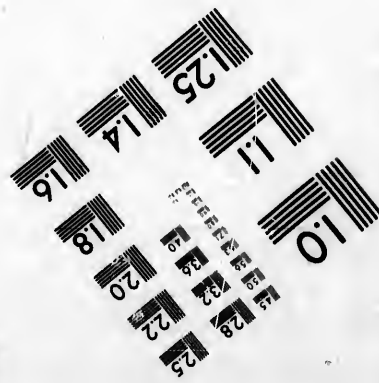
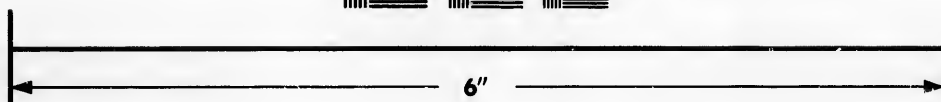
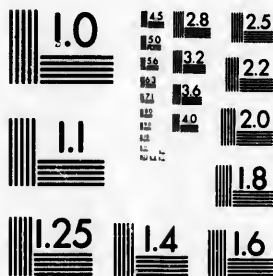


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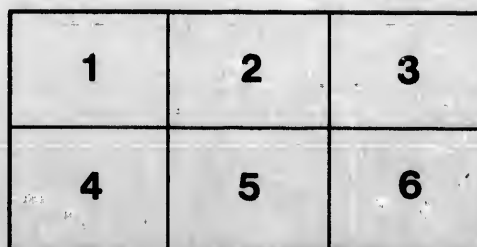
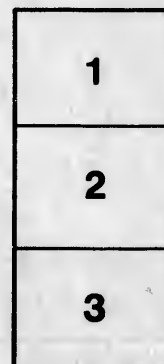
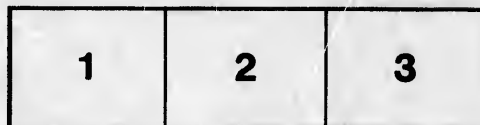
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TO, BEFORE,
AND
ON THE ALTAR

BY
REV. RALPH C. HORNER, B.O.

Author of "Voice Production," Etc.

INTRODUCTION BY REV. A. M. PHILLIPS, B.D.

TORONTO:
WILLIAM BRIGGS,
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MONTREAL: C. W. COATES.

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INTRODUCTION.

CHRISTIANITY is a spiritual religion adapted to the needs and circumstances of humanity. Its motive power is in the spirit, but its practical action is through the body. Its sphere of operation is pre-eminently in this world and for this life. Anything that contributes to the procuring of a true spirituality as the foundation of Christian character, and its application to every-day living ought to be hailed with delight. Such a contribution is here offered by Rev. Ralph C. Horner. His treatment of the subject will, no doubt, suggest heart-searching thought which, if applied to the individual life, must result in a truer Christianity.

The Christian religion, though divine in origin and power, is intensely human in application and result. Christ, in all His teaching, constantly enforced human relations. He was ever rebuking that hypocritical righteousness that centred in self,

and constantly enforcing a sacrifice that was only surpassed by His own, that is, Christ made the very essence of His religious system to be a spirit of self-renunciation. He intended that the spirit that actuated His followers should be the same as that which controlled Himself. His great mission was securing the reconciliation of humanity to God. Therefore, in making reconciliation to man fundamental in order to a true reconciliation to God, He asks us simply to adopt His own principles of action. Bro. Horner's close application of Christ's method of cultivating the only right feeling toward our brother, is the one that is in harmony with the law of the life of God in relation to man. There can be no absolute reconciliation to God until in willingness of spirit and desire of heart (if not possible in fact), the soul seeking perfection is reconciled to any one whom he may remember has aught against him, as he waits the coming of the fire.

