

Original Contributions.

Sermon Outline.

"Turning over a new leaf." Phil. 3: 13, 14.

Introduction:

The expression—"Turning over a new leaf" is a very common one.

1. Turning a new leaf, implies *self-examination*.

2. The *resolution* to set out right at the beginning of each year makes us better.

3. Turning a new leaf signifies an aim in life.

NOTICE PAULS IDEA OF "TURNING A NEW LEAF."

I. Note his frequent references to the Isthmian games, from which to draw examples and illustrations of a Christian life. From these illustrations he preaches us a grand sermon. He begs the Christian to "lay aside every weight, and run with patience," to strive lawfully "being temperate in all things" and many other admonitions, sermons in every line.

PROPOSITIONS DRAWN FROM THE TEXT.

I. *Christianity was not given to man as a recondite philosophy.*

1. It is certainly a grand system (Illustrate by nature).

2. It has the infinitude of mystery about it, but,

3. A complete apprehension of the system, or an entire comprehension of the mystery is not necessary.

(1) The human race takes most lessons of life for granted this is called using *common sense*. There is a vast field in the religion of Jesus Christ for the exercise of this faculty.

(2) We generally know the result long before we are made acquainted with the cause.

We call this concrete knowledge, which is simply a knowledge of faith. We read before we understand derivation, and talk long before we comprehend philology, assuming confidence in our teachers, nothing less than faith.

II. *The genuine claims of christianity can be demonstrated in our every day lives.*

1. "One thing I do"—from the Greek idiom—one thing is evident.

(1) There is no hesitancy or doubt about this.

(2) It is personal and individual in its application.

2. "Forgetting the things which are behind and stretching forward to the things which are before."

Forgetting what? Not that he was "purged from his old sins!"

Not that Jesus made it possible for him to inherit eternal life. Not that he was convicted by the Lord, and converted by Ananias. Paul might never forget these, but the pains, the scourgings, the perils

among the brethren, the shipwreck, the day and night in the sea, the beating, the storming—yes all these are *forgotten* in that eagerness to reach the goal that ever characterized this noble man of God.

"I can forgive but I cannot forget!" Ah yes—"Except you turn and become as little children, ye shall in no wise enter into the kingdom of heaven." "Brethren, be not children in mind; howbeit in *malice* be ye babes!"

We receive a severe cut. It is very painful for the time, but presently it heals; the pain is forgotten, the scar may always remain, but the *soreness* is all gone.

3. The *one thing*—"I press on toward the goal."

4. "Unto the prize of the upward calling of God."

Oh the blessed word that begets, and the Holy Spirit that gives us life and breath in Christ!

Blessed that man "Whose secret heart by influence sweet is upward turned to God!"

5. But it is through Christ after all, and we can never forget him, who died that we might live.

Finally—turning a new leaf, year by year, day by day, will bring us to the end of the volume.

The Volume of Life! What a glorious book,

When its leaves are all turned over; And the blots and stains, the grief and pains, Are under the "daisy cover."

When our tears and fears, mid the passing years, Are hid in Death's cold river,

And the beautiful book on which angels look,

Is at home with the Loving Giver!

H. SHADLE.

Portland, Jan. 7, 1883.

Honoring God.

S. H. REDDIX.

When we consider the infinite wisdom, power and goodness of God, and the weakness of humanity, it may seem somewhat out of place for us to think of honoring him; but if it is true that we can do so then if we find it our duty, it is our privilege to inquire how it may be done. If then we exalt and reverence him, whatever blessing he has promised for us will be enjoyed by us through those means whereby we may honor him; because the

means by which we may honor God are the conditions upon which we obtain his blessings.

In all the vast field of nature we find his blessing at the end of conditions which must be obeyed. He

who neglects them remains poor and destitute. He who fights against them is soon slain and devoured. The difference between the man who fights against nature's laws and one who neglects them, is that one is immediately slain and the other reaches death by degrees. Sinful neglect comes at last to the same port with the rebellious transgressor. There is also a similar character about the laws of our spiritual natures, in other words there is a strict analogy between natural and spiritual laws.

I. In 1 Sam. 2: 30, God says: "They that honor me I will honor, and they that despise me shall be lightly esteemed." Here we find it is mans duty to honor God and he is left free to choose; and he must expect to reap the effects to follow his actions in the premises. Therefore as long as man is left free to choose and act he must be held responsible and either enjoy the blessing promised for him on the one hand or suffer the consequences of his ungratefulness erroneous and disobedience on the other.

II. All men can honor God by accepting him whom God sends, and all who reject him despise the Father. Jesus is God's son and all judgment is committed to him. "That all men should honor the Son as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him," (John 5: 23). It is not therefore to honor Jesus as a man, as a philanthropist, as a prophet, or as an angel; but he must be received as God's son, as heaven's king, as man's redeemer.

III. Those who believe on the name of Jesus can honor God in reforming their lives, confessing the name of Christ, and being baptized in his name. Then in Christ they are God's adopted children, and are thereby in such position and relation to God that they can (a) praise and adore him, (b) work with him, and to do this they must and will work together, and if needs be suffer for him. (c) They thus honor one another, and thus dwell together and God is over, above and through all.

IV. God then through Christ honors his people. 1. Jesus confesses them before heaven. 2. God

forgives their sins. 3. Jesus even leads them onward and upward. He even watches over them, loves and sympathizes with them; softens their burdens, protects them from the evil, makes a way for their escape, intercedes for them before the great white throne.

V. He thereby gives them a strong consolation, which cheers them in the conflict and strengthens them for the race. He increases their faith, or enlightens their understanding, quickens their holy desires, deepens their affections and purifies their consciences polishing their souls, makes their purposes stronger in the right to do the will of God. Therefore Jesus will honor them at the judgment. He will robe them in his own righteousness, present them to his Father and join in their praise to him for evermore. This will be an everlasting habitation, neither time or use will mar its splendor or destroy its utility.

In view of these things every man and woman ought to seek to honor God and that by all the ways and means which God has appointed, because they can not honor him in any other than his own way. Therefore let us remember that no man is crowned except he strive lawfully.

For the Christian Herald.

First Annual Report of the Christian Sower Tract Fund.

Dear Christian:

You are most earnestly requested to give your attention to the contents of this report, for it concerns the spread of the Messiah's kingdom upon earth, and the rich spiritual blessings to man consequent upon it.

HISTORY OF THIS TRACT FUND.

The Trustee, seeing that many fields were destitute of the pure Gospel of Christ, the scarcity of preachers, but the value of tracts, determined to do more towards circulating them. He began looking around to see what could be done. Our brethren had written and published many valuable tracts, and while they were kept in large quantities in the various publishing houses, none were offered for gratuitous distribution. There were plenty of them for sale, but none to give away. He saw at once that unless some one took hold of the matter and raised a fund for the purpose of supplying destitute fields free of charge, that they would not be reached soon, and that much time and many