

TEMPERANCE

FIFTY REASONS WHY WE OPPOSE
THE SALOON.

1. It never builds up manhood, but tears it down.
2. It never beautifies the home, but often wrecks it.
3. It never creates ambition and thrift, but invites laziness, profligacy, poverty, idleness, and crime.
4. It never strengthens the judgment, but weakens it.
5. It never increases respectability, but disrobes men and women of it.
6. It never prevents quarrels, but kindles the flames of controversies, cherishes feuds, and incites murders.
7. It never cultivates filial attachments, but destroys them, and sends loving mothers in sorrow to their graves.
8. It never steadies or strengthens the hand of the mechanic, but weakens and renders it unsteady.
9. It never increases one's usefulness but lessens it.
10. It never lessens the passions, but increases them.
11. It never makes women better wives nor men better husbands, but often transforms them into fiends.
12. It never stays the hand of the assassin, but stimulates him on to bloody deeds.
13. It never protects our property or personal safety, but endangers them.
14. It never secures a passport to the heavenly realms, but prevents it.
15. It never makes happy families, but unhappy ones.
16. It never elevates virtue, but engenders vice.
17. It never encourages honesty, but rejoices in fraud and infamy.
18. It never protects innocence, but maligns virtue, love, and purity.
19. It never stills the tongue of a slanderer, but loosens it.
20. It never promotes purity of thought, but poisons it.
21. It never empties almshouses and prisons, but fills them.
22. It never prevents crimes, but creates them.
23. It never protects the ballot-box, but defiles it.
24. It never elevates the citizen, but degrades him.
25. It never brings honor, but shame and disgrace.
26. It never encourages domestic felicity, but is today, as it has been for more than two thousand years, the cause of more than seventy-five percent of all the divorce suits in the land.
27. It never proves a helpmeet to industry, but is a pirate to all labor.
28. It never builds up the Church, but peoples the station-houses, prisons, and chain-gangs, breeding vice, moral leprosy, putrescence, and scrofula.
29. It never prevents railroad accidents, but causes them.
30. It never inclines witnesses to testify truthfully, but often prompts them to lying.
31. It never makes law abiding citizens, but law-breakers.
32. It never assists the ends of justice, but retards them.
33. It never promotes temperance, mortality, and religion, but opposes them.
34. It never produces a healthy race of children, but armies of idiots.
35. It never diminishes taxes (with all its revenue) but increases them.
36. It never renders the Sabbath quiet, but desecrates it.
37. It never prevents profanity, vulgarity, and obscenity, but multiplies them.
38. It never protects a man, but robs him of his money, family happiness, his good name, his hopes, and all endearments of life.
39. It never prompts to right doing in anything, but to wrong.
40. It never prepares one for heaven, but hell.

41. It never teaches honesty and uprightness, but incites the incendiary to apply the midnight torch.

42. It never prepares men for responsible positions, but unfits them.

43. It never helps one to get a good insurance policy on his life, but militates against it.

44. It never increases one's influence but lessens it.

45. It never makes happy families but miserable ones.

46. It never defines character nor promotes Christian grace, but is a destroyer of the soul, as God has declared that no drunkard shall enter the kingdom of heaven.

47. It is productive of no good, but is fraught with evil, disease, sensuality, and physical wreck, with the mental power and moral beauty blasted.

48. It never enriches the blessed boon of life, liberty, and the pursuit of happiness, but subverts them and enters into a covenant with the imps of darkness for the overthrow of virtue, liberty, and morality.

49. It never morally elevates in social circles, but is the yokefellow of gambling hells, brothels, thieves, robbers, prostitutes, and all vile criminals.

50. It never creates love in the drinker for his home, but makes the saloon his lounging, loafing retreat and a place of permanent deposit for his earnings.—The American Issue.

SUPPRESSION IS NOT PURITY.

One very good reason, among many others, why we can not accept the doctrine of suppression is because it is not the doctrine of purity. The Bible has a good deal to say about purity, but it has nothing to say about suppression of sin. And we have noticed that those who advocate the doctrine of suppression of sin never advocate the doctrine of heart-purity. The term cannot be found in their vocabulary. Nevertheless it is a Bible term and used by Jesus and the sacred writers.

Purity means freedom from all defilement. Purity admits of no compounds. A substance compounded or mixed with anything else is adulterated. Water or air, for instance, mixed with anything else is impure. The housewife may, in cleaning her house, neglect to sweep under the door-mats. This is not purity, but uncleanness suppressed. Sin held down or suppressed is uncleanness. Hence suppression is impurity. This is the highest state of experience advocated by the suppressionists. But the Bible never pronounces a blessing upon it, and never even speaks of it. God can never pronounce his blessing upon suppression of sin. But Jesus did bless purity. He said, "Blessed are the pure in heart." This in the present tense, too. He recognizes the fact that there are such people upon the earth. We must therefore advocate purity. To advocate suppression is to advocate impurity. This could not be otherwise.—Christian Witness.