Bro. Horner is doubtless right in calling attention to the often overlooked fact that when we are in the right spirit ourselves, in the right relation to man, and in the right attitude to God, the baptism of fire is sure to come upon us. In other words, when we are emptied of self and our all is upon the

altar, we will be filled with the Holy Spirit. The question, however, arises in our mind as to whether Christ is the altar of sanctification. Is he both priest to receive the gift, and altar to sanctify it? Is not humanity the real altar of consecration? Is there any consecration to God that is not a consecration to man? Is there any way of serving God but by serving our fellows? Is not the true idea, that we place ourselves at the disposal of our Heavenly Father, to be used by the Holy Spirit for the good of man and the glory of God, through Christ Jesus? The spirit and purpose of Bro. Horner is good, and the circulation of this pamphlet will be beneficial in leading others to a truer Christian life if they are thereby brought into a right feeling to their fellowmen. We would be pleased if we had more of this practical heart-searching teaching.

A. M. PHILLIPS.

TO, BEFORE, AND ON THE ALTAR.

BY REV. R. C. HORNER.

552 SHERBROOKE STREET,
MONTREAL, *May 7th, 1891.*

The reading of this short pamphlet will be of interest, and tend to the spiritual profit of many.

The truths it presents are of intrinsic value in the formation of Christian character, and their tendency will be to produce a more correct knowledge of the Christian's duty.

The duties of forgiveness, reconciliation and obedience are forcibly presented.

To some, the views presented will cause surprise, by more they will be rejected, by others explained away or toned down, but it will not be a task easy of accomplishment to destroy the claim of the author to Scriptural authority for his opinions.

His presentation of the necessity of obedience to the Divine command, rather than an evasion of it, or

a supplanting of a Divine injunction by a self-selected and so-called sacrifice is well expressed in the following plain, pungent words, "There is nothing that will take the place of obedience to the Divine command. God hath said, 'First be reconciled to thy brother.' The Divine order must be observed. God did not give commands to be broken. To obey is better than to sacrifice."

A careful reading of this pamphlet, with a simple desire to rise to a clearer conception of duty, would be a great blessing to the individual Christian, and the faithful practice of its principles an untold benefit to the Church. It will well repay a careful reading.

T. G. WILLIAMS, D.D.,

President Montreal Conference.

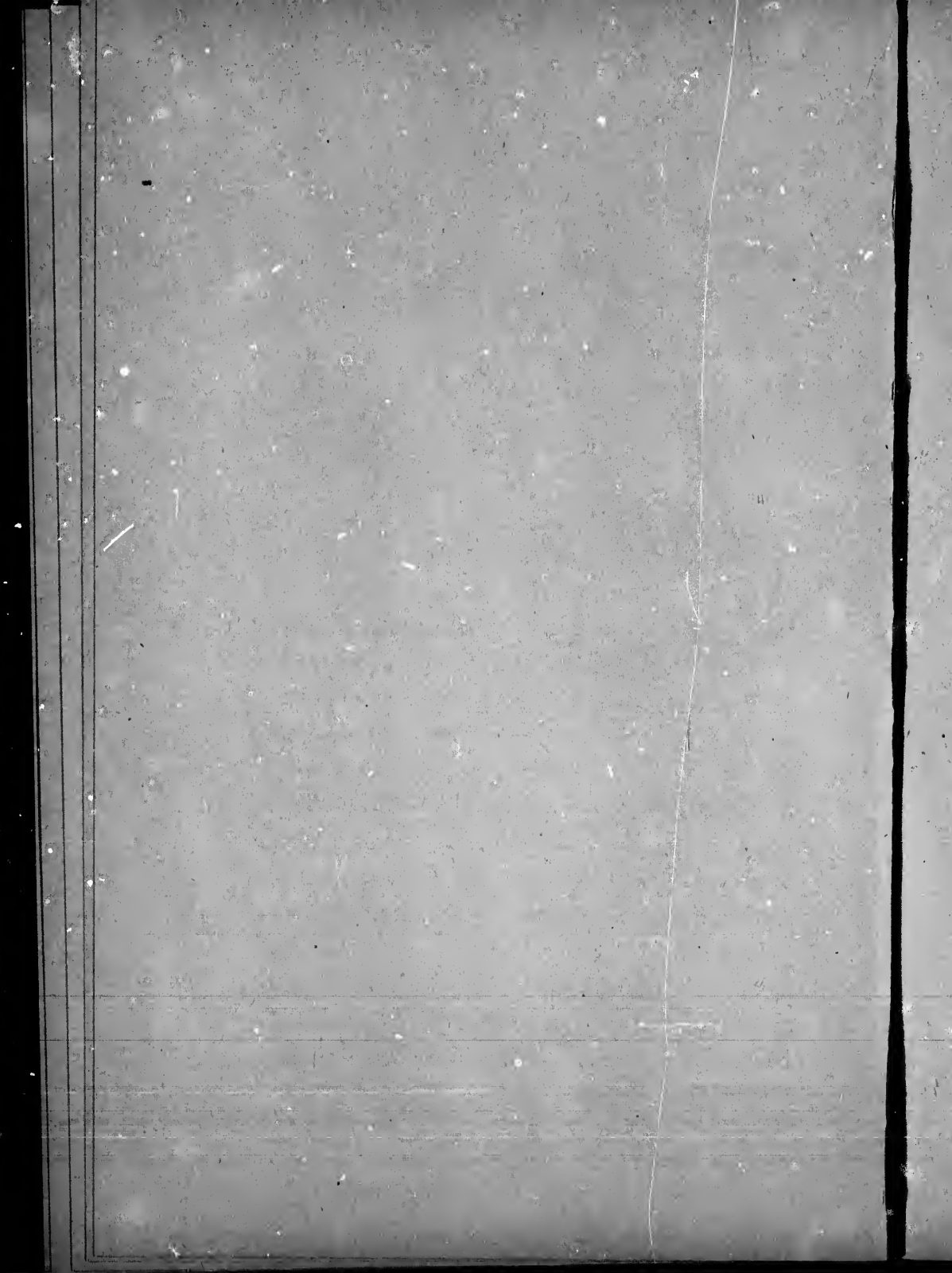
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TO, BEFORE, AND ON THE ALTAR.

