

Pencilled
Thoughts

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Pencilled Thoughts.

A Collection of Poems

AND

Discourses

BY

HENRY WENZEL, JR.

* * "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things."—Phil. 4 : 8.



FOR THE AUTHOR :

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Copyright, 1889,
By HENRY WENZEL, JR.

This Volume is Respectfully Inscribed

TO

Rev. Robert Crook, LL.D.,

PASTOR OF

Hempstead M. E. Church,

Hempstead, L. I.,

During Whose Recent Pastorate at the

Central M. E. Church,

Brooklyn, N. Y.,

The Most of These Thoughts were Pencilled.

Preface.

THE poems and discourses contained in this volume were not written for publication, but for the benefit of my friends, at whose request I publish them collectively in their present form.

Most of these thoughts were in part pencilled at the age of eighteen, in the only time available to the author for such work—the hours of midnight, and were not completed till the time of their hasty preparation for the press, some two years later.

The poems grouped under the heading “A Day,” are placed in the order of the portion of the day to which they refer. Those under the heading “A Week,” are in the order of the religious meetings held on the Sabbath and on Wednesday and Friday evenings, concerning which they were written. To poems under other headings no reference need be made.

To those who have aided me in preparing these writings for the press I am sincerely grateful, and it is my prayer that the thoughts contained therein may prove a source of blessing and comfort to all who read them.

THE AUTHOR.

BROOKLYN, December, 1889.

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My Aim.

MY AIM.

HOW oft do the fleeting moments
 Prove seasons of richest delight,
As I try to show to others
 What to them is a hidden light.
I take my pencil and paper,
 And write, as the thoughts come and go,
Of Jesus, the Christian and Heaven,
 And things I would like them to know ;

Sweetly the moments employing.
 While trying my best to impart
A thought that will set one thinking,
 A word that will soften the heart ;
Contrasting the life at present
 With that of the life soon to be,
Thus trying to tell to others
 What God hath revealed unto me.



A Day.

SUNRISE.

SOFTLY o'er the hill-tops stealing,
See the soft, resplendent ray
Of the sun in grandeur rising,
Herald of the coming day;

Brighter and still brighter glowing,
Tinting with a gorgeous hue
Clouds that hover o'er the hill-tops,
Adding beauty to the view.

See the sun itself appearing—
Lo! the heavens reflect the light,
And proclaim the rising monarch
Conqueror o'er the fleeting night.

* * * * *

As we see the sunlight dawning
Ere the sun is seen to shine,
So at first the Light from Heaven
Shone into your heart and mine.

'Twas the light his Word afforded
That prepared our hearts to see
Him who, as the Sun of Glory,
Hath appeared to you and me.

We may know whom he enlightens,
For their lives reflect his light ;
In their souls the Lord hath risen,
Conqueror o'er nature's night.

MORNING THOUGHTS.

I N the early hours of morning,
When the sun began to rise,
And its light was fast ascending
In the distant eastern skies,
Have I thought of my Creator,
Who had kept me through the night,
And again had me awakened
To behold the morning light.

As the sun was still ascending,
And the day had well begun,
While alike on just and unjust
Shone the brightly-beaming sun—
With it were my thoughts still rising,
As from earth to heaven they soared,
Till my mind was lost in wonder
At the matchless love of God.

FOLLOW JESUS.

AS day appears and you arise,
Commit yourself to God,
And walk each minute of the day
The path your Saviour trod—

The path of duty, plain and clear—
'Tis easy walking there,
For God, in spirit, walks with you,
And helps your burdens bear.

So walk that ev'ry step may be
One nearer to your God ;
For this is walking in the path
In which your Saviour trod.

As Jesus trod this path to heaven,
Keep thou his steps in view ;
For where he trod, there you may tread,
Where he stepped, there may you.

LIFE'S DIARY.

OUR life is like a written book—
Each day begins a page,
On which we write, from day to day,
Our life at ev'ry stage.

Once written it must e'er remain,
For we can ne'er erase
A blot upon the page of time,
Nor a lost word replace.

This object our sole aim should be,
As day by day goes past,
To make each page, and thus each day,
Much better than the last.

WATCH AND PRAY.

NO words to us more needful are
To remember day by day,
Than are found in this commandment
Of the Saviour's, "Watch and pray."

Without watching we do little;
For, succeed as best we may,
We could do a great deal better
If we'd daily watch and pray.

Then let us ever watchful be
Till our armor down we lay,
Rememb'ring 'tis the Lord's command
That we daily watch and pray.

SUNSET.

HOW sweet the time has been to me
When, quiet and alone,
I watched the setting of the sun,
Its beauty as it shone
Above the hills, so far away
As scarcely to be seen,
Except by light of fading day—
The golden sunset's sheen.

The colors bright, the gold and red
Around the softer blue,
The silver, yellow and the green,
And those of darker hue—
I see them as they fade away,
Blend softly into one,
Till they grow faint and die away,
And vanish with the sun.

My being is with rapture filled,
My mind is lost in thought.
I think of him who made the sun,
And all these beauties wrought ;
I marvel at his wondrous power,
His wisdom and his might
At whose command the sun appeared,
And day emerged from night.

I think of how, when I was in
The darkness of sin's night,
He bade the Sun of Righteousness
Give unto me his light.
And though, by his own works revealed,
The power of God I see,
I think of wonder far more great,
The love of God to me.

* * * * *

I pray the sunset of my life,
As viewed by God above,
May have its colors bright with joy,
Its dark clouds tinged with love ;

The clear blue sky of faith and hope,
The golden light of peace,
May blend into a tranquil one
As my life's work shall cease.

How sweetly, then, the dawn will come
Upon my soul above,
Where all is peace and joy and rest,
Where reigns the God of love ;
Where I shall see my Saviour's face,
And those now with him there
Who once with me rejoiced below,
And helped my burdens bear.

They dwell in realms of pure delight,
Beyond yon dark'ning skies ;
They walk in spotless white the streets
Of God's sweet paradise.
Soon I with them shall share the joys
Of that bright land above,
The land of peace and joy and rest,
God's paradise of love.

THE VALUE OF TIME.

FEEBLE, tott'ring o'er the grave,
Bound by fear a wretched slave,
Agonizing at the thought of death,
Thinking, Were it mine to give
All the world could I but live,
Willingly I'd give it for my breath—
As I feel it fleeting fast—
That I might look o'er the past
With repentance, view it through my tears,
Wishing that, at this late day,
They could wash the sins away
That have darkened all my former years.

* * * * *

Were it in the lot of fate
Such condition were my state,
Little more could I regret the flight
Of the hours fleeting by
Even then than now do I,

As I in the silence of the night
Look back o'er the day just gone
To the early hours of morn,
And see all that I have left undone,
Asking, if I so much see
Chargeable therein to me,
What has God seen since the rising sun?

PREPARATION FOR PRAYER.

HOW sweet it is at close of day,
When night is passing fast away,
To think, before we kneel to pray,
Of what our prayer shall be.

