

THE NEW JERUSALEM.

BY HARRIETTE S. BAINBRIDGE.

"Ye are come unto Mount Zion and unto the city of the living God," Heb. xii. 22.

"The redeemed . . . have entered Zion with singing." Isa. xxxv. 4 (Young's translation.)

I knew not where this city lay,
Yet journeyed toward it day by day.

The Holy Spirit led me on
Until the blessed goal was won.

My hand clasped in my Saviour's hand,
I stood with him in glory-land.

With all my being praising God,
The new Jerusalem I trod.

The city John in vision walked,
And with the King in glory talked.

Her wall was jasper, clear and fair.
The tree of life for food was there.

The river pure, the throne of Grace,
And those who saw their Saviour's face

With Angel-hosts my spirit bowed,
As to the King I cried aloud:

"Thou art my great Reward, my Home,
The Kingdom of our God is come."

"The kingdom of God cometh not with observation" (with outward show, margin).

"Behold the kingdom of God is within you" (Luke xvii. 20, 21).

"Lo, the reign of God is within you." (Young's translation).—*Sel.*

BELIEVERS VERTEBRATE AND INVERTEBRATE.

REV. DANIEL STEELE, D. D.

Men become believers, in the New Testament sense, when through penitent faith they submit to God and receive Jesus Christ as both Saviour and Lord, and realize forgiveness of sins and the filial feeling which cries, Abba, Father. To be a believer is to have the conscious regeneration and the witness of the Spirit. Many are enrolled on earthly records as believers who have no such inward consciousness and witness. These need help which differ from that needed by true believers. Our present address is directed to those who are sure that they have been delivered from the power of darkness and have been translated into the kingdom of the Son of God. There are many of these who rest in the fact of the new birth and regard it as the sum total of Christian experience and character. They are spiritual babes contented with their cradles. Says Dr. Parkhurst, the terror of Tammany, "When a man says that he is satisfied to keep to the rudiments, and that he has no appetite for anything more than the sincere milk of the Word, all depends upon whether he means by that that his one desire is to be religiously fed, or whether it is a confession that he has no Christian ambition, and that he is satisfied to live all his days on religious gruel rather than to have holy gristle wrought into him by the appropriation and digestion of liberal quantities of the Gospel's 'strong meat.'" It is a great mistake to regard as a finality the faith which delivers from guilt, and not as a preliminary to the glorious waiting attainments or perfected Christian manhood. To avoid this mistake which dwarfs so many believers we advise an earnest study of the progress of doctrine in the New Testament from the elementary utterances of Jesus Christ about repentance and seeking the kingdom of God up to his last address in which he announces the incompleteness of the Gospel and bids his disciples look for another and final stage of instruction under another Teacher whom he would soon send. Pentecost was the fulfillment of this promise and the completion of that visibly progressive

course of doctrine which Christ began to unfold. Now doctrine is not an end but a means to an end, and that is transfigured character. This progress of doctrine under two teachers signifies that completed Christianhood lies in the dispensation of the Holy Spirit. Says Bernard, "The teaching of the Lord in the Gospels includes the substance of all Christian doctrine, but does not bear the character of finality." When it reaches its highest point it announces itself as unfinished and opens another stage of instruction. In the practical work of salvation there is an exact parallel to this progressive scheme of doctrine. Christian infancy is prophetic of Christian manhood. The movements of still lingering carnality with which the Spirit strives intimates a still remaining work when the flesh shall be crucified and the Spirit shall be the sole tenant of the purified heart. Hence every believer, while highly prizing the attained experience preached by Jesus to Nicodemus, should move onward beyond the four gospels into the Acts of the Apostles and the glorious epistles, if he wishes to appropriate his full heritage in Christ. The alphabet is a necessary beginning of a liberal education, but he who lingers in his primer year after year, and never enters that rich treasury of literature to which it is the key, is no more foolish than the believer who never "ceases to speak of the first principles of Christ," and ever fails to press unto perfection.

We are aware of the mysteries involved in this subject which we cannot explain. We are glad we cannot; for what man can fully comprehend what man may have invented? Hence, says Robert Hall, "A religion without a mystery is like a temple without a god." Yet all must admit that the Holy Spirit is not a vague and impersonal abstraction, but a colossal fact in Christian doctrine, and an omnipotent personality in the experience of fully advanced believers. Whatever mystery pertains to the theology of the Holy Spirit and his relation to the Father and the Son, the faithful study of the Gospels and of the Acts clearly demonstrates that the Son relegated to the Paraclete that completion of Christian character which it was not his mission to accomplish before his ascension. After his resurrection he gave a foretaste of this completion when he breathed on his disciples and said, "Receive ye the Holy Ghost," Nevertheless they were commanded to wait for the full measure of the Spirit perfecting their character and equipment: "Tarry ye in the city until ye be endued with power from on high." Thus in the new birth there is a capacity for the fulness of the Spirit, and, in all properly instructed believers, a presentiment and a prayer for its glorious realization. To this prayer there should be added an intelligent, persevering, and all-surrendering trust in the glorified Redeemer.