IT is not a very difficult matter to get most professors of religion to come into a prayer circle for the purpose of consecrating themselves entirely to God. Many of them are honest and sincere. Every time an appeal is made, they seem to be anxious and ready to advance. Still they go through the whole procedure as a mere matter of form. Their faith is weak and their love is cold. When they are closely questioned regarding their spiritual attainments, they will affirm, with emphasis, that they have their all upon the altar. They will declare positively, that they have given their all to Christ, that they do not hold back anything from Him. They wonder why

they do not receive the blessing that they feel they need. They are just waiting for the fire to come down and consume their sacrifice, and they wonder why it does not come. They are conscious that they are not saved from all sin. They do not blame themselves for not having received full salvation. They believe that they have done their part, and they are waiting for the Lord to do His. They say that they expect to receive it in God's own good time, that when He sees fit He will accept their offering, and save them from all their sins. They have not yet learned that now is God's time, they are not anxious about it, they are only waiting. The altar to them is a cold place, similar to the old Jewish altars of brick, stone and mortar. Their only hope lies in the expected descent of fire, to burn their offering and make them every whit whole. Many of them are sincere; they desire to be saved from all inbred sin; they wish to be useful in the vineyard of the Lord, but their conceptions of the altar are very vague. The altar with some of them is only an imaginary thing; they have nothing to

rest on; they have no place to put their sacrifice, and they have no High Priest to accept their offering when they bring it. Others bring their offerings and wish to present them, and they talk to the Lord about them. They tell Him that they give their all to Him, but when they get off their knees, they carry everything away with them. They carry around their burdens, and they groan under the weight, but will not cast them upon the Lord. They have not received the truth as it is in Jesus, that the altar sanctifieth the gift. They sing, and many of them ought to know better,—“My all is on the altar, I am waiting for the fire.” This would be in keeping with the Jewish dispensation. Under the Gospel there is no waiting. Since the day of Pentecost there is no such experience. There is no such teaching in the epistles. It is not in the experience or teaching of the apostles under the dispensation of the Spirit. “Men loved darkness rather than light, because their deeds were evil.” When the children of God have been sinning, they do not care to come to Christ, knowing that their

deeds would be reproved. They will make some excuse.

TO THE ALTAR.