THE WIDOW'S MITE.

A miserly man, on being asked to give proportionately, replied that that was the way he gave. He must have meant that he gave in proportion to the religion he had. Not exactly the amount which is passed on to others, but the amount which is withheld, is a truer test. A wealthy man, when making his contribution, facetiously said: "I can't give more than the widow's mite; that was commanded, you know."

"Oh!" said the pastor, "you needn't give as much as the widow's mite. She gave all she had. You are worth at least one hundred thousand dollars, and I do not ask for more than half of it. When you have given all, you have given the widow's mite."—Sel.

The man who has no joy in his religion has a big leak in his faith somewhere.

REGENERATION A RECREATION
BY THE WORD OF GOD.

By Rev. A. F. Tanner

Therefore if any man be in Christ, he is a new creature, (creation.) Jesus said, verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. John 3:3. This change is accomplished by being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever. And this is the word, which by the gospel is preached unto you. 1 Peter 1:23-25, also James 1:18. The secret of the gospel's power lies in the all powerful, ever living word of God, to preach the gospel, is to preach the word of God, which teaches us the gospel. It is by the power of this ever living word that this change is wrought in man, spoken of as the new birth. This is simply a new creation, "For if any man be in Christ, (not church, he is a new creature (or creation.)" 2 Cor. 5:17. Gal. 6:15. It is the beginning of a work, which when completed will restore in man the perfect image of God, both physically and mentally, which was lost by the fall. "For the Son of Man is come to seek and to save that which was lost." Luke 19:10. This is the one great object of the gospel scheme, every word of God spoken to man in the gospel is by His consent, intended to restore in him the divine image. "This however will not be complete until the resurrection at the return of Jesus, then we will be like Him. 1 John 3:2." For he shall change our vile body, (body of humiliation), that it may be fashioned, like unto his glorious body." Phil. 3:21. The blessed Master in talking to Nicodemus presses this divine truth, it is truly a radical change, passing from death unto life." This new birth is called "The New Man," "The New Born Babe." 1 Peter 2:2; and this new man is created after God in righteousness and true holiness. Eph. 4:24. And again, And have put on the new man which is renewed in knowledge after the image of Him that created him. Colossians 3:10. Thus there begins with the new birth a new creation made in the image of God, thus the new mind or heart, and it is necessary that this change be wrought in every man before he can enter the Kingdom of God, because the carnal (natural) mind is enmity against God; it is not subject to the law of God, neither indeed can be. Rom. 8:7. When we are created anew in Christ Jesus we possess the mind of Christ. Phil. 2:5. And this mind is in harmony with the will of God, and thus we shall say, I delight to do thy will, O my God; yea, thy law is within my heart. Ps. 40:8. Oh how I love thy law, it is my meditation all the day. Ps. 119:97. Thus we see that God's people are not possessed of a mind that is in rebellion against his law, they are given a new mind, a mind like Christ had made in the image of him who created it in righteousness and true holiness. Their highest ambition, their only pleasure is to know and do his will. And this is the will of God, even your sanctification. 1 Thess. 4:3. And now dear reader of "The Highway" has this change taken place in your life? Is there in your heart a rebellious feeling against God's law as the old year has passed with its record of the things done in the body, and as we have entered a new year, let us examine ourselves carefully, let us be honest, we cannot afford to deceive ourselves in this matter, don't substitute for this change of heart, good works, church relationship or church ceremonies, you must be born again. This change can be wrought only by the ever-living, all-powerful word of God, which by the Gospel is preached unto you. This Gospel of Christ is the power of God unto salvation to everyone that believes. May grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. 2 Peter 1:2.

HOW ROB LIVED HIS RELIGION.

Bob began work at a salary of \$35 per month, and when he drew his first month's salary he counted out his money and laid aside \$3.50. "Now," said he, "that is my church money for this month."

"You don't mean to give that much out of your own month's salary, do you?" asked someone.

"No," replied Bob. "I am not giving that, I am only paying a debt. That tenth belongs to the Lord. After that comes the giving."

After a while Bob got a raise to \$50 per month. Some of the boys said: "Well, Bob, I suppose you will give \$5 out of your month's wages."

"I'll pay my debts," said Bob.

Again he was raised to \$60 per month, and it was the same thing.

