

THE CRUCIFIED LIFE.

Let me quote from the history of missions by John Williams of the London Missionary Society. He writes in 1834 of the work among the South Sea Islands, where he had been laboring for eighteen years. His narrative, page 4, well illustrates how that we should persevere in doing the revealed will of God, with the assurance that we "shall reap in due season."

He says: "For sixteen years notwithstanding the untiring zeal, the incessant journeys, the faithful exhortations of these devoted men, no spirit of interest or inquiry appeared; no solitary instance of conversion took place; the wars of the natives continued frequent and desolating, and their idolatries abominable and cruel. The heaven above seemed to be as brass and the earth as iron. At length the time to favor Zion in Polynesia, yea, the set time came, and then God was pleased to commence the work of conversion there, in such a manner as to secure all the glory to Himself. This is worthy of special notice; for the missionaries, at the time the work commenced, were driven away from the island of Tahiti by war, and cut off from all communication with it. Two native servants, formerly in the families of the missionaries, had received unknown to them, some favorable impressions, and had united together for prayer. To these many other persons had attached themselves, so that, on the return of the missionaries to Tahiti, at the termination of the war, they found a great number of pure Atua, or praying people; and they had little else to do but to help forward the work which God had so unexpectedly and wonderfully commenced. Another circumstance in reference to the commencement of the great work at Tahiti, is that, discouraged by so many years of fruitless toil, the directors entertained serious thoughts of abandoning the mission altogether. A few undeviating friends of that field of missionary enterprise, however, opposed the measure, among whom was the good Dr. Haweis, who, in addition to his former princely donations, sustained his opposition by presenting the Society with £200 more. My late venerable and beloved pastor, the Rev. Matt. Wilks united with Dr. Haweis in supporting the mission, and with the characteristic devotedness of his spirit, said that he would rather sell his garments from his back than that the mission should be given up; and proposed that a season of special prayer for the Divine blessing should be observed. The proposition was agreed to, and letters of encouragement were written to the missionaries; and while the vessel which carried these letters to Tahiti was on her way, another ship was conveying to England, not only the news of the entire overthrow of idolatry, but also the rejected idols of the people. Thus was fulfilled the gracious promise, "Before they call I will answer, and while they are yet speaking I will hear." From that time continual success has attended our labors, so that island after island and group after group in rapid succession have been brought under the influence of the gospel, and at the present time we do not know of

any island of importance within 2000 miles of Tahiti to which the glad tidings of salvation have not been conveyed.

The histories of such sweeping revivals remind us of Pentecost with its 3000 converts, followed soon after by 5000 more in one day. It is well when considering such marvellous harvests of souls, to look back to the sowing and watering. In my mind the harvest of Pentecost points back to Calvary and Joseph's new tomb, for there the "kernel of wheat" of Jno. 12:24, fell "into the ground and died." Whereas the "bringeth forth much fruit" has been repeated in every great revival from Pentecost to the present day.

Another thought that logically occurs to one's mind is that we, as workers together with Christ, are also kernels of what, that to be fruitful must first fall into the ground and die. This explains the many unfruitful lives in the churches of Christ.

These missionaries of the South Sea Islands were willing to labor on, and if God thus willed, to die without seeing any harvest. The faithful ones at home were also willing to support the work God had so laid upon their hearts. They all were but earthen vessels so yielded that God could use them, and He receive all the glory and praise.

May our eyes be enlightened to see the blessedness of this crucified life. "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." This is the purging or pruning of the fruitful branch that it may bring forth still more fruit."

There is an attraction in the person or church thus seeking to please, not self nor man, but only Christ. Isaiah, chapter 60, speaks of such a company thus, "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee. . . and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

We know that this prophecy began to be fulfilled on the day of Pentecost, which in turn points us backward to the cross of which Christ spoke, saying "and I, if I be lifted up, will draw all men unto me."

This drawing power of the crucified life is the "glory of the Lord" that "is risen upon thee." It is Christ within, manifesting His resurrection glory and power. Only so far as we are crucified with Christ can He live within. This glory is the "treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Gideon hid all his three hundred lights in earthen vessels until the time came to reveal them. Christ the Captain of our salvation has hidden His glory in His earthen vessels until that day when He shall be revealed from heaven in all His power, majesty and glory. He then rides forth with his Gideon's band of "called and chosen and faithful" ones, who "loved not their lives unto the death." They shall appear at that day, as Gideon's army after the breaking of the earthen vessels, a triumphant glorious band, "fair as the sun, clear as the moon, and terrible as an army with banners."

"Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall ap-

pear we shall be like him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure."

For "God hath chosen the foolish things of the world. . . the weak things. . . and things which are despised. . . and things which are not. . . that no flesh should glory in His presence." And when one of the chosen is tempted to "be exalted above due measure." God sends a "thorn in the flesh" to keep that one humble and living the selfless, crucified life. Why? So that Christ may live within and have a chance to attract the "Gentiles to thy light and kings to the brightness of thy rising." Thus the present glory though veiled in the earthen vessel, illuminates sufficiently to be the drawing power which marks the fruitful Christian life.

While, at that day of consummation, the translation of the living saints and the resurrection of the "dead in Christ whom God shall bring with Him," will be the unveiling of that glory which now exists but is hidden in these vessels of clay. Let no man be deceived, for in this life alone are we prepared to meet God. Death does not purify the soul, nor does the resurrection. It is here, in this life, that the bride makes herself ready by washing her garments and making "them white in the blood of the Lamb."

Only now are we transformed and changed into His image. Let us then who share this hope purify ourselves from sin and self "even as He is pure."

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CURRENT OBJECTIONS.

One of the curious and almost ridiculous objections raised against the reception of the experience of entire sanctification is this: "If one receives the experience how could it be possible to lose it?" This thought to be an unanswerable question. Some really honest people make it. It reminds us of a question that an old Calvinist put to us years ago. He said, "If a man is born of God how can he be unborn? How can he fall away?" We replied, "The same way that Adam was unborn and fell away." We are sure that Adam was born of God and we are sure too, that he fell away.

When it is explained to us how the holy angels in heaven fell away and how Adam lost his original state of holiness we can tell how a holy man can fall from the experience of holiness.

It would be ridiculous to say that a man once cured of disease could never be sick again. Sin is a disease. And if the great Physician heals the disease of sin, it is no reflection on his cure if we have a relapse as did Adam. This objection shows some ignorance of fundamentals.—Christian Witness.

Long after its critics have been forgotten, men will still call the Bible the best book in the world.

"There are five outlets of power—through our life, our lips, our service, our money, our prayer. And by all odds the greatest thing anyone can do for God and for man is to pray."—S. D. Gordon.