“If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee.” When you get on your knees at the altar, which is Christ the Sanctifier, many things are remembered that had been forgotten for years. Some things will be revived which you had wished never to think of again. “He will guide you into all truth.” The Holy Ghost helps the memory. He illuminates, drives away the mists, and makes the mind active. He quickens the reproductive faculty. Facts, circumstances, transactions and grudges which had been forgotten for years, are brought up fresh and vivid to the mind. The Spirit will bring to your memory some brother or sister who has ought against you. It may be that it will be no pleasure to you to have it reproduced. You may be tempted at the same time, to think that it will do positive harm, to have the matter brought up again. If you are not

willing to do right, to level up with your brethren and sisters in the Church, you will likely make an excuse. If you have been trying to cover up something for years, and after having spent much time in making a safe burial, you become conscious in a moment that a resurrection has taken place, the experience will be painful to you. Differences between you and your brother of fifty years' standing, will spring up in a moment, when you bring your gift to the altar. Nothing can be done at the altar, until you go and be reconciled to your brother. How many try to pray over these things, and try to believe that they are all right. Others suppose that because a certain period of time has elapsed, that the matter should be all right now. A wrong never wears away. Time never changes a wrong into a right. Prayers may be offered, but they alone cannot effect a reconciliation. Faith may be exercised, but it will profit nothing. The wrong or grudge may be subdued and concealed, until the gift is brought to the altar, then, in a moment, it will be fully exposed. God does not cover up evil; He never

hides sin, and He never justifies His children in trying to hide their sins. He hath said: "He that covereth his sins shall not prosper." Jesus did not come to cover up our sins, but to wash them away from us. His name was called Jesus, because He should save His people from their sins. It may be that you have been trying for years to get your all upon the altar, and have not succeeded. You declare that you have no hard feelings against any living soul; you have set all wrongs right; you have straightened up all your accounts; you have paid one hundred cents on the dollar; you have been doing your duty toward God and man; you have taken up every cross; you have forgiven all your enemies, and you do not hold any hard feelings against those who have wronged you; you pray for all your enemies; you would like to see the worst enemy you ever had receive the blessing of God. Are you sure that you have done all this? You are positive. You do not see how it is possible for God to require any more of you. God does require that you should do more. When you go to the altar and there

remember that your brother has ought against you, the first thing you must do is to go and be reconciled to him. It may be that you do not know any reason he could possibly have for entertaining ought against you. He may always have been the recipient of your kindness, sympathy and love. You want to know if you must seek to be reconciled to those you have never wronged either in word or deed, but have loved, esteemed and helped in many ways. You must go to those against whom you have never said an unkind word, regarding their persons, their lives, their business or their reputations. You must go to those who have ought against you, to those who have purposely slandered you, to those who have said all manner of evil against you, knowing it to be false; to those who have tried to injure your character, to the persons who have tried to injure you in your business, to the individual that swindled you out of so much, to the man who is by fraud wearing your coat on his back, and has left you poor, scarcely able to make ends meet. You must go to the person who has ought against

you, even he has swindled you out of thousands and left you nothing on which to live. You always believed that you should go to those *you* had wronged, and make the matter right. You have known that you must forgive everybody, if you would receive forgiveness yourself. You have not taken into your creed that you must go to those who have ought against you, even you have done them no harm. There is nothing on earth or in hell to-day, that so hinders the cause of God as the differences between God's children, which they refuse to settle. God's own people are capable of doing His cause more harm than all the devils in hell.

BEFORE THE ALTAR.

“Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother.” It may be that you will ask the question, Why does God require this? The answer is, He always places the burden upon the person who is able to bear it. If you have been good and have done nothing wrong, God has been continually blessing you, and you ought to be able

to undertake something practical for the Master. You should be able and willing to help the weak and erring brother. Those who have been doing wrong, have not been blessed in their wrong-doing, and are too weak to come to you to be reconciled. It is human to expect the offender to go first to the offended. It is spiritual and divine, to make it compulsory for the offended to go first to the offender and seek for reconciliation. If you would be spiritual you must move and act along spiritual lines. If you are perfectly humble, it will be a joy and delight to do that which will bring most glory to God. If you are not perfectly humble, that which will be most humiliating will be the very best thing that you can undertake. It may seem hard to you, but God will not fail you. He lifts up those who humble themselves; He will not send you hence without His presence, if you will only follow Him. God expects you to possess and exemplify the Spirit of Christ in all things. "If any man have not the Spirit of Christ, he is none of His." You are to have the mind of Christ; you are to do as Christ did.

