

For the Home

WATCHING.

"Blessed is that servant, whom his Lord when He cometh shall find so doing." Matt. xxiv. 46.

Shall He come—and find me *watching*,
As the watchers watch for morn,
As the hour of midnight passes,
And the coming day is born?

Shall He come—and find me *waiting*,
With my loins well girt about,
Staff in hand—the more to welcome—
Waiting without fear or doubt?

Shall He come—and find me *standing*,
From the worldling's joys apart,
Outside all its mirth and folly,
With a true and loyal heart?

Shall He come—and find me *faithful*
To His parting words to me,
If I go, a place preparing,
I will quickly come for thee?

Shall He come—and find me *working*,
In His vanguard full of love,
Laboring only till the glory
Breaks upon me from above?

Jesus, let me thus be waiting,
Full of hope and love and zeal,
Let Thy coming, to my spirit,
Be a hope divine and real.

—Selected.

A FALSEHOOD.

J. H. Spencer, D. D., who has undertaken to answer questions in the *Texas Baptist Standard*, has been asked: "Can a man be sanctified both soul and body?" and answers:

Yes, in the scriptural meaning of the term. But no man can attain to what the Methodists call perfect sanctification of both soul and body in this life. They mean by the term, entire sinlessness. Such a happy condition in corrupt human flesh exists only in the fevered dreams and sickly imagination of vain enthusiasts. Such attainment is contrary to reason, experience and intelligent observation, and, above all, to the plain teaching of God's Word.

Mr. Spencer may have originated this falsehood himself, or he may simply repeat an untruth some other unreliable person has originated. In either case he demonstrates his unreliability as a teacher and writer, for the statement is positively false. It may be supposed that Rev. John Wesley had at least as clear ideas concerning Methodist theology as a Texas Baptist, and he defined Christian perfection as taught by himself negatively as follows. Writing of Christians, he said:

They are not perfect in knowledge. They are not free from ignorance, nor, nor from mistake. We are no more to expect any living man to be infallible than to be omniscient. They are not free from infirmities, such as weakness or slowness of understanding, irregular quickness or heaviness of imagination. Such in another kind are impropriety of language, ungracefulness of pronunciation; to which one might add a thousand nameless defects, either in conversation or behavior. From such infirmities as these none are perfectly freed until their spirits return to God; neither can we expect until then to be wholly freed from temptation, for "the servant is not above his Master." But neither in this sense is there any absolute perfection on earth. There is no perfection of degrees, none which does not admit of a continual increase.

Mr. Wesley again says: Perhaps the general prejudice against Christian perfection may chiefly arise from a misapprehension of the nature of it. We willingly allow and continually declare there is no such perfection in this life as implies either a dispensation from doing good and attending all the ordinances of God, or a freedom from ignorance, mistake, temptation, and a thousand

infirmities necessarily connected with flesh and blood.

First. We not only allow, but earnestly contend that there is no perfection in this life which implies any dispensation from attending the ordinances of God, or from doing good unto all men while we have time, though especially unto the household of faith. We believe that not only the babes in Christ who have newly found redemption in His blood, but those also who are "grown up into perfect men," are indispensably obliged, as often as they have opportunity, "to eat bread and drink wine in remembrance of Him," and to "search the Scriptures;" by fasting, as well as temperance, to "keep their bodies under and bring them into subjection;" and, above all, to pour out their souls in prayer, both secretly and in the great congregation.

We secondly believe that there is no such perfection in this life as implies the entire deliverance, either from ignorance or mistake, in things not essential to salvation, or from manifold temptations, or from numberless infirmities, wherewith the corruptible body more or less presses down the soul. We cannot find any ground in Scripture to suppose that any inhabitant of a house of clay is wholly exempt either from bodily infirmities or from ignorance of many things, or to imagine any are incapable of mistake or falling into divers temptations.

But whom, then, do you mean by "one that is perfect?" We mean one in whom "the mind which was in Christ," and who so "walketh as Christ also walked;" a man that hath "clean hands and a pure heart," or that is "cleansed from all filthiness of the flesh and spirit;" one in whom is "no occasion of stumbling," and who accordingly does not commit sin. To declare this a little more particularly: We understand from that Scriptural expression, "a perfect man," one in whom God hath fulfilled His faithful word,—"From all your filthiness and from all your idols I will cleanse you: I will also save you from all your uncleanness." We understand, hereby, one whom God hath sanctified through, in body, soul and spirit; one who "walketh in the light as He is in the light, in whom is no darkness at all: the blood of Jesus Christ, His Son, having cleansed him all sin."

