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(Continued from second page.)

our slumbering conscience; and to admonish us as to the great importance of making the needed preparation for the sure-to-come ordeal of death. And how many readily hear this knock, and promise the Lord, if they only recover, what a different life they will lead. But alas, too many upon recovery seem to forget all this, and go on in the old way disregarding the great need of their soul.

(b) That misfortune, brought on perhaps, by lack of forethought, as used by the seeking Lord to knock at our hearts, and to point out to us the vanity and unsteadiness of all earthly things, and to urge us to seek something that would satisfy the cravings of the soul. "Wherefore do you spend money," &c. Jesus is the only satisfying portion of the soul, and he says, "If any man will open the door, He will come in," &c.

(c) That bereavement, that loved one taken from us, was used by Jesus to knock at our hearts. And if the unsaved ones, when called to mourn the loss of a dear child, or a much loved relative or friend, would only realize that in that event Christ is knocking at their hearts, anxious to come in and lift the dark cloud of sorrow, and to save their souls from guilt and condemnation, and to bring in a wonderful peace and hope, and to give to them, even in sorrow's dark hour, "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Christ also knocks by His blessed holy spirit in manifold ways and at various times. Again and again He comes to the hearts of those that do not open the door to Him; again and again He touches the conscience, the emotions or the will, lovingly seeking to come in and save and bless that soul that so much needs His love and presence.

Christ so knocks through the agency of His Gospel heralds, who faithfully strive to present the gospel of their Lord with all the earnestness and attractiveness they can command, to persuade men to hear that their souls may live. That earnest, faithful gospel sermon that so touches the heart is simply the Lord lovingly, graciously knocking, anxious to save that soul, anxious to remove its condemnation, anxious to bless it fully. "Oh, that he that hath ears to hear, would hear." "For if any man hear my voice, &c."

Let me take you in imagination to where we can gaze upon Africa's sunny fountain and India's coral strand. Do you see among that multitude of dusky faces those of paler hue, and do you ask whence came they? Why these are they, who left home, friends and kindred, going to that far away land at the call of their Lord; to work for Him, among those ignorant, superstitious and repulsive specimens of humanity. And there, day after day, they toil on, patiently and lovingly, pointing those benighted people to Jesus, the world's Saviour. Death often decimates their ranks. How recently was a loved one from our own New Brunswick, our dear Brother Boyer, (the noble christian worker, whose in fluence still lives), stricken down and taken to the rest and reward of the faithful. But with what commendable courage do they close up the gaps death makes in their ranks, and with a devotion, quite heroic, toil on, with unceasing energy and unflinching zeal. They are christians, indeed, inasmuch as, like Christ and with Christ, they are seeking the lost; ever striving to persuade those unlovable sons and daughters of Africa and India to open the door to Jesus.

I present you another picture. See that grief stricken old man, leaving his country home; hear the good-bye salutation of his life companion, "God bless and prosper you father, write me as often as you can." He is going out into the world to search for his high spirited, wayward boy, who in a moment of anger, months before, to escape the restraints of home, had fled to some unknown place. City after city is visited, haunt after haunt of vice is examined. At last, in a far distant city, the lost boy is found. But O, the heart aching scene. Mingling with boon companions, he is in the midst of a drunken debauch. The old man does not discover himself to his son, but prudently waits till the next day. Early the next morning he starts out to search for his son's boarding place; he soon finds it, but the boy is not yet. See the bent, trembling form of the old man climbing the stairs; now he stands at his son's door, hesitantly knocks, no answer; he knocks again, no answer; at last a rough voice from within bids him clear out. With tear streaming eyes and broken voice he reveals his identity; no response comes from the closed room; once more he knocks, no answer; the nearly heart-broken father now sinks upon his knees, and in the anguish of

his soul, calls upon the Lord Jesus Christ for help. As the son hears the tremulous words of that familiar voice supplicating Divine help, a vision of his boyhood days comes before him; he remembers when he used to kneel beside that father at the family altar and offer the prayer he had been taught: his heart is touched, with a bound he springs to the door and flings it wide open, and father and son are clasped in a loving embrace. How quickly and gladly the father forgives all the past. The son now, returns to his home, saved by his father's anxious, persistent efforts in his behalf.

So the loving compassionate Jesus, in the ways I have indicated, anxiously seeks after the lost and the perishing, coming and knocking, at the guilty sinner's hearts, again and again; that if they will open to Him, He may give them the valuable gift He has purchased for them, with forgiveness for all the past.

