

For the Home

DWELLING IN THE LIGHT.

"Dwell who will in the valley below,
I go up into the sunshine;
Free and warm and glad in its play,
Life and light are in every ray,
Beaming to brighter and brighter day:
Let who will in the valley stay,
I go up into the sunshine.

"Mists are down in the valley below,
Shadows and clouds wave to and fro;
The rivers go creeping sluggish and slow;
The very winds have forgotten to blow:
Dwell who will in the valley below,
I go up into the sunshine.

"Down in the valley tread listless feet;
The pulses move with a measured beat;
The senses are steeped in a calm unmeet;
The soul is lulled by an opiate sweet;
Let who will to the valley retreat,
I go up into the sunshine.

"On the golden summits the morning sings
Like a glad bird pluming her radiant wings:
The torrents flash like living things;
Sparkling and foaming the rivulet springs:
Every bright drop like a joy-bell rings,
Away up there in the sunshine.

"There in the veins the life currents flow;
The heart with fervor is all aglow;
Trumpet-calls the mild breezes blow;
The soul like a warrior would go:
Stay who will in the valley below,
I go up into the sunshine."

TALMAGE ON HOLINESS.

Dr. Talmage, of course, does not preach or profess holiness, but whenever such persons say anything in favor of the work of holiness, there is more than ordinary emphasis to be given to it.

In a sermon on Saul's disobedience, although not using the language and terms indicating the work of sanctification, he nevertheless shows that there is a work of extermination of sin in the human heart, and in the Christian.

He says: "I learn further from this subject what *God meant by extermination*. Saul was told to slay all the Amalekites, and the beasts in their possession. He saves Agag, the Amalekite king, and some of the sheep and oxen. God likes nothing done by halves. God will not stay in the soul that is half His and half the devil's. There may be more sins in our souls than there were Amalekites. We must kill them. Woe unto us if we spare Agag! Here is a Christian. He says: 'I will drive out all the Amalekites of sin from my heart. Here is jealousy—down goes that Amalekite. Here is backbiting—down goes that Amalekite;' and what slaughter he makes among his sins, striking right and left! What is that out yonder, lifting up his head? It is Agag—it is worldliness. It is an old sin he cannot bear to strike down. It is a darling transgression he cannot afford to sacrifice. Oh, my brethren, I appeal this morning for entire consecration! Some of the Presbyterians call it the 'higher life,' The Methodists, I believe, call it 'perfection.' I do not care what you call it; without holiness no man shall see the Lord. I know men who are living with their souls in perpetual communion with Christ, and day by day are walking within sight of heaven. How do I know? They tell me so. I believe them. They would not lie about it. Why cannot we all have this consecration? Why slay some of the sins in our soul, and leave others to bleat and bellow for our exposure and condemnation? Christ will not stay in the same house with Agag. You must give up Agag, or give up Christ. Jesus says; 'All of that heart or none.' Saul slew the poorest

of the sheep and the meanest of the oxen, and kept some of the finest and the fattest; and there are Christians who have slain the most unpopular of their transgressions, and saved those which are most respectable. It will not do. Eternal war against all the Amalekites; no mercy for Agag."—*Holiness Era*.

THE CENTRAL THOUGHT.

A little girl, not six years old, it is related, who attended a Sabbath school, and had just begun to read the New Testament, was promised a hymn-book, on condition that she would learn to read the fifth and sixth chapters of Matthew's Gospel within the space of a fortnight. She immediately undertook the task, and some time after, when reading to the gentleman who promised the reward, he caused her to stop at the end of the first twelve verses, in order to inquire of her which of the qualities described in the beatitudes she desired most to possess. Pausing a little with a modest smile, she replied, "I would rather be pure in heart." On being asked the reason of her preference, she answered to this effect: "Sir, if I could obtain a pure heart, I should then possess all the other good qualities spoken of in this chapter."

Sound logic that, coming from the mind and lips of one of tender years. Such utterances can only come from a heart enlightened by the Holy Spirit. Heart purity is the central all-comprehending idea. It is God's greatest and best gift to us through his incarnate Son. And around this the other graces, making out a well-grounded Christian character, cluster, to be developed more and more under the life-giving beams of the Sun of righteousness.

"PLOUGHED UNDER."

One stood amazed watching a farmer ploughing under a splendid field of clover. Of course it seemed foolish and wasteful to do that. But the farmer knew that the "clover ploughed under" would so enrich the ground, that it would pay him thus to sacrifice the clover.

