



Rev. H. N. BROWN, of Norwich, Conn.

THE FIRE OF PENTECOST.

[This was published some time ago in the *Christian Witness*.]

Our fathers worshipped God in truth,
And in the Spirit too,
And perfect love burned in their hearts,
In pulpit and in pew.
Their words were clothed with holy fire,
They felt what life had cost,
And sinners wept and plead because
They knew that they were lost.

Their preaching was the simple truth;
Not of the modern kind,
That treats of some *dogmatic fad*
To please the worldly mind,—
But like the words that Peter spake
They pierced the sinner through,
And showed him pardon for his guilt,
And grace to cleanse him too.

They had the Spirit's power within,
And loved to pray and shout;
And no one hearing Jesus' name
Once said, "I fear *they're out!*"
And Christ was there to own and bless
Within the hallowed place,
And overflowed their hearts with love
And joy and keeping grace.

The house of God was holy kept;
Within its sacred walls
The devil led no hellish sports,—
No "fairs" nor "festivals!"
No "merchandise" by sinners there
Was either bought or sold,—
They made and kept their temples
pure,
As Jesus did of old!

O sad, sad change! Has all the "salt"
Its pristine savor lost?
Shall Satan smother by his power
The *Fire of Pentecost*?
Ah no, the arm of God is bare!
The powers of hell shall see
That though the "remnant" left be
small,
He can give victory!

D. RAND PIERCE,
Caribou, Me.

THE MODEL CHURCH.

Extract from a sermon preached by Rev. H. N. Brown, at Windsor, N. S.

Text, Songs of Solomon, 6: 10.
The morning sermon was taken from Solomon's Song, vi: 10: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" This, he said, was a figurative description of the church, the bride of Christ, and were the chief characteristics of God's model church, which is Progressive, Aggressive, Fresh, Fair, Pure and Powerful. Progression was an evidence of life. To cease to grow is to decline. The true church is progressive, and the Christian's progress is twofold—going on and growing up—leaving first principles and going on unto perfection. All will concede that conversion, or the step from dark-

ness to light, is not a growth, but is a wonderful change from death to life. The second step is when the heart is cleansed from all unrighteousness, called in Romans a transformation. Thus cleansed, the many hindrances to a happy and pure life are removed. Sin was never yet fostered by a truly converted soul. Too many Christians live below their high privilege by remaining in the childhood state when they ought to be reaching up to a perfect manhood in Christ.

The true church is Progressive in the use of the best methods to reach out and save the world for Christ. She doesn't keep in the old ruts. Talmage has paid a glowing tribute to the Salvation Army, and the methods employed to save fallen humanity, which are not always approved by kid-gloved Christianity. Fallen man is likened to a wreck, and while kid-gloved Christianity is adjusting its gloves to prepare for the rescue, some hardy fisherman goes out and rescues the perishing. Methodism should be the last to find fault with novel methods.

The church should be Aggressive not only in holding the fort, but in storming the fort, in pulling down the strongholds of the enemy. The hymn we sometimes sing, "Hold the Fort," did not, to his mind, represent the true work of the church. To cease aggressiveness is to invite defeat. If the church were to cease its aggressiveness, and to make no additions to its ranks, in fifty years it would almost cease to have an existence.

The church is Fresh, as she looks forth and views the prospect. There was nothing stale in the religion of Christ. She retains her youthful vigor and vivacity, and knows nothing of the decrepitude of age. When Christians are heard telling of what they enjoyed in past decades, and nothing of what they now enjoy, they are evidently away from home, and feeding at some other than the King's table. God wants fat saints, those who delight themselves in fatness, and who bask continually in the freshness of Divine love. The Psalmist spoke of present enjoyments when he said, Thy mercies are new every morning. The speaker then gave a rather too faithful description of a modern class meeting, as described by Rev. W. H. Boole at a camp meeting in the United States, in which the prayers, testimonies and hymns were all in the same doleful strain. What was wrong? The class was made up of clear-headed business men of New York city, but they had lived too long in the

milkhood state, until their susceptibilities were so dulled that progress seemed almost impossible. We get acclimated to heaven by having a little heaven down here first. The church is fair as the moon, clear as the sun. The moon gets all its light from the sun; so the Christian derives all his light from Christ, who said, "I am the Light of the world." But we must live pure lives, so as not to dim the light in its shining. Our religion should be our obligation and not our convenience. Christ's glory and God's glory should be the aim of every Christian life. Every man that hath this hope (in Christ) in him purifieth himself.

Then the church is Powerful. Show me a church that is progressive, aggressive, fresh, fair and pure, and I will show you a church that is exerting a power in the world for good.

Terrible as an army with banners. This expression would be better understood in the East. It was the custom in that country to present every victorious army with a banner; the more conquests the more banners. When one army met another in conflict, these banners were lifted up so as to be seen, and the one having a large number of banners would in the eyes of their opponents be a terrible foe to encounter. In the name of the Lord of Hosts let us lift up our banners in (token of our conquests) on which is the inscription, "Jehovah-Jireh."

Mr. Brown closed with an anecdote of a converted truckman, to show the influence of a godly life. This man, who was also a pugilist, was converted, and when he returned to his work, his fellow-truckmen taunted him to such an extent that human forbearance could stand no more—his fist went out and down went one of his tormentors. In an agony of soul he confessed his fault to the church, and sought and obtained God's forgiveness. He then asked his pastor if there was not some grace or power which he could get to enable him to bear the persecutions of his fellow-truckmen. The pastor said their was. Then, said he, I must have it, and by earnest seeking he received this second baptism, which enabled him to bear the insults heaped upon him. But one day, while he was handling a box of machinery, one of his persecutors backed his truck against his team in such a way that the jar caused the box to slip out of his grasp, and it fell, crushing his foot. Notwithstanding the agony he endured, with his eyes full of tears, he exclaimed, "Glory to God, Jesus saves me." The men saw they had gone too far. They lifted him up, and carried him to his home, procured and paid for the best surgical attendance, and made him up a purse to support him while laid by. But better than that, it was the means of about thirty of them being converted. What brought this about? Nothing but the power of God to keep, as displayed in the life of this humble follower. Let us, brethren, follow in the footsteps of our Divine Master, by loving our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us, that we may be the children of our Father which is in heaven.