"I have given you an example, that ye should do as I have done to you." Christ never gave you any offence; He never wronged you; He did you no evil; He has always loved you; He manifested His love by dying for you. You have sinned against His great love; you have despised His mercy and rejected His salvation. Christ did not sit down and say, I will remain here, and if you come and ask for mercy I will forgive you. He followed you day and night for years; He invited you; He pleaded with you; He constrained with the power of His love; He stood and knocked at the door of your heart, while the door was bolted and barred against Him. How often you despised Him! How often you have grieved His tender, compassionate heart! In His love and mercy He did not cast you off. He now asks you to go to your brother who has ought against you and seek for reconciliation; to do as He has done to you; to manifest His love toward your brother; to go in His name and rescue that perishing brother; to do once what He did for you so many hundreds of times; to magnify

His grace in you. If the command were go, and the arrow of the Almighty will humiliate your brother, you would start immediately. The thought of seeing him get down on his knees to ask your pardon would be so pleasing to you, that you would go to him in haste. If your brother would with much penitence confess to you that he had wronged you, and desired very much to be forgiven, how quickly you would go to him. If he would make a public acknowledgment, before all the congregation, of the wrong he had done to you, how it would please you to listen to his confession. If he would only tell to the Church that you had always been a perfect angel among men, that he had wronged you because you were so good, how your soul would gloat over it. If you were assured that it would be inserted in all the papers, and thus spread broadcast throughout the community, that you were perfectly innocent, and your character so defended and eulogized that the community would wish to canonize you as a saint for your acts of humility, you would go and seek with all your heart

for reconciliation. You are not to seek your own, but your brother's happiness. You are not to look upon your own, but the things of others. "Be not overcome of evil, but overcome evil with good." You plead that he would not listen to you, that it would only aggravate him, and make the matter worse. There is no doubt that it would only provoke him to go to him to prove to him that he had done wrong, and that you were the embodiment of perfection. Even you were to go in the spirit of prayer to his home, and the discussion is opened with prayer, it will profit nothing, so long as your object is to prove to him that he is wrong. You may know that he is wrong. Your brethren in the Church may know that you are innocent and that he is guilty. They may all unite with you in trying to prove that he is wrong, and when you get through it will be worse than when you commenced. You may prove to him that you are perfectly innocent. All the brethren may vindicate all that you have done, and when that is done, the case is not settled, but the difference is made greater. You may try him in every

court of the Church, and thereby impede the work of God for months, and no good will come out of it. You will only succeed in accomplishing one thing by all these efforts, and that is this, you will drive him farther away from God. This is not God's way of doing it, and you will not have His blessing on it.

There is only one way of settling differences between the children of God. Human inventions only aggravate the offender. He will become completely soured. The consciousness that you are trying to prove that he is wrong will get up the fight in him. He will at once make up his mind that he will fight it through. It would be much better to leave the matter as it stands, than to try to prove that he is wrong. He will become more obstinate; his soul will become desperate; he will not ask God to help him; he will be off his guard; he will not think of the tempter, and he will set himself to contend with you. You will lose your influence over him. The enemy will come in upon him as a flood, and reconciliation will quickly become impossible, even in God's own way. He

will commence to look on the people of God as being against him; he will readily conclude that they have no sympathy for him, and he will lose faith in them. The people of the world will sympathize with him and assure him that he is right, and that his brethren in the Church have wronged him. He will absent himself from the means of grace. His relations will sympathize with him, and he will prevent them receiving any good. It will be impossible to reach him; his influence for evil will be a potent factor. You cannot get your gift upon the altar until you are reconciled with your brother. You may pray about it for weeks, months or years, and still you will make no advancement. You may secure the prayers of your brethren, and they may have and exercise much faith, but they will avail nothing. You may claim your interest in the prayers of the good and holy of all the ages, and they will not help you the least. God will not hear prayer for you until you obey Him. You may listen to many divines preach, and be delighted with their expositions of truth, and their flights of

