

"WE THEN THAT ARE STRONG AUGHT TO BAAR THE INFIRMITIES OF THE WEAK.

This is a sweeping statement, and even when taken from its setting is found to be simply a rule for all Christian living. Every child of God is under obligation, to walk as Christ walked in this world, thinking first of how to please and help others, especially the weak and needy ones.

Without this vital principal, Christianity is only a dead name. God loved the world, pitied the lost and withheld not His only son. Christ "pleased not Himself" but "went about doing good." His summing up of Christian duty is found in Matt. 25. Thus: I was sick, hungry, thirsty, naked and in prison; and ye ministered unto me. We notice that a keeping of this law of Christ is a mark by which He knows His own.

"The poor ye have always with you," are His words. The same may be said of the weak and needy. They are the spiritually sick, hungry, thirsty, naked and in prison, awaiting our ministry. The "inasmuch" of Christ reaches to all these cases.

It looks like there are two classes of Christians, the strong and the weak. Those who are pillars in the temple of God and those supported by the pillars. How are we "that strong" to help the weak. The five loaves and two fishes are a good illustration. The hungry multitude was fed by human instrumentality plus the blessing and power of God. The twelve disciples were able to give because they had first received. We all are naturally weak and full of infirmities; but if strong it is because we have waited on the Lord and exchanged our weakness for his strength. Only then can we say with Paul, "Most gladly will I rather glory in mine infirmities. . . for when I am weak then am I strong." Notice also that God hath chosen the weak "ones for His strength is made perfect in weakness."

So the method of helping the weak is obvious. There is only one way: "Comfort them with the comfort wherewith we, ourselves, were comforted of God." We give them of the five loaves and two fishes that we are constantly receiving.

Another illustration is the brazen serpent. Looking to this was the only remedy, but all sufficient. So, today, it is the plain duty of all who know the remedy to point others to Jesus. We all have suffered and do suffer from the assaults of the old serpent. But knowing Christ as our perfect Saviour we are under obligation to point the weak to Him.

In returning to the five loaves, we notice that Christ gave to the disciples so that they might feed the hungry. Supposing they had eaten and refused to feed the multitude. Their attitude would have proven first that they lacked the Spirit of Christ and were none of His. Secondly they would have suffered loss. For "there is that giveth and yet increaseth; and there is that withholdeth more than is meat and it tendeth to poverty." This rule applies to things both temporal and spiritual, so lets not forget the tithes and free will offerings. The four leprous men of besieged and starving Samaria, at last real-

ized that the good things they had found were intended for others, as well as themselves. So they went to tell the "King's household," saying, "If we tarry. . . some mischief will befall us."

Again we hear this same law emphasized by Mordecai in speaking to Queen Esther: If you fail in your duty to help others, you yourself will perish and all your father's house.

"We then that are strong, in the Lord and in the power of His might aught and must point others to Him who can save to the uttermost," can keep us in peace and joy and can "give power to the faint," "bind up the broken hearted," "comfort all that mourn" and came to "destroy the works of the Devil," changing our hearts and lives into an Eden and make our path a "shining light that shineth more and more into the perfect day."

In other words, we aught and must take the bread of life which Jesus has broken and blessed, and bear it to the hungry multitudes, thus sharing with others what was intended for them as well as ourselves. Why then did Christ give abundantly to the twelve disciples? Why have some of us abundance of this world's goods, while thousands, today, are suffering from cold and hunger? The disciples improved their opportunity and Christ continued to use them. To us He says: "I am hungry and cold: here is your opportunity to 'lay up treasures above.'" Our 'brother' may be far away, but if we see him have need, and shut up our bowels of compassion from him, "How dwelleth the love of God" in us? Christianity is very practical for it comes down to our daily life and has to do with even food and clothing. If all the world were truly Christian, suffering from cold and hunger would soon cease, as would most other physical pain.

And yet Christianity is primarily for the soul; the body comforts coming in as a part of lesser importance, so that the offending eye or hand was to be parted with rather than that the soul perish. "To gain the whole world 'profits nothing if the soul be lost."

In the days of Malachi God cursed the whole nation and barred the windows of Heaven because the Jews failed to bring in the tithes and furnish the food and clothing needed by the preachers and poor of their land, which shews us the importance God attaches to temporal needs and their supply.

If, then, a nation can be cursed and God's blessing withheld for the above reason, how much more is God grieved when "strong" ones fail to "bear" the infirmities of the weak and go about pleasing themselves.

That the weak ones be helped along is of the most vital importance. The best possible way is to come to them in "the fulness of the blessing of the Gospel of Christ, and induce them to take unto themselves the 'whole armour of God.'" There certainly are two classes of Christians, the strong and the weak. And yet all the weak ones may become the other kind by a visit to the upper room, or armory of God. The Pentecostal Spirit will give power to "walk" as Jesus walked and yet not faint, to "run" as His mes-

sengers and not be weary; to "mount on wings" to where God dwelleth with him who is of a contrite and humble spirit and answers the prayers of intercessors for the lost and the weak.

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#### KNOWING THE CONSCIENCE.

Conscience is an attribute of the human soul. Its chief function is to approve right and urge the doing of it, and to condemn the wrong and reprove for having done it. In this respect it is common, in less or greater degree, to all races, and is stronger in woman than in man. And the preacher who as he preaches makes the people feel that he knows the secrets of the conscience is the preacher whom all wish to hear. This is the reason why "the common people heard Him gladly," and the scribes and Pharisees, despite their hatred of His reproofs, were compelled to listen to His words. He knew their hearts, and spoke direct to them. He understood humanity's universal sense of failure, the universal struggle going on within between the principles of good and evil, the universal fear of something after death, and appeal direct to conscience. And the human heart is the same today that it was when Christ was on earth. Civilization, science, and culture have not changed it in these respects; and the preacher who can thus appeal direct to conscience, and make all men feel that they are guilty before God, is the drawing preacher. Let the preacher do this, and then let him follow up the conviction of guilt with confident appeals to the religious fact that even in men and women who are pursuing the world and pleasure there is a deeper and even ennobling thirst for immortality and God—and he will draw the people, not to himself, but to Christ and His Church. This knowing the human conscience and speaking direct to it by the power of the Holy Spirit is the secret of the success of all the great reformers, from Christ down to the present day. It was the secret of Peter's success on the Day of Pentecost, of Luther's triumph at Worms, and of the wonderful success of Knox, Wesley, Whitfield and Finney. It is the secret of the success of Hammond, Munhall and Moody. It is the only way to reach and bring conviction, repentance and salvation to the human soul.—Religious Teacher.

"The only conversion worth having is a conversion down to the roots, and no preacher is likely to have many such converts unless he puts the Bible plough into the conscience beam deep, and tears up the native depravity, and makes room for the precious seed of the gospel. The man who preaches the most faithfully and lovingly for souls will always have the Holy Spirit with him."

If God would break faith with us by being "slack concerning his promises," would it not be an eternal calamity? But He is not slack. The uttermost salvation is there for all who come unto Him, and who keeps coming until they get it, and who keeps coming forever after.