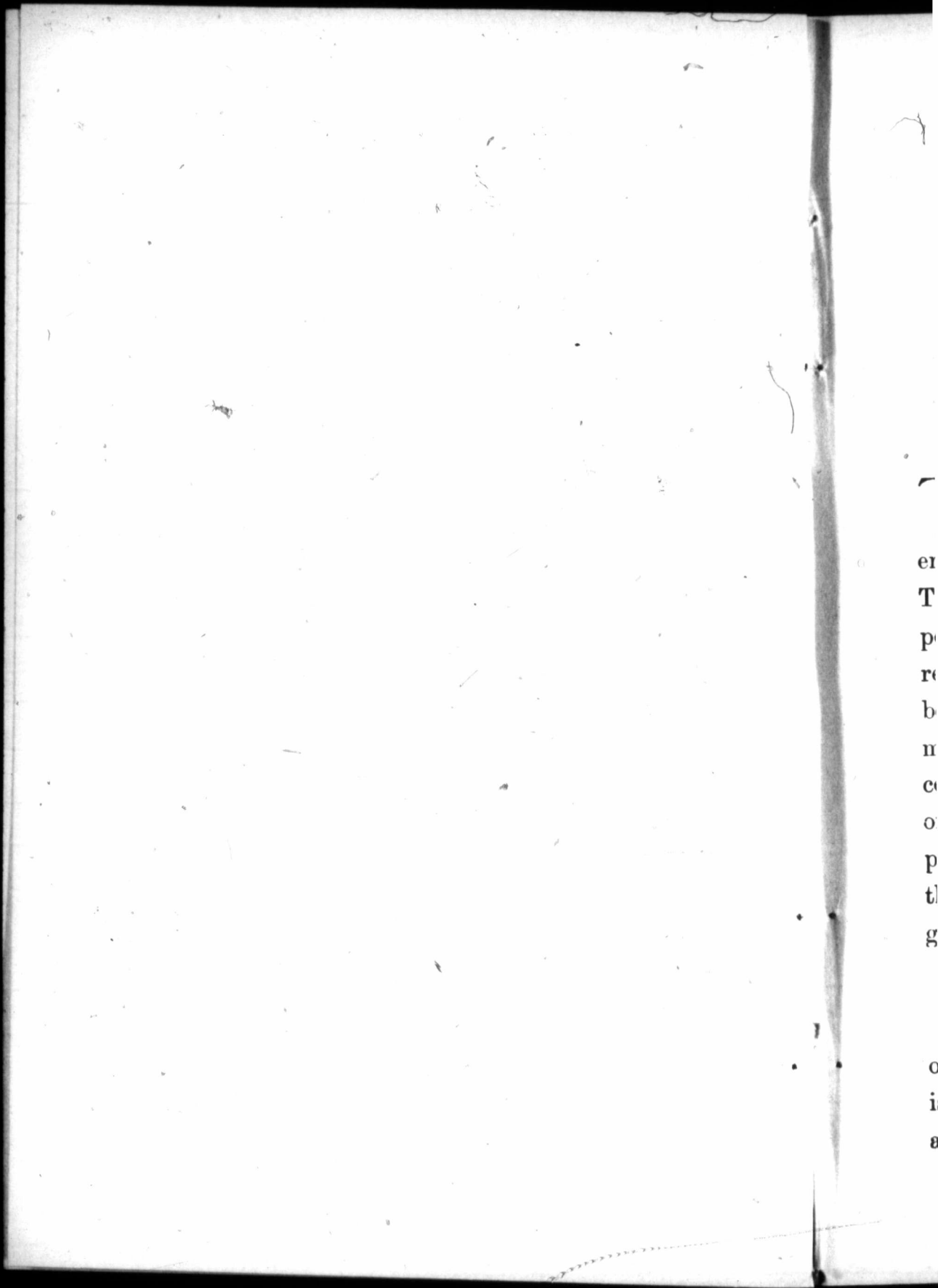
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## INTRODUCTION.

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WHILE not fathoming, endorsing, or attempting to explain the metaphysical or theological parts of Bro. Horner's little book on ENTIRE CONSECRATION, I cheerfully say I am very favorably impressed with the practical portions of the work, and think that his suggestive and natural divisions, earnest sentences, plain and direct statements, and cogent enforcement of Scriptural quotations, will, with all professing Christians—especially hesitating professors, languid souls—do much good. “But you will not get languid souls to start reading such a book.” I think myself they would have read more eagerly and vigorously, taken more kindly to the bracing air, if the practical part of the work had been first in order; for there is something very taking to people that have any spiritual experience at all in Bro. Horner's terse and crisp utterances on this most important theme. Entire consecration, with what precedes, attends and follows it, is the great present want of the Church, and there can be no better point of view over the whole scene than a faithful treatise on this glorious subject. He helps us much who helps us to consecration to God. Bro. Horner writes like a living man, and will lead others to life and light. God bless him and his book.

A. CARMAN.



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## ENTIRE CONSECRATION.

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**T**HERE are four distinct and separate parts in consecration. Through these varied experiences the soul must pass before it is entirely sanctified. Two of them are negative in their character and two positive. *First*, Submission to the divine will unto repentance and faith; *Second*, Dedication of the new-born soul to the service of God; *Third*, Entire submission unto repentance of inbred sin; *Fourth*, Entire consecration of every member of body, of every faculty of mind and soul, when purified by the sanctifying power of the Holy Ghost, to be filled and kept full of the love of God, and used in joyful service for God's glory.

### SUBMISSION.

The surrender of the will to the Spirit's unfolding, of the teachings of the law, to the mind and conscience, is a necessary precursor of repentance toward God, and faith in the Lord Jesus Christ. In every case

consecration in this form must precede repentance. Repentance is the gift of God, through the mediation of Jesus Christ, to the humiliated soul who submits to the will of the Father, as indicated by the operation of the Holy Ghost on the mind and conscience of the sinner.

In this way the negative side of consecration merges into and coincides with repentance and faith. Just as faith is consequent upon repentance, so repentance is dependent upon submission. Genuine repentance is the natural result of a thorough submission and sinking into the will of God, as faith in Jesus Christ is the natural successor of a godly sorrow for sin; or theologically, they are the gift of God to the soul that has yielded to the operation of the Spirit. Genuine conversion to God is almost wholly dependent upon the nature and extent of negative consecration, repentance and faith being preceded by it and made possible by its thoroughness, or so hindered that the soul remains in darkness and is finally lost. An incident is related of a missionary and a proud and powerful Indian chief. The chief was convinced of sin. Trembling under a sense of guilt, he approached the missionary and proffered his belt of wampum to be freed from his crushing fears. "No," said the missionary, "Christ cannot accept such a sacrifice." The Indian departed,

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but soon returned, offering his wife and the skins he had taken in hunting. "No," was the reply, "Christ cannot accept such a sacrifice." Again the Indian went away, but soon returned once more with a troubled conscience, and offered his wigwam, wife, child, everything, for pardon. "No," was still the reply, "Christ cannot accept such a sacrifice." The chief seemed oppressed for a moment, then, lifting up tearful eyes to the face of the missionary, he feelingly cried out: "Here, Lord, take poor Indian too."

## CONSECRATION.

Sonship is retained by the positive side of consecration being fully developed by perfect obedience. Every member of the body, every capacity of the mind, and every faculty of the soul having been consecrated to God in a passive sense in order to attain unto repentance and saving faith. This saving relation is retained by an active consecration of all the natural gifts to the service of God. Every cross is taken up. Active consecration bears all the crosses. Some crosses are not heavy, and it is a pleasure to bear them. Those which are heavy and hard to bear are not despised, but are borne cheerfully. Every command claims perfect obedience. It is a pleasure to the regenerated soul to obey many commands. Consecration means

that those commands which seem to be hard, dark and mysterious are cheerfully obeyed according to the strict letter of the law. Every duty toward God and man is discharged. Duty at times is a pleasure to the true child of God, but consecration makes it equally binding when it is painful, and sustains such a relation between the soul and God that there is no lack of power to do the will of God in all things. The active, consecrated soul does not object to work because it is unpleasant, and will undertake with enthusiasm that which is humiliating, painful and laborious. Consecration ceases to be complete when nothing is undertaken which causes the soul to agonize before God for help. Knowledge, wisdom and power are to be sought, in order that the whole duty may be done in such a manner as to bring the most possible glory to God.

Consecration places every member of the body under the direct operation of the Holy Ghost, every faculty of the soul at the disposal of the Spirit for joyful service, every capacity of the mind at God's disposal for intelligent service, and every organ of speech to be controlled and used only for God's glory.

The following words were the expression of President Jonathan Edwards when consecrating himself to God's service: "I have been before God, and have given myself, all that I am and have, to God, so that



I am not in any respect my own; I can challenge no right in myself; I can challenge no right in this understanding, this will, these affections that are in me; neither have I any right to this body nor any of its members; no right to this tongue, these hands, nor feet; no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained anything as my own. I have been to God this morning, and told Him that I give myself wholly to Him. I have given every power to Him, so that for the future I will challenge no right in myself in any respect. I have expressly promised Him, and do now promise Almighty God, that by His grace I will not. I have this morning told Him that I did take Him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and His law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil, to the end of my life; that I did believe in Jesus Christ, and receive Him as a prince and a Saviour, and would adhere to the faith and obedience of the Gospel, how hazardous and difficult soever the profession and practice of it may be; that I did receive the blessed Spirit as my teacher, sanctifier and only comforter, and cherish all His motions to enlighten, purify, con-

firm, comfort and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication, and to receive me as entirely His own, and deal with me in all respects as such, whether He afflicts me, or whatever He pleases to do with me, who am His. Now, henceforth, I am not to act in any respect as my own. I shall act as my own if I ever make use of any of my powers to do anything that is not to the glory of God, and do not make the glorifying Him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injuries; if I revenge; if I do anything purely to please myself, or if I avoid anything for the sake of ease; if I omit anything because it is great self-denial; if I trust to myself; if I take any of the praise of any good that I do, or rather, which God does by me; or if I am any way proud." Observe how minute, particular, and complete, is the consecration of this man of God.

“Dear Lord, only Thee!  
 Only Thee, I pray;  
 Fill my heart with only Thee  
 Till I pass away.  
 Many do I love,  
 And many do love me;  
 But Thou—Thou all above—  
 ‘Thou knowest I love Thee!’

“ Dear Lord, be Thou my guide ;  
I give my hand to Thee !  
By day and night, through time and tide,  
I know Thou wilt keep me.  
The fairest love is mine  
Which in this world may be ;  
Dear Lord, let ever mine be Thine ;  
‘ Thou knowest I love Thee ! ’ ”

## ENTIRE SUBMISSION.

As the negative side of consecration precedes repentance and faith leading to justification ; so it is also the forerunner of that repentance and faith which is essential and leads to entire sanctification: Entire sanctification being a deeper work than that experienced in the soul at regeneration, and having more direct bearing upon Christian work and usefulness, it is obvious that consecration is almost entirely confined to that part of Christian experience. The unregenerated soul is incapable of making a complete consecration. It must necessarily be imperfect on account of the weakness, darkness, and ignorance of the depraved heart. When the soul is regenerated, the Holy Spirit gives power to the believing heart, and every faculty can be more fully dedicated to the worship and service of God. The change is from darkness into light ; the clear light of the Gospel dispelling the darkness, makes it possible to make a more thorough consecration of

the redeemed powers to God. The regenerated soul, through the operation of the Spirit, receives a knowledge of divine things and a capability for intelligently dedicating every faculty to its particular function. The conviction of sin which precedes entire sanctification, being deeper than that experienced before justification, the light will thereby be increased and the possibilities of the human soul made much clearer. The spirit of consecration will consequently be deeper and broader, entering more fully into the hidden depths of the soul. Consecration must enter every avenue, every faculty, every power of the soul, into all the resources, if the work of repentance and faith is thorough and genuine, so that the whole nature will be entirely sanctified and enjoy all the fulness, clearness and completeness of the blessing. Entire consecration in this form must precede entire sanctification, it is its natural precursor. Consecration in the form of entire submission is very clearly and fully set forth in one of Wesley's "Forms of Prayer," as follows:

"To Thee, O God, Father, Son and Holy Ghost, my Creator, Redeemer and Sanctifier, I give up myself entirely; may I no longer serve myself, but Thee, all the days of my life.