As we look back upon the way
That God hath led us through the day,
Our thankfulness fits us to pray
To him acceptably.

Or as we think, with morning's light,
How God hath kept us through the night,
Our gratitude prepares aright
Our hearts and minds for prayer.

And, while we think, 'tis right that we
Consider what our wants may be ;
Then we should pray consistently
For those things which we need.

And unto prayer we should not go
To ask for blessings which we know
If God on us should them bestow,
We'd be surprised indeed.

A PRAYER.

JESUS, Eternal God, Creator,
Who didst make from naught
This earth, and by thy power
Dost support all things
Therein, and from their birth
Until their death preserve,
To thee I pray :
O thou who art the first and last,
Beyond the future and the past,
Who in thy loving mercy hast
Washed all my sins away,
Accept my ev'ning prayer :

“ Now I lay me down to sleep,
I pray the Lord my soul to keep.”

For thou who keepest heavenly spheres
Encircling round this globe
From contact with each other free,
Thou surely canst keep me !

“ If I should die before I wake,
I pray the Lord my soul to take.”

O thou who gavest unto those
Who loved and servèd thee
This promise, Where I am,
Thère also thou shalt be,
To thee I pray !

“ If I should die before I wake,”
Do thou, O Lord, my spirit take.

PEACEFUL SLEEP.

NOW I lay my weary body
Down, and sweetly will I sleep,
While the angels, hov'ring o'er me,
Shall their constant vigils keep;
They will sweetly guard my spirit
Through the silent hours of night,
Till upon the coming morrow
I behold the morning light.

May be that the coming morrow
Shall upon my spirit dawn
In a land where the to-morrow
Is forevermore unborn.
So to rest I lay my body,
By life's burdens sore oppressed,
Glad if I awake to labor,
Or if I awake to rest.

A Week.

SABBATH DAY.

ANOTHER week is past and gone,
Another Sabbath has begun;
Oh, may we on this holy day
With rev'rence worship, praise and pray.

And as we listen to thy Word,
May all its truths be felt as heard,
And then, in thine appointed way,
Be put in practice day by day.

Oh, may thy praise our hearts inspire—
Grant unto us that heavenly fire
That burneth out all dross within,
That cleanseth us from ev'ry sin.

Let ev'ry mind from care be free
As we shall look in prayer to thee,
Asking of thee, ere we shall part,
To bless and strengthen ev'ry heart.

So shall the blessings of this day
Encourage us as on our way
We journey to that land of peace
Where Sabbath joys shall never cease.

SONG OF PRAISE.

OUR Father, God, we worship thee,
In this our song of praise,
For all thy blessings and thy love
To us in by-gone days.

We praise thee for thy greatest gift—
Thy blessed, only Son,
Who through his life and by his death
Hath our salvation won.

We praise thee for the Holy Ghost—
Thy Spirit—freely given
To help us here on earth below
To fit our souls for heaven.

We praise thee for thy blessed Word,
Thy messenger of light—
A chart, illumined by thy grace,
To guide our souls aright.

May these great blessings of thy love
Our portion ever be
Till life shall end, and we shall reign
Forever, Lord, with thee.

TELL THE STORY.

THERE is a story unto which
Each day adds something new ;
Come, tell it now—you know it well :
What has God done for you ?

Has he been leading you in paths
By waters still and calm,
Where peace and joy and rest are found,
And naught your soul can harm ?

Or has the way been dark and drear,
Your eye of faith been dim,
And have you wandered from the path
That you should travel in?

If so, to us your failings tell,
Or now your joy impart—
'Twill help us, for no doubt 'twill find
An echo in some heart.

So speak—the time is passing by,
The moments are but few.
Come, tell us now the love of God,
The story ever new.

CLASS MEETING.

AS years go by, from week to week
We meet together here,
By prayer and song and sympathy
Each other's hearts to cheer ;

To tell of Jesus and his love—
How, trusting in his might,
We've tried to lead poor sinful souls
From darkness into light.

We tell how Satan oft has tried
Our souls from Christ to win,
How by obedience and faith
We've conquered over sin.

Sometimes we have to tell, with pain,
That in temptation's hour,
Relying on ourselves, we've been
O'ercome by Satan's power ;

That, pleading we could little do,
We've naught of work begun,
Or, waiting some great thing to do,
Have left all work undone.

And thus the faithful tell their joy,
The erring ones their shame,
Then all unite in songs of love
To praise the Saviour's name.

The time goes by—we part again ;
But, though the hour has past,
The lessons from each other learned
Throughout our lives shall last.

BLESSINGS AT HOME.

IT seems to be God's will that some
Should labor not abroad, but home ;
Deprived of public means of grace,
Their home becomes the meeting-place
Where God vouchsafes to grant to them
What others in communion find
With those who worship in his house—
A happy heart and peaceful mind.

Contemplation and Work.

THE SINNER'S LOT.

WITH pity and love for the sinner
I think of his lost estate—
His life in itself but a shadow
Of the death his soul doth await ;
No thought of the unending future
But darkness and deep despair ;
No hope of the heaven hereafter,
Or the crown that the saints shall wear.

THE love of God makes us to feel
The dreadful guilt of sin,
And causes us to sympathize
With those enthralled therein.

LISTEN : SPEAK.

LISTEN ! Children of the Lord,
Redeemed from death by him ;
Listen to the piercing cry
Of those in depths of sin.

Listen to the solemn moan,
The low, despairing sound :
Listen ! those were once your words—
Oh ! where can rest be found ?

Listen ! Jesus speaks to you :
From sin I set you free.
Listen ! tell these dying souls
They can find rest in me.

Speak of how from sin and death
The Lord hath set you free ;
Speak till those in depths of sin
Do his salvation see.

Speak to ev'ry sinful heart,
No matter where 'tis found ;
Speak to those once on the rock,
But now on sinking ground.

Speak! for God will bless your words,
Although they be but few ;
Speak by actions, words and deeds
Of God's great love to you.

SOW THE SEED.

AS Christians we should sow the seed,
And discouraged never be ;
We should labor on with patience,
And expect the fruit to see.

We should never be impatient,
Nor expect the fruit to see
On the sapling while 'tis growing
That we find upon the tree ;

Nor forget upon the sapling
To bestow our special care—
From the sapling that's neglected
Grows the tree that does not bear.

Neither should we cease our pruning
If the tree no fruit doth bear,
Nor declare it dead or fruitless
While the germ of life is there.

Nor, perchance the tree dies fruitless,
Does it lessen our reward ;
We must sow the seed and labor
For the fruit—which comes from God.

Then let us toil and labor on,
And discouraged never be ;
Let us sow the seed with patience,
And expect the fruit to see.

GOD will bless our efforts
If our lives are true ;
He will make all prosper
That for him we do.

INCITEMENT TO LABOR.

TO know that God doth me employ,
And granteth me a place
In which to sow the seed of truth,
And waters with his grace
The seed I sow, till it springs forth
And blossoms as the rose,
Incites me still to labor on,
Whatever may oppose.

