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The King's Highway.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness: The wayfaring men, though fools, shall not err therein.

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Heart Backsliding.

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Almost all the evils which seriously effect the prosperity of the church, arises from the backsliding of its members.

The church has seldom sffuered real injury from the world. All the world can do serves only to quicken her interest and unite her members more closely. The fiercer the attacks from without the more intensely the fire of love burns in the heart of the Christian. They may be scattered abroad, but they will go everywhere preaching the word; indeed they may fall by the hand of their persecutors, but from their death will go out an influence which will quicken the faith of others and reveal to the world the power and preciousness of the Christian's experience. But when the heart of the church looses its grip of God, and of his promises, and worldly aims take the place of holy purposes, she may expect to meet her greatest perils.

Backsliding is a scripture term. It is a term often used by the prophets to describe the apostacy of ancient Israel. Applying to a New Testament saint it means receding from the position formerly occupied; taking back something of our consecration; turning away from God.

Backsliding begins in the heart. We read that when Solomon was old, that his wives turned away his heart after other goes, and his heart was not perfect with the Lord his God, as was the heart of David his father (1 Kings 11:4).

Hence backsliding is described as the departure of the heart from God. This was the state of the church at Ephesus, when the Lord Jesus sent by John the message in which he commended her for faithfulness in all the things he had commanded, but kindly reminded her that he had somewhat against her because she had left her first love [Rev 2:4]. The form was there, but the power was gone. Some love remained, but the glow was not there. She had become like a dutiful but unloving wife, attending to every duty but doing everything mechanically coldly, and only from a sense of duty; the love service was ab sent; the wheels were moving but it was under the impulse of power almost spent. The tree looked fair to outward observation, but the heart was surely decaying and it soon must fall. The first love was gone.

The backslider in heart is often self-deceived. He prays at the family altar, at the prayer meeting; he gives liberally to the church, attends the Lords house punctually, and because of this he is lulled into a sense of security which is wholly without divine assurance: and too often this state of carnal security continues until some great wave of temptation sweeps away the foundation upon which he stands, and he falls, wrecking his own hopes for time and eternity, and leaving a blot upon the cause of truth and holiness.

DIVISIONS IN CHURCHES.

usually come from heart backsliding. Sometimes it is the minister whose heart departs from God. He sees brighter and more inviting prospects in some other field. Selfish interests gains the ascendency; he turns his back upon the humble path he has been travelling and strikes out in a path which he considers more favorable to his own interest. The people who have followed him in his brighter days are shocked; the weak stagger and some fall; the world laughs and some scorn the truth as they never did before. But he is unaffected by it all. "The backslider in heart is fil led with his own ways." In the apostolic church there were such instances, and the apostles statement seems to carry with it a tone of sadness,—"Demas hath forsaken me, having loved this present world"(2 Tim 4 10). It would be well for the church if every backsliding minister would leave the pulpit or honestly confess his condition. But unfortunately too many of them become so inflated with pride and conceit of their own ability that they pose as leaders in the work and judges of their brethren.

A CHURCH BACKSLIDDEN

in heart will reveal it by their anxiety to please the world, to conform to the practice of other churches more wealthy and fashionable; she will be exceedingly anxious to secure as members of her congregation the wealthiest men of the community. The min ister must be one who will suit such persons, the service must be ordered to that end, and if the minister is ever so Godly and devoted, he must go if he is not popular with the worldly, wealthy class of the congregation.

The goodly apparel and gold-ring manifestation is a sure indication of heart backsliding. Respecters of persons are not holy in heart. God respects character always; but persons never. A holy heart will do the same.

Joseph Cook says: "The tallest men of the floors of God's house is he that is nearest God." Censoriousness is the fruit of heart backsliding. Such a spirit cannot exist when the heart is pure and filled with the spirit. A church whose members are constantly criticizing one another unfavorably is backslidden in heart. Such a church should stop its profession of holiness call a day of fasting, prayer and tarry before God until such devils are cast out and the members get right with one another and God.

LACK OF INTEREST

in church business indicates backsliding in the heart of professed christians. When the heart is warm with its first love the church's interests are the dearest things to our hearts. It ought always to be so, and a loss of this ought to be feared as a great evil. The Bible loses its sweetness to a backslidden heart. Once it was most precious, now its truths carry more conviction than comfort to the heart and its pages are seldom perused. Prayer is a task, a duty only; testimony is form, sermons are long and the preacher dry. The service of God is becoming weariness, the yoke is galling and the burden heavy to the backslider in heart.