"I give Thee my understanding; may it be my only care to know Thee, Thy perfections, Thy works, and



Thy will. Let all things else be as dung and dross unto me for the excellency of this knowledge. And let me silence all reasonings against whatsoever Thou teachest me, who canst neither deceive nor be deceived.

“I give Thee my will; may I have no will of my own; whatsoever Thou wilt may I will, and that only. May I will Thy glory in all things, as Thou dost, and make that my end in every thing; may I ever say with the Psalmist, ‘Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.’ May I delight to do Thy will, O God, and rejoice to suffer it; whatever threatens me, let me say, ‘It is the Lord, let Him do what seemeth Him good;’ and whatever befalls me, let me give thanks, since it is Thy will concerning me.

“I give Thee my affections; do Thou dispose of them all; be Thou my love, my fear, my joy; and may nothing have any share in them, but with respect to Thee and for Thy sake. What Thou lovest, may I love; what Thou hatest, may I hate; and that in such measure as Thou art pleased to prescribe me.

“I give Thee by body; may I glorify Thee with it and preserve it holy, fit for Thee, O God, to dwell in. May I neither indulge it, nor use too much rigor towards it; but keep it, as far as in me lies, healthy, vigorous and active, and fit to do Thee all manner of service which Thou shalt call for.

“I give Thee all my worldly goods; may I prize them and use them only for Thee; my I faithfully restore to Thee, in the poor, all Thou hast entrusted me with, above the necessaries of life; and be content to part with them, too, whenever Thou, my Lord, shalt require them at my hands.

“I give Thee my credit and reputation; may I never value it, but only in respect of Thee; nor endeavor to maintain it, but it may do Thee service and advance Thy honor in the world.

“I give Thee myself and my all; let me look upon myself to be nothing, and to have nothing out of Thee. Be Thou the sole disposer and governor of myself and my all; be Thou my portion and my all.” What a comprehensive consecration! How clear and concise, the blood-bought privilege of all the children of God.

#### ENTIRE CONSECRATION.

Consecration is entire when every member of the body, every faculty of the mind and soul are purified from sin, filled with the love of God, and dedicated to His service. This consecration, connected with all that has preceded, it is holiness. Consecration had to be entire in a negative sense, reaching forward and attaining unto entire sanctification. This experience is retained by a positive consecration of the fulness

of love to God in active service, as dictated by the Word of God and the Holy Ghost. That which is reserved and not dedicated to God cannot be set apart, purified, energized, and used by the Holy Ghost. Entire sanctification is not only purification from sin, but the full consecration of love to Christ—then it is holiness. When the Holy Spirit is purifying the nature He does not store away any member of the body, any power of the mind, any faculty of the soul, but seals them for divine service; and entire consecration is that energy of the soul by which every part performs its function. The consecration which follows entire sanctification must, of necessity, be deeper and broader than that which preceded it. The consecration which succeeds regeneration and precedes entire sanctification may be and is generally carried into effect, and incited by duty; but that which follows entire sanctification is propelled by love. Love having become supreme in all things. The cross having become a privilege, and duty a joy and delight. The soul filled with love to God delights to obey Him. Then neighbours and enemies are loved, and the soul yearns for their salvation. Praying and trusting are like breathing, they have become perfectly natural, and are vigorously prosecuted without any conscious effort. "The Spirit is imparted in His fulness for

the entire consecration of the soul to the triune God; the love of God having its perfect work in us, is the instrument of our deliverance from indwelling sin; and the return of our love made perfect also is the strength of our obedience unto entire holiness." Divine love is the principle of consecration, awakening our love, as the principle of personal dedication. The Word of God is the instrument which the Holy Ghost uses in effecting entire sanctification—He sanctifies through the truth, not apart from it.

#### MORTIFICATION.

To mortify is to kill. Mortification means death. Physicians dread it. Human nature succumbs to its destroying properties when an antidote is not speedily administered. Mortification is an indispensable accompaniment of consecration in its various forms. It is mortification that makes consecration difficult. Self dies hard. Every propensity of the rebellious nature refuses to die and struggles to live. When habit has become permanently seated, and is indulged regularly in the routine of life, it is thereby a part of self and dies very reluctantly. Any selfish, slothful or filthy habit indulged in, will through course of time become so fully a part of the being that human nature will claim that it has a right to exist. The Saviour under-



stood this when He said, "If the right eye offend thee, pluck it out." To speak of the habits of some of God's children is like gouging the eye out of the head, and the eye must come out. "If thy right hand offend thee, cut it off, and cast it from thee." When physicians have said that it was the only means, the last remedy at their disposal, to save the life, the afflicted have chosen death rather than part with the right hand. Those who submit to the operation and part with a member do it very reluctantly. In like manner, some give up the service of Christ, with all their prospects of a future state of happiness, rather than deny themselves of certain filthy, unholy, degrading habits. A clear, close, full application of God's law would drive away the multitude, and the number will be reduced, as it was under the Saviour's preaching to the eleven. And the question may be asked, will you also go away? Since God has promised to cleanse away all filthinesses of the flesh, and all our idols, we are without excuse, and should claim the privilege and rejoice therein. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." He has promised to make our bodies the temple of the Holy Ghost, that He will dwell and walk in us. "Ye are the temple of the living God; as God hath

said, I will dwell in them, and walk in them; I will be their God, and they shall be My people." The promise is conditional, and is not fulfilled until God's requirements are met. The members are to be mortified and overcome, in order to escape the wrath of God which cometh upon the children of disobedience. "Mortify therefore your members." We are called to be honorable vessels, "sanctified, and meet for the Master's use," and "thoroughly furnished unto all good works." The youthful lusts must be arrested, mortified and overcome, and repented of at the feet of Jesus, where the cleansing efficacy of the (Saviour's) blood will thoroughly purge away all tendencies and propensities of inbred sin, it will completely erase the original offence. The blood does not cleanse until sin is mortified and repented of, by a far deeper conviction than that experienced before regeneration. We are debtors to ourselves and to God, not to live after the flesh, but by the power of the Spirit to mortify the deeds of the body and live. The body being the temple of the Holy Ghost, it is not of ourselves, nor for ourselves, but we have it of God; and we are not our own, for we are bought with a price. They are to be purified, sanctified, nourished, cherished, preserved and kept for the Master's use. The old man having been put off, his deeds also which are deceitful accord-

ing to the depraved lusts are to be put away without any reserve. The conversation is to be in heaven, and foolish talking and jesting which are not convenient are not to be indulged in or encouraged. Those who continue to be Christ's crucify the flesh with the affections and lusts, and are not desirous of vainglory, but they provoke one another to love and good works. They do not serve, but they destroy the body of sin, neither do they yield their members as servants of sin; but dedicate themselves to God, they have their fruit unto holiness and the end everlasting life. Building up themselves for a habitation of God, who has put His law into their inward parts and hath written it on their hearts.

## OBJECT.

The purpose in consecration must not be merely to be happy, to have good feelings, a pleasant time, the joy that others speak of, that would be in the fullest sense selfishness. It is not feeling we are to seek, but Christ the Saviour; not pleasure, but the will of the Master; not a happy frame of mind, but the cleansing virtue of the Saviour's blood. What God requires is not gifts, services, sacrifices, but our own selves, to surrender our free conscious selves to Christ, to absolutely give up our own wills, and to accept the will of

the Christ for the government of our lives. The highest possible motive must prompt the souls of those who seek for full conformity to the divine will, and the fulness of the blessing of the Gospel of Christ. The soul presented to God in consecration must be placed on the altar of sacrifice, to suffer the righteous will of a loving Father, who will give joy or sorrow, health or sickness, life or death, ease or hardship, pleasure or pain, peace or trouble, as seemeth good to Him, for His own glory, and the eternal blessedness of His child. "He himself must bring the sacrifice and lay it upon the altar." God will have a voluntary service or none. This may be a difficult work. It always is. The will bends reluctantly; self pleads persuasively; unbelief suggests a thousand fears; the great adversary, and all the influences which operate upon the soul in opposition to God, combine to prevent such a step. But it can be taken, and it must be taken. The will must yield, self must be denied only, God must be trusted, the devil resisted, and the offering made." It may not, and will not be all smooth sailing when the consecration is complete. God's ways are ways of pleasantness, yet, He scourgeth every son whom He receiveth. "No chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness

unto them which are exercised thereby." Temptations, persecutions, and trials will be numerous. The closer we live to God, and the more fully we are endowed with power from on high, the greater efforts the world and the devil will make to discourage us in our work of faith and labor of love. The soul which settles down into a passive state has been captivated and possessed by a most dangerous delusion. Consecration must be active, as well as passive, to accomplish the will of God, to bear the solemn protest of hell, to quench the fiery darts of the devil, to ward off the chilling winds of formalism, and to endure the cruel contempt of an ungodly world. Consecration must be made for the glory of God, at any cost or loss, at any exposure, for any purpose, in the face of death. A joyful dedication of all the ransomed powers, and specifically carried out in the minutest details. This consecration is not made with reluctance, but deliberately and with enthusiasm. The whole soul is so enamored with the cause of Christ and His redemptive glory, that hardship and loss is esteemed a pleasure. The will of God in everything is supreme, and every uprising in the unsanctified heart is crucified. The opposition is great and potent. The stubborn will does not submit readily. It makes its last mighty struggle before it yields fully and submits to every-

thing. The pride of the human heart refuses to be humbled in this last great struggle for existence. The fears assail with threatening, the road appears rough, moles are magnified into mountains. But in spite of pride, in spite of fear, in spite of the devil, all is laid on the altar for active service. The claim of God upon His children is entire conformity to His will, and whether it is pleasant or painful it is undertaken and perpetuated. The heavy cross is accompanied with the greatest blessing. Vigorous exercise develops strong muscle; and it is the severe test that develops faith most rapidly. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Chrst."