For God selects for me the ground,
And giveth me the seed,
And for the work of sowing truth
Doth furnish all I need.
Tis mine, then, but to sow the seed,
To sow and never cease ;
The seed I sow God makes to grow,
And gives the blest increase.

For Seekers of Religion.

REDEEMING LOVE.

HOW wondrous this great gift of God—
His all-redeeming love—
Which comes to poor benighted man
As light from heaven above !

How wondrous that, in those dark hours
Of sin and nature's night,
The fulness of the time had come
To give mankind that light !

How wondrous that the light shone on
Till night became as day,
And that mankind could hear those words
From Christ, " I am the way ! "

How wondrous that the light now shines,
That we can see its flame,
And know that, as it saves from sin,
It keeps us from the same !

How wondrous that the light will shine
Till we at last find rest
Among the saints of Christ, in God,
In regions of the blest !

“In every human being there is a capacity for receiving God. There is a need which God *alone* can supply. Even in persons who live in sin and self and in the world, the consciousness of this inner hungering for something which they cannot find is at times *keen* and *intense*. In the devoted, consecrated Christian this capacity develops into a faculty for *union with God*. When we have once entered upon this life of feeding upon God we can never be satisfied with the world. Nothing else satisfies us but the personality of God himself. Man was made to live upon God.”

THE SOUL'S GREAT NEED.

THERE is in ev'ry heart a strife,
A strife that God alone can still ;
There is in ev'ry soul a void,
A void that God alone can fill.

It seems as if 'twas God's design
When first he formed a human soul
That he himself should there abide,
And occupy, and fill the whole.

Once did man forfeit by his sin
The Spirit-life that God had given ;
Since then for that departed life
The needy soul of man hath striven.

Those who, in sinful pleasure, strive
To drown the keener sense of need,
Do but enlarge the void within
By ev'ry sinful thought and deed.

'Tis not a lack of earthly joy
The needy soul of man reveals ;
The need of union with its God—
The lack of God within it feels.

The soul that to its Maker yields
Itself without reserve, to be
With his own presence sweetly filled,
Shall from all sense of want be free.

Depending day by day on him
For each returning day's supply,
It finds in God its ev'ry need,
For which it will on God rely.

GRIEVE NOT THE SAVIOUR.

WHEN, with heart of love and pity,
We a helping hand would lend,
Or would speak a word of comfort
To a tried and troubled friend ;
How 'twould fill our hearts with sorrow
Were our helping hand refused,
Were our cheering words rejected,
And our sympathy abused.

How it would increase our sorrow
Were it to our minds made clear
That our motives were suspected,
Or considered insincere.
No endeavor in the future
For the wrong could make amend—
We would feel we were not treated
As a friend should treat a friend.

Jesus to the heavy-laden
Is of friends the very best ;
He with love and pity calls them :
Come to me, I'll give you rest,
Oh, ye weary, heavy-laden,
Grieve not him who waits to aid ;
Rest not till you've found the Saviour,
At his feet your burdens laid.

COME TO THE SAVIOUR.

COME to me, ye heavy-laden,
Lab'ring 'neath a load of care ;
'Tis the Saviour sweetly calling :
Bring it unto me in prayer.

Flee to him who sweetly calls you,
Answer to his call in prayer :
Lord, I bring thee all my burden,
Cast on thee my ev'ry care.

BE RECONCILED TO GOD.

COME, seek the Lord without delay—
No loss of time can you afford ;
We plead with you, in Jesus' stead,
Be reconciled to God.

There is no virtue in this rail
At which we bid you humbly bow ;
By coming you express your need
Of God's salvation now.

Then come, all ye who feel your need,
And by this act make known
That you forsake all other hope
To trust in Christ alone.

LIVE FOR GOD.

YOU know there is a God,
You know his Word is true,
And when you read therein believe
That Jesus died for you.

You know that by his death
Your God is reconciled,
That, if you but believe it true,
You are indeed his child.

Then why not as a child
Of God resolve to live,
To him who gave his life for you
Your life henceforth to give?

START WELL: PRESS ON TO WIN.

START well, young soul, start well;
Make ev'ry action tell
For God and your advancement;
Start well, young soul, start well.

Press on, young soul, press on,
And keep your eye upon
The crown for you awaiting;
Press on, young soul, press on.

To win, young soul, to win,
You must continue in
The good way and ever pray—
To win, young soul, to win.

KEEP THE PRIZE IN VIEW.

THE Christian who would gladly run
The way of God's commands
Will bear no burden on his back,
No weight within his hands ;
But, thrusting off his load of sin,
And ev'ry weight of care,
Will onward urge his way to heaven—
A crown awaits him there.

'TIS PLEASURE TO PLEASE GOD.

NO happiness, no earthly joy
Can such sweet peace afford
As feels the Christian when he knows
His ways do please the Lord.

He cares not for the worldling's scoff—
It is to him a sign
That he is Christ's, if such as scorned
His Lord do him malign.

For he who in his walk in life
A Christ-like spirit shows,
With opposition—like his Lord—
Will meet where'er he goes.

So, then, my brother, if the world
Doth not thy way applaud,
Remember that we cannot please
The world and please the Lord.

THE CHRISTIAN'S REWARD.

GLADLY let us toil and labor
For the Christian's sweet reward—
To enjoy the Master's favor,
And to know that we please God.

“Come” and “Abide.”

COME UNTO ME.

COME unto me, ye that labor,
Or that heavy-laden be ;
Many though thy cares and sorrows,
Ev'ry one now cast on me.

Unto me bring ev'ry burden—
None can be too great or small ;
Though some seem to overwhelm thee,
On me freely cast them all.

Many though life's burdens may be,
Ev'ry one I'll bear for thee.

ABIDE IN ME.

I AM the vine, the branches ye,
Ye must abide in me ;
Apart from me naught can ye do,
For I must strengthen thee.

Herein ye glorify my name,
If ye much fruit do bear ;
So my disciples shall ye be,
And in my love shall share.

If ye love me, then ye shall ask
Of me whate'er ye will ;
My promise is, I'll give it thee,
That promise I'll fulfil.

My friends, not servants shall ye be,
If this one thing do ye—
To one another show such love
As I have shown toward thee.

Abide in me and I in thee,
And naught can sever thee
From God, but with him thou shalt
reign
Through all eternity.

Trialg.

TRIALS.

EACH trial patiently receive,
And with submission bear
Whatever with it God may send,
Of sorrow or of care.

Think not thy trial too severe,
Nor murmur nor complain ;
To know it cometh from the Lord
Alleviates our pain.

The raging winds and troubled sea
Were subject to his will,
So are thy trials—they shall cease
When he shall speak, “ Be still.”

As in the stilling of the waves
God's power we may see,
By thy submission God would teach
The power of love in thee.

WHAT GOD CHOOSES IS BEST.

