

Do the Home

THE OLD-FASHIONED MEETING.

WALTER L. THOMPSON.

How well do I remember
Of a meetin' long ago,
'Twas in the bleak December,
And the roads were blocked with snow.
And the sky was thickly clouded,
As the sleighs came swiftly long
Till the old log church was crowded
By the greatness of the throng.
'Twas a feast to hear the preachin',
In the good old-fashioned way;
'Twas an old "Methodist meetin',"
And we all could shout and pray.
'Twasn't then as now days,
The whole congregation
Sang the song that gave God praise,
And the people had salvation.
We had no need of high-paid choirs,
No pulpit elocution;
We had the life that God requires,
That suffers persecution.
I've often thought of the good old time,
And prayed for its repeatin',
When God showered down His grace
Divine
On the good old "speakin' meetin'."
They have a costly organ now,
That does such wondrous playin',
And it's out of fashion now to bow
In meetin' when a prayin'.
But then it's not for me to tread
Upon their lofty feelin',
I always like to honor God
When prayin', by a kneelin'.
They have profession for a cloak
To hide their sinful passion,
They want religion like their coat,
Cut in its latest fashion.
O, for one shower of Pentecost
Upon the church to-day!
Then many souls, so blind and lost,
Would find the narrow way.

THE STRAIT GATE.

Our Lord tells us that there is a "strait gate" and a "narrow way" through which all those must pass who would enter into life. But He says nothing about a straiter gate inside the strait one, or a narrower way inside the narrow one. Such fond conceits may please the fancies of those who nurse them, but they have no warrant—not the shadow of one—in the Word of God. The "strait gate" means repentance and renewal; the "narrow way" means a goodly life preserved into the end of the journey.—*Nashville Christian Advocate.*
No body that we wot of ever said there was a "straiter gate inside the strait one, or a narrower way inside the narrow one"; at least, we have seen nothing from the pen of any advocate on holiness to that effect. The passage referred to is Matt. 7: 13, 14.
Justification and regeneration are the strait gate. Faith is the condition of entrance, or rather the "knocking" for admission. Once through the gate, the "way" is entered upon. It is "narrow" in contrast with the "wide way." It is "narrow" because it is hedged by the law, and no sort of wicked indulgence is permitted. The "way" is doubtless the justified life, and is *inside*, or rather beyond the gate. At all events the "gate" is first, and the "way" afterwards.
This way leads to "life." When the word "life" is used without any qualifying word, it means full life.
Justification and new birth are not the whole of salvation; they are simply its entrance on it. Were the man in the way a sinner, the "way" and the man would be "incompatible," as chemists say. He possesses life, but *full* life he does not. He has what justification means—"peace with God." Godet, the very highest authority, either in Europe or America, says: "Holiness or sanctifica-

tion, is the Divine act which succeeds the preceding (justification) and whereby there is *created* in the believer a state in harmony with his position as righteous. It is the *destruction of sin* by the gift of a will which the Holy Spirit has consecrated to God." (*Vide* Commentary on 1st Cor., page 120.)

The word "life" expresses perfectly the experience of sanctification; but, in order to its attainment, the "gate" and the "way" must precede it. These make it possible to reach the "life." No man can reach *entire* sanctification except by standing on his justification, something done for him. As a justified man, he pleads with God for the "fulness of the blessing," and reaches it in some "blissful hour." In the passage under consideration it is called "life."

The organ of receptivity must be in us antecedently to our sanctification. There must be an eye before we can see the light. Through the eye light comes into the body.

In justification, the organs of receptivity are present. It remains with us to say whether we will use them. After conversion, we may stand still until the eye, Faith, becomes atrophied, wasted, and the power of vision destroyed. The heart may become indifferent; and gradually close itself against the "good things to come." But, if faith remain in lively exercise, and the heart receptive, the end of the way, "life," will be obtained. Indeed, the "strait gate" and the "narrow way" are prophetic of the end—the full "revelation of the Son of God in us." *Outside* the gate—in the world—spiritual darkness and confusion utterly preclude the possibility of seeing and understanding what is *inside*—in the "way." Jesus Christ, being our sanctifier, the "generic and absolute receptacle of humanity in the divine," our faith apprehends Him, and we are thereby *fully* REPLACED in Him, and begin our development under His eye. In this "state" we have life, which means *fulness* of life. John referred to it: "Of His *fulness* have all we *received*, and grace for grace." Grace added to *previous* grace—grace obtained passing through the "strait gate" and along the "narrow way." What Jesus Himself possessed He imparts to us! His "love," His "joy," His "peace," His "fulness," His "life."