oratory, but your gift will remain as it was *Before* but not *On* the altar. There is nothing that will take the place of obedience to the command of God. God hath said, "First be reconciled to thy brother." The divine order must be observed. God did not give commands to be broken. To obey is better than to sacrifice. You can have no help from God, until you do as He has told you. Your High Priest, the Lord Jesus Christ, will not accept of your gift until you comply with the conditions. It is not possible for Him to do it. The council of the Trinity cannot be altered. His oath cannot be broken. The truth cannot be changed; His word does not pass away. All must be fulfilled, "Go thy way, first be reconciled." Your gift will remain before the altar until the reconciliation has been effected. Your soul cannot be sanctified. You can make no advancement. You cannot grow in grace. You cannot be useful in the vineyard of the Lord. You must of necessity backslide, if you do not perform your duty at once, to bring about a reconciliation. Your soul will become hungry, weak,

sickly, and will die. There is no help for you until you obey—"Go thy way." God's way—"Be reconciled to thy brother." You are to go to Him in that spirit, the spirit of reconciliation. Having no other feeling; harboring nothing else; putting away from you every other tendency; cultivating the spirit of reconciliation; praying for it; at any cost; at any loss; in any way. Your being animated with that kind of a spirit; your soul permeated with it; your mouth filled with it. When you go to your brother with that kind of a spirit your very presence will touch a vital and sympathetic chord in his heart; your very look will speak volumes and allay prejudice. Opposition will immediately give way. The powers of darkness lose their force and power under such circumstances. The way will at once be opened up; you can assure him that you are reconciled to him. He cannot but feel it; his spirit will be at once humiliated; he will at once be overcome. He will unconsciously get under the power of the Spirit. He did not expect that kind of an interview, he will be thrown off his

base, he will feel at once that he would like to undertake something humiliating. Then submit the case fully to himself for settlement; in his own way; at his own terms. Do not dictate to him; do not offer to help him; make no suggestions whatever; assure him that whatever he may do is already accepted by you freely. Press it upon him; assure him that he can settle the matter himself. He will probably suggest something. Perhaps he will leave it to the brethren. He will very likely confess to you that he has become sorry for saying and doing what he did; he will acknowledge that he did it without thinking; that he yielded to temptation. He will be relieved in mind and soul; his heart will warm toward you; he will accept you as one of his best friends; he will at once become humbled before God; his soul will be blessed; he will be completely restored; he will return to his post of duty. You will have saved him from going to the pit. The effect of the reconciliation among your brethren will be gracious. Sinners will be moved by it; the cause of God will revive in your midst; your

own soul will be strengthened and encouraged by it; the smile of God will rest upon you. Having become reconciled to your brother and saved him, you can return to the altar and offer your gift.

ON THE ALTAR.

"Then come and offer thy gift." The Lord Jesus your High Priest will accept of your gift, and will immediately place it upon the altar. There will be accomplished in a moment what you have been trying to realize for years. The trying will all be over; you will not have to try to be consecrated any more; you will be consecrated; you will know at once that you are consecrated; you will know that you kept nothing in reserve. There will be a consciousness that Jesus has accepted all; you will not be wishing and hoping that it is so, you will know that it is done. There will be no wish for something great to take place. You will have no time to wish, to hope, or to surmise. The Lord Jesus Himself being the altar, there will be no waiting for fire; there will be no pleading for fire to come

down and consume the sacrifice. You will not have to try to feel the fire burning, and you will have no time to think whether you feel as others have described it or not. Having had faith enough in Jesus to trust Him with your gift by giving it into His possession, He lets the refining fire go through you. The altar sanctifies the gift. The fire does not come streaming down from heaven, it goes up from the altar and purifies everything within reach of it. The fire melts, moulds, and refines all that is placed upon the altar. The very moment that the Lord Jesus receives the offering it is sanctified wholly. The whole nature is purged and purified from all the defilement of the flesh and spirit. It is made free from indwelling sin. Every evil tendency is destroyed, every evil propensity is completely removed. Anger, wrath, malice, envy, selfishness, fear, pride, etc., are entirely separated from the soul. The soul is at once filled with love, joy, peace, etc. The soul will know no fear, perfect love having cast it all out. Trouble completely ceases. When all has been given to Christ there is nothing to be troubled

about. The soul will be dead to sin and alive to God. The faith will cling to all the promises of God. Trusting will be as natural as breathing. The joy of the Lord will be the strength of the soul. Love for God and man will have become perfect. The soul will never be satisfied only when it is achieving glorious victories for Jesus. The special anointing of the Spirit for service will be received as soon as it is known to be the privilege of the sanctified soul.