THOSE who in God's wisdom
Their confidence rest

Believe what he chooses

For them is the best.

They suffer with meekness

Whatever his will,

Believing his promise

He'll surely fulfil—

All things shall for those who

Love God work for good ;

And trusting his guidance,

Though not understood,

They bear with submission

Whate'er he may send,

And doubt not that all will

Be well in the end.

WE should learn this lesson better
From each sorrow and each care :
God will strengthen us to bear them,
If we look to him in prayer.

Return Good for Evil.

“LIVE IT DOWN.”

MANY things we do and mention
With the very best intention
Are by others very often misconstrued ;
But, though smiles beget a frown,
Smile again and “Live it down,”
By returning for the evil naught but good.

THOUGH HARD, 'TIS BEST.

HOW hard it is, when sorely tried
By any unkind word,
To hold the tongue, and not resent
That which we may have heard.
Though hard, it is the better plan
To mutely bear its pain,
Than in the future have to bear
Perhaps as much again.

For, with the trials o'er, to know
He used an angry word
Would to the Christian cause more pain
Than aught he might have heard.

JUDGE NOT.

ALL men on the earth are sinful,
All deserve the wrath of God,
Therefore to condemn another
None can very well afford.

Think, before you judge another,
To restraining grace 'tis due
That the faults you find in others
Are not also found in you.

A LESSON FROM NATURE.

AS the stream among the mountains,
Small and shallow though it be,
Falling spreads o'er rocks beneath it
Spray most beautiful to see,
Hiding all their ragged edges
'Neath its cloak of foamy white,
Thus presenting naught but beauty
To the rapt beholder's sight :

So should we, when in another
Ragged rocks of fault we see,
Try to lovingly conceal them
'Neath the cloak of charity,
Like the mountain stream withholding
Them from the beholder's view,
Which is doing unto others
As you'd have them do to you.

The Character of God.

THE BEST CONCEPTION OF GOD.

SEEKING out the best conception
Of the mighty God above,
This I found, without exception,
To be sweetest, God is love.

GOD IS LOVE.

FROM this house of flesh incarnate
Within which my soul is stayed,
Looking out upon the beauties
Of a world divinely made,
Through the windows of the vision
Often have I looked above,
For earth's beauties, pointing skyward,
Sweetly whispered—God is Love.

Meditation.

MEDITATION.

IN times when from my mind, O God,
All other objects flee,
How sweet it is to meditate,
To think alone of thee.

While thinking of thy might and power
My soul is over-awed ;
The silence seems to speak—" Be still,
And know that I am God."

GOD'S PRESENCE.

MY soul has never known
A sweeter hour than this,
A foretaste of the joy of heaven,
And everlasting bliss.

To know that God is near,
To feel his Spirit's power—
Could aught but heaven afford the joy
And bliss I've felt this hour?

FORETASTES OF HEAVEN.

TO us, as children of the Lord,
In various ways are given
Sweet foretastes of the joy reserved
And waiting us in heaven.

Friendship.

TO A FRIEND IN NEED BE TRUE.

TO a friend in need be faithful,
To a friend in need be true,
Trying to do unto others
As you'd have them do to you.

And remember, though thy kindness
From the world meets no applaud,
Ev'ry kindness to God's creatures
Is a kindness to the Lord.

GRATITUDE'S the only return
That anyone should ask
For any kindness shown a friend,
E'en though it be a task.

Discouragements.

A FALSE IMPRESSION.

HOW sorrowful my heart and sad—
A moment since 'twas bright and
glad,
Now full of grief and pain,
Caused by a false impression lent
To one who knew not what I meant—
By words I spoke with good intent,
But can't recall again.

THE MEMORY OF SIN.

IN life how many times do we
Through disobedience,
Or, by that which is even worse,
By wilful negligence
Of God's commands—upon ourselves
Bring condemnation's pain,

Relief from which 'tis hard to find,
To make us feel again
As when we were from sorrow's care
And guilty conscience free,
Keeping all of God's commands
With strict fidelity.

'Tis said of Peter that through life
At each cock crow he cried
For sorrow, at the memory
That he his Lord denied.
'Tis so with us in after life,
As mem'ry doth recall
To mind the sins of former years,
However great or small—
Though God forgives, yet we regret
Whate'er that may have been
Which mem'ry, looking o'er the past,
Pronounces wilful sin.

DISCOURAGEMENTS.

OFTEN do we feel discouraged,
Often think we live in vain,
Think as Christians we're a failure,
That we scarce deserve the name.

Often do we feel disheartened,
And, because we oftentimes fall,
Think perchance we are not Christians,
That we never were at all.

Prayers.



THY SPIRIT, LORD, IMPART.

TO us, O Lord, we pray, do thou
Thy Spirit now impart ;
Oh, may the Comforter descend,
And reign in ev'ry heart.

Then shall we labor here below
With holy zeal and love,
Serving with joyful hearts our God,
As angels do above.

And as our days fleet quickly by,
And we draw near our home,
Oh, may the richest joys of grace
In fullest power come.

FAITH, HOPE AND CHARITY.

THERE are three graces, Lord, we need,
And now desire of thee,
Which only thou alone canst give—
Faith, Hope and Charity.

FAITH.

'Tis Faith that takes God at his word,
And trusts him to fulfil
His ev'ry promise unto those
Who strive to do his will.

HOPE.

'Tis Hope that makes our hearts rejoice
As victories we gain,
And lights with joy the way to heaven
Till we its end attain.

CHARITY.

'Tis Charity, the bond of love
By which God's love we see,
That makes us feel—I love my God,
Because he first loved me.

And now on us, we pray, bestow
Faith, Hope and Charity,
And may they e'er with us abide
Till we thy glory see.

Life's Short Day.

THE FLIGHT OF TIME.

LIFE! How fleeting, how uncertain!
Ev'ry moment that has passed
But more forcibly reminds us
That the next may be our last.

Little do we heed the moments
As they swiftly glide away,
Stealing one by one the minutes
From the morning of life's day,

Till the busy world around us,
With its bustle and its strife,
Calls to mind that time hath brought us
Midway to the noon of life,

With but half the morn remaining
Ere we reach life's sunny noon.
Ah! the busy moments fleeting
Close life's morning far too soon.

After noon the busy hours
Pass as moments swiftly by,
While the sun is fast descending
Midway in life's western sky.

Swiftly, swiftly, oh, how swiftly
Does its quickly fading ray
Bring us unto life's brief sunset,
To the ending of life's day.

Solemn are life's closing moments,
As we mark our fleeting breath
Till our heart doth cease its beating,
And we fall asleep in death.

Oh, that we had in life's morning
Thus to value time begun :
Time flies quickly, from life's morning
Till the day of life is done.

LIFE ! From us 'tis quickly fleeting—
Fleeting with our ev'ry breath ;
At each heart-beat one step nearer
Comes the messenger of death.

Various Subjects.

MAN AND NATURE.