#### CONSECRATED ELOQUENCE.

It may be that you are one of those who try to apologize for your sin by saying that you have no talent. It is wicked for you not to use the gift that God has given you; but it is atrocious to lie in order to justify yourself before men, by declaring that God did not give you the gift of speech for speaking and praying. The Saviour discussed this important question, as He did all truth essential to the plan of salva-

tion. He said that some have five talents, some have two, and others have one, but none have less than one, yet you say that He did not give you a talent for speaking. Any candid person would be ready to admit that if you could not converse about other things, that you could not talk for Jesus; but can you not entertain your friends in conversation concerning other subjects which are of very little importance? A very large majority of people can talk fluently about what concerns them most. He who has set his heart on money finds no difficulty in expressing himself on that important subject. He can talk when he trades. He can uphold his side of a bargain with precision and power. He makes the money come when he speaks. There is no eloquence or oratory that can persuade him to part with it. When he has gained possession his hold is firm, and the force and readiness with which he talks about his possessions are truly amazing. The more he gets the more eloquent he becomes, so that he can talk about it fluently. His consecration to money-making has assumed a perfect form, and his soul has become fired with its inspiring energy, so that the love of it has become to him the root of all evil. Money has become his god; the more he possesses, and the longer he worships it, the more humbly he bows and devotes himself to his idol. The world-

ling who is getting hold of all the land he can secure, and whose buildings must be after a certain fashion, and everything according to his ambition, will toil and tug until his back has become crooked, his whole being out of shape, and his constitution completely shattered. He is thoroughly consecrated. He has a purpose. He has one special object in life, and he is devoted to it. Can he talk about his god? Go to see him in his home, but don't go when he is crowded with work, or he would not take time to look at you. Call to see him after he has had a heavy siege of toil, when nothing in particular is pressing him or appealing to his ambitious soul. He will escort you to every field on his farm, and describe in the minutest detail the quality of the soil, and how he prepared it for the seed. He can tell you the name and the quality of the seed sown, and weigh out to you in the balance of his mind how much he expects off the acre. He can express the good qualities of every horse with an artistic finish of diction; and language, rhetoric or fluency do not fail, but increase in quality and quantity, as his soul gloats over the work of his hands. His florid utterances when describing his cattle, sheep, etc., are embellished with a finish of eloquence which is the spontaneous outburst of a soul fully consecrated to the object of his choice. His tongue seems to have been



endowed with a sort of perpetual motion. The longer he talks about them the more fluent he becomes. Why? His heart is bound up in them. It seems to be as easy for him to talk as to breathe. Ask him to lead in prayer before you part with him, and he will declare positively that God gave him no talent. When a chair has been vacated in the House of Assembly, and the people are called upon to elect their representative, immediately every mind is charged, every heart is full, every mouth is open and every tongue is loosened. The papers are read and information is gathered from every source. All who take the rostrum have a hearing. Not a single complaint is heard with reference to the inability of any one to express himself. Almost every person has become eloquent. There seems to be no lack of practical oratory. Orators are born of the occasion. Most men you meet can give you their politics and your own. None are willing to take a back seat. All press for the front. Every person almost expects a hearing. All feel confident that they are right. They are unwilling to flinch for their superiors. Men will hail you on the street, and pour a stream of red-hot politics upon you, and catch the flame you must. Nearly every man you meet is ready to take the stump to convince his fellow-electors that he knows all about politics, and

he dreams that they have nothing to do but listen to him in order to be fully persuaded. Ask these men to pray in public, to speak for Christ, to exhort sinners to flee from the wrath to come, to invite the penitent to come to Jesus; the majority of them will become dumb, most of the rest will enter upon such work so reluctantly, that no person could possibly have any faith in their prayers, testimonies or exhortations.

The women, likewise, are not deficient in fluency, they are equally gifted, and many of them are eloquent. When a number of them meet on a social occasion they are at no loss for something to say. They can clothe their thoughts in language which fully expresses their ideas without any hesitation. They have a general knowledge and the subject-matter don't fail, it seems to be a fountain springing up, and at times it flows over. They are thoughtfully conversant with the latest styles. The last cut has not escaped the glance of their keen eyes. Being so thoroughly posted, they are thereby qualified for able discussion, thorough investigation, and close logical conclusions. With an artistic finish of expression every sentence is uttered as though the salvation of the world depended upon their enunciation of the minutest details. They are nearly all fluent and eloquent, and with precise and clear-cut statement they can express their thoughts

and feelings. It may be that a very large majority of them are silent in the prayer-meetings, if they attend. They can't pray. They are not talented. They have never made a habit of praying in public. Somebody else can do it better. They can make an excuse of some kind. They don't all speak in class and fellowship meetings. Some of them don't believe in women speaking. They could tell you very readily that the Bible says that it is a shame for a woman to speak in church. They would not try to harmonize their application of this Scripture with other portions of God's Word. Others say that it is not necessary to speak, that God knows that they love Him. Some who do speak are not heard. They turn their faces away from their brethren and sisters. Others close their eyes when bearing witness to the blessed redemption. When an appeal is made by the watchman in Israel for consecrated workers around the altar of prayer, or through the promiscuous congregation, many of them remain in their pews unmoved. They don't respond to the call. The preacher did not mean that they should go. They are not adapted for that kind of work. The preacher should talk personally to the people himself. They are not called to active service in the Church. They can sit there and decay and die while the children of the Church go to hell by

the hundred. They are not concerned about these things. They don't seem to know anything about the perishing. Oh! ye careless daughters of Zion! How long! Will ye still refuse to awake from your slumber? "Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird sackcloth upon your loins."

In the human soul there are latent powers that have been paralyzed by sin, which remain dormant until they are brought into life by the sanctifying energy of the Holy Ghost. When they are brought fully into light and activity they are not to be used for selfish purposes. When God has given us the gift of pardon, the assurance of faith, the witness of the Spirit, heaven around, within, beyond, and above us, and the light and cheering prospect of the enjoyment of that heaven forever, can we retain this blessedness and not let our brothers and sisters in Adam know anything about it? Can a soul with this experience be at ease in Zion? Nothing short of entire consecration to the service of God could possibly satisfy a soul thus blessed. He who creates, redeems and regenerates will accept of nothing less than the entire sanctification of body, soul and spirit. He has made known His will in this matter. His will must be accomplished in us before we can see His face in glory. Shall

millions for whom Christ died drop into hell and your soul, saved and enjoying this blessedness, remain at ease? Does it not appeal to all that is good in you for a practical consecration of yourself to God, to enter into active service for the salvation of the perishing? The gifts which God has given us are to be used for His glory, and He has given us the Spirit, to set us on fire and fan us into a flame, to make us burning and shining lights. The gift which is not used cannot be developed, but must lose all its vital energy. Those who won't pray will lose their power to pray. Those who might teach, exhort, entreat, and plead with sinners to come to Christ, and fail to do so, will lose their love and zeal. A thorough, complete, full, and entire consecration of all the gifts that God has given, to be used everywhere for His glory, is the only antidote for backsliding. True, you may not backslide in life, but you will in heart. You may incessantly attend to private devotions, to the reading of the Scriptures, to family devotions, to the means of grace; but, unless you consecrate all your gifts to God, you will backslide in heart, and your profession of religion will only be an empty sound. The Church of Christ is not suffering from the want of men of learning, loyalty, liberality or eloquence. What it needs most is consecrated members, who delight in spending their time

in winning souls. There are many who can conduct a prayer-meeting to the edification and profit of all present. The Sabbath-schools are at no loss for teachers; the financial interests of the Church in general are not neglected, it is not difficult to secure faithful stewards.

But there is great and pressing need of such men as the apostles set apart in the churches; men full of the Holy Ghost and faith; men who will win souls for the Lord Jesus; men who will preach Christ on the market-place, on the highway, behind the counters, in the work-shops, in the saloons, in the gambling-hells, and are not afraid of men or devils. Men and women in the Church who will not wait for sinners to come and ask what they must do to be saved, but will follow them into the highways and hedges and compel them to come in and fill God's house. Many would go; perhaps you would if you could preach like Paul, if you could accomplish something to commence with which would startle a continent, but you are not willing to break down in your first attempt to work for Jesus. Your grammar might be faulty, your sentences might not have an artistic finish. Your thoughts might not be clothed in the most elegant language, and these probable occurrences would be a severe blow to your pride. The gift which is not consecrated and used

will diminish. Every faculty which is not exercised will lose moral strength. Those gifts and faculties most vigorously used will be developed most. When the consecration is complete, and the work of sanctification in the body, soul and spirit is perfect, the natural and spontaneous outburst of the fire in the soul, fanned by the Holy Ghost, will be eloquence of the highest type, it will melt, move and persuade.

## CONSECRATED INFLUENCE. 6

Many positively declare that they have no influence. Are you one of that number? Might you not as well say, "I am nobody," as to say, "I have no influence?" When you write, sign your name, "Nobody," if you have no influence. You might as well say, "I am a cipher, and not a tangible existence at all." Do be something. Should some other person affirm that you were a mere cipher, that no person was influenced either for better or for worse on account of your existence, would you not immediately stand upon your dignity? Would you not assert your personality? Would you not wish it to be understood that you were of some importance and wielded some influence? If you are a half-hearted professor of religion, claiming to be a Christian, and identifying yourself with God's people, when in reality you are a

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sinner, living as worldly people live, talking as the ungodly talk, acting as the openly profane; then you are a stumbling-block, and sinners are tumbling over you into hell. You have an influence. The Lord Jesus decided this point. He said: "He that gathereth not with Me scattereth abroad." So, then, you are either leading the perishing to the Lord Jesus, or you are helping the devil to damn them in hell. Some persons are being directly influenced by you, and are coming to Christ seeking salvation; or, they are being driven headlong on the "broad road that leadeth to destruction," and finally, "where the worm dieth not and the fire is not quenched." A certain infidel said that he did not believe in God, that he did not believe the Bible, that Christians were ignoramuses." He said that they could not talk to him. An old father in Israel said that he would talk with him. The time was set, and the place appointed for the discussion. They had a full house. The infidel had the first privilege, and with much gush he exhausted himself, giving vent to his blasphemy. Then the old Christian man got on his feet. He referred first to his conversion to God, which followed his repentance toward God and faith in the Lord Jesus Christ. He affirmed, with much assurance, that God had saved him through the atoning blood



of His Son. The Spirit of God had at that time come into his heart and was there still. He said that he had consecrated himself entirely to God, and He had saved him fully and kept him. The blessing of God rested upon the old man, as he witnessed a good confession, telling redemption's story, and the tears rolled down his cheeks. The audience was fully persuaded, and wept with the old veteran of the cross. The infidel became very uneasy on his seat, then he bowed his head in submission, and when it became too hot for him he took his hat and started for the door. Some of the audience called after him, and said that they wanted to hear more from him. He replied to them, "I can't stand this! I can't stand this! I can stand before any man, but I can't stand before God in a man." It has always been so, it is so at the present time, and it will be so until the end. Consecrated Christians are always full of God, and they are a terror to evil-doers. They are also a terror to half-hearted professors of religion; their zeal, earnestness, fervent prayers, and powerful testimonies incite a spirit of jealousy among formalists. The authoritative father has a wonderful influence over his child, he can bring it up just as he pleases. Take, for example, the man who is consecrated to the devil. There are many of that class. Observe the influence

he has over his child. Probably, the first word uttered by the child was an oath; from the common oath to blasphemy, to drinking, to dancing, to the card-table, to the bar-room, to the ball-room, to the theatre, and to the horse-race, until he is an expert in all vice. His father looks on him, and gloats over him out of his devilish soul, and exclaims, see my boy, how clever he is! He is perfection in the eyes of his father. If men under the devil can thus form and fashion a life, what can fathers do who are consecrated to God and filled with the Holy Ghost? They can do what God has commanded. They can train up their children in the way they should go, and when they are old they shall not depart from it. They can bring them up in the fear and admonition of the Lord. Mothers should have a powerful influence over their children. They are so much in their presence. When young they are under their special care. In more mature years when about the home they are personally with them. Their eyes are upon them and they see all their movements. Mothers often forget that the eyes of their children are upon them, that they look straight through them. Children can tell pretty well how much religion their mothers possess. They know when their mothers pray with fervor, and they know better when they seldom pray and frequently scold.