But Bob was to be tested in another way. One Saturday afternoon the assistant superintendent said. "Well, boys, I don't have you to work on Sunday as a rule; but we are behind now, and you will all have to come down to-morrow and work to get things in shape for the end of the month."

Bob spoke quietly: "I can't work on Sunday."

"Now, Bob, this is the first time I have had you boys to do so, and we must work to-morrow to catch up."

"I'm sorry, sir," said Bob firmly, "but it is against my religious principles to do so."

"Well, Bob, if you can't do the work I want you to do at the time I want it done I'll have to get a man that will."

Sunday morning everybody but Bob went down to work. He went to Sunday school and preaching. Monday morning he was "fired."

That night when Bob brought in his part of a month's wages some of the boys said: "Well, Bob, I guess you won't give any of that money to the church, but keep it to live on until you get another job." Bob still paid his dues.

Bob started at once to hunt him another job. But days passed, and still he was out of a job, until the boys thought things were pretty blue for him. But there was a brighter day ahead for him.

One day the president of the company came in. He knew Bob and missed him right away. "Where is Bob T—?" said he.

"I had to let him go."

"What was the matter?"

"I had to work some on Sunday, we were so badly behind. Bob refused to work, so I had to let him out."

The colonel made no further remark then; but afterward he asked about Bob, where he was and what he was doing. He sent for him to come to his office. Bob went over the next morning. "Well," said the colonel, "you are the chap that preferred losing a job to working on the Sabbath?"

"Yes, sir."

"You are the boy that I have been looking for—one that will stand by his principles. You can go to work at once in my office. What salary have you been getting?"

"Sixty dollars per month was my last salary."

"I'll start you at \$75," said the colonel.

And little Bobbie went on climbing up until he climbed up to New York, and the last I heard of him he was getting \$150 per month. He may be still climbing, but I have lost sight of him for some years.—Christian Observer.

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I wish to express my gratitude to the friends at Royalton and all those who so kindly contributed in presenting me with \$32.50 for the purpose of purchasing a new coat.

May God bless them abundantly both

FOR THE NEW YEAR.

Happy will it be for those who in the breaking of the new year give, as it were, themselves afresh in a new betrothal to the Lord, a new wedding, not observed in rapture, but observed in peace, in "serious and illumined thought." Thus it might be phrased:

"I give my heart to Thee,
Savior divine.
For Thou art all to me,
And I am Thine.

Is there on earth a closer bond than this,

That my Beloved's mine, and I am His?"—Sel.

THE CHIEF OF SINNERS.

Did Paul say, "I am the chief of sinners?" And if he said this, is it an evidence that God does not save men from all sin in this life? This is the use many opposers make of a certain declaration of Paul. They quote Paul as thus teaching by his experience that we can not be saved from sin in this world. Such handling of the Scriptures shows how hard put they are to maintain their position. Let us see just what Saint Paul did say. Here it is:

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit I obtained mercy, that in me Jesus Christ might shew forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting."

The opposition to holiness that uses this passage makes itself ridiculous. But we suppose it is the best they can do under the circumstances. Paul is one of the most slandered characters in history. Opposers in the same breath call him Saint Paul, and also "the chief of sinners." If a man can be a saint and at the same time the chief of sinners, then words mean nothing and are incapable of being used to mark any distinction. How the terms "saint" and "chief of sinners" harmonize, we fail to discover.

Such people do not take the real declaration, "of whom I am chief," in connection with what comes before and after it. To take the sayings of any man out of their proper connection is often the worst kind of error and slander. That is the reason we affirm that Paul is one of the most slandered characters in history. He says here that Jesus came into the world to save sinners, "of whom I am chief." He became one of those saved sinners; one of the chief cases of saved sinners. Jesus came to save sinners from their sins. Paul was a chief sinner, thus saved. He says he "obtained mercy" that in him "Jesus Christ might show forth all long suffering for a pattern to them which should hereafter in him believe." Does any honest, sane man for a single moment believe that Jesus Christ kept Paul on hand as a pattern, to show the world that he could not save men from sin? How ridiculous as well as almost blasphemous is such a thought! No, Paul was a pattern to the world, a sample of Jesus Christ's power to save the chief of sinners from his sins. He made a Saint Paul out of a chief of sinners—Paul. It is just the kind of work He came into the world to do. Jesus did a good deal for Paul. He made a pattern saint out of one who had been the devil's pattern sinner. Let us quote this passage so as to magnify Jesus and not Satan.—Christian Witness.

temporally and spiritually and may they each realize in their hearts the truth of the blessed promise of Him who said: "It is more blessed to give than to receive.

Yours in Him,
M. ELLA SLIPP.