NATURE! What a vast world of
thought arises from this word!
So great her glories are that night and day
their voice is heard
On land and sea, unceasingly, to speak alone
of thee,
Their Maker and Preserver, throughout
time's eternity.

The sun and moon, the stars so bright—
those firmly fixed in place,
And those that dart with light'ning speed
through countless miles of space—
Speak to us—thy power tell, as naught but
thy creations can,
And by their grandeur make us feel the little-
ness of man.

Oh! What is man, that thou should'st care
for his unworthy heart?
That in thy love and mercy thou should'st
grant to him a part?
A soul thou gavest unto him, a copy of
thine own,
Eternal life and peace and joy, to Nature all
unknown.

Man is born, he lives, he dies, is buried, and
whence has gone?
If God's beloved, to his God, to meet him at
his throne,
There to behold, with rapturous joy, his
blessed Saviour's face,
And sing, through all eternity, the wonders
of his grace;

Whilst Nature can but stand secure till
Earth shall melt away
In fervent heat, as God declares it shall be
on that day
When all the things of time shall cease, and
live on nothing can
Except the never-dying soul he giveth unto
man.

THE ONLY REFUGE.

WHEN my sins, as waves of ocean,
Round me rose on ev'ry side,
From the billows' fierce commotion
Sought my soul a place to hide—
Sought and found the only refuge
From the storms of life's rough sea—
Sought and found the Rock of Ages,
Rock of Ages cleft for me.

Jesus is the only refuge
From the storms of life's rough sea ;
As each storm is seen approaching,
To this Rock my soul doth flee ;
From its hiding-place in Jesus
Sees the storm in fury break
Far below on the foundation
Of the Rock no storm can shake ;

Looks in safety from this refuge
On each fitful storm of life,
Fearing not the waves' commotion,
Nor the billows' angry strife.

For in thee, thou Rock, I'm resting,
 In thy cleft from danger free.
 Matchless love! I'm lost in wonder!
 Cleft that I might hide in thee!

JESUS.

Jesus died for me,
 Even left his throne above,
 So that he might show his love
 Unto sinful man below—
 So that I that love might know.

WOMAN'S WORK.

LOOK upon each dying brother
 As a soul Christ died to save:
 Perishing without salvation,
 For his soul's salvation crave.

But shall man be saved by woman?
Haste to lay such thoughts aside ;
See naught in a dying brother
But a soul for whom Christ died.

If you feel God's Spirit prompts you,
Speak to him, at any cost—
You may lead him to the Saviour,
If you don't he may be lost.

May be lost ! to you, my sister,
If the future should reveal
That, because you did not seek him,
He was lost, how would you feel ?

Wait not, then, while souls are dying,
For the Saviour speaks to you :
What ye do for these, my brethren,
Such also for me ye do.

IMPROVE THE TIME.

TEACH us, O Lord, whene'er we meet
To speak as Christians should,
And may our conversation tend
To one another's good.

Oh, teach us to employ the time,
Each moment, as we ought,
And may our ev'ry meeting be
With richest blessing fraught.

IT MUST NOT BE.

YET once more I write of Jesus,
Telling of his wondrous power,
How he aids us, through the Spirit,
In temptation's darkest hour
This one thought to bring before thee—
'Tis the Saviour speaks to thee
When, though thou would'st not so reason,
Conscience says : It must not be.

Must not be! obey thy conscience ;
This is not a stern command,
But a loving word of counsel
From a friend now close at hand—
One who was in all points tempted,
Even tempted like as we ;
Yes, 'tis Jesus, through the Spirit,
Teaching us: It must not be.

LET thy will with God's will parallel
run,
Then thou canst boldly say, "Thy will be
done,"
Knowing that thy will and God's will are
one.

INSTANT in prayer—this does not mean
Unceasingly with God to plead,
But constantly on him to lean,
A prayer to God for ev'ry need.

THE LORD'S TEACHING TRUE.

THE lives of those who love the Lord
Convince us that 'tis true,
Who rightly cares for his own soul
Cares for his brother's too.

The lives of those who love not God
This fact have clearly shown :
Who cares not for his brother's soul
Cares little for his own.

Thus do men's lives attest as true
The teaching of the Lord :
Who loves not him whom he hath seen
Loves not the unseen God.

OUR DOCTRINES.

ONLY Scripture can determine
Whether they are right or wrong ;
We will find them in the Scripture,
If to Scripture they belong.

For as Scripture never changes,
But the same doth e'er remain,
If from Scripture they were taken,
We will find them there again.

BEFORE GOD'S ALTAR.

BEFORE God's altar standing,
Husband and wife to-day
Their covenant renewing—
Their Saviour to obey,
Are to his Church united,
In heart and purpose one
To glorify together
The name of his dear Son.

Oh, may they e'er be faithful,
 To all their vows be true,
 Their talents all employing
 Thy will on earth to do,
 Till thou who them united
 As one in bonds of love,
 As one in love receive them
 Into thy Church above.

HABITS.

THERE'S a habit so common
 'Tis missed in but few ;
 'Tis the habit of boasting
 Of what we can do.

There's a habit more common—
 Too common, 'tis true ;
 'Tis the habit of shirking
 That which we can do.

There's a habit not common—
 'Tis found in but few ;
 'Tis the doing, not boasting
 Of what we can do.

THE ANNUNCIATION.

N EAR to the town of Bethlehem,
By night, while others slept,
The shepherds, watching o'er their sheep,
Their faithful vigils kept,
When, lo ! an angel of the Lord
Came down 'mid heavenly light—
They saw the glory of the Lord,
And trembled at the sight.

Fear not ! to them the angel said ;
To you and all the earth
Good tidings of great joy I bring,
Of Christ the Saviour's birth ;
And this shall be to you a sign :
In Bethlehem's manger laid,
Enwrapt in swaddling clothes, you'll find
The heavenly babe displayed.

But ere the angel of the Lord
Had thus his message given,
With him a multitude appeared,
A glorious host from heaven,

Saying, Glory be to God on high,
Peace and good-will toward men,
Announcing thus the birth of Christ,
The Babe of Bethlehem.

Gospel Songs.

CAN YOU BELIEVE?

CAN you believe, my brother,
That Jesus died for you?
Can you believe God's message
Of salvation is true?

CHORUS.

Can you believe, will you not trust,
Do you accept as true
God's message of salvation,
That Jesus died for you?

Will you not trust, my brother,
The work that Christ hath done?
Will you not claim salvation
Through faith in God's dear Son?

Do you accept, my brother,
The word of God as true?
Do you accept the pardon
That now he offers you?

THERE IS HEALING WITH THE
SAVIOUR.

TO each weary, sin-sick mortal
The blessed Saviour's voice
Is sweetly, tenderly calling :
Repent, believe, rejoice.

CHORUS.

There is healing with the Saviour
For ev'ry sin-sick soul ;
With such the Saviour is pleading :
Believe and be made whole.

The whole need not a physician,
The sick Christ came to save ;
Oh, trust in him for salvation—
For you his life he gave.