This man can now testify to all mankind: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." He is "holy, as God who called" him "is holy," both in heart and "in all manner of conversation." He "loveth the Lord his God with all his heart," and serveth him "with all his strength." He "loveth his neighbor," every man, "as himself;" yea, "as Christ loveth us;" them, in particular, that "despitefully use Him and persecute Him, because they know not the Son, neither the Father." Indeed, his soul is all love, filled with "bowels of mercies, kindness, meekness, gentleness, long suffering." And his life agreeth thereto, full of "the work of faith, the patience of hope, the labor of love." "And whatsoever" he "doeth, either in word or deed," he "doeth it all in the name," in the love and power of "the Lord Jesus." In a word, he doeth "the will of God on earth, as it is done in heaven."

This it is to be a perfect man, to be sanctified throughout; even "to have a heart so all-flaming with the love of God" (to use Archbishop Usher's words), "as continually to offer up every thought, word and work as a spiritual sacrifice, acceptable to God, through Christ." In every thought of our hearts, in every word of our tongues, in every work of our hands, to "show forth His praise, who hath called us out of darkness into His marvelous light." O, that both we, and all who seek the Lord Jesus in sincerity, may thus "be made perfect in one!"—*Wesleyan Methodist*.

Temperance

AND OTHER TOPICS. Selected

The deriving of vast sums for revenue from the bitter suffering and grinding pauperism of the people is a terrible offence.—*Canon Wilberforce*.

Wine drinking is the mother of all mischief, the root of all crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the shame of life, the stain of honesty and the plague and corruption of the soul.—*St. Augustine*.

To tell young and excitable persons that they may drink intoxicating liquors, if they are only careful to stop before becoming drunkards, is as absurd as to tell them that they may bathe in the rapids of Niagara, but keep out of the cataract.—*Theodore L. Cuyler, D. D.*

There is but one way to rescue this country from the sway of the gin-mills. This is for every man who doesn't want to see this nation, which Emerson calls "the last effort of Divine Providence for the redemption of the race," run by gin-mills, to vote a ticket that means

The saloon must go.

When the voters that are associated with the various churches of this land say so at the polls, THE SALOON WILL GO.

But we have given more space to this phase of our subject than we intended; and now turn to consider another foe of our commonwealth.

LICENSE TO AN EVIL THE MOST DANGEROUS CRIMINALITY.—A license that encourages vice and crime can have no other result than to break down incentives to virtue. A license to wrong-doing cannot fail to destroy the barriers to selfish criminality, stimulate the vicious appetites of the people, and, if persisted in, have but one termination, lawless violence and anarchy.

This maelstrom of vicious appetite, passion and lawlessness, with an open gulf of crime and misery, now threatens our civilization through the sale of alcoholic poisons, and license is not only toleration and encouragement, but a license presents the greatest barrier to the destruction of this terrible enemy of our homes, morals and property.—*W. Jennings Demorest*.

The presiding judge of one of the Chicago courts said to an *Inter-Ocean* interviewer: "You may ransack the pigeon-hole all over the city and county, and look over such annual reports as are made up, yet they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of police force, fifteen justice courts, the county jail, a great portion of Joliet, the long murder trials, the coroner's office, the morgue, the poor house, the reform school, the mad house, but go anywhere you please and you will find almost invariably that whisky is the root of all evil. The gambling houses of the city and the bad houses of the city are the direct outgrowth and the boon companions of drink. Of all the thousands of prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness."—1891.

"US BOYS."

A temperance lecturer, when discussing one of his favorite themes, said:

"Now, boys, when I ask you a question you must not be afraid to speak up and answer me. When you look around and see all these fine houses, farms and cattle, do you ever

think who owns them all now? Your fathers own them, do they not?"

"Yes, sir," shouted a hundred voices.

"Where will your fathers be in twenty years?"

"Dead!" shouted the boys.

"That's right. And who will own this property then?"

"Us boys!" shouted the urchins.

"Right. Now tell me, did you ever, in going along the street, notice the drunkards lounging around the public house door, waiting for some one to treat them?"

"Yes, sir; lots of them."

"Well, where will they be in twenty years from now?"

"Dead!" exclaimed the boys.

