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Calling on the Name of the Lord.

The inspired apostle Peter, in his sermon on the day of Pentecost, said: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

To call on the *name* of the Lord is to call on the Lord himself. The salvation spoken of evidently includes salvation from sins whatever else may be meant by the language. Hence we learn from this passage that calling on the Lord is set down as a condition of being made free from sin, and of standing justified in the sight of God. If we look at the expression, "Calling on the name of the Lord" in the sense of prayer, then it may be well to note that there are several conditions of every acceptable prayer. These may be briefly stated as follows:

1. It must be offered in faith. We are told that "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And again: "Whatsoever is not of faith is sin." He, therefore, who goes to God in acceptable prayer must exercise unwavering faith in him and in his promises.

2. It must be offered with a pure motive. James says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Hence, when we ask for a blessing from God, we must be sure that we ask with a pure motive, otherwise we have no promise of receiving anything. If God bestows blessings upon us in answer to our prayers, he expects that we will use these to glorify his name and advance the cause of our blessed Master.

3. We should ask for such things as God has promised to give us in answer to prayer. He has not promised to perform miracles at our will in this age of the world, it makes no matter how strong our faith may be in both his power and his promise. We might pray for the mountains to be removed and its hills to be dug down, or, like Joshua of old, that the sun should stand still upon Gibeon and the moon in the valley of Ajalon, but as the day of miracles has passed,

we could not expect an answer to such prayers. Hence, they would not be acceptable with him.

4. All our prayers must be offered in the name of Christ. Christ has now become the mediator between God and man; hence when we go to God in prayer, we must approach him in the name of his only begotten Son.

5. But in the passage under consideration, the Apostle means more than prayer. He includes obedience to the commands of Christ. Every one, therefore, who does not pray in the spirit of humble obedience, need not expect that God will bless him in his petition.

Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." We learn from this that prayer *alone* is not sufficient. We must also *do* something, and that which we are to do is the *will of God*. The language of Christ is in perfect harmony with that of Peter. Hence, when Peter declared that every one who shall call on the name of the Lord shall be saved, he did not mean that whosoever shall simply say Lord, Lord, shall receive the remission of his sins; but he evidently had before him just such a calling as was done by the three thousand on Pentecost. They not only said, "Men and brethren, what shall we do?" but they obeyed the commands of the Apostle; then, and not till then, they received the forgiveness of their sins, and the gift of the Holy Spirit. Now, in like manner, should every one call upon the Lord at the present day. We must do what we can in our feeble way to bring about the answer to our prayers. If we pray for the conversion of our neighbor, we must work for his conversion. We must not wait for the Lord to do all the work. If we pray for the success of our missionaries, we must expect to put our hands in our pockets and assist in sustaining them in their good work.

These, and others that might be mentioned, are conditions of every acceptable prayer.

Who is faithful? He who does the duty of the day, whatever the day may be. His lot may be dark; but heaven opens to his view—as it did to the Master when he took his place as a sinner, among sinners, identifying himself with his brethren.—*Ex.*

The Bliss of Heaven.

"The voice of weeping shall be no more heard." Isa. 65: 19.

The glorified weep no more, for all outward causes of grief are gone. There are no broken friendships nor blighted prospects in heaven. Poverty, famine, peril, persecution and slander are unknown there. No pain distresses; no thought of death or bereavement saddens. They weep no more, for they are *perfectly sanctified*. No "evil heart of unbelief" prompts them to depart from the living God; they are without fault before his throne, and are fully conformed to his image. Well may they cease to mourn who have ceased to sin.

They weep no more, because all fear of change is past. They know that they are eternally secure. Sin is shut out and they are shut in. They dwell within a city which shall never be stormed; they bask in a sun which shall never set; they drink of a river which shall never dry; they pluck fruit from a tree which shall never wither. Countless cycles may revolve, but eternity shall not be exhausted; and while eternity endures, their immortality and blessedness shall co-exist with it. They are forever with the Lord.

They weep no more, because every desire is fulfilled. They can not wish for anything which they have not in possession. Eye and ear, heart and hand, judgment, imagination, hope, desire, will, all the faculties are completely satisfied. And imperfect as our present ideas are of the things which God hath prepared for them that love him, yet we know enough, by the revelation of the Spirit, that the saints above are supremely blessed. The joy of Christ, which is an infinite fullness of delight, is in them. They bathe themselves in the bottomless, shoreless sea of infinite beatitude. That same joyful rest remains for us. It may not be far distant. Ere long the weeping willow shall be exchanged for the palm branch of victory, and sorrow's dew drops will be transformed into the pearls of everlasting bliss. "Wherefore comfort one another with these words." Can we not exclaim with Dr. Watts:

"Sin, my worst enemy before,
Shall vex my eyes and ears no more,
My inward foes shall all be slain,
Nor Satan break my peace again."

—C. H. Spurgeon.

Personal.

—Bro. Bruce Wolverson, junior editor of the HERALD came down from Corvallis last Saturday to be present at the celebration of the thirty-fifth anniversary of the marriage of his parents. He preached on Lord's day morning and returned home in the afternoon.

—Bro. J. F. Floyd arrived from El Dorado, Kansas, by train last Monday evening, after being three weeks on the road. He is accompanied by his wife and an infant son. All seem greatly pleased with Oregon for their future home.

—Bro. Edmunds is holding a protracted meeting at Carlton and having fine interest and good success. We expect a full report.

Missions the Life of the Church.

‡ A missionary spirit in a church is one of its greatest forces. The first great duty is to put faith in Christ—the second great duty is to make known Christ. The one will follow the other as surely as the day follows the night. Where the missionary spirit abounds in any church you will find a compact, united, peaceful, and vigorous church. There is no room in such a church for dissension and strife. The great lesson is learned and practised, that no church exists simply for its own delectation, but for the sake of others. "I will bless thee"—for what?—"to make thee a blessing." A narrow, selfish spirit, is death to everything like Christian life in the soul. The sphere of Christian activity is not to be bounded by the confined limits of our own little church or denomination. It must have a broader reach and wider field, and that field, on the authority of the Master himself, is the world. In our church-work we should put the emphasis where the Master himself has put it, and that is—at the beginning. There are no better lines to work upon than those which Christ himself has laid down. That class of church members who declare that they "don't care for the heathen," who have no sympathy with the travail of Christ over the lost world, ought to be either converted, or weeded out of the Church of Christ. They are a leaven of evil, an element of weakness, a discredit and dishonor. When the church shall rise to its full duty and privilege in this matter of missions, it will not be long before we shall come to the full vision of a redeemed earth and race, confessing Christ as "King of kings and Lord of lords."—*Christian at Work.*