"Strait is the gate and narrow is the way which *leadeth unto life*." Repentance is not the "strait gate"; that would give us a new condition of justification. Repentance precedes faith, and takes place *outside* the gate. Faith knocks and says, "Open"; and Jesus gives what He purchased—justification. The gate opens and the justified man enters upon the way which leads to life. He is now in the "pasture" (John 10: 9). What the Saviour desires is not feeble life, such as babes in Christ possess, but a superabundance, a superfluity of life, or life "more abundantly." This "life" is not the life beyond the grave; but an abounding life here, the result of a full acceptance of Jesus Christ as our sanctifier.

Hence, the passage teaches more than perseverance; it teaches that "life" is the end, or object, of the way; and the life, such as our Lord only can give. To give the sum of of the matter: Mathew Henry, the quaint, but devout commentator, says: "First, That the gate is *strait*. Conversion and regeneration are the gate by which we enter into this way." "Secondly, The way is *narrow*. We are not in heaven as soon as we are got through the strait gate; not in not in Canaan as soon as we get through the Red Sea; no, we must

travel through the wilderness, the narrow way.

Canaan was beyond the wilderness, at the end of the way. The Saviour puts "life" in the very place Canaan occupied in the literal journeyings of of the Hebrews. Other authorities could be given but *quantum suf.* This is no "fond conceit," but embeds itself in the text.

—Rev. T. H. B. Anderson, D. D.

SWEET HOMES.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and when Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods ever over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimea a cannon-ball struck inside a fort, gashing the earth and sadly marring the garden beauty of the place; but from the ugly chasm there burst forth a spring of water, which flowed on thereafter a living fountain. So the strokes of sorrow gash our heart, but they open for us fountains of blessing and new life.

There are hints of the blessings of burdens. Our dull task-work accepted will train us into strong and noble characters. Our temptations and hardships, meet victoriously, knit thews and sinews of strength in our soul. Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched with more of Christ in us. In every burden that God lays upon us there is a blessing for us, if only we will take it.—*J. R. Miller, D. D.*

TOBACCO.

What a habit! Expensive, demoralizing, filthy. What a barter of manhood for slavery; what a pity that so many are under its bondage. Much more in the country than in the city, so many young men are spending their money for that which is not bread. Don't smoke or chew or snuff. You defile His temple and hurt your own souls.

The use of tobacco destroys the breath, blunts the sensibilities, weakens the nerves, and degrades the mind. Those who indulge in this mean, contemptible, filthy habit, destroy the atmosphere around them, spit tobacco juice around for decent people to walk in, and degrade the rising generation.—*Sel.*

VERY TRUE.

There is nothing against which the Bible warns us that is not a way of death.

Salvation is conditioned upon our being willing to receive it through Christ.

What the devil did in the Garden of Eden every sinner would try to do in heaven.

No man has ever yet been able to climb into heaven on a ladder of his own make.

When God calls for volunteers, it is not always giants who are the first to step out.

When a man measures himself he always does it with a badly shrunken yardstick.

It is more than likely that in going to the marriage the five foolish virgins were at the head of the procession.

The devil agrees with the man who comes to the conclusion that he has religion enough.

There is nothing bad that the devil cannot make out of the man who loves money and hates work.—*Crown of Glory.*

Temperance

AND OTHER TOPICS. Selected

A lady at Westgate-on-Sea tells a remarkable anecdote of a dog who was cured of its evil habit of love for liquor. Some mischievous persons had so often given to her father's great dog bits of bread soaked in beer that Neptune grew fond of the artificial dainty. One day when a large party was returning from a pic-nic, Nep was put up on the box seat beside the driver of the carriage, as he seemed too tired to run home all the way. He must have drunk some liquor at the feast, for on the road he fell from the carriage to the ground. No bones were broken, though he must have got severe shake and a fright in the fall. The result was that Nep never once after that day could be induced to touch bread soaked with liquor, turning from it with loathing and contempt, the very smell of it being repulsive. In fact he became a teetotaler.

"RAM'S HORN" BLASTS.

Some Things the Ram's Horn Wants to know about the Liquor Traffic.

Shame on sixty million people that they continue to put their great seal of authority on that damnable institution (the saloon). Shame on fifteen million voters that they hold open the doors to that viperous den where their sons and daughters are daily exchanging joy for sadness, virtue for disgrace, and honor, ambition and immortal blessedness for dishonor, despair and everlasting misery!