Have you been ploughed under? Perhaps, you can best in that way serve the interests of the divine owner of the field. If so, allow yourself to be quietly buried out of sight, that others may spring up and grow and blossom, become beautiful and fragrant, and bear fruit over your grave. In order that Christ might increase, John the Baptist had to decrease. Human eyes must be turned from him to Christ. He must die. He must be buried. He must go out of sight. He must leave the whole horizon to Jesus.

Have we the grace of John the Baptist, that we can consent to pass from notice, so that every eye may turn to Christ, or to make way for some brighter and better forerunner of Christ than ourselves?

SELECTIONS

From the *Saintly M'Cheyne*

"To be filled with the Holy Spirit, I am persuaded that I ought to study more my own weakness. . . . I am tempted to think that I am now an established Christian—that I have overcome this or that lust so long—that I have got into the habit of the opposite grace—so that there is no fear; I may venture very near the temptation—nearer than other men. This is a lie of Satan. I might as well speak of gunpowder getting by habit a power of resisting fire, so as not to catch the spark. As long as the Spirit dwells in my heart he deadens me to sin, so that, if lawfully

called through temptation, I may reckon upon God carrying me through. But when the Spirit leaves me I am like dry gunpowder. O for a sense of this! * * * * *

I ought to study the Comforter more—his God-head, his love, his almightiness. I have found by experience that nothing sanctifies me so much as meditating on the Comforter, as 'I will pray the Father, that he may abide with you forever.' I am persuaded that nothing is thriving in my soul unless it is growing. 'Grow in grace.' 'Lord, increase our faith.' 'Forgetting the things that are behind.' I am persuaded that I ought to be inquiring at God and man how I may become more like Christ. . . . I ought to strive for more purity, humility, meekness, patience under suffering, love. Make me Christ-like in all things should be my constant prayer. Fill me with the Holy Spirit."

Prayer without heart is like a lamp unlighted. "Prayer is not a smooth expression; or a well-contrived form of words; not the product of a ready memory, or of a rich invention exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting. The motion of the heart Godwards, holy and divine affection, makes prayer real and lively and acceptable to the living God, to whom it is presented; the pouring out of thy heart to him who made it, and therefore hears it, and understands what it speaks, and how it is moved and affected in calling on him. It is not the gilded paper and good writing of a petition that prevails with a king, but the moving sense of it. And to that King who discerns the heart, heart-sense is the sense of all, and that which he only regards; he listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; this is the life of it. Then let us get the life of it, by the inspiration of the Holy Spirit, and put it in exercise and we shall receive largely."—*Leighton*.

A SINGLE SIN.

A single sin lost Eden. A single sin may lose a soul. Achan's sin, the theft of two hundred fifty shekels of silver and a Babylonish garment, brought disaster to the camp of Israel and the people stoned the spoilsman. 'Sin, when it is finished, bringeth forth death.' One Achan can demoralize a host. One tale-bearer can rend a church, distract a community, and, like a maddened scorpion, sting itself to death with its own poisonous fangs. The slanderer is like the eagle that filched flesh from the altar, but carried with it a live coal that consumed its nest and cremated its fledgelings. The wages of sin are always retributive. If you would not be overgrown with thistles, scatter no noxious seeds." Fly to Christ, who can forgive the sins that are past; and flee from all sin in the days to come as you would flee from pestilence and death and destruction.—*SeZ*.

A kicking cow often gives good milk. * * *

A kind word will not flatter a saved man. * * *

It doesn't make a sin any whiter to call it a mistake. * * *

Mrs. President Cleveland says that the right-side up of a wine-glass is upside down. * * * * *

Ananias, with Sapphira his wife" have children living to-day. They are not all dead yet. And we fear that in

Temperance

AND OTHER TOPICS. Selected

The men who traffic in ardent spirits, and sell to all who will buy, are poisoners general; they murder his Majesty's subjects by wholesale; neither do their eyes pity or spare.—*John Wesley*. * * *

"Round about the caldron go:
In the poisoned entrails throw.
For a charm of powerful trouble,
Like a hell-broth boil and bubble—
Double, double, toil and trouble;
Fire, burn; and caldron, bubble."
—*Macbeth*. * * *

Neil Dow, when asked how prohibition was carried in the State of Maine, replied, "We snowed the country knee-deep with temperance literature."

FACTS FOR

Tobacco-Using Ministers.

"Be ye clean that bear the vessel of the Lord."—*Isa. lii. 2*.

With what consistency can smoking ministers condemn other physical and moral uncleanness without condemning tobacco? But are not many led into the practice of smoking by the example of their pastors? With profound grief we have to answer, yes.