Children know when their mothers are full of the love of God, and the power of the Spirit. They know when they can't help but obey, the words being such, so much of a true mother's heart in them. They also know when their mothers' words are harsh, and their souls set on fire of hell. The children know when arrows have been driven into their souls having escaped from their mothers' lips, which make them feel like being ugly. They know when their mothers' faces shine like the faces of angels, and they know when they look like the devil. Young men have a marvellous influence over each other. At a certain place where revival services were being held, among a number who were converted was a young man who had a very ungodly associate. When his companion heard of his conversion, he said that he would soon drive piety out of his head. With much assurance he said, just let me get talking to him. The country fair came off a few days later. He followed him incessantly all day; in the evening he succeeded in getting him into the hotel; then he forced him to the bar-room and caused him to drink.

The young man absented himself as quickly as possible from his company, and started on his journey home. His companion armed himself with a bottle of the inebriating drug, and pursued his victim to accom-

plish his devilish design. He went to the church where the services were being held, and not finding him there, he retired and proceeded to the young man's home, and then to his bedside. He induced him again to drink from the intoxicating cup, to pour distilled damnation into his body, which had been dedicated to God to be a temple of the Holy Ghost. He destroyed the young man's peace, severed him from God, dragged him into the mud again, arrested him a prisoner of darkness, a dupe of the devil, and an heir of damnation. It is stupendous what men can do and are accomplishing for the devil. If these men were converted and consecrated to God, how they could lift up humanity. If those who have been converted were consecrated, how they could reach their companions, schoolmates, etc. If no man is truly a man until he is fully the Lord's, then none can know how much he can do, much less accomplish it, until he is fully consecrated, and the Lord has had an opportunity to develop his powers and bring out all that there is in him. Young women have a marvellous influence in their homes. Are you a sister? If you are fully consecrated to God, you can influence your brother's mind, heart and will, and turn the whole tendency of his life. If you are a sister, then you are a daughter, and by the potency of your piety and earnestness, your father

may be induced to reform. He may be so influenced by your life that it will be impossible for him to stifle conviction, seeing and being overcome by your loyalty to Christ, and your holiness in all manner of conversation. The laws of nature and of God being fulfilled, you will bear the honored name of wife, and the more sacred one of mother. Your influence will be a potent factor in determining the happiness or misery of your husband; and it will, without fail, fix the destiny of your children.

Moral influence is an ocean boundless as eternity. It is a powerful force either for good or evil among men. This power is inherent and universal; it clings to us; we can't shake it off, for it is imbedded in our nature and increases as we grow, either good or evil. It moves, walks, speaks, and there is no limit to its operations. It is potent in every look and act of our lives. We are necessarily either tempests to destroy humanity, or we are beacon lights to illumine life's pathway and thereby lead the wanderer in safety. It depends upon our own choice which we will accomplish. The following is the bitter wail of a dying man: "Oh, that my influence could be gathered up and buried with me!" That could not be. His influence survived him; it never dies, it works on, it will run through all eternity. His body was shrouded and

buried, but his influence will never be entombed ; it is destined to live forever. The deadly work goes on when the man is silent in the tomb. It will walk the earth from pole to pole as a pestilence—like a destroying angel, carrying destruction and death in its train. The person consecrated to the devil will increase the weeping and wailing of millions of the damned in hell; and the person fully consecrated to God, wields such an influence that millions of souls will have more joy, brighter crowns, greater mansions, fuller apprehensions of God, greater treasures, and will be more capable of enjoying God forever.

The greatest victories which have been achieved, and the most wonderful works that have been done for God, have not been accomplished by the hundreds or by large companies. Reforms and revivals have been brought about by single individual efforts. The person who will dare to stand alone, who is so fully dedicated to God that he can bear the frown of the world, who will dare to oppose his best friend in the Gospel, and will not be moved by friend or foe, is the kind of character that God Almighty, in every case, uses for His own glory. There were many reformers, but there was only one Luther. In every denomination there are multitudes of communicants, but a very small fraction of the number do all the practical work that

is done in the vineyard. There are many who have been converted, but how comparatively few are entirely consecrated to soul-winning. Many say that they love Jesus, and are in sympathy with Him in saving perishing humanity. How few of that number demonstrate by their prayers, exhortations, and practical efforts to lead sinners to Christ, that their profession is genuine? If we would move men mightily for God, our souls must be surcharged with fire from heaven, so that all who come in contact with us, and those we seek after, shall feel the secret, silent, but omnipotent power of God proceeding from us. We must draw near to the source from whence the fire emanates, to the throne of God and the Lamb, and shut ourselves in from the world and its cold and chilling breezes. We must enter our closets and shut the doors, and there, isolated from the form, fashion and allurements of the world, wait before God for the holy anointing. God will come; He will not tarry. He will come speedily. He will baptize with the Holy Ghost. The promise cannot fail. The fire will come upon and go through us. We shall be anointed for service. Then we will go forth, not in our own strength, but in the demonstration of the Spirit and of power. Every person we meet, saint and sinner, will be moved by the power. There will be a fascination in the glance

of the eye which will hold men spell-bound, and make them feel that we have been with Jesus and learned of Him. Every tone of the voice will be full of spiritual magnetism, which will thrill any audience. Every prayer offered will shake the heavens and make the bottomless pit tremble. Every effort of faith will sound the depths of the multitude of unbelieving hearts around us. We are living in the midst of a circle of friends and neighbors who are our school-mates and associates. On their immortal minds we are making impressions, by our words and actions, which can never be effaced. We are instructing in the way of truth and righteousness; or we are diverting the mind from these things, and it will be reckoned for or against us at the judgment-seat. Our influence is operating indirectly on people we have never seen or communicated with, as potently as on those in our immediate presence. There are men in our presence to-day who in a short time may be thousands of miles away repeating what we have said, spreading broadcast loose and unchaste expressions which may have fallen from our lips. Or they may catch the flame of our zeal and enthusiasm, and be led by it to consecration and holy living. They may spread scriptural holiness throughout the land, thousands of miles away from any point where our voices have been heard.



“No human being can come into this world without increasing or diminishing the sum total of human happiness, not only for the present, but of every subsequent age of humanity. Thousands of my fellow-beings will yearly enter eternity with characters differing from those they would have carried thither had I never lived.” It is a most solemn thing to have a being among our fellow-creatures. “Nothing that is said is ever extinguished, nothing that is done ever ceases its influence. It goes out from us, and is never arrested or put an end to. The pebble that I drop into the sea will send out its undulations forever and ever. The blow that I strike upon the earth will transmit its vibrations forever and ever. A word once said is repeating itself in the air till the judgment-day; and Scripture leads us to infer that it will at that day meet us again, a memorial of the good or the evil we have done.”

We are influenced, changed and modified by our environment. “Nothing leaves us wholly as it found us. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, mingles with our being and modifies it.” What is this influence which is within us and going out from us? It may be a tree sprung up from a root of bitterness, having many branches laden with corrupt fruit, and

many thereby be defiled. Or it may be leaven, gradually fermenting and working into the whole mass for good. It may be a worldly spirit, which casts a repellant shadow over those who are seriously inclined, and drives those who may not be far from the kingdom into darkness and despair. Or it may be that full consecration of life and character, which magnetizes and draws men irresistibly to the cross of Christ, to find pardon, peace and salvation. It may be a spirit of pride, of conformity to the world, and at the same time professing not to be of this world; then it is a stumbling-block, a rock of offence, the strongest force the devil has at his disposal for driving souls into hell. Or it may be a spirit of love, such as possessed the heart of Andrew when he found his brother Simon and brought him to Jesus. It may be the spirit that imbued Nicodemus when he came to Jesus by night for fear of the Jews, which caused him after he had received instruction in the way of life, to keep it a secret lest he should be cast out of the synagogue. Or it may be the Christ-like spirit of the woman of Samaria who, when she received the light did not put it under a bushel, but ran straightway and told the whole city that she had found the Messiah, and brought them to Jesus. It may be a fearful, cowardly, recreant spirit, such as possessed the unfaithful spies,

who confessed that it was a goodly land, but allowed themselves to be terrorized by the giants and spread demoralization and death throughout the camp of Israel. Or it may be the true, faithful, fearless, godly spirit which remained in Joshua and Caleb, which made them dare to stand alone and declare that they were well able to possess the land, and drive out all their enemies in the name of the Lord.

## CONSECRATED PROPERTY.

The gold, silver, and cattle upon a thousand hills belong to God by absolute right. Are you one of that class of people who talk about their money, property, houses, cattle, etc., and mean just what you express in words? You would not care to be called a thief and a robber. Yet you are both in the true sense of the word, until you, without reserve, consecrate everything in your possession to God the lawful owner. You own nothing; you never did, you never will in this world; you are only a steward. What you claim and call yours, belongs to God; and you never can be an honest sinner or a true Christian until you give up that which does not belong to you. Every inch of ground, every fraction of money, all goods and property, must be given to God, the deed must be drawn up in your own mind and heart, the pen of consecration must go

into the ink, and the hand of faith must apply it to the paper. It is not enough to have your own name to the deed, you must see that God's name is stamped upon it, you must have the King's seal. All this will not be sufficient; it is absolutely necessary for you to have the Holy Ghost for a witness. The ground having been entirely consecrated to the Lord, it will be tilled for Him. Those who plough for the Lord are as fully blessed and are as happy as those who are in the pulpit preaching the Gospel of Christ. What is true of the consecrated tiller of the ground is true of all men in their varied callings. The consecrated farmer sows the seed, when the soil is prepared, for the Lord. If it buds, grows and blossoms, the immediate causes are the sunshine, the rain and the dews, together with the general adaptation of the climate, which are absolutely controlled by God. He may send torrents of rain and wash and flood it out of the ground, and the prospect for a harvest may be as gloomy as if the ground had not been prepared or the seed sown. Or He may cause it to grow until the ground is covered and the hills are waving in grain, and then He may send a drouth, and burn it off close to the ground, and labor is seemingly lost and the prospect for a harvest removed. He may send showers, sunshine and dews, causing it to shoot and present the full corn in the ear; and then He may blast it until it is fit only to be trodden under foot.

Those who are not entirely consecrated to God would not have the place deluged with water. When everything is parched and dry, if they had control they would bring showers of rain. If God would permit them to control the clouds for a short time they would show the Omniscient how to control the weather. They murmur and find fault, they keep themselves and all who listen to them in misery. It don't prevent the rain from falling, neither does it bring the shower when they desire it. Those who have completed their consecration can praise God in the rain, when general destruction is being produced by the torrents of water flooding and deluging the whole country, just the same as when showers are more moderate and causing everything to bud and blossom. They can praise God when the ground is dry and parched, when everything is withering under the scorching rays of the burning sun. Praise is the spontaneous outcome of the soul in perfect harmony with God. When the Lord gives, it is praise, and when He taketh away, it is blessed be the name of the Lord. "The bread and the water will not fail" having become the language of the heart, there is no disposition to dictate the ways and means by which they are to come, or the channel through which they must pass, it is enough that He has promised. The conse-

crated soul confides in God and asks no questions. There is to him a never-failing stream from the promise that "all things work together for good to them that love God." He became convinced that God would accept him and fulfil all His promises in his experience, and consecrated all, reserving nothing to trouble him. Having learned that it was his privilege, he consecrated all, both small and great. That which is not consecrated will in every case give trouble. When horses die, the loss drives praise and thanksgiving out of some men, their faces literally become long, a gloom is cast over their lives for some days, if not for weeks, they fret, worry and complain, and want to know why they have such bad luck. The following questions are not generally asked: Did I use him well when I had him? Did I feed him well? Did I never drive him when he was thirsty? Did I not often drive him too fast? Was he mine? Did he not belong to the Lord? Did I beat him when I should not have done so? Is it not cruel to beat dumb animals? Have I killed the Lord's horse? Consecration is incomplete until the horses are given to the Lord and the labor they perform. When horses commence to work for the Lord, it will be a wonderful relief to them, it will save their bones from many bruises, and their hides from many severe lashes.