Think not to mend your condition,
You could not if you tried ;
For such weak and helpless sinners
The blessed Saviour died.

Then come, weary, sin-sick mortal,
To him who waits to cure ;
The Great Physician will heal you,
Will cleanse and make you pure.

HIS GRACE IS SUFFICIENT FOR
THEE.

ART thou with sin heavy-laden,
And longing in vain to be free?
Flee to the dear, loving Saviour,
Whose grace is sufficient for thee.

CHORUS.

His grace is sufficient for thee,
His grace is sufficient for thee ;
Flee to the dear, loving Saviour,
Whose grace is sufficient for thee.

Sin's yoke, though heavy, can never
Keep thee—if for pardon thou'lt flee—
From Jesus, the loving Saviour,
Whose grace is sufficient for thee.

By grace thou shalt find salvation,
Through faith, and with no other plea
Than the blood of the dear Saviour,
Whose grace is sufficient for thee.

Discourses, With Poems.

The Plan of Salvation.



The Gospel Plan (Poem).

THE PLAN OF SALVATION.

“ **I**N the beginning God created the heaven and the earth.” (Gen. 1: 1.) “So God created man in his own image.” (Gen. 1: 27.) “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed” (Gen. 2: 8), whom he promised to bless, if obedient; whom he threatened with death, should he disobey. Adam, the man whom God had created, disobeyed God, and, as a consequence, the seed of spiritual death—which began in Adam—has been transmitted to all his descendants; so you and I find ourselves “inclined to evil, and that continually,” because we have inherited from Adam a sinful nature.

God had decreed in the beginning the death of the soul as the penalty of sin; so you and I, with men of all ages—“for all

have sinned"—were, even at the Fall, foreseen to finally deserve the wrath of God on account of sin, which the sinful nature inherited from Adam would cause us to commit. Therefore, in the sight of God all men must be forever lost, unless he provide some way for their escape from the penalty of sin.

In providing a way of escape God had to provide that the penalty of sin be paid, else he would have disregarded his holy law, which decreed that the soul that sinned should die. So God, out of the great love wherewith he loved us, "gave his only begotten Son" (who fulfilled all righteousness), who willingly died to pay the penalty of our sin, that God might give unto us the reward he merited by his righteousness. In other words, Jesus, who was righteous, merited eternal life and all its blessings: we, by our sins, merited death. God laid upon Jesus (who never sinned) the penalty of our sin, that it might be possible to give us (who never merited anything but death) the re-

ward that Jesus merited. Thus God provided for the salvation of sinners and the satisfaction of the demands of his holy law.

God has made Faith—belief in what God has said concerning the salvation of your soul by the death of his Son—the condition upon which you shall be treated as righteous, instead of sinful. Never to doubt that, because Jesus died in your stead, you shall receive the eternal life which was his, but which he gave to you when he took in exchange the penalty of your sin, is to continually have saving faith in the Lord Jesus Christ.

The motive that moves us to repent of our sin (to “cease to do evil” and “learn to do well”) is the love of God, which we see displayed toward such sinners as we in the gift of his Son to die in our stead; and ever after we have a new motive within by which we act—that of love to God—the responsive love, the knowledge of his love to us, kindled in our hearts. Thus, after believing in Jesus

as our Saviour, we try to live to please God because we love him.

Any works performed before conversion—before we were actuated by the new motive of love to God—were not acceptable to God ; and why ? Because we did them, not out of a spirit of love ; but now, loving God, he accepts our works as evidences of our gratitude and love, and as such works they meet his approval ; and he has promised to finally reward us in heaven, with greater or less honor, according to our works.

But God knows that, though actuated by this new impulse of grateful love, yet, because the soul doth still abide in a body in which the effect of the Fall continues till it destroys the body in death, no man can render unto God the perfect obedience his law demands. (Rom., ch. 7.) Knowing this, God has provided for the forgiveness of sin after justification ; so that if, through the infirmity of the flesh, we sin, we may obtain pardon.

The death of Christ was not only for our

sins up to the time of our conversion, but to the time of our death : even as we do not receive the reward he merited for us in part, but the whole. So the evangelist (John), writing to Christians, exhorting them to "sin not," adds: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2: 1, 2.)

* * * * *

The secret of a happy Christian life is to know what God hath promised concerning the salvation of your soul, and never to doubt that he will keep his every promise.

I have tried to put the plan of salvation before my readers in a plain and simple manner, hoping, by so doing, to be the means, in God's hand, of leading some precious soul to the Saviour.

Can you, my reader, believe what God hath said in this sweet promise?—"Fear not: for I have redeemed thee, I have called thee

by thy name; thou art mine." (Isa. 43: 1.)
If you do believe that God has redeemed
you, happy are you: if not, 'tis the prayer of
the writer that you may.

THE GOSPEL PLAN.

HOW simple is the gospel plan
By which a soul may know
And feel, For me the Saviour died,
For me his blood did flow.

'Tis simply needed that whoe'er
Would be a child of God
Should pray, and while he prays believe
God does his faith reward—

Reward his plea: I'm lost, undone,
But Jesus died for me;
To save me from this wretched state
He died on Calvary.

I feel my sin, I much regret
And sorrow for the past.
O Lord, e'en now my heart renew—
Let not this anguish last.

Thus he repents and then believes,
And gladly finds 'tis true
That whatso'er we ask in faith,
As promised, God will do.

“Justification By Faith.”

JUSTIFICATION BY FAITH.

“ For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.” (Rom. 1 : 16, 17.)

“ **N**OW we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference : for all have sinned, and come short of the glory of God ; being justified freely by his grace through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation through faith in his blood, to declare

his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Rom. 3: 19-26.)

I design, by explaining the above Scripture, to show unto those who have not accepted Christ as their Saviour the plan of salvation, the love of God devised, whereby he has made it possible that they may be saved.

Without going into detail regarding the corruption of man's nature, through the sin of our first parents, I will state what we each acknowledge concerning ourselves—we are sinful. We can form some idea of our own depravity by a few moments of calm, self-searching thought. Think, if you will, for a moment—If the thoughts that pass through your mind, unknown to any but yourself and God, were suddenly exposed to mortal view, how quickly would the opinion of your character, formed by those who judged the same by external evidences, be

changed! Then, remember that God knoweth even the thoughts of your heart, and is not deceived by your outward acts, as are those around you. Oh! if we would appear sinful to mankind, could they read our thoughts and fathom our motives, how must we appear before God, to whom both are clearly and continually manifest? This is a solemn thought for all of us—those who are Christians, as well as those who are not.

God, seeing the sinfulness of our nature, has provided a way of escape from the punishment of sin. He gave unto Moses what all acknowledge to be a righteous law—that by the law all men might be made to see their sinfulness, and become convinced that, because of their sin, they merited the wrath of God as displayed in his punishment thereof.