5. Another of our foundation principles, is plainly set before us in the text, is—a free salvation, to "whosoever will." "If any man.....will open the door etc." If any sinner, of any nationality, race, clime or people will open the door of their hearts, Jesus, humanity's helpful, loving friend, will quickly and gladly come in, save and bless that soul. "For He, by the grace of God, tasted death for every man"—to give every man a chance to secure salvation. We cannot believe in a limited atonement, but rather in one that is full and complete for every man. We believe that God so loved all the world, that atonement was made for all the world, that whosoever will may come, and profit by it. What an encouraging thought, to the christian worker. That the all wise and holy God, loves all men, all kinds of men, even the vilest and has made ample provision for their salvation. "Whosoever will may come."

From that fountain opened, in the house of David, for sin and uncleanness, as from that rock smitten in the wilderness, there flows a blessed life-saving stream; rolling right by the door of every nation in the world, coming very near to each home and to every life. Its waters are ever available to poor sin-sick souls, in every age and clime. But it does not branch out into divers streams, to give a broad sweep of water, with picturesque scenery on its beautiful sloping banks, for the rich, the intellectual and the cultured and only a little, scant unattractive rivulet, where the poor can come and secure healing. There is no costly Sanitarium, where the patrician leper can be fashionably healed, for did not Naaman, with all his retinue watching, dip, like a common man, beneath the Jordan wave. There is but one ransom, there is but one form of deliverance, and the same gracious invitation is extended to all men; and even a poor despised beggar, his garments torn and ragged, and his flesh, bleeding from the ulcers of many wounds, may dip eagerly into this Bethesda, and emerge purified, and as a child, saved by free divine grace offered to all. You have all, doubtless, heard about the staunch vessel, seen one remarkably beautiful day, when the skies were feathery and the wind abate, sailing on the broad Atlantic, flying a signal of distress. A vessel in the distance sees it, and alters her course, bear down towards the distressed ship. Soon from the approaching vessel, with the code of signals of the merchant marine, comes the question, "what is the trouble?" back came the answer, "we are entirely out of water."

See those flags hoisted, one after another, from the good Samaritan ship; they are spelling out a reply; let us read it: "If you want water, dip it up, there is 50 miles of fresh water all around you; you are in the mouth of the Amazon." So to-day sin sick, thirsty souls, of every clime, are plainly told by mankind's good Samaritan; that if they want salvation and, so, deliverance from all their guilt, to take it by opening the door of their heart to Him. A gracious offer, free for anyone to accept. For in this christian land we are at the very mouth of the great salvation river. Does not our Lord say,—"Go preach the Gospel to every creature," that "Whosoever will may come," and "He that cometh, I will in no wise cast out," and "If any man will open the door, I will come in."

6. Another prominent doctrinal truth that is discovered to us in the text, that which we believe, and teach is, Human responsibility, Freedom of the will, or activity of the soul in conversion. "If any man will open the door," says our Lord; which seems to indicate that he can, though he may not do so. But I hear some one say, does not God love all men, and has He not made provision for the salvation of all men, and is He not all powerful. But stop, let us go back, that we may consider this fact, that God the Divine Sovereign of the universe made

man just as it pleased Him, and it pleased that infinitely wise creator in making man to endow him with a very wonderful will power, giving him the power of choice; and this God-given endowment it pleases God to ever respect, by never coercing it: though by loving entreaty, He often constrains it to yield to Him. We are led to and confirmed in this belief of the freedom of the will by the many warnings, entreaties and invitations in the word by the Lord himself, which would have very little force or meaning if we did not have this power to choose. Why those very warnings, entreaties and invitations are direct appeals to the human will to choose, to look, to turn, to believe, to take, to come, to yield to God. A busy man of the world, honest and upright in his dealings with his fellow-men, one who had been successful from a worldly standpoint, was by the labors of a faithful servant of the Lord, brought under conviction and to see himself as he really was, a poor guilty condemned sinner, needing salvation, and also to realize that Jesus was indeed knocking at his heart. But although seeing his need and hearing the knock, he was still loth to enter into that way, his mind being filled with many misgivings as to whether he would hold out if he made the venture. The days came and went, and still he refused to yield. One day, in deep concern of mind, he came home earlier than usual; his little girl, as was her wont, came running to meet him; he took her up in his arms to caress her; she, looking him full in the face, with her bright blue eyes, said, "Papa do you know Jesus?" With a voice husky with emotion, he replied, "no my child why do you ask? Because my Sunday school teacher told us yesterday that Jesus comes, and knocks at our hearts, wanting to come in and bless us; and isn't it awfully unkind for anyone not to open to Him? I don't believe He has knocked at my heart; I haven't heard Him anyway. But, papa, hasn't He knocked at your heart? This was too much for the strong man, who recognized this to be Christ very loudly knocking at the door, and with tremulous voice, he replied, "yes, my child, Jesus has often knocked at my heart, and He is knocking now." Then papa, O papa, won't you let Him in? The strong man hesitated a moment, and then replied, "yes, my dear child, God helping me, I will"; and there and then he yielded to the Lord, and salvation came to his soul, his little girl being the divinely used instrument to constrain his will to yield to God.