They will be fed more regular. The drives will become much shorter. The speed will be modified, and they will not be abused in any way. God must have the gold. Every mite must be given. It is not enough to give so much on the first day of the week. That which is not set apart for the advancement of His cause must be given, either to take away from us or leave in our possession as He pleases. If God requires to use it all, it must be at His disposal. The consecrated man can give a million as freely as one dollar. Should he be worth hundreds of millions and God were to take away from him the last mite for the advancement of His cause, he can praise God as freely as the woman who cast in her two mites. He is ready to get on his knees and break stones for a living; if not, he is not entirely consecrated to God's service. The consecrated man gives of his means all that God requires of him. He gives it in the right spirit, at the right time, and in the right place. There is no such thing as begging from consecrated people. All they require to know is the special need from the different sources. They give according as God would have them dispose of the means in their possession. They never give grudgingly, for God loveth a cheerful giver. It is their joy to make their plans, and all their calculations, to bring the most possible

glory to God, by sustaining His cause, helping His people, and supporting the ministry of the word. Many of the professed followers of the Lord Jesus don't give in this way. The ministers of Jesus Christ who have the cause at heart, send the most hopeful to collect for the cause of missions, and the millions of the perishing. They enter into their appointed work full of expectation, calling upon God's people to aid His cause by contributing of their means. They go to the home of a man who prays long and loud, and occupies the greater part of ten minutes to relate his experience of God's saving power in his soul, and he scarcely knows at times whether he is in or out of the body. He don't seem to have the cause of missions at heart, for some reason unknown to men and angels. He did not know that the collectors would call upon him that day, or he would not have been at home. He submits to the inevitable, and at once resolves to make a desperate effort to save himself by framing excuses, and resorts to finding fault with preachers, missionaries, the expenditure of monies, and everything is wrong from first to last. He wants to know what has been done with all the money which has been given. He positively affirms that he could have evangelized the whole world with what has been spent already. He declares that those who handle the money are only a



company of rogues, that they pocket most of it; indeed, if they had to earn it as he has to do, they would know where it came from. They can step around in their broadcloth, while he has to take off his coat and earn a living. They drive their fast horses and covered carriages, while he walks to most places to do business. Their families live higher, and carry higher heads than he is able to afford about his house. He commences to feel that his anger is taking the form of wrath, and it would be better not to let the sun go down before he becomes calmer and somewhat placid.

Then he resorts to another method of defence, lest he should be induced to be somewhat liberal, and he commences to trifle with the unsullied motives of the collectors. He wants to know if they would not rather enter the matrimonial state than collect missionary money, and dares to insinuate that they are on the look-out. After resorting to every means to fortify himself—as scolding, slander, insinuation, fault-finding, and jeering—he sends them away with as little as possible. He compliments himself for his shrewdness and cleverness in getting rid of them so easily. Hear, O ye heavens, and give ear, O earth! Is this what it is to be clever and shrewd? Is this the way that ten hundred and thirty millions of our lost race are going to hear the Gospel of Christ? Is this the

religion of our Lord and Saviour Jesus Christ? Is this consecration to God and allegiance to Christ? Is it the spirit which imbued apostles, martyrs and our fathers in the Gospel? It is perverted formalism, which has not even the semblance of the religion of Christ.

All unconsecrated means, property, and wealth is stamped with robbery, ruination and damnation. The possessor will have trouble and disquietude. He will have a conscious fear of the judgment. That which is withheld can only prove a curse, it will bring leanness upon the soul and finally eternal separation from God. "The treasures we withhold are moth-eaten; the sacrifice which we do not present on the divine altar becomes a stench; the choice things reserved to ourselves are transmuted into curses; the incense which we do not offer to Jesus ministers to self-love, vanity, and idol-worship; the disloyalty and treason to heaven's king produce anarchy, misery, and a dreary desolation and darkness of death in the soul."

Everything that we deliberately and wilfully withhold from God, is not only a perpetual curse to our own souls, but is also a blighting and blasting influence upon the rising generation. The full, complete consecration of everything in our possession to God is the only possible way of preventing these things

from having an undue influence and power over us. A good man when asked how he gave so much, replied, "The Lord is all the time shovelling it on me, and I would be overwhelmed if I did not give." The Lord gives wealth, and when it is not dedicated by the recipient for God's glory, he is buried beneath it as under an avalanche of ruin.

When the heart is fixed on God, the love becomes intense, and the soul longs to have more to give. Mary, who loved the Saviour so much, did not think that the ointment was too costly to be used on Him. Our Father does not look for the best of our substance; He claims His right, that is all. He giveth all things richly to be enjoyed, and loveth a cheerful giver. He giveth not best who giveth most, but he giveth most who giveth best. He that giveth willingly giveth well.

"The moon is a great giver, and she owes all her beauty to this habit of giving. Suppose the moon should swallow up and keep to itself all the rays of light which the sun gives it and should refuse to give them to us, what would the effect be? It would stop shining. And the moment it would stop shining it would lose all its beauty. If it should stop shining or giving away the light it gets from the sun, it would hang up in the sky a great, black, ugly-looking ball. All its brightness and beauty would be gone."

“It is more blessed to give than to receive.” Consecration makes giving not a duty incumbent upon us, which must be attended to at the peril of our souls, but a blessed privilege, a supreme delight, the joy of the heart, and a means of grace. Men who are entirely consecrated take hold of the financial interests of God’s cause, and press them as they do all other business transactions.

“The Church will never realize her full measure of prosperity till her wealthy and cultured laymen take hold of her enterprises of beneficence, as they take hold of bank and railroad enterprises, putting themselves into them with all their resources of energy and capital, resolved to make them a success.”

The Old Testament teaching regarding property and possessions is that all should be consecrated to God, and one-tenth given into the treasury for the special work of the Church. With the increase of light, liberty, and blessings there should be an increase in giving, in order that this blessedness might be the common privilege of all the human family.

“Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.”

Should we not, then, follow one of John Wesley’s

golden rules and make all we can, save all we can, and give all we can?

“Jay Cooke, of Philadelphia, early in his life, read ‘Gold and the Gospel,’ and resolved to take Jacob’s pledge. ‘Of all that Thou shalt give me, I will surely give the tenth unto Thee.’ He directed his clerk to open an account with O. P. J. (Old Patriarch Jacob) and to credit to it one-tenth of all the commissions that came into the office. Some of the largest financial transactions of the country were trusted to the firm of which he was a member, and its success was one of the wonders of the land. O. P. J.’s account amounted to a sum that would take the figures of five places to express. When asked how he could afford to give such large contributions, he said, ‘It don’t cost me anything; it’s the Lord’s money I give.’”

It has not been left optional with us whether we support God’s cause or not. The commands, exhortations, and instructions are clear and explicit.

“Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

A most solemn charge, a forcible exhortation to humility, a warning against the deceitfulness of riches, and a plain, clear statement of how distributions should be made by those who are the possessors of wealth. God hath commanded, exhorted, and made it binding on the poor to give of their means. He has commended those who gave all their living. We may be poor and yet make many rich. "The poor shall not give less than half a shekel, when they give an offering to the Lord." That would be over four dollars, and that would purchase nearly ten times as much as the same nominal sum now. Then unless God required more from His people who had less light than He gives at the present, the poor now should give not less than forty dollars when making an offering to the Lord. Lady Maxwell said that God had taught her not only that her conveniences must give way to other people's necessities, but also her necessities to other people's extremities.

A letter was received, and on the inside of the envelope, which contained six penny stamps and nothing else, the following words were written: "Fasted a meal to give a meal." What is required is the diligent and faithful labors, tears, sacrifices, and offerings of men and women, to build God's spiritual Zion, and support her against all the encroachments of earth

and hell combined. "And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord. And all the women that were wise-hearted did spin with their hands, and brought that which they did spin, both of blue, and of purple, and of scarlet, and of fine linen."

"Whate'er our willing hands can give,  
Lord, at Thy feet we lay;  
Grace will the humble gift receive,  
And grace at length repay."

## CONSECRATED TIME.

The consecration of every moment of time to God does not mean that we must leave home, friends and business to preach the Gospel in foreign lands, or on domestic missions, but it does mean that we are willing to do that or anything else that God requires us to do. In every case it means that we are to preach. Every Christian is a preacher. There is the universal, as well as the special, call to preach. All who are converted are called in that general sense. They are called, set apart, and sealed for the work. "The Spirit and the Bride say, Come; and let him that heareth say, Come." "And the inhabitants of one

city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." The Gospel come and the Gospel go are inseparable. Those who have accepted the invitation and have found salvation through the atoning blood of the Lord Jesus, will go out to seek, find and bring back the wanderers to the fold of Christ. "Tis all their business here below to cry, Behold the Lamb!" Andrew found Peter and brought him to Jesus. Philip findeth Nathanael, and said to him, "Come and see," and he came to Jesus. The language of the new-born soul is,

"Oh that the world might taste and see  
The riches of His grace."

Every moment should be consecrated to God in active service: "Take my moments." Time is the gift of God, and He gives one moment at a time, without any promise that another will succeed it. The fully consecrated soul lives by the moment, acts on the moment, and is ready to do each moment that which he finds to do." Time seems to be too short for the consecrated soul, the moments go like a flash, while the work is pressing, and the borders are being enlarged. The golden opportunities for achieving blessed victories for the cause of Christ become too limited. Life seems to



be but a moment, and the harvest fields, white with the golden grain, would require an age for reaping. "The harvest truly is great and the laborers are few." Through consecration we learn the value of a moment of time; when the worth of a thing has been realized, the thing itself can be properly estimated. We learn that a marvellous work can be accomplished in a short time, when the soul is so fully dedicated that God can have all His own way. We learn, also, that God has His own time for doing His work, and that time can be known only to the consecrated, who keep themselves in harmony with the divine mind. And we learn, also, that God's work must be done at the present moment, that His time is now, not in the indefinite future. We are living epistles, and we are read, known and imitated by many with whom we associate. Saints and sinners are not only preaching, but leaving their impress upon humanity. The children of God are to bear holy fruit, the end of which is to be everlasting life.