The law is God's standard of righteousness. If any man could render perfect obedience to the law, that man would be proclaimed righteous by the law. But no

man has ever kept the law save one—the man Christ Jesus. No other will ever keep it ; for the law was not given that man, by keeping it, might be saved, but to show men that, because of their sinfulness, they could not keep it, and therefore could not merit salvation by anything they could do.

We see, then, that it is impossible for us to obtain salvation by trusting in our works. How, then, shall we obtain it? Is there any other way? Yes! the way God has provided, who hath given his Son a sin-offering for us, “that we might be made the righteousness of God in him”—that all who trust for salvation in the merit of him who fulfilled all righteousness (but died in our stead as a sinner) might receive the reward he merited—might have imputed unto them the reward of his righteousness, the penalty of their sins being laid upon him.

If Jesus died for all mankind, why is the work he did not made effectual to the saving of all men? Simply because men will not accept the work Christ has performed

for them—the works they could not perform—as the ground of their hope. They trust in their own morality, saying: If I do to others as I would have them do to me, that is all that is necessary. They comply with one commandment or more, in a way that they think must place them in the favor of God on account of their meritorious works. How shallow their claim to God's favor becomes when it is compared to God's revealed standard of good works—the moral law. They pride themselves on keeping one or more of its commandments, not daring to pretend that they render a perfect obedience to all its requirements: thus they become their own accusers, condemning themselves; for the law demands a perfect obedience—to break one of its commandments is to break the whole law.

Now, as to those who really desire to be saved. If God taught them that keeping the law would save them, they would try to keep it; but God has taught them that

it will not ; therefore they cry, as did Paul : “ Lord, what wilt thou have me to do ? ” which is as much as to say : Since I cannot save myself by keeping the law, tell me, O Lord, the way I may be saved, and I will comply with it, whate’er it may be. To all such souls, who are willing to be saved in God’s own way, he has revealed a righteousness “ from faith to faith ” (see Rom. 1 : 17), which means that God has made known to mankind that his way of saving men is, by counting all that believe what he hath said concerning the salvation of their souls by the death of his Son, as if they, by rendering a perfect obedience to the law, had been proclaimed righteous thereby, and thus merited their salvation.

The Apostle Paul, to explain justifying faith, quotes the following verses from Genesis, which speak of God’s promise to Abraham and his faith in the following manner :

“ And he brought him forth abroad, and

said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." (Gen. 15: 5, 6.)

Commenting on Abraham's faith as shown in the fifteenth chapter of Genesis, Paul adds:

" He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Rom. 4: 20-25.)

Here we have "Justification By Faith" fully, though briefly, explained. If we ask, What should we believe, and how, in order that we may be saved? we find an answer

here. We should believe just what Abraham believed—the promise of God; only, as Abraham believed what God promised him, so you must believe what God has promised you. God promised Abraham that as the stars were for multitude, so should his seed be. It seemed impossible to Abraham, but *because God said so he believed it, never doubting*. The promise, “So shall thy seed be,” had reference to the future. Abraham, doubting not that it would come to pass, kept looking toward the future, conducting himself according to the way God commanded, showing by his willing obedience his gratitude to God for the blessings he had promised to bestow upon him, and evidencing by his continued obedience his continued belief that God would fulfil his promise. God encouraged Abraham’s faith continually, by evidences of his favor, especially by rewarding his faith in answer to prayer.

Thus God promised and Abraham believed; and the promise made to Abraham

is to this day being fulfilled, and shall continue to be, till all the seed of Abraham " shall have entered into the rest remaining unto the people of God.

As Abraham believed God, and was counted, because of his having faith, as if he were righteous; so, if you believe God's promise (of salvation, by believing on the Lord Jesus Christ), you shall be treated as though you were righteous, because of your faith.

God's promise concerning you—one far greater than that made to Abraham—is this :

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3 : 16.)

This promise, like God's promise to Abraham, refers to the future; but, as with Abraham, the blessings begin and continue with your faith. If you are grateful for God's promise to you, you will do as did Abraham—show your gratitude by continu-

ally keeping the commandments of God to the best of your ability, never doubting that God will keep his promise, and that you shall be saved. God will encourage your faith as he did Abraham's, by evidences of his favor—especially by rewarding your faith in answer to prayer.

“Have faith in God.”

The Work and Witness of the
Spirit.

The Spirit's Work (Poem).

THE WORK AND WITNESS OF THE SPIRIT.

FOR the benefit of those who are seeking a knowledge of their acceptance with God, through the witness of his Spirit to their adoption into the family of God as his children, I have chosen the subject of "The Work and Witness of the Spirit," as revealed in part of Rom. 5: 5; 8: 15, 16, concerning which I hope to write to the edification and comfort of all who may read.

We are to consider the work the Spirit does and the means he uses, not the way he performs his work, for this we know not of. (John 3: 8.)

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5: 5.)

Here we learn that the revelation of the love of God toward us is given unto us by

the Holy Spirit, whose office it is to take of the things of God and reveal them unto us. (John 16: 13, 14; I Cor. 2: 10-13.)

Therefore, when, realizing the love of God to us, we can say in sincerity, "We love him, because he first loved us" (I John 4: 19), we have the evidence that the Holy Spirit is within us, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5: 5); for "we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." (I Cor. 2: 12.)

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8: 15, 16.)

"The Spirit itself beareth witness with our spirit, that we are the children of God," for "because ye are sons, God hath sent forth the Spirit of his Son into your hearts,

crying, Abba, Father ” (Gal. 4 : 6) ; therefore if we can look unto God as a child to its parent, and call him our Father, we need no longer doubt of our acceptance with God, through the witness of his Spirit to our adoption into the family of God as his children ; for the very confidence we manifest, in calling God Father, is but the expression of the inward assurance of the spirit of adoption within.

The question naturally arises : Through what means does the Spirit of God reveal the love of God to us ? We have already remarked that 'tis the office of the Spirit to take of the things of God and reveal them unto us, and this he does by disposing us to accept the revelation of the love of God toward us which God hath given unto us in his Word, which revelation came to us through the Holy Spirit—“ For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost ” (2 Peter 1 : 21), through whom all Scripture is given, for “ All Script-

ure is given by inspiration of God" (2 Tim. 3:16), who also doth guide us into all truth. (John 16:13; 14:26; 15:26, etc.)

Thus far we have learned that both the knowledge of the love of God and the disposition to accept it are given unto us by the Holy Spirit.

Scripture also teaches us that we are convinced of sin, and of righteousness, and of judgment to come by the Holy Spirit.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." (John 16:8-11.)

"Of sin, because they believe not on me" (v. 9)—because they will not accept Christ as their Saviour. The Spirit reveals the love of God in the gift of Christ. (John 13:16.)

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' (1 John 4:10.)

This is the manifestation of the love of God that men reject, rejecting which, by refusing to accept Christ as their Saviour, they are brought under the condemnation of God; for by so doing they become convinced that they bring upon themselves the wrath of God, according as it is written: "He that believeth not the Son . . . the wrath of God abideth on him." (John 3: 36.)