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WHAT IS CONSECRATION ?

1. It is a just and reasonable demand of God, since He is our Creator, Father, Preserver, Redeemer, Friend, He has a right to claim our affection and service.

2. It is to turn from all ungodliness and worldly lusts, to come out from the world, to be separate, to touch not the unclean thing, to shun the way of evil-doers, to seek peace and ensue it.

3. It is humble submission to the claims and injunctions of the Word of God, to accept the law as our schoolmaster to bring us to Christ; not to question, but to yield fully, and obey perfectly all the commands.

4. It is the deliberate choice of Christ as our Saviour, with the sneer of the ungodly, the

malice of the devil, the protest of hell, the frown of the world, the contempt of formalists ; for the privilege of communion with Him, to share a part in His kingdom, and a seat on His throne.

5. It is to be humble, devoted, agreeable, and exemplify a Christ-like spirit, to live soberly, righteously and godly in this present evil world

6. It is a solemn and complete dedication of ourselves, our friends, our goods, our honors, our affections, and all that we highly esteem on earth, to our Lord and Saviour Jesus Christ.

7. It is to resist the devil with vigilance and sobriety, to confide in the promises of God as the only possible way of becoming a partaker of the Divine nature.

8. It is to be God's child, to love Him, to obey Him in all things, to give testimony to His saving power, to bear every cross, to do every duty, and to walk well-pleasing in His sight.

9. It is to be dead indeed unto sin, and alive unto God, to count all things loss for the excellency of the knowledge of Christ, to have the full assurance of faith, hope and understanding,

to be begotten, sanctified, and kept a vessel unto honor meet for the Master's use.

10. It is to have no fellowship with the unfruitful works of darkness, but to reprove them by a well-ordered life and a godly conversation, to have communion with God and His people.

11. It is the entire surrender of body, soul, spirit, time, talents, influence, reputation, memory, mind, will, possessions, acquirements, expectations, honors, all that we have, all that we ever hoped for, to be the property of the Lord.

12. It is to consider that our best thought, our warmest energy, our purest affections, our noblest consecration of purpose, our most solemn devotion, our capabilities and possibilities, are His by redemption.

13. It is to be able to express from the heart :
I am not my own, I have nothing, I desire nothing, I am crucified with Christ, I am dead to sin, I am alive to God, I am a broken and emptied vessel, I am weaker than a bruised reed, and Christ is all and in all.

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14. It is to place a bridle on the tongue, to bind the unruly member to the altar, to preserve the law of truth, to allow no corrupt communication to proceed out of the mouth, to use sound speech which cannot be condemned, to have all our words and expressions seasoned with grace.

15. It is to be conscious that my body is the temple of the Holy Ghost, my soul is His habitation, my intellect is His to be developed for Him, my affections are centered upon Him, my will delights in His law, my time is being spent, as He dictates, my talents are being used only for His glory, my silver and gold are for the advancement of His cause, and all my faculties of mind and soul are being used in His service.

16. It is life, time, talents, intellect, means, affections, capability of usefulness, natural gifts and privileges bestowed upon me by my Father, utilized for the extension of His kingdom, the promotion of His work, and the glory of His name.

17. It is to have all on the altar, to know that the altar is not cold, to feel that it is red

hot, to be purified as silver, to be refined as gold by the fire.

18. It is to live a pure, holy, devoted, blameless life, to be a burning and shining light, to spread scriptural holiness throughout the land, and adorn this blessed doctrine of God our Saviour.

19. It is loyalty to God, to His cause, to His people, in heart and life, in all manner of conversation, at any cost, sacrifice, loss or peril, for all time, through evil as well as good report, in sickness and in health.

20. It is self-denial of food that would injure the system, of clothing that does not become persons professing godliness, as gold, feathers, etc., of pleasure that has the appearance of evil of everything that does not glorify God.