They are the light of the world, and are expected to shine and never grow dim. Their lights are not to be under a bushel, but they are to shine, every moment, in every place; on the house-top, on the market-square, on the public road, on the political platform; in business transactions, in honest dealing, in

paying all lawful debts, in the darkest corners, in the clear light, in the prayer-meeting, in the fellowship-meeting; under severe temptations, under the most bitter persecution, under trial and tribulation; at the stake, at the cross, at the block; even to death. The lower lights are to be kept burning, and sending their beams across the waves. John the Baptist was a burning and a shining light. The Christian selects his text every morning, enters into it, analyzes and expounds it. Just as the wheel of time ushers him into the duties, privileges and perplexities of the day. The introduction and exegesis is generally interesting and edifying. Secret prayer before leaving the bed-chamber is generally entered into with a good deal of fervency, in this way the text for the day is chosen, analyzed and digested. Family worship is performed with sincerity, devotion, and apparently with full submission. The first part of the sermon for the day is genuine and orthodox, sound in scriptural exposition, and practical in all its bearings. Those who listen could not be otherwise than favorably impressed. The face of the preacher is aglow with the light and love spontaneously bursting forth from the soul illuminating the place, and causing those present to feel that it was good indeed to be there. The whole day is not spent in these delightful and profit-

able exercises, there are other duties devolving upon the preacher, and he must go on with the next division of his discourse. It assumes a more practical bearing, and it becomes a little more difficult to keep to the text. His face don't shine with such brilliancy, the rhetorical flow of language is somewhat impeded, his theology is become corrupted, quotations are not scriptural, and the wanderings from the text more frequent and discernible. Sermons from the pulpit are frequently criticised, and most severely, when they have not a rhetorical and oratorical finish, notwithstanding the preacher is earnestly enforcing the plain Gospel of Christ, as a faithful minister of Jesus Christ. When the sermons preached by the congregation, in the market-places, behind the counters, in the harvest-fields, and among the horses and cattle, are as scriptural and true to the whole Word of God as those delivered from the pulpit, we will have revivals which will not be spasmodic, but will extend through the years, growing brighter and deeper, until the whole world will bow at the feet of Jesus, and crown Him Lord of all. When the day is commenced with fervent prayer and supplication, and many outbursts of anger interspersed throughout the hours of the day, the mixture is unwholesome, and leads only to confusion, darkness and damnation. In the prayer-meeting

praying with zeal, force, and seemingly with power; in the love-feast soaring, and apparently having need of nothing only the wings in order to be translated immediately without either a chariot or a legion of angels; on the way home attacked, pressed, crossed, severely tried until riled, then an outburst of anger, and the angel-like appearance having disappeared, he looks like a personified devil. Reader, is that what you would call consecration? Christians who are consecrated to God don't wander from, but stick to, the text, and under provocation and temptation they pray more and preach better. They go through every division of the sermon with the same, only an increase of fervor and enthusiasm. They drive home the truth wherever the occasion permits. They give clear expositions of Scripture, close exegesis, and a practical application. Their conversations are seasoned with grace, and every speech is sound and cannot be condemned. When they are required to make the application of their discourses, and that is the trying time, they rise equal to the occasion. They are always true to their Master. They are in the front of the ranks, to stand or fall in pushing the battle to the gate. Every hour of our lives, every precious moment of time which God permits us to enjoy, is the purchased right of the Lord Jesus Christ. He

received into His sacred bosom all the arrows of sin ; He poured out His soul in sorrow, agony and blood, even unto death to buy this time for us. Shall we squander these most golden hours, and not improve them, seeing they come as angels of love and mercy ? God forbid. The Lord help us, that we may consecrate them and use them for the glory of Him who died, and purchased them with His own blood. What is time ? Plato said that time is a movable image of eternity, or the interval of the world's motion. Another writer hath said that it is the only thing that we can innocently be covetous of, and yet there is nothing of which we are more lavishly and profusely prodigal. The moment that is lost is gone forever. It can't be recalled, and connected with it was an opportunity for doing good, which if ever is done must take the time and place of some other duty. A woman in great agony and despairing of mercy cried out to those who were endeavoring to comfort her, "Call back time again! If you can call back time again, then there may be hope for me ; but time is gone." Queen Elizabeth said, "Millions of money for an inch of time!" Time is seldom properly estimated, until the privilege it afforded has passed by us, then in bitterness of despair we mourn our loss. A devout man when he would hear the clock strike would say,

“Here is one hour past that I have to answer for.” As time is exceedingly precious, so it is extremely short. It is swift on wing and is suddenly gone. John Bradford used to say, “I count that hour lost in which I have done no good by my pen or tongue.” How time is lost! Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they have gone forever. It is so easy for persons who are not entirely consecrated to God to let the valuable moments pass, without accomplishing anything in the vineyard of the Lord.

The path of consecration and duty is the only safeguard. When we are on duty the moments seem too short, there are so many opportunities for doing good. If we are not actively engaged in supplying the need of urgent cases, we can be preparing to supply others who are destitute. Oh, the value of time! Would that we could realize its true worth before it is too late! An officer in the army apologized for a little delay, “Only a few moments.” General Mitchell replied, “I have been in the habit of calculating the value of the one-thousandth part of a second.” How much could be added to our lives if we would utilize all our time. How many hours are needlessly spent in bed. It is good to have plenty of sleep and rest,

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but any more than is absolutely necessary is time lost. The difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is equivalent to the addition of ten years to a man's life. This precious gift is bestowed upon us to be improved, not in part, but every moment. Every hour of the day, every moment, is a talent of time, and God expects the very best possible use to be made of it, and will condemn the non-improvement of it in the last day. How many would work for Jesus if they only had time, but they have so many things to look after, so much business to attend to, they cannot possibly spare the time. They have wilfully placed themselves in such a position that their business demands even the moments. Their sympathies are not with the Christ in the salvation of the perishing, but with their own financial matters. Oh, the uncertainty of time! What is life? It is but a vapor. A few hours broken off the eternity of the future and immediately attached to the eternity of the past, during which what we accomplish will fix and seal our eternal destinies. A certain minister urgently requested a lady to engage in active work for Christ, to which he thought her specially adapted. She declined, saying, "My stay here will be probably too short to be of use; I do not know

that I shall be here three months." He answered her, "I do not know that I shall be here one." She keenly felt his reproof, and accepted the proffered duty.

Time is passing rapidly. The moments are on the wing, and we are being hurried into eternity. We are meeting death on the way, and how soon we will be in its grasp. The struggle will not be long; we are destined to succumb. From death to judgment, to receive the things done in our bodies according to that we have done, to be judged out of our own mouths, to have measured to us as we have dispensed to others. To become fully cognizant of the time we have lost, and to hear the sentence passed upon them who did not feed the hungry, clothe the naked, visit the sick and those who were in prison. We are not going to judgment alone. All around us are those who have made no preparation for death, who have not set their houses in order. They are already in the shades of eternal night, blinded by the god of this world, strangers to the covenant of promise, without God, and without one ray of hope of heaven. What a field for labor! What an opportunity for practical work! A special demand for every spare moment of time, to rescue the perishing, care for the dying, and snatch them in pity as brands from a burning hell. Who will work? Who will devote time to this pressing



need? All who have their eyes open. Such a sight will engender sympathy, beget love, create zeal, and develop such a hungering and thirsting for the salvation of souls as will lead to practical and effectual efforts. Every moment that can possibly be utilized for this work will be given with pleasure by those who are entirely consecrated. Time! Time! Time! Oh, for time to accomplish something, and power to do it speedily. Father of lights, illuminate our pathway and make it plain. Saviour of mankind, make us like unto Thyself, that all our moments may be consecrated to this work. Holy Ghost, the Comforter, with all Thy gifts of power inspire and quicken us for the work. Angels of mercy, assist us. Men, brethren, sisters and children, join us in this work; time is short, souls are precious, they are dying and being damned.

## CONSECRATED REPUTATION.

There is nothing that troubles Christians more than what people may think or say about them. What will such a person think about it? What will they say, any way? These are questions which are asked more frequently than, What will God say? This man-fearing spirit is a power which will counteract the best energies of God's people. It will destroy the most

persistent effort of any soul. It will divert the mind, limit the faith, and in many cases make duty a burden. Closely allied with this spirit is what is known as a man-pleasing spirit, which accompanies it in all the public means of grace. There is no work that we undertake for God and souls, that would not be prosecuted in some other way by our brethren and sisters in Christ. Many of them would not pray so loud as you do, and others would launch out freely and use all their volume of voice for God's glory. Some of them would not get excited as you do, according to their ideas of things, and others would wax warmer and move the place. Those who do not pray so loud as you do will not hesitate to tell you that you make too much noise. The probabilities are that they very seldom pray, and one hundred such Christians would not pray a soul into the kingdom in a generation. They will tell you that God is not deaf, but they will not quote to you that Jesus cried with a loud voice. This will be a great trial for you, especially when you consider that you have been endeavoring to please them. When you are full of the love of God, and feel like praying and working for the salvation of all within your reach, and one of the best friends you have will tell you that you will cool off shortly, that he was excited once himself, but could see things dif-

ferently now, it will be such a trial for you that you will very likely become discouraged, and tone down a little to please the formalist. Some of the best people you have known, whose profession of religion you have never questioned, will be horrified if your face is not always extremely long, if you don't appear as solemn as death, or if you should laugh in time of worship. They will not hesitate to lecture you, and declare to you that you are doing much harm. It will be a testing time for your faith in God. They may know more in a general way about the Word of God than you do. They don't know, and perhaps they do not wish to be told, that Sarah said, "God hath made me to laugh, so that all that hear will laugh with me." They have no place in their creed for the hysterical fits that David and all Israel were subject to when the Lord turned the captivity of Zion. "Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for them, whereof they are glad." Some Christians in the nineteenth century will not recognize what the heathen saw, and glorified God for revealing. The Saviour's blessing in that form they exclude, notwithstanding it is one of the beatitudes. "Blessed are ye that weep now, for ye shall laugh." Should

God pour out His spirit upon you in such rich effusions, that your body would sink under the weight of the divine glory, the very best men you are acquainted with, perhaps your spiritual adviser, would be greatly alarmed, and try to persuade you that you excited yourself too much, or your physical system was run down. And should God favor you again with another manifestation of His glory, perhaps all the friends you have would feel disgraced, and all your previous efforts to please completely destroyed by the breath of His mouth. They would deprive you of all the means of grace if possible, in order that you would become sane, and your mind return to its normal condition, which generally means a condition of partial or absolute indifference. The history of the hiding of Moses in the rock, while God was passing by, seems to be adapted for a different age, and for a particular purpose. Moses had a right to see the glory, but men will tell us that we are not to expect such things. Jesus said, "the glory which Thou gavest Me I have given them." Daniel's experience is brought up for discussion. Oh, he was an inspired man for a purpose! "Therefore I was left alone and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." Oh, his was a peculiar case. We are

not to expect such things now. Why? Are we living in a darker age? Has God hidden Himself from His people? Shall we not see greater things in this nineteenth century of the Gospel dispensation, than ever has been seen? Was Solomon's prayer inspired by God? Did the fire not come down from heaven? Or, did the priests and people get excited and imagine that this had all happened? "And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." Then was it the glory of the Lord or was it something else? Oh, this was in olden times! "And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For He is good; for His mercy endureth forever." Were the children of Israel excited or were they truly worshipping God? Did they not see the fire? Had they their faces on the pavement as God hath said, or must we accept the interpretation of those who bitterly oppose this manifestation of God's mercy and power? Saul of Tarsus fell down on the road while on his journey to Damascus. "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven; and he fell to the earth, and

heard a voice saying unto him : Saul, Saul, why persecutest thou Me ?” Did he not fall to the earth ? Did the light not suddenly shine round about him from heaven ? Yes, but he was a chosen vessel. He was called to do a special work, and being a man with a very strong will, it required a miracle to convert him. Well, then, when he was converted, what about the other miracle in Jerusalem ? “ And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance.” How can this miracle be accounted for ? Who is responsible for it ? Was he in a trance, or was he just in an ecstasy ? What would you gain by this interpretation ? If a miracle, as you may call it, had to be performed to get Paul converted, on account of his strong will, what part of the man had to be broken by this manifestation of miraculous power ? Then he was caught up into the third heaven and heard things which was not possible to utter, and was so ecstatic that he did not know whether he was in the body or out of it ; and his body was so paralyzed by it, that ever after his bodily presence was weak and his speech contemptible. By what law in philosophy do you explain this, or would you resort to crying out excitement, hysteria, etc., to appease your troubled conscience ? Peter was up on the housetop praying and fell into a trance.