Thousands of little boys—*puny, sickly, nervous* little boys—in our cities are chewing, spitting and smoking every old stub of tobacco they can pick up, or anything resembling it. When their parents or ministers chew or smoke, it helps them amazingly.

A writer in a New York paper mentions how he was astounded at a conference of ministers, to see at the house of a friend, where the ministers were entertained, a spittoon of the largest kind, overflowing with the united expectorations of one bishop, two presiding elders, three ministers and one preacher on trial.

Imagine a minister known as a smoker, or as a snuff-taker; or, suppose one addicted to chewing tobacco, should enter the pulpit, having a quid of the fetid weed in his mouth. What effect would his preaching have on a morally enlightened and common sense congregation, were he to preach from the text: "Abstain from fleshly lusts which war against the soul?"

Most tobacco-using ministers would be astonished, if they knew to how many in their congregations, their stench of person renders them offensive; how many house-keepers open their doors and windows, to air their rooms after their pastor's social call; how many persons shrink from the nauseating odors of the tobacco-perfumed study, when desiring religious counsel. For, be it remembered, that it is not his person alone which the use of tobacco renders offensive; his smoking-room, and his whole house suffers similarly. Curtains, carpets, furniture, pictures and books, all reek alike with the foul residuum of stale tobacco smoke. There is no such a thing as a clean room where tobacco is used. Said a gentleman recently: "I had a smoking clergyman at my house for some weeks. He smoked in the room which he used as a study; he has been away from us now five months. We have done everything in our power to cleanse that room; but on a damp day when the air is heavy, the smell of the old tobacco smoke is distinctly perceptible there."

How would Paul and Peter and John look, standing up now among the people in the house of God, with quids of tobacco in their mouths, with

its juices defiling lips, spitting the stuff in every direction; spending ten or twenty dollars of their stunted salary every year on this besotting, enslaving sin, and preaching the doctrine of self-denial, crucifixion of the flesh, pecuniary economy and liberal support of the Lord's treasure?

One man said he knew ministers who could get along better without prayer than go a day without tobacco. Shall ministers be a party to this robbery of God's treasury?

"I am sorry it to have to say, that this idle, disgraceful habit prevails much at present among ministers of most denominations. Can such persons preach against self-indulgence, destruction of time or waste of money? These men greatly injure their own usefulness; they smoke away their own ministerial importance in the families where they visit; the very children and maidservants pass their jokes on the 'piping parson,' and should they succeed in bringing over the uninfected to their vile custom, the evil is doubled. I have known serious misunderstandings produced in certain families in which the example of the idle parson has led to such a calamity. Some are brought under the power of this disgraceful habit, that they must have their pipe immediately before they enter the pulpit. What a preparation for announcing the righteousness of God, and preaching the Gospel of the Lord Jesus Christ? Did Paul do anything like this? No; you say, 'for he had the inspiration of the Holy Ghost.' Then you take your pipe to supply the place of this inspiration! How can such persons smile at their own conduct? 'Be ye followers of us as we are of Jesus Christ,' can never proceed out of their lips."—*Dr. Adam Clarke*

How can the Christian minister stand up before the people, and from the sacred desk proclaim the beauty of holiness, while he is known to be the abject slave of a disgusting and ungentlemanly habit? How can he lead sinners to forsake the world, the flesh, and the devil, when he is not himself an example of common decency? How can he exhort and pray in the conference meeting and at the family altar, when his breath is offensive to all whom he approaches?—*Rev. A. Sims*.

Tea-drunkards are applying to the hospitals. * * * Bishop Taylor may be in New York in April. * * * Praying at ministers and for ministers are entirely different. * * * Inefficient pastors will ruin any denomination. The opposite of this is true: efficient pastors will make any denomination thrive. * * * The private secretary of Robert Ingersoll has been converted and is now holding services as evangelist under the direction of the Y. M. C. A. * * * "Death is but life to a true believer; it is not his last lay, nor his worst day, but in the highest sense his best day, and the beginning of his better life." * * *

Dr. Carradine says with a good deal of pertinence, we think, "Any one would think, by the zeal manifested, that Jesus Christ had said, 'If any man will come after me, let him take his ice-cream freezer and go.'" * * *

The minister of the Gospel who withholds the truth from the people is guilty of their blood. His soul will be lost except he heartily repents before God and finds forgiveness. Blessed Lord, pity us and give us grace to faithfully preach the truth as it is in Jesus.