

# "FIRST THINGS FIRST" MY CONVICTIONS.

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with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he neglect to hear thee tell it to the church; but if he neglect to hear the church let him be unto thee as an heathen man and publican—St. Matt. 18:16-17. After this I would advise an internal Spiritual Bath.

I would like to ask any one that has an unforgiven spirit to go to their closet, shut the door, get on their knees before God and repeat the Lord's prayer slowly and carefully until they come to the sentence "Forgive us our trespasses as we"—and stop right there and see how much farther you can get. To proceed and really mean it without forgiveness on your part would only be asking the Father's unforgiveness upon yourself.

If ye forgive men their trespasses your heavenly Father will forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6:14-15. Therefore if thou bring thy gift to the altar and there remember that thy brother has aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother, then come and offer thy gift.—Matt. 5:23-24.

"If a man say he loves God and hateth his brother, he is a liar for if we love not our brother whom we have seen, how can we love God whom we have not seen?—I. John 4:20.

Seeing ye have purified your souls in obeying the truth through the spirit unto the unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

Being born again not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever. I. Peter 1:22-24.

Therefore laying aside all malice and all guile and hypocrisies and envies, and all evil speaking as sanctified people. No, as new born babes. I. Peter 2:1-2.

Jesus in His sermon on the Mount said, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven.—Matt. 5:44-45.

If ye love them that love you what reward have ye, do not the publicans the same. Matt. 6:45. Except your righteousness shall exceed the righteousness of the scribes and pharisees. Ye shall in no case enter into the Kingdom of Heaven. Matt. 5:20.

By this shall all men know that ye are my disciples when ye have love one to the other.

Beloved, let us love one another, for love is of God and every one that loveth is born of God and knoweth God. I. John 4:7. He that loveth not knoweth not God, for God is love. I. John 4:8.

Beloved, if God so loved us we ought also to love one another. I. John 4:12.

Every one that loveth him that begat, loveth him also that is begotten of him. I. John 5:1.

And this commandment have we from Him that he that loveth God loveth his brother also. I. John 4:21.

I am trying to say that one born again and justified in God's sight, not in man's, is separate from the world, is at peace, or done all that could be done to make peace and be at peace with everyone, and abstaining from all known sin and walking in the light thou art in a good state spiritually where the very God of Peace can sanctify wholly.

## THAT IRISH REVIVAL.

We are seeing reports in the religious papers about a great Irish awakening. Three preachers from the Emerald Isle came across to America to tell about it. It is noted that in this revival there were no new and novel methods used. The plain Word of God, setting forth man's original fall, the plan of atonement and salvation by the blood, accompanied with much prayer and waiting on God brought on the revival. Conditions are no worse in America than there. Why will not the same methods work here! An exchange says:

His story was a remarkable one. He told of the bloodshed and insurrection that tore Ireland to pieces for several years. In Belfast, the Catholics were killing the Protestants and the Protestants were killing the Catholics. Life was never safe after dark, churches were in desperate condition; their only hope was in God. Two things they did; they prayed and they read their Bibles. Among the young preachers a movement began something akin to the Holy Club of early Methodism. They came together to read anew their New Testaments and as they read of the apostolic experiences recorded there, they asked: "Are not those things for us?" The result in many junior preachers was what Dr. Northridge described as a **Second Conversion**. Thus the fire began first to burn in the preachers' hearts. They began to preach with a new passion the Gospel of the grace of God, the Holy Spirit came and the revival broke out.

Summing up the story of this Irish Revival the following results obtained:

1. The churches have passed away from the materialistic to the spiritualistic.

2. Unity among the churches; narrowness and bitterness have disappeared.

3. Inner meaning of the Cross has been realized resulting in many second conversions among ministers.

4. The supernaturalism of conversion has found a new emphasis.

5. New values have been attached to the church and worship.

6. A new note is sounded in the preaching: The note of wondrous redemption on the one hand, and of witness on the other. The preachers not only preach but they witness as to what the Lord is doing. Dr. Alexander Whyte said, unless the preacher said in nearly every sermon, "Come and hear, O ye people, and I will declare what the Lord hath done for my soul," the sermon is lacking.—George H. Smith, in Holiness Banner.

Backsliding never takes place first in a man's feet; it always takes place first in a man's heart.

## SECRETS OF STRENGTH.

It is noted that George Muller, though a man always of delicate constitution physically, began evangelistic tours at the age of seventy involving a period of seventeen years, and of travel aggregating a distance of eight times around the world, and he continued to carry much of the responsibility of the Orphanage besides, until beyond the age of ninety. As a young man his frequent and serious illness and general debility had apparently disqualified him from all military duty and many prophesied early death or hopeless succumbing to disease; yet at the age of ninety-two he is quoted as saying, "I have been able, every day and all the day, to work, and that with ease, as seventy years since." He ascribed his marvelous preservation to three causes: (1) the exercising himself to have always a conscience void of offense both toward God and toward men. (2) To the love he felt for the Scriptures, and the constant recuperative power they exercised upon his whole being. (Prov. 4:20); and, (3) To the happiness he felt in God and his work, which relieved him of all anxiety and needless wear and tear in his labors.—Selected.

## MAKING UP FOR LOST WORDS.

One Sunday morning Henry Ward Beecher when he returned home from Church threw himself on the lounge and said in a tone of deep dejection, "I believe that was the worst sermon I ever preached."

One of his daughters protested that she had seldom heard him when he was more energetic.

"Oh, yes," said the great preacher, "when I haven't anything to say I always holler."—Boston Transcript.

## CRUCIFIED WITH CHRIST.

Crucified with Christ I am,  
The self within is slain;  
But still I live, and yet not I,  
Christ lives in me again.

Dead to the world and sin I am,  
Alive to God alone;  
The life I have I live by faith  
In God's beloved Son.

The throne of self within my heart  
The King of saints doth fill;  
My spirit crowns him lord of all,  
And waits to do his will.

Hereafter "It is no more I,"  
Nor sin that rules in me:  
Reign! reign forever, blessed Christ!  
My all I give to thee. —Sel.

As you fix up for church next Sunday morning ask yourself this question, with a testament in your hand. What would Jesus do?

We have recently read of a case where a minister went to a new charge and notwithstanding he had a large family did not receive a single dollar on salary from the early spring until late in the fall. We hope we shall never hear of such a case in our own Church.