THERE IS JUST ONE REMEDY

for the heart thus fallen. They must repent. "Remember therefore from whence thou art fallen and repent, and do the first works; or else I will remove thy candlestick out of this place except thou repent."—Rev. 2:5

Let the heart searching begin; let it go through all the heart, through all the household. Let it begin in the pulpit until every minister has the clear, bright, precious assurance that his heart is clean and filled with love. Let every officer of the church and every Sabbath school teacher hear the message of God to the church at Ephesus, "I have somewhat against thee because thou hast left thy first love," and go to their knees for mercy and renewing grace, until a fresh baptism of the Holy Ghost comes upon us all, ministers and people. Nothing else can save us. These are perilous times. We shall be worse than useless if we lose the power of the Holy Ghost from our hearts. We address you, brethren, of the Reformed Baptist Church. God wants us to possess what we profess. He has no use for us without the experience of entire satisfaction to demonstrate the reality of this great experience. He raised us up and separated us from other churches. When we lose this He will cast us off as useless and worthless apostates from the faith committed to us.

Florence Nightingale--the Angel of War

The appended beautiful tribute to Florence Nightingale, the noted Crimean war nurse, clipped from "The Union" of Indianapolis, Ind., of recent date, portrays this beautiful character and heroine among women so vividly and beautifully that we take pleasure in reproducing it herewith, as it expresses our sentiment upon the subject so very much more adequately than we can:

"Florence Nightingale, the Crimean war nurse, is dead at the age of ninety years—full of honor and loved by the world, she has passed away to her eternal reward. No longer shall the war drum fall upon her ear nor the voice of the bugle call her to the bedside of the wounded. They say that woman should not vote because she cannot go to war, but Florence Nightingale, Clara Barton and thousands of nurses in innumerable wars have disproven this false statement by their kindly ministrations to the suffering.

"Women may not rush into battle and give the fatal blow that takes human life, but woman is the greatest sufferer because of warfare. She sacrifices home, children, husband and loved ones—"the lightest heart makes sometimes heaviest mourning." They "know how sublime a thing it is to suffer and be strong."

"Woman has made warfare more humane and greatly lessened the horrors of the bloody field, and given consolation to the dying. Before their advent into the camp, "there was lack of woman's nursing, there was dearth of woman's tears," and few and short were the prayers uttered over the graves of comrades when the reddened turf was turned by the bayonet after days of carnage. Dishonest army provisioners have lost campaigns, and unscrupulous contractors have caused untold hardships to the men in line, but by the help of woman the soldier has been cheered, strengthened and nursed back to life and saved for service in walks of peace.

"When Florence Nightingale arrived at the hospital of Scutari, November 3, 1854, on the eve of the battle of Inkerman, she found the wounded deprived of food and she quickly brought orders out of chaos, overriding red tape, and the raging fevers of the wounded were soon soothed and cooled, and the suffering soldiers even kissed her shadow as she moved about the cots of dying by her dim nurse's lamp, and our own poet Longfellow has said of her:

" 'Lo, in that house of misery
A lady with a lamp I see
Pass through the glimmering gloom
And flit from room to room.
And slow as in a dream of bliss,
The speechless sufferers turn to kiss
Her shadow, as it falls
Upon the darkening walls.'

"If 'to live in hearts we leave behind is not to die,' then this womanly woman is not dead—'she is just away,' and may the war clouds never hover again over any land, but if they do, may the form of Florence Nightingale ever abide in the shadow to bless, cheer and soothe those sacrificed on the field of carnage."

A Type of The "OldMan."

The mule is a very peculiar animal. We know of no other just like him. As a rule he is more willing to work and endure hardships and sufier the heat of the day than the horse. He is seldom if ever sick, requires less care than the horse; so we see that in every way he is a tough hardy animal. But the mule is far from being as easily conquered and subdued as even the wild bucking broncho. Indeed he is never conquered, though subdued under certain conditions. He will work hard all day in the field and when the harness is pulled off he will roll and jump and make a great fuss, feeling so much better than a horse feels after working hard.