21. It is that fulness of God's love in the soul which makes duty a pleasure, suffering for God's cause and glory a delight, temptation and persecution a source of blessing, the battles we have to fight our joy, being able to shout victory before we enter the contest.

22. It is to be hated of all men for Christ's sake, to be singular among men, to be fools for the sake of Jesus, to be godly and thereby suffer persecution for the Redeemer's sake.

23. It is to "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," to count it all joy, to sink deeper and rise higher.

24. It is to rejoice and be exceeding glad in fiery trials, if we are thereby made partakers of Christ's sufferings, and glory in tribulations, counting not our lives dear, that we may run our course with the divine approval.

25. It is divinely begotten and inspired heroism, which endures all things for Christ's sake, stands every storm, faces every foe, vanquishes all opposition, puts to flight the armies of the aliens, dares to be peculiar for God, will dare to do His will, and would die rather than not do it, and can do all things through Christ.

26. It is pressing on incessantly toward the mark for the prize, forgetting the things which are behind, running the race with patience, looking unto Jesus, the author, until He becomes the finisher of our faith.

27. It is to set the affections on things above, and have a treasure in heaven, to mortify and overcome, to keep our bodies under, to put off anger, wrath, malice, envy, etc.; to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, to put on charity, which is the bond of perfectness.

28. It is to endure hardness as good soldiers of Jesus Christ, to consider Him who endured, lest we be weary and faint in our minds; to have the mind which was also in Christ.

29. It is to do all things in the name of the Lord Jesus, to go where He would have us go, to do what He would have us do, to seek the blessing of God on all we undertake, and whether we eat or drink, do all to the glory of God.

30. It is to walk worthy of God in all lowliness and meekness, to be diligent in all we undertake, to be fervent and spiritual in all acts of worship, and watching thereunto with all long-suffering and godliness.

31. It is to follow peace with all men, to know that in every case it takes two to make a fight;

to live holy lives, to get holiness before we attempt to live it; to have that holiness without which no man can see the Lord, to show ourselves approved.

32. It is to be workmen that needeth not to be ashamed; to rightly divide the word of truth; to teach, admonish, exhort, entreat and rebuke with all authority; to be true to the doctrines of salvation, to lead others into Beulah land.

33. It is to be true to our leader on the battle-field, to have on the whole armor, to be in the front of the battle, to fight the good fight of faith, to be more than conquerors through Him who hath loved us, saved and washed us in His own most precious blood.

34. It is to be everything that it is possible for us to be for the Lord—this we owe to ourselves and to God; to be fully the Lord's, to be the best the Lord can make out of the material that is in us, to be developed according to our capability.

35. It is to regard life as a sum of money to be spent for God, in His own way, place, sphere; to wish for nothing, to will only His own will,

to be led in His way, which is known only to Himself.

36. It is to feel that sinners must not go to hell, to have faith for their present salvation, to know that God will answer our prayers for them; to not be able to rest or sleep until we see God's cause reviving, and sinners coming to Christ for salvation.

37. It is to have abiding fellowship with God, and such harmony with the operations of the Holy Ghost, that He can inspire our petitions, and increase our faith's capacity for the salvation of souls, so that it will be so hard for sinners to go to hell, that they will choose to turn and accept Christ.

38. It is to know that there are prevalent evils which we can prevent, to feel that God has filled our hearts with His love for a purpose, to be deeply impressed that God will use our honest efforts, and many can be turned from sin to love and serve God.

39. It is to be conscious of strength to bear the infirmities of our weak brethren, to be in perfect sympathy with those who are led

astray, to prevent the sweeping desolations of intemperance by voting, praying, talking and working against it.

40. It is to prevent Sabbath desecration, by inducing the masses to attend a place of worship; to instruct the ignorant and fallen in the way of life, to be leading some soul to Christ every day, to attend to all the means of grace, to rescue the perishing, to care for the dying, to lead many to Christ.

“ To do or not to do, to have
Or not to have, I leave with Thee;
To be or not to be, I leave;
Thy only will be done in me;
All my requests are lost in one,
Father, Thy only will be done.”

“ Welcome alike the cross, the crown;
Trouble I cannot ask, nor peace,—
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death,—but ever groan,
Father, Thy only will be done.”