All that he needed to do to secure the great salvation was simply to yield his will, open his heart to Jesus, and when he did that how quickly the blessing came to his needy soul. O that all the unsaved that hear His voice and knock, would, while they have time and opportunity, open the door to Him who so marvelously condescends to come, to knock, and to wait at the door of their hearts. For it is a fact that none can secure the pardon of their guilt, except they yield their wills to Jesus; who, (although anxiously desiring to save them), will ever respect their God given will power to choose—to decide for themselves. But when they do yield to Him, they there and then immediately secure deliverance from all guilt, rest to the burdened hearts, and peace to the accusing conscience.

Another precious Bible truth, evidenced by the text, must not be passed by, viz., The blessed companionship so graciously offered to sinful men. "If any man will open the door I will come in," says Jesus. Yes, Jesus, the holy, righteous, prince of peace, condescends to offer his companionship to vile, guilty, condemned sinners, if they, "just as they are," will only give Him their love. He will come into their dwelling, remove all their burdens of guilt, change their sin loving natures, and, touching chords of their lives that have been long neglected, will cause them to vibrate with joy and gladness, and with those holy aspirations and desires that only He can generate in human hearts, bringing them at the same time into a blessed, happy communion and fellowship with Himself. Do we comprehend as we ought this marvelous condescension of our Lord? He, the king of kings, to stoop so low as to offer His love and friendship, and, wonder of wonders, His blessed companionship, to such guilty creatures to feast and commune with that soul that will receive Him as Lord, to companionship with that guilty sinner and rebel, that will receive Him. For "this man receiveth sinners." Heaven must first come into our hearts before we can have a good, sure hope of reaching that blessed place. Down here we must become heavenly minded, "Set our affections upon things above." All of which is easy and natural, if Christ, by His spirit, dwell in the heart. One day at the Paris exhibition of 1886-7, amid the great throng of people passing in and out of the immense buildings, was a plain, though neatly dressed young woman, evidently of the poorer class. Entering the building she passed from one to another of the many attractive sights, amid the richly dressed ladies, whose beautiful costumes drew no covetous glance from her. Suddenly she turned deadly pale, tottered and fell to the floor. Ladies quickly gathered around her to apply restoratives, but apparently without avail. Pre-

sently she opened her eyes, and with great difficulty uttered the word "bring." A richly dressed lady hastened to a cafe near by and soon returned with a glass of wine, which she placed to the lips of the young woman. Slowly shaking her head she repeated the word "bring." A glass of water was brought and again she declined, and repeated the word "bring." The ladies were puzzled to know what she meant, when as if divining that they did not understand her she made a greater effort, raised herself a little and to their great surprise, uttered those very familiar words, "Bring forth the royal diadem, and crown Him lord of all," and fell back, peacefully breathing her last. A wonderful testimony for that time and place do you say? Yes, it might be so from some lips, but not from a Christ-possessed soul, not from one that had opened the door and admitted Jesus. How plainly it was evinced that He lived in her heart and love; and was uppermost in her mind, the one altogether lovely and the chiefest among ten thousand. What a little heaven she had to go to heaven in. O that all of Christ's disciples might have a similar consciousness of an indwelling Christ, holding their love and mind by His sweet will.

My subject is by no means exhausted, but, lest I weary you, I forbear. If I had time I would like to dwell upon that other precious Bible truth, advertised in my last thought, that Christ "communes" with every soul that opens the door to Him, i. e. with every regenerate person. So that love to follow our Lord's example are led to practice free communion with all of His children, with all that we have reason to believe have been born of God, even though they may not utter our denominational shibboleth. We call ourselves Free Baptists because of our belief in free salvation for every man, the freedom of the will to choose, and a free communion with all of God's children.