“And he became very hungry, and would have eaten; but while they made ready, he fell into a trance.” How do you explain this? Oh, he got hungry and fainted. He was always excitable and went beyond his strength. Then how connect it with his visit to Cornelius, the vision fulfilled, and the Gentiles accepted?

We are adopted into God's family, not to please the Church, not to please formalists, not to please the world, not to please the sinner, but to please God. We are to please God, not in prayer, not in speaking, not in exhortation, not in preaching, not in rejoicing, not in shouting, but in humble submission to His righteous will, to obey Him at any cost. When we try to please the world, the sinner, the formalist, the saint, we displease God. Our reputations are at stake. The only way to avoid being troubled about our characters is to consecrate them to God. Should we attempt to look after them we will naturally expect people to think and speak well of us, and it is certain they will not do that if we please God. Some who should sympathize, who should be most loyal to us, will in all probability be the first to speak lightly of us in our absence. When God has the keeping of our reputations, and we are fully persuaded in our own minds as to His ability, then our fretting and worrying ceases. Men may say all manner of evil against us falsely because we are

entirely the Lord's, nevertheless we rejoice and are exceeding glad.

It will no longer be a cross to pray in public. It will be easy to pray. Having no reputation to look after, we can direct our petitions to God, and not having to think about how the audience may be commenting on them, we are prepared to believe for and receive the answer to the prayers. It will be our good pleasure to work for Jesus, not caring what others may think or say about us. If they approve, it will be all right; if they oppose, it will make no difference to us. When God fills our mouths with laughter we will not quench the Spirit in order to please the people. When He makes us feel like shouting, we will not suppress our feelings on account of opposition from formalists. When He overcomes us with a mighty baptism of His Spirit, so that we fall and there remains no strength in us, as Daniel and Paul, we will not feel mortified over it.

#### CONSECRATED MEMORY.

The memory is that faculty of the mind which retains a knowledge of previous events, thoughts and ideas. The number who make a special effort to have the memory entirely dedicated to God in consecration is comparatively small. Most people never take the



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matter into consideration, and see or feel no necessity for having the memory consecrated. There is no faculty of the mind that requires more help. It needs to be prompted, inspired and developed by the operation of the Holy Spirit, in order to effectually grasp and retain the sublimest thoughts that may be presented. Thoughts that have not yet been fully grasped and vigorously held by the mind cannot be clearly and forcibly presented to the minds of others.

Many of the sins which are committed are the result of sluggish memories. If this faculty of the mind were active it would prevent many indulgences. The study of the Scriptures is not, as a usual thing, wilfully neglected, but in most cases forgotten. Many sins are the natural result of neglected duty, and duty would not be omitted if the memories were consecrated and quickened mightily by the Spirit. If the sad consequences of duty neglected—the condemnation, guilt and remorse of conscience—if these were held vigorously before the mind by a retentive memory, they would prove strong incentives to faithfulness, and save the mind from much distress and self-reproach. The children of Israel did evil in the sight of the Lord, when they forgot their miraculous deliverance out of the hands of Pharaoh, the dividing of the waters and passage through the Red Sea, the cloud

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by day and the fire by night. They made the golden calf and worshipped it. When the mercy, the love, the kindness, the works, the gift of God's Son, and the salvation through the atoning blood; are not kept vividly before the mind, the soul will invariably fall into sin. When these are kept forcibly impressed upon the mind, the soul rises pre-eminently above the world and sin, and becomes healthy, active and powerful. The soul will know nothing only victory all along the line. The children of Israel were commanded to remember the way in which the Lord had led them. The remembrance of these things kept them humbled, and their trust in God became firmer. They never wandered after strange gods until they forgot the goodness and mercy of God. When the Psalmist sat by the rivers of Babylon and remembered Zion and wept, his soul was deeply moved. The memory being active, the heart is touched, the sympathies are deeply moved, and love becomes so intensified that it prompts to action. When we think there are many things to mourn over, when we call to remembrance the destitute, the afflicted, the lost, our souls will be so deeply moved, that it will be impossible to remain passive. The chief butler forgot Joseph. How many are forgotten who ought to be remembered, who are worthy of our kindest attention, who are in

distress and need, who are perishing for lack of knowledge, who are captivated by the devil at his will, who are bound and utterly helpless? "Let them be before the Lord continually, that He may cut off the memory of them from the earth, because that he remembered not to show mercy." The sin of not showing mercy to the poor and destitute is such, that our memories should be charged with the responsibility of looking for opportunities to do good and communicate. The command is, "Remember, therefore, how thou hast received." David remembered God in the night-watches, upon his bed, and his soul was comforted and strengthened. "And it shall be to you a fringe that ye may look upon it, and remember all the commandments of the Lord and do them." The Lord gave this command to Moses for the people, they were to make fringes on the borders of their garments, and on this fringe they were to put a blue ribbon, to keep their memories on the commandments of God, lest they should break them and thereby bring divine displeasure upon themselves, and sin and death among the chosen people. God gave to His ancient people, the Jews, these outward and visible reminders, so that the sense of sight could help the memory. By these helps the commandments of God were remembered and could be strictly

obeyed. Under the new and more glorious dispensation the promptings and helps are not given through the senses, but through the knowledge of the Word, as imparted by the inspiration and illumination of the Holy Ghost. The Holy Ghost was not given to absolutely guide in all thinking, reading, worship and business transactions. He was not given to take the place of any faculty of the soul or mind, but to help them all. He came to inspire the highest motives, the loftiest sentiments, the remaining good in the human soul. He does not work independent of us, but He works in, through and by us. His operations are not apart from the written revelation unless in particular cases. Where there is no knowledge of the Word imparted to the intellect, He cannot use the written truth and works through nature. "The Gentiles which have not the law do by nature the things contained in the law." He reproveth the world of sin, of righteousness, and of judgment. He enlightens, regenerates, and completes the work of sanctification. He reveals the truth and brings all things to remembrance that Jesus said—He helps the memory. The Lord Jesus said many things to His disciples which they did not understand at the time. It was the special work of the Holy Ghost to give them power to see and know what Jesus meant in every case that

was mysterious to them. This was not done until Jesus was glorified and the fulness of the Spirit's dispensation had come. "These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." Jesus had promised that the Father would send the Comforter to inspire, strengthen, and give them power to remember and understand. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." This should not be confounded with the special inspiration given to some of the apostles for the special work of writing the New Testament. There is a vast difference between the work of the Spirit in unfolding that which has already been given to the Church of God, and revealing to the mind that which men have never known or heard. The first is universal, the common privilege of all the sons and daughters of God, the second is special through the individual for the benefit of all.

The Holy Spirit does a work for and in us which is varied and most blessed. This one of helping the memory is special and very important. He restores to the memory truths and facts which are so obliterated

ated that their reproduction is impossible, unassisted by Him. This faculty of the mind should be entirely consecrated to God in the minutest details, there being so many things consequent upon its activity at the right time and place. If it is kept under the direct operations of the Spirit, it will be developed and become quick, shrewd and powerful. Under His melting and moulding energy the memory will become sensitive to the needs of others in straitened circumstances around us; clear and acute to call up at once the best method of adapting ourselves to their circumstances, and practical in adjusting our means for the accomplishment of the most possible good. In prayer and supplication, He indites the petitions, inspires the faith, draws out the memory after individual cases and their necessities, and assists the memory in getting hold of the promises for a basis for the faith. In speaking, He quickens the memory, inspires the thought, gives energy and power to the expression, and conveys to the heart that which is adapted. Those who thoroughly prepare and then depend entirely upon the Spirit are irresistible. When the memory is completely under the control of the Spirit, words will flow with ease and rapidity, the power of expression will become elastic, and all is in order without any effort or anxiety. We must not suppose

that we are not to be thoughtful and studious. The Spirit never makes up for neglect or laziness. He is always engaged in this great work of saving humanity, and we can only be in harmony with Him by always being in diligent preparation and accumulation. Those who are neglectful in preparing for work, will not be thoughtful in the work. The need of those we are supposed to help is varied. If we think and speak in a circle, we will fail to supply the necessary thought for the Spirit to apply. The demands of the work are such that anything less than memories which are entirely consecrated, developed and perfected along evangelical and practical lines are inadequate.

## CONSECRATED INTELLECT.

We are commanded to love God with all the mind, the same as with all the heart, soul and strength. God requires that we devote the rational part of our being fully and entirely to His service. He requires intelligent worship and service from His children. His will cannot be known only through the intellect. That which is not known cannot be acted upon. The will of God is to be done in all things. How can it be if it is not known? He reveals Himself first to the intellect. He cannot be known as God only through the rational powers. He may be worshipped as a

supreme being through the intuitions. He is worshipped as a Creator, Father, Saviour, Friend, when He is known through the intellect. He reveals Himself through the intellect to the spiritual part of our being, and makes Himself known as a Father, to be loved and rejoiced in as a loving parent.

The soul gets to know Him, and the power of the resurrection of the Lord Jesus being made conformable to His death. God made the rational part of our being that we might know Him as He reveals Himself through it, and expects and holds us duty bound to consecrate the whole intellect to Him. We are to think for Him. There are many things to divert the mind. It is simply impossible until the whole intellect is placed in the current of divine grace. The mind is so prone to wander that unless it is specially and specifically consecrated to God, it is impossible to control it. When it is dedicated to God the sanctifying energy of the Holy Ghost possesses and magnetizes it so fully, that it becomes stable and the thought is kept pure. When it is thus filled with good, holy and heavenly thoughts, purposes and intentions, there is no space for evil thoughts and surmisings. The mind is active and must be employed; if not, it will seek and find employment, it will engage freely in that which is most congenial to it. When the mind is depraved



it is possessed by low, base, degraded thoughts and cogitations; and when it is renewed, the thoughts and sentiments are pure, but when it is entirely consecrated it is filled with elevated and heavenly thoughts and visions. The more lofty and elevated the sentiment, the greater joy there is in it for a consecrated mind. The conversation being in heaven, the mind will readily soar and enjoy the bliss of the eternal city of God. The degree of purity attained and enjoyed in the mind is consequent upon the consecration to God. God purifies every faculty which is placed at His disposal to operate upon, that which is withheld must remain depraved. The consecration must be made full and complete, and it must be a constant, living, active devotion to God, kept renewed and vigorous. The purity of the mind will not only be restored, but preserved in a healthy, active, powerful state, fully equipped for all the opposing forces from the world, formality and the devil. Thus it must be with the Christian. "He is consecrated to Christ as a soldier to his flag, as a wife to her husband." The consecrated Christian must be ready to exclaim every moment, "I'm not my own; I belong to Jesus. I feel, purpose, speak, act, suffer for Him. I have no life but in Him. I am in the world, mingling with men, transacting the business of the world, but I am not of the world. The

strong undercurrent of my being flows constantly toward God, and to magnify Jesus, whether by life or by death, is the master-passion of my soul." Consecration must be active and fully carried out in all the details of life. "There is a kind of passive, quiescent, sentimental offering, which some souls seem to make of themselves." Consecration must be such that faith will be the obedient trust of the heart: obedience not hypocritical, but sincere, not partial but full, not in starts but constant, not slothful but fervent, not wanting but perfect. The Christian thus consecrated to God, will have time to read the Word of God and inform his mind, to retire to the closet for strength and the open reward, to attain to all the means of grace and hold fellowship with his brethren in Christ and receive their inspiration, to devote himself to active service for the glory of his Master, to visit the sick and dying, to pray with, talk to, and encourage those who are severely tried and tempted. Consecrated Christians are fearless, they are as bold as lions, they know whom they trust, and are not afraid of being forsaken.