He seems quite contented and harmless until opposed, when he is very different. It is his nature to work hard and to endure, as well as to kick, bite, and strike with the front feet. He is very tricky, contrary, and stubborn, a good illustration of many things mean. Try to plow one round more after the dinner whistle has blown and you will see what a crooked furrow he will cause you to make if you can make him go at all. Mr Mule is not willing to suffer inwardly—he cannot miss a meal. Just so with the "old man" in the natural human heart. He is always sure to look after his temporal needs but the Holy Ghost will make a person willing to miss many meals for God's glory and he will be very glad indeed to take the narrow, rugged way for Jesus. He will have the victory under every circumstance.

The mule works not only because he is compelled to, but because he expects to be fed afterward. If he is given three square meals a day and can go out and have a roll at night, he is satisfied—it is his nature. And as we said, he is not conquered, only subdued enough so that a man can work him, He cannot be depended upon except when in harness and working, and that between meals.

Like the mule, the natural man (the "old man") may be tamed, subdued to such an extent that he will endure much and work hard and even take the hardest place, but still he has not the love of God in him or His will in view. That one who is holding down the "old man" when he says he wants his dinner, and like the mule will not plow another round but will come out and kick and make a great disturbance and let every one know that he wants his own way. When a person realizes that he has such an enemy in his bosom, he should take measures to be delivered from him without delay, for God has a work of grace whereby He will destroy this enemy.

We read in the Bible that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom 8:7). Another important feature of the mule is that although he is ready to step into the harness and is easily driven more easily than led, if he has a tough mouth and is hard to guide by the bit as is generally the case, he will hold back, throw back his head and set his own pace. He is obstinate. The mule often refuses to drink at a new place, be he ever so thirsty. These traits of the mule are almost identical with those of the "old man." It is easier to drive him than to lead him, and he does not like to eat or drink with those who are sanctified, for he feels out of place.

But God,s sanctified children are guided in a far different manner. Instead of being driven or led by a heavy rope which forces them to obedience, it is the cord of love that binds them. If they should draw back and want their own way as the mule does, the cord would be broken. We must have all the drawback and self-will taken out of our hearts before the Holy Ghost can lead us by this cord, into all truth. It is possible for one to break this cord by some deed or thought seemingly as slight as the effort which would break one strand of a spider's web. The cord of perfect love is connected with our heart. The Holy Ghost does not need to pull hard as we must pull the lines that guide the mule; neither will a sanctified person need to be coaxed with a handful of feed to do the Master's will. No matter what duty the Lord asks him to perform for His sake, immediately he says, "Lord, here I an." He will go anywhere or do or be anything for Jesus' sake, and sometimes if God sees that he can move a little faster He pulls the cord and His obedient worker is only too glad to hasten and do as he bids, to the very best of His ability.

Reader, have you received the experience which makes you perfectly willing to be led by God,s Spirit? If not, and you desire His precious Holy Ghost, seek Him at once with all your heart and He will abundantly satisfy your soul and cause you to perform His will at all times.—Selected.

A Praying Church

A prosperous church is a church which prays. It is written: "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer, We must never lose the spirit of prayer. A church can get along for a considerable time without singing, and can go on indefinitely with indifferent singing. A church may do well with poor preaching, and even without preaching of any kind. But a church without prayer is no church at all. We might as well expect a man to live without breathing as to expect a church to live without praying.

Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that he send forth laborers into his harvest." "Pray without ceasing." Pray everywhere. Let the church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.—Selected.

A soul that is pardoned and cleansed from all sin, and filled with a glorious hope, cannot be otherwise than at rest. Some entertain false hopes and conceit and think they are safe and consequently have a sort of rest, which banishes further concern for the time. But it is not real rest; it is psesumption; it is delusion which may prove fatal. False hope is always followed by false rest.

Not with a wholly sanctified soul. It has permanent rest in spite of adverse surroundings and opposing influences. It is like a staunch and gallant ship in mid-ocean riding the billows in safety and glee, while surging waves meet harmlessly on her ironclad sides. I write no fancy sketch, for it is written, "They that believe, do enter into a rest." Heb. 4. Not may but do. It becomes a real experience, a hallowed and permanent state of the soul. Oh! what a heaven there is in perfect rest of the soul.—Selected.