Those who wait at the feet of Jesus to be clothed with power from on high will go forth flaming, shining and burning for Jesus.

The fire and power of the Holy Ghost on an educated man would make him a marvellous power. Educated men do not generally get into the dust where God can put on the fire and the power.

Temperance

AND OTHER TOPICS. Selected.

BLOODY BALLOTS.

Father in heaven! Thy kingdom come!
This is the prayer we Christians pray;
And yet we vote the demon rum
Over thy kingdom sovereign sway.

No drunkard ever enters here!
Sounds forth from heaven its fearful knell;
And yet we vote from year to year,
To plunge the drunkard down to hell!

By votes we run the devil's still!
By votes we kill God's living grain!
By votes the drunkard's cup we fill,
And boom him to eternal pain!

By votes we run the devil's still!
By votes we kill God's living grain!
By votes the drunkard's cup we fill,
And boom him to eternal pain!

WHO CASTS THOSE VOTES? Thou, voter; thou!
Thy ballot damns these drunken souls!

Thy brother's blood is on it now;
Dropped red and reeking, at the polls.

—Anon.

A TERRIBLE INHERITANCE.

I have studied the laws of heredity, practically and with hundreds of living illustrations, right here in this office for 22 years, and I have reached a firm conviction that no man is worthy to become a husband or father who is not always sober and clean. By sober, I mean a man who is not familiar with the red cup; by clean, one whose body is pure and healthful.

I must make the startling statement that we are at present developing a race of drunkards. Statistics show that, leaving out children, there is one drunkard to every 42 persons. This means that nearly one-half the adult people in the United States drink something else than water.

As there are 22,000,000 children in the United States, and as they are all under the care of this society, I have sufficient evidence to encourage me in my belief that any man who tipsles cannot be a good father; not that the greatest wrong is to himself, but because of the wrong done his children. *I find that nine out of every ten men who drink had drinking fathers or a drinking family before them.* The father says: "Oh, I only drink a little, you know; it never affects me!" But the father never knows what terrible effects of just drinking "a little" may be revealed in his offspring; what awful influence it may have upon the mind of and habits of his child.

You cannot enervate the mind and body and have strength and intellect remain. If you are a father, as you sow strength and intellect in yourself so shall you reap strength and intellect in your children. If drunkenness and licentiousness go hand in hand, if we are generating a drunken race, then we are producing at the same time an unclean race.

There is room here, I regret to say, only for the cruel, hard facts.

Let thinking men and women consider them; and above all, let the wives bring all their loving influence to bear upon their husbands to restrain those very husbands. And the woman who can keep her husband from strong drink will have the best husband.—*Anthony Comstock.*

Carefully collected statistics prove the startling fact that more than \$1,000,000,000 is annually expended in the United States for strong drink. Just think for one moment of the magnitude of this drink-bill. More than enough to buy bread, meat and raiment for all the destitute men, women and children in this so-called land of liberty, and enough to spare to pay the national debt inside of three years. Christian reader, are you alarmed?

PLAIN TALK FROM A BISHOP.

At a recent session of one of the conferences of the Colored Methodist Episcopal Church in the South, Bishop Lane, who presided, said, in discussing the case of a brother who was in debt:

"You may pass his character if you wish, but I'll never give him an appointment till that debt is paid. A man has no right to wear a hat, coat or shoes till his debts are paid. If I were in debt I would go and hire myself to my creditor till I had paid it off, and then come back to conference and ask for work, but not before. You can preach and shout all you please, but if you die with your debts unpaid you will go to the devil."—*Christian Standard.*

The distilleries of the United States used the last fiscal year, 26,489,671 bushels of grain in liquor making.

In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease.

Mrs. M. E. A. Gleason, national lecturer on narcotics, estimates that there are 1,500,000 opium victims in this country.

All subscribers who have not done so are requested to make an effort to pay up their subscriptions as soon as possible, as we wish to have the book squared up.

A prominent English physician of long experience with drunkards says that he can recall hundreds of recoveries among men, but only five among women.

The recent killing of one brother by another in Massachusetts is an instance of the danger inherent in the use of cider, on which the combatants had got drunk.

The stock of wines, spirits, etc., laid in for a trip to England and back on one of the largest Atlantic liners is 2,500 bottles of wines and spirits, 2,000 bottles of ale and porter, and 6,000 bottles of mineral waters.

Sometimes when a holiness preacher hits some and makes them angry, they accuse him of being mad. They think there must be some mad in that which made them mad—like the intoxicated man who said all Boston was drunk.

He who receives, but does not give, is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.—*Sel.*

Before any man assumes spiritual jurisdiction over any people or place, to the exclusion of any other man's telling said people about Jesus in said place, and preaching full salvation to them, he should give bond and security for the souls of all such persons over whom he claims control.—*Sel.*

"Settle it in your hearts"—that you will be quiet and calm though there be much outward disturbance, though your own views be attacked, your motives impugned, your work discounted, your profession suspcioned, your love questioned and your efforts hindered. "Remember that vengeance is mine; I will repay, saith the Lord."—*The Methodist.*

Every member of the denomination should have an interest in the HIGHWAY, and should take it themselves and get every person to take it that they can.