"The goodness of God leadeth thee to repentance." (Rom. 2: 4.) Through the Spirit we are led to repentance—for he reveals the goodness of God.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2: 8.) "For unto you it is given in the behalf of Christ. . . to believe on him" (Phil. i: 29) by the Spirit, who dispenses the gifts of God "to every man severally as he will" (1 Cor. 12: 11); for "no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12: 3.)

Thus we have seen the love of God to us is revealed: we are convinced of sin in re-

jecting Christ, the manifestation of that love. We are led to repentance through the revelation of the goodness of God, and are given power to believe on the only-begotten Son of God as our Saviour, through the Holy Spirit given unto us.

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. . . . And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” (1 John 3: 16, 23, 24.)

“Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.” (Heb. 10: 15, 16.)

Here we see how the Spirit bears witness through the Word of God.

“He that believeth on the Son of God hath the witness in himself.” (1 John 5 : 10.) This will be clearly understood by reading the following verses—the first five of the same chapter :

“Whosoever believeth that Jesus is the Christ is born of God : and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments : and his commandments are not grievous. For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?” (1 John 5 : 1-5.)

In like manner the Holy Spirit portrays in the Word of God the marks, the character and the fruit by which the children of God may be known. (Gal. 5 : 22 ; Eph. 5 : 9.) “By their fruits ye shall know them.” (Matt.

7: 20.) If we examine ourselves by the standard there given we may know "whether we be in the faith" or not. (2 Cor. 13: 5.) "Beloved, if" (after thus examining ourselves) "our heart condemn us not, then have we confidence toward God" (1 John 3: 21), ". . . because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22.) Then can we say with Paul: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world" (2 Cor. 1: 12); and with John we can say: "And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3: 24), who—the Spirit—hath disposed us to keep the commandments of God, by so revealing the love of God to us in his Word, as to kindle a responsive love and gratitude within our hearts, from which springs our obedience—the obedience of faith, the obedience of love.

THE SPIRIT'S WORK.

THERE is a time in ev'ry life
When in the heart of stone
The Spirit, the convictor, comes,
Who comes from God alone,
And, striving with the sinful heart,
Brings sorow, fear and shame ;
The sins of years he brings to view,
And then condemns the same.

He makes the heart to feel its guilt,
Its lost and wretched state,
And hastens news of Christ to give,
Before it be too late.
Then, in the midst of sin and shame,
He speaks in tones of power
The Saviour's blessed name, and says,
Believe and sin no more.

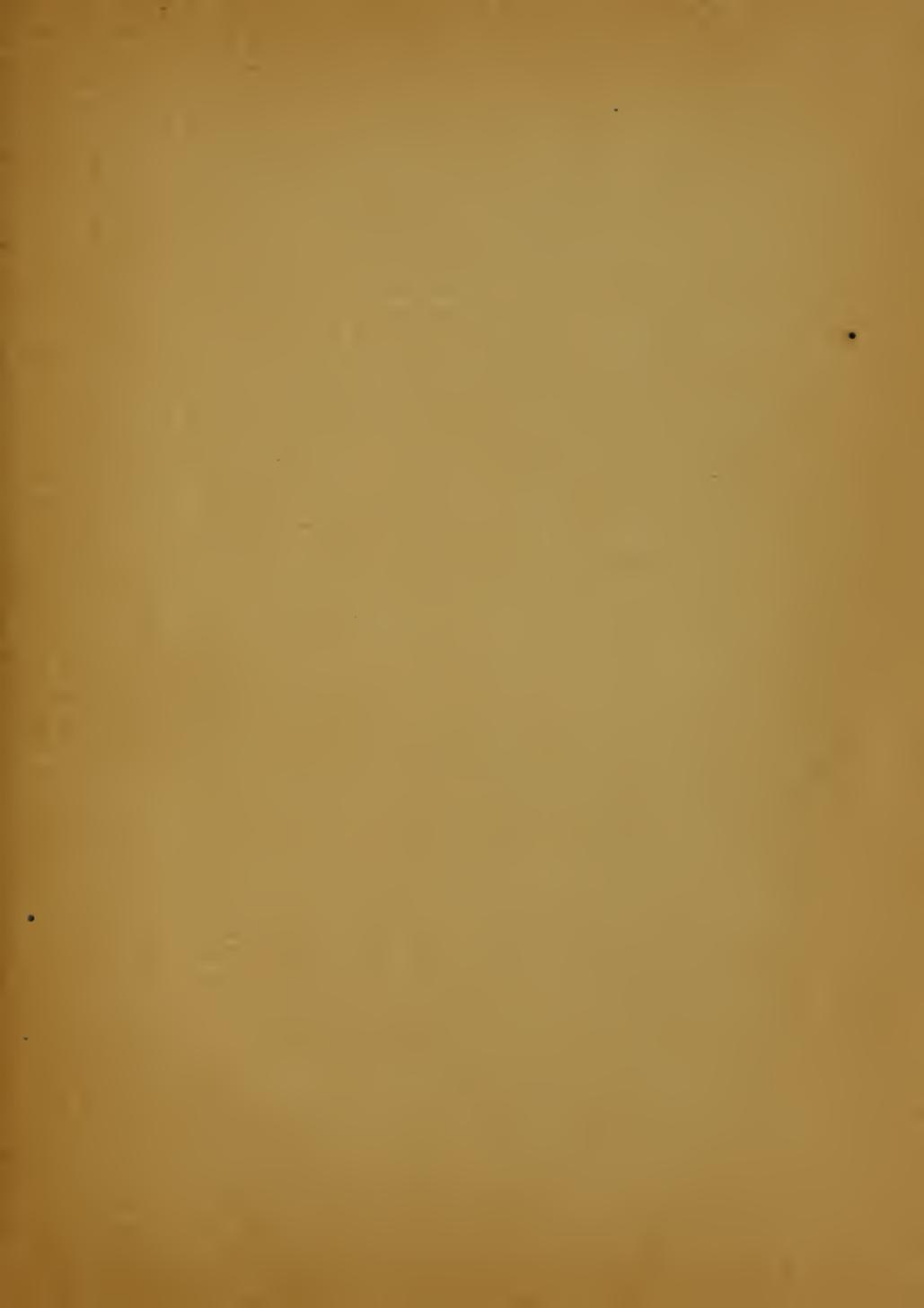
To each repentant heart he makes
The way of hope appear,
Speaks softly of redeeming love,
And brings the Saviour near—
Holds him before the anxious eyes
Till they his beauty see,
Till in its love the heart breaks forth
And cries, "He died for me."

He makes the new-born spirit feel
The bliss of sins forgiven,
And bids it live for Christ alone,
To meet its God in heaven.
He says: Be faithful, earnest, true,
And guard thy way from sin
Till life is o'er, and then in death
Thou shalt the vict'ry win.

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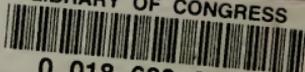
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