"And who will be drunkards then?"

"Us boys!"

Everybody was thunkerstruck. It sounded awful! It was awful; but it was true.

Let us see to it that it shall not be true of any of us.—*Selected*.

The *Ram's Horn*, in a recent issue, says:

"Shame on sixty million people that they continue to put their great seal of authority and approval on that damnable institution which is pictured in this week's cartoon! 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 restraining 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 only for the bark? Why build homes, those most sacred of altars, and exchange them for the wherewithal to build almshouses and jails?

"If our moral natures are too numb 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 outlawed. Now why treat it as a favored convict whom we let loose for a consideration? Stop that bargain, fellow citizens, and stop it now!"

It is sometimes urged by captious critics that the prohibition statistics are unreliable, and that prohibition advocates exaggerate figures in their endeavors to point a moral. Such criticisms lose significance when such careful and expert statisticians as Edward Atkinson testify to the accuracy of prohibition statements. It is known that Mr. Atkinson always errs on the side of moderation, and

as he is by no means a prohibition reformer, it is not likely that the following statistics of the liquor traffic in 1891 and 1892, published by him in the *Boston Herald*, January 30th, 1893, will be impeached:

Spirits—78,808,330 gallons, at \$4.50.....	\$354,637,485
Beer—974,247,863 gallons, at fifty cents.....	487,123,931
Domestic wines—25,000,000 gallons, at \$2.00.....	50,000,000
Imported beer.....	3,051,898
Imported wines.....	40,000,000
Total for 1891.....	\$934,813,314
Estimated increase spirits in '92.....	35,000,000
Actual increase of beer.....	21,070,963
Increase of wines.....	10,000,000

Total for 1892..... \$1,000,884,277

The drink bill for 1892 amounted to \$15.28 for every man, woman and child in the United States. Who can estimate how much misery and crime would have been saved, and how much comfort and happiness this thousand million dollars would have yielded, if it had been expended for that which was good and useful?

A Canadian paper puts the matter as follows:

WHAT THE PEOPLE PAY FOR	WHAT THE SALOON-KEEPER PAYS FOR	NOTHING.
The license fee of the saloons.		
The keep of the saloons.		Caused by the saloons.
The watching of the saloons.		
The helplessness, The crime, The poverty, The destruction,		
WHAT THE PEOPLE RECEIVE.	WHAT THE SALOON-KEEPER RECEIVES.	
Worse than nothing. (Alcoholic liquors.)	The hard earnings of the people, \$1,200,000,000.	

REFORMERS COMMAND SYMPATHY.

—The author of a great reformation is always unpopular in his own age. He generally passes his life in disquiet and danger. It is therefore for the interest of the human race that the memory of such men should be held in reverence, and that they should be supported against the scorn and hatred of their contemporaries by the hope of leaving a great and imperishable name. To go on the forlorn hope of truth is a service of peril; who will undertake it, if it be not also a service of honor? It is easy enough, after the ramparts are carried, to find men to plant the flag on the topmost tower. The difficulty is to find men who are ready to go first into the breach.—*Macauley*.

DESTRUCTIVE NEGLECT.

Little drops of water,
From a careless hand,
Rust the sharpest weapon,
Tho' so bright and grand!

Drops of neglect do this—neglect of private devotions or family prayer corroding the keen edge of your faith in Christ's power and great salvation. Neglect to speak to unsaved souls dulls our evangelistic zeal and quenches the Christlike yearning. Neglect to participate, by prayer and testimony, in the means of grace, by becoming teacher or scholar in the Sabbath school, by eager and self-appropriating listening to preaching weakens your love for the church and for God's people. Neglect to contribute, by genuine self-sacrifice, in paying to God's cause, deadens the Christlike spirit. All spiritual neglect rusts, ruins, robs of untold blessings. Some reject and others neglect, but both lose the gifts of God.—*Selected*.

The United States spends 4½ cents each year, per capita, for foreign missions, and eighteen dollars a head for liquors.

If the revenue should be diminished from increased habits of temperance, the amount of wealth such a change would bring to the nation would utterly throw into the shade the amount of revenue that is now derived from the spirit duty; and we should not only see with satisfaction a diminution of the revenue from such a cause, but we should find in various ways that the exchequer would not suffer from the losses which it might sustain in that direction.—*Sir Stafford Northcote, Chancellor of the Exchequer*.