Why in the name of religion; why in the name of reason; why in the name of policy and common sense, do we allow rum to trail its serpent blight up and down our land, over and under our government, in and through our homes!

Its bulwark is the saloon. This we know to be a curse. We treat it as an outlaw already, for we license it. We do not license flour mills nor candy factories. Upon no other industry do we lay a restricting imposition. Why upon rum? Because we know it is a public enemy, and if it must forage off our vitals it must render partial tribute.

What a weak, cowardly, criminal relation is this governmental confederacy with rum! Would we build forts and sell to England the right to destroy them to give her guns practice? Would we plant forests and sell to pirates and marauders the right to despoil the trees if they paid us for the bark? Why build homes, those most sacred of altars, and exchange them for the wherewithal to build alms-houses and jails.

If our moral natures are too dumb to perceive this iniquity, are our eyes of shrewd sense too dim to distinguish the folly of throwing away dollars for drakes? In other words, subtract if you will, every heartache, and every sigh, and every wreck of soul, for which the liquor traffic is responsible, and cast up accounts in coin. Does anybody doubt that the despicable infamy costs thrice what it pays in license; costs in public jails, in poor-houses, in police protection, to protect it and to pursue its victims?

The saloon is already out-lawed. Now why treat it as a favored convict whom we let loose for a consideration? Stop that bargain, fellow citizens, and stop it now!

The world demands of the Christian all that the Bible requires.

It is when we are willing to go down ourselves that Christ is lifted up.

PROHIBITION AND TURNIP RAISERS.

[From the St. Stephen, N. B., Search-Light.]

In our last issue we stated that the farmer was turning one furrow out of ever nine for the support of the gin-mill, whether he patronized them or not. The *Beacon* quotes the item, and says: "Some of our turnip-raisers would like to be informed of the relationship that exists between the turnip-patch and the gin-mill."

This is a very proper desire, and as the *Beacon* does not proceed to enlighten them we will try to do so. According to Rev. Dr. McLeod, of the late Royal Commission on the liquor-traffic, the net loss to the people of Canada through the traffic is \$134,758,400 a year. These figures he obtained thus: Amount paid for liquor by consumers, \$39,879,854; value of grain, etc., destroyed, \$1,889,765; cost of production, \$3,149,097; loss of productive labor, \$76,288,000; loss through mortality caused by drink, \$14,304,000; misdirected labor, \$7,748,000; total, \$143,258,716.

Against this he sets receipts from the traffic as follows: Dominion Government, \$7,101,557; Provincial Governments, \$942,652; municipalities, \$429,107; total, \$8,473,316. Net loss, \$134,785,400.

This is about \$27 for every man, woman and child in the land, or about \$135 for every family. Calling the average annual earnings \$475, and allowing two-fifths of the entire population to be wage-earners, it gives us about one-seventh of the total earnings of the liquor traffic. So that when we say one furrow out of every nine it is a low estimate. Rather should it be one furrow out of every seven is turned for the support of the gin-mill. One day's labor out of every seven we are obliged to give to the support of the gin-mill, whether we patronize them or not. One dollar out of every seven obtained by industry and economy goes to keep up the vile dens with which the country is infested. Are you still incredulous? Well, here is the loss to Canada, and Canada means the people. It is a burden on the whole country. Don't fool yourself by saying you don't pay any of that money because you don't drink. There is your neighbor who cannot pay his taxes because he spends his money for liquor. Who has got to make it up? You have by an extra tax. The merchant loses an account because the customer spends his money in the saloon. You have got to pay for it in an extra price on the goods you buy to make provision for such losses. You have to pay for the support of paupers in your district brought to poverty through drink. This is not the only way in which you lose. Close the liquor dens and there would at once be an increased demand for turnips, and products of all kinds. The capital now employed in turning out the destructive liquor would give eight times as much employment in other branches of manufacture. The man who now wastes his money on liquor would immediately want more boots and shoes, more clothing, and such things as would make for the comfort of the family he has neglected. It would make a boom in business from which everyone would benefit. For every one thrown out of employment through the stopping of the liquor traffic business, eight men would be called to work in other branches of business. The prohibition of the liquor traffic means prosperity to Canada in spite of excessive tariffs, booting and extravagance.

Will the *Beacon* carry this news to such of the turnip-raisers as the *Search Light* does not reach, and help us to bring about this most desirable state of affairs.—*Gospel Banner.*