I have striven in these imperfect utterances to point out the condition of the backslidden Christless church member, the unconverted church member, and the unsaved sinner; the folly of remaining in that condition, has also been pointed out; the fact that God has made provision for, and graciously offers salvation free to all that will choose and decide to accept it on the terms of the gospel, and the great folly of neglecting to so receive it, is apparent to all. I humbly hope that the thoughts I have presented to you to-day may in some way be used by the Holy Spirit that careless believers may be led to see the need of "giving all diligence to make their calling and election sure"; to "watch and pray"; to "abstain from all appearance of evil"; to "take heed lest they fall"; to "crucify the flesh, with its affections"; to "deny ungodliness and worldly lusts"; to "live soberly, righteously and Godly"; to "be steadfast, unmovable, always abounding in the work of the Lord"; to "preserve in the divine life." And may it incite us who, in the Providence of God, have been called to be the religious teachers of the people; to still more strongly iterate and reiterate the importance, and need of new birth. "Ye must be born again," "except ye be converted ye cannot see the kingdom of God." That only those whose names are written in the Lamb's Book of Life will be admitted to heaven; and that all such are here indwelt of the spirit of the Lord Jesus. And may the precious truth here set before us, as to the loving compassionate seeking friend, and loving Saviour, God has provided for all mankind, who himself tells us, that "He came into the world to seek and to save the lost," and that if He is lifted up, He will draw all men unto Him, and "behold I stand at the door and knock" be ever made prominent in all our teaching, that the exhibition of such wondrous love may constrain the unsaved ones to open the door to Jesus.

Let us be especially careful to plainly set before our people our belief as to that holiness of life which the Bible enjoins upon us that faith and profession must be supplemented by consecration and continuous submission to the will of the Lord, "to present our bodies, a living sacrifice."

Without holiness no man shall see the Lord." But we should not forget to warn our people, against any of the man made theories, that are misnamed holiness, which, by the fruit they bear, evidence they are not of God.

The fact that God has called us to publish and to emphasize the glad tidings of a free salvation provided for all men, for "whosoever will come to Him," for any man that will open the door to the Lord Jesus, should animate and excite us to diligence and activity in the Lord's service. But in publishing these glad tidings, let us ever be careful to make plain the fact of human responsibility, the freedom of the will, that "if any man will open the door Christ will come in." Which simply means that if we open our hearts to Jesus now He will open Heaven to us by and by; if we make room for Him now, He will make room for us then. But if He, knocking, seeking to enter hearts now, is shut out, we must expect that by and by, we knocking, seeking to enter heaven, will be eternally shut out.

No room for Jesus, sinner, He, that bore your load of sin, Who now, knocks, and asks admission Why not open, door to Him?

Room for pleasure and for business, But for Christ, the crucified, Not a place, that he can enter. In the heart for which he died.

But, thank God, the text presents to us the other side of the picture, and those that open the door to Jesus secure the richest blessings possible for the human soul to enjoy. What companionship! What a feast! What happiness! What a hope! Thus we have considered some of the principles of our denominational life, which I believe I was divinely moved to present to you. But principles, however good, to have their due effect need to have

behind them the impelling power of consecrated energies. Then let us in this annual gathering, again present ourselves to the Lord, fully purposing to be and to do for Him and His glory, to spend and to be spent in His service, as never before, that the world may see in us the "old-fashioned gospel," burning in our hearts, preaching in our lives, and breathing from our lips. No bosom wears a mail that can brave the force of such an attack. It speaks to unbelieving human nature with a power that is irresistible; and, being clothed with an immortal panoply, it goes on from victory to victory, and pentecost is many times repeated. Beloved, may we ever continue sound in doctrine, humble in efforts, and faithful to the trust bequeathed us by the fathers, that when we are called up higher, each may be privileged to hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Then

From Brunswick's shores, and Africa's strand
And from India's burning plains,
From Briton and Columbia's land
We all will meet again.

Jordan's swelling tide, we'll safely pass,
For Jesus will carry us through,
Deliverance banks, we'll reach at last,
And, O, what raptures view.

No wistful look, no parting sigh,
That happy meeting knows,
For love beams forth from every eye,
And hope immortal glows.

The rest is reached, life's labors done,
Christ's welcome glad been given,
Reunion with our loved ones formed,
It is, it must be heaven.

Minard's Liniment cures Colds, etc.

They make one feel as though life was worth living. Take one of Carter's Little Liver Pills after eating; it will relieve dyspepsia, aid digestion, give tone and vigor to the system.

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