The Master having said, "Fear not, for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not

overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour. . . . Since thou wast precious in my sight, thou hast been honorable, and I have loved thee." God's children are to have the mind which was also in Christ Jesus. The command is, "Let this mind be in you." It means a good deal to have the mind of Christ. His mind led Him to deny Himself of everything. Although He was rich, yet "for our sakes He became poor, that we through His poverty might be made rich." He said Himself, that "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

And yet He was the eternal Son of God, the only-begotten of the Father, full of grace and truth. All things were made by Him and through Him, and through Him all things subsist. He denied Himself of all His glory in heaven and all creature comforts on earth. He devoted Himself fully to all means that had been ordained for the salvation of sinners. He spent whole nights in the mountains alone in prayer, travelled through the deserts, by the lake shores, over the mountains, and was hungry, weary, tired, worn and weak under the pressure of laborious

toil doing the will of His Father, rescuing and saving the perishing souls of men. His mind led Him to bear all manner of cruel indignities, to suffer reproach, to be buffeted, to be spat upon, to be despised and rejected of men, to be a man of sorrows and acquainted with grief, to be stricken, smitten, wounded, and bear it all without a murmur or a complaint. When the children of God have the mind of Christ, it is the same in them as it was in Him, there is the same willingness to bear reproach, to be afflicted, to suffer privations, to die if need be, to be counted as the off-scouring of the world, to be cast out as evil, to spend and be spent for the salvation of souls; and to glorify God in all things. No cross will be too heavy, no suffering too great, no work too hard, in the midst of all opposition, temptation and persecution from ungodly men and formal Christians, and amidst all the fiery darts of the wicked one; with cheerfulness and with joy labor is faithfully prosecuted for Jesus. "Thou wilt keep him in perfect peace whose mind is stayed upon Thee." Perfect peace is consequent upon the mind being stayed upon God just as much as the heart trusting in Him. One is impossible without the other. They are inseparable. When the mind wanders the heart loses its confidence, and the trust is at once made weak. "A double-minded man

is unstable in all his ways." Reason is the handmaid of faith—it helps faith, and gives it an impetus, by which it transcends reason and soars to God. "Neither be ye of doubtful mind." Doubt is an act of the mind, just as faith is the trust of the heart. The latter is largely influenced by the former. The trust of the heart never can be full until the mind is fully consecrated and all tendencies towards doubt completely eradicated. The mind must be fully persuaded before the heart can be reached. The truth comes to the mind and persuades it, and reason gives place to faith. Then the mind and heart alike become absorbed in the subject. Each are affected alike and operate in unison. "Let every man be fully persuaded in his own mind." The mind, by nature, in the fallen condition of man, is carnal, and is not subject to the law of God, and can't be until the man is renewed in the spirit of his mind. This carnality is subdued when the soul is regenerated, but it is not completely destroyed until the consecration is complete, and the envies, strifes, etc., are removed by the sanctifying energy of the Holy Ghost. Then God's people are of one mind, "That they all may be one, as Thou Father art in Me and I in Thee." This is what convinces the world and brings sinners to Christ, "that the world may believe that Thou hast sent Me." The

mind is to be completely restored, and kept by the peace of God, being stirred up by way of remembrance. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

#### CONSECRATED VOICE.

There is no part in the mind, soul or body which is so difficult to consecrate to God as the voice. The claim upon it seems to be unyielding, and when the pressure becomes unbearable it is generally given reluctantly. It is so connected with the unruly member that is very difficult to control and consecrate to God. It is a human creation, but the organs which make the production and the material out of which it is made belong to God, therefore the thing formed is His by absolute right. The consecration of the voice is an indispensable act of the soul, which must be perfected before it can truthfully be said that all is on the altar. There is generally more trouble with the voice than with any member of the body, any faculty of the mind or soul. How many there are who are afraid to hear their own voices in public, if they speak at all it will

not be above a whisper, and to hear their own voices in prayer would give them palpitation of the heart and unstring all their nerves. In business transactions, on the public roads, and in the market-places, they can speak in clear, round, fully developed tones, so that they can be heard distinctly across the street. How is it? They have consecrated themselves and their voices to that business. Their hearts are in it and they love to talk about it. They feel perfectly natural in their business and make others who deal with them feel the same freedom. They are at no loss for something to say, and are perfectly indifferent as to how they may express it. They never wait to think about grammar, rhetoric, or finish of expression. They express their feelings and sentiments with a rhetorical flow which is easy and effective. They become eloquent as the occasion demands, when vital interests are at stake. When money is in the question, they can soar to great flights of eloquence and oratory, and carry everything by storm by their impressive and persuasive style of enforcing and setting home their arguments. You have only to listen to them in order to be convinced, persuaded, and incited to action; they would make you take up and enforce their side of the question. When the voice is fully and entirely consecrated to God, to sing His praises, to bear His mes-

sages, to call upon His name, to spread His glory; it will be a joy to open the mouth and let the abundance of desire go up in prayer and supplication, to sing the songs of Zion, making melody in the heart to the Lord, and speak out from the heart the Saviour's redemptive glory. The very tones of the voice will become musical under the refining fire of the Holy Ghost, and will be powerful under the Spirit's operations in searching and sounding the lowest depths of the unbelieving heart. The consecration must be kept complete, the tongue must be so bridled and tamed that expression will not be given to any sentiment that would destroy the influence or close the mouth from giving expression to the most sublime and elevated thoughts. The voice has an internal force, and can have an unction of divine power which is not readily suppressed or contracted. Such a voice will carry with it a magnetism which will move the most obdurate listener. It is God in the soul modifying the voice and bringing it into touch with the sentiment which gives it expression, and blends spirit with spirit. When the prophetic fire burns in the soul and glows in the countenance, it is carried by the voice which serves as a bridge to transmit it to an audience. There is a marvellous power in a voice which is fully consecrated and fully possessed by God. Expressions



can be given to the loftiest sentiment that has ever emanated from a devout soul which has been fired by the baptism of the Holy Ghost. The language will be emphatic and so vibrated by a voice that is clear, full, round and natural with such a tone, as carries with it conviction and persuasion which are irresistible. Voice is a precious gift, to be beautified, developed, consecrated and used for the glory of Him who hath redeemed us. Capable of improvement, adequate for all exigencies, and adapted for the expression of the sublimest thoughts which proceed from the heart inspired by the Holy Ghost.

The powers of articulation and enunciation are given for a specific purpose, and are to be used and not abused. The voice is used, in many cases, to its utmost capacity for the glory of self. Many times it is used for the aggrandizement of some victor of the political or battle-field, and no person is offended because there is some enthusiasm exhibited. When a sinner gets in earnest about salvation, and calls upon God with all his voice, it horrifies some people, and they say that God is not deaf, and their feelings and expressions regarding such praying are bitter and persistent. When the soul is filled with God, it is just as natural for some to be exceedingly boisterous as it is for others to be extremely quiet. Those who are

naturally boisterous will suffer much persecution on account of their enthusiasm. Formal Christians and so-called respectable sinners will be agitated, their feelings will be roused, and their denunciations will be emphatic and persistent. The Pharisees as a sect have not all died out yet, and those who do not worship God according to their dictation are disciples that should be rebuked, they are not afraid of the stones crying out. The individual who is naturally quiet, and tries to be boisterous, in order to be like others who make a noise, makes a very grave mistake, and the result of such a course can only prove disastrous to the person and detrimental to the cause of God.

#### CONSECRATED WILL.

The will stands between God and the soul. "Ye will not come unto Me that ye might have life." The language of the unsaved is, I don't feel like going to-day. The question is, are you willing to give up your sins, your friends, your own way will you surrender? The stubborn will is not easily subdued. Repentance, faith and conversion are consequent upon the will being so broken that the surrender is complete. How many try to feel better? they wonder why they cannot have salvation in its richness, power and blessedness, as other people enjoy it. What is

the barrier? The truth is they have never given up their wills, and practically they are rebels, and must continue to be miserable until they give up their wills. They may weep and pray and try to believe, but it is all in vain, the Lord never pardoned a rebel, and He never will. To persuade the will is the work of the preacher. To subdue and completely break it is the work of the Holy Ghost. He does this work as the sinner gives his consent to the truth as it is in Jesus. "A broken and contrite heart, O God, Thou wilt not despise." When the will is thoroughly broken repentance becomes easy. Repentance is the gift of God to the soul that is truly humbled before Him, and faith in Christ has thereby been made possible. Some have stubborn wills. They are not easily persuaded (hard to persuade). It is almost impossible to subdue them. You may enlighten the mind, convince the judgment, but the will refuses to submit. Others are not so stubborn. When they receive light, they are ready to be instructed. When their judgments are convinced, they will submit to be directed into the way of life, and they will receive the truth, and be saved by the power of God unto salvation. None should be discouraged on account of their stubbornness. All have power to give consent, and the grace of God will thoroughly subdue when the consent has

been given. A strong will is a great blessing from God to His creature; and when fully subdued, enlightened, moulded, and developed under the power of divine grace, it is a power for the glory of God, and a blessing and comfort to the saint. What are we unless we have wills of our own? We would be machines to do the bidding of others. Our plans, intentions and purposes might be good, but when we come in contact with others who thought differently, better or worse, we would crumble, not having wills of our own. We can accomplish no great thing for the Master unless we have wills of our own and enough of the grace of God to dare to do His will in all things, at any cost, at any sacrifice or loss.

It is not enough that the will is subdued and broken, it must be entirely consecrated to God. The will must be lost in God's will. "Thy will be done on earth as it is done in heaven." It is done perfectly in heaven, so it must be done on earth in the hearts and lives of His children, before they are received into heaven. The question often arises, how can we have a will and yet have none? There is no contradiction here. We will to have our wills lost in God's will, and thus by the continued act of our own wills we have none; the will is lost in God's will as the life is hid with Christ in God. It is difficult for some to

consecrate the will, they like to have their own way in some things. They would like the Lord to have His way, but not in all things. God must have His way in all things small and great. The surrender on our part must be complete and entire, wanting in nothing. When it has been made complete on our part, then the Lord sets us apart to do His will in the minutest details. The consecrated soul never says no to the Lord. God helping me, I will, is the language of Canaan.

“Take my will and make it Thine,  
It shall be no longer mine.”

There will be no more “can’ts.” The language of the soul will be, “I can do all things through Christ which strengtheneth me.” The “ifs,” “can’ts” and “buts” having all passed away with the entire surrender of the will, the will of God has become the supreme delight of the soul.

When the soul is entirely consecrated and each faculty performing its particular function, the will of God will be a pleasure. Sorrow, pain and death will have lost their sting, and the joy of the Lord will be the strength of the soul. What God wills is best, and the soul would not wish to have it otherwise. Prosperity and adversity are alike good. The language of

the soul having become the very expression of the Christ, "Not as I will, but as Thou wilt." His meat was to do the will of Him that sent Him to finish His work. Work may at times seem difficult before we reach it, but when it is undertaken and prosecuted it is delightful and a source of great blessing. The experience of the soul will always be clear, definite and powerful. The full assurance of understanding having been attained the soul soars and triumphs, knowing that God is working within, to will and to do of His own good pleasure, the last hindrance having been removed.

"Thy will be done, in Thine own way,  
We will submit, keep Thou, we stray,  
We yield, we work, we sink, we die,  
Thy name be praised, on earth, on high.

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