

"BY WORSHIP I MEAN—"

By worship I mean the act of rising to a personal, experimental consciousness of the real presence of God which floods the soul with joy and bathes the whole inward spirit with refreshing streams of life. Never to have felt that, never to have opened the life to these incoming divine tides, never to have experienced the joy of personal fellowship with God, is surely to have missed the richest privilege and the highest beatitude of religion. Almost all of our modern forms of Christianity make too little of this central act, and, with some truth, it has been called 'the lost art of worship.' The main reason for the decline of worship is the excessive desire, so common today, to have something always happening, or, as we often say, to have something 'doing.' Hush, waiting, meditation, concentration of spirit, are just the reverse of our busy, driving, modern temper."

"Worship is, I believe, as spontaneous and natural a function of the soul as is appreciation of love or enjoyment of beauty. It fulfills what play and art and music and love attempt. It brings joy, fortification and power. Worship is the joyous discovery of something very real and very near, which meets all the soul's deepest needs and which brings a spontaneous dedication of self to what seems the Highest. It is creative, refreshing, vivifying, quickening, dynamic, just because it is correspondence with the divine energizing recreative Spirit."—Dr. Rufus M. Jones, *The World Within*.

"The plague of sin can be eradicated by simple faith, God offers no other remedy." "Thy faith hath made thee whole."—Mark 5-34.

The faith which is by him hath given him this perfect soundness in the presence of you all.—Acts 3-16.

"Here was a specimen of perfect soundness, right before them. They could not deny it. How did it come about? Christ's name and the man's faith."

"The man to whom the Gospel means nothing tends to become a one-sided, unhealthy, ill-formed man. He has left something out of his life that sadly mars, limits and weakens it. He may not be a very bad man, but the thing he has left out lowers his ideals, narrows his outlook, perverts his ambition, spoils his happiness, and injures his real usefulness. It may not do all or any of these things completely, but it certainly does tend to do them all. Neither in ideals, nor vision, nor ambition, nor satisfaction, nor helpfulness is he the man he would be if religion was the big and vital thing in his life."

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of help and silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—Bishop Vincent.

ALL THE FULNESS OF GOD.

Dr. Adam Clarke.

To be filled with God is a great thing; to be filled with the fulness of God is still greater; to be filled with all the fulness of God is greatest of all. This utterly bewilders the sense, and confounds the understanding, by leading at once to consider the immensity of God, the infinitude of His attributes, and the absolute perfection of each! But there must be a sense in which this wonderful petition was understood by the apostle, and may be comprehended by us. Most people, in quoting these words, endeavor to correct or explain the apostle by adding the word communicable. But this is as idle as it is useless and impertinent. Reason surely tells us that St. Paul would not pray, that they should be filled with what could not be communicated. The apostle certainly meant what he said, and would be understood in his own meaning; and we may soon see what this meaning is.

By the "fulness of God," we are to understand all the gifts and graces which He has promised to bestow on man in order to his full salvation here, and his being fully prepared for the enjoyment of glory hereafter. To be filled with all the fulness of God is to have the heart emptied of and cleansed from all sin and defilement, and filled with humility, meekness, gentleness, goodness, justice, holiness, mercy and truth, and love to God and man. And that this implies a thorough emptying of the soul of everything that is not of God, and leads not to Him, is evident from this: that what God fills neither sin nor Satan can fill, nor in anywise occupy; for, if a vessel be filled with one fluid or substance, not a drop or particle of any other kind can enter it, without displacing the same quantum of the original matter as that which is afterwards introduced. God cannot be said to fill the whole soul while any place, part, passion, or faculty is filled, or less or more occupied by sin or Satan; and as neither sin nor Satan can be where God fills and occupies the whole, so the terms of the prayer state that Satan shall neither have any dominion over that soul, nor being in it. A fulness of humility precludes all pride; of meekness, precludes anger; of gentleness, all ferocity; of goodness, all evil; of justice, all injustice; of holiness, all sin; of mercy, all unkindness and revenge; of truth, all falsity and dissimulation; and where God is loved with all the heart, soul, mind and strength, there is no room for enmity or hatred to Him, or to anything connected with Him; so, where a man loves his neighbor as himself, no ill shall be worked to that neighbor; but, on the contrary, every kind affection will exist toward him; and every kind action, so far as power and circumstances can permit, will be done to him. Thus the being filled with God's fulness will produce constant, pious, and affectionate obedience to Him, and unvarying benevolence towards one's neighbor; that is, to any and every human being. Such a man is saved from all sin; the law is fulfilled in him; and he ever possesses and acts under the influence of that love of God and man which is the fulfilling of the law. It is impossible, with any Scriptural

or rational consistency, to understand these words in any lower sense; but how much more they imply (and more they do imply), who can tell?

NOT AFFECTED BY SILENCE.

Hell is just as real and awful as when a legion of Methodist preachers thundered it from a thousand brush arbors, school-houses and churches. There is just as much terror in the place of eternal woe as when Jonathan Edwards preached his sermon on "Sinners in the Hands of an Angry God," until his congregation thought they were dropping into hell alive.

No, the silence of the pulpit on this subject does not affect the truth at all. The Book still reads, "The wicked shall be turned into hell, and all the nations that forget God." "These shall go away into everlasting punishment, but the righteous into life eternal."

"Let God be true, and every man a liar."—Wm. F. Osborn.

"Hereby we know that he abideth in us by the Spirit which he hath given us."—I. John 3-24.

"It is, then, not true that the witness of the Spirit is given to only one thing—our pardon. He witnesses also to his abiding in us."

"We might be deceived by any other witness—by our own or by that of others—as to our exact spiritual condition—but the Spirit of God is omniscient and therefore truthful."

"Before his translation he had this testimony that he pleased God."—Heb. 11-5.

"What a glorious testimony must this have been which was given to one about to be translated! You and I may have the same witness to such exalted personal piety and perfection."

FAITH AND FEELING.

Though faith is not feeling, yet it is well that feeling should accompany the exercise of faith in Christ. Indeed, in proportion as faith is vital, it will show itself in devotion to him; and behind that devotion there will be stirrings of emotion, or "feeling." There was something more than faith in the heart of Thomas, when he exclaimed: "My Lord and my God;" there was a warmth of love such as found expression when Peter said: "I will lay down my life for thy sake."

Without such emotion there may be Christian life, but it will be life without joy; there may be peace of mind, but no loving service. As the heart is surrendered to the Master, and as the life of the believer goes out to him in willing obedience, so assuredly the soul will be suffused with emotion that will expand with a deepening faith, and increase with the growth of communication with God.—London Christian.

"Full salvation gives joy unmixed with alloy."

"People that have holiness like to talk it."

"Pleasure-seekers are the most gloomy people in the world."