We recently heard a preacher declare that the great purpose of the incarnation of the Son of God was to perfect believers by the plentitude of the Spirit. This novel statement does not contradict the Scripture which says that he came "to give his life a ransom for many," for the atonement is only a means to an end, to link unhinged humanity with God. The only link long enough to reach both and strong enough to hold them in blissful and eternal union is the personal Holy Spirit, the original bond between God and men before the rupture wrought by sin. The bridge swept away by that deluge is conditionally restored by the mediatorial work of the Son of God. The condition is unwavering faith put forth by a wholly consecrated soul.

It has been said that doctrine is the skeleton of religion. If this be true, the backbone of that skeleton is the scriptural doctrine of the Holy Spirit. Let every believer, by prayerful study of the Holy Scriptures, secure for his faith this spinal column. The faith of many is weak and flabby because it is invertebrate. In nature only the vertebrates have strength and speed and dominion in their sphere, as the lion and the whale. It is so in the spiritual realm. The lions are few, while the jelly-fishes and sponges are many. Here our parallel must end. Things natural have no freedom. A backbone may be acquired in the spiritual realm, but not in the natural. Hence the immense responsibility of every free agent, and his obligation to be conformed to the image of the Son by accepting the offer the transforming and conforming Spirit.—*Christian Standard.*

PENTECOSTAL TRAINING.

Q. Is the Moody Institute at Chicago a good place for holiness workers to go for Pentecostal training in Christian work?

A. As this question has come to us a number of times from different sources, we have been at some pains to investigate the matter before answering more fully than that we had some reasons to fear that it was not. From the result of our investigations we are now in a position to speak more positively and to say that it is not the place for our young people to go for the training and help they need. These are some of our reasons: (1) Your positive testimony to entire sanctification will there be criticised instead of encouraged and you will find the general influence of the school against both the experience and testimony. (2) The teachings on holiness are for the most part destructive rather than constructive or very instructive. Much will be said and emphatically said against the Wesleyan doctrine of a "second blessing" for heart cleansing, but no unanimity prevails in connection with the teaching that is substituted for it.

All this variety is, by different professors, and by the same professors at different times, taught in the school; "That we are sanctified when we are regenerated;" "that we are sanctified by growth;" "that there is a second work, but it does not destroy inbred sin;" "that there is no hope, no help, for anything better than a life of sinning and repenting."—*Christian Standard.*

PEACE—JOHN 14: 27.

The following was furnished us by Brother Robert W. Armstrong, of Baltimore, Md. He has had this treasure in his possession for many years, but never knew the author. It is time that others should enjoy what has so long been a treat to Brother Armstrong:

Peace upon peace, like wave on wave,
This is the portion that I crave,
The peace of God that passeth thought,
The peace of Christ, that changeth not:

Peace, like the river's gentle flow,
Peace, like the morning's silent glow,
From day to day in love supplied,
An endless, and unebbing tide,
Peace thro' the night and thro' the day,
Peace thro' all windings of our way,
In toil, and pain and weariness
A deep and everlasting peace,
Peace from the Father and the Son,
Peace from the Spirit, all his own,
Peace that shall never more be lost,
Of Father, Son and Holy Ghost.

—*Christian Standard.*

To have a heart that stops at home missions is another way of saying that we have not gotten beyond an American Christ.—DR. PARKHURST.

Temperance

AND OTHER TOPICS. Selected.

LEPROSY IN HAWAII.

The leper settlement on Molokai is always a topic of interest for visitors to Hawaii. One would naturally expect it to be a place of mourning. All people known to have contracted the disease of leprosy are sent there, to stop, if possible the spread of a malady for which there is no known cure. They spend their lives in leisure and comparative comfort, but have nothing to look forward to in life but the gradual progress of a loathsome disease and a lingering death.

The natives assume a peculiar attitude toward the place. Attracted by the idea of being supported by the Government, and not having to work, they sometimes ask to be sent when they have not the disease; yet as soon as there are signs of leprosy upon them they will endeavor by every means to hide the fact. They are careless of exposure to the malady, seem almost to court it, although they know of the dread effects.

It is a sad procession that one may see occasionally, when the government inspectors have decided to send certain persons to the settlement. I saw one such procession. There were eight patients. They passed my door on the way down to the schooner which would take them to the settlement, attended by a large company of friends who kept up the mournful wailing chant of the people. Two were an old gentleman and his wife, who were of the better class of natives. They had sold all their property, and were now leaving home and friends never to return. One was a young boy of twelve years. When it was known that he would have to go, his parents begged hard that he might spend the few remaining days at his home. They would rather bury him, they said, than to part with him to this living death. Some of the patients had concealed the presence of the disease until it had made great progress; others had but the white scale on their hands, the unmistakable signs of despair. Some were there as the result of their own willfulness and vice, others from accidental cause had developed an hereditary taint; but, whatever the cause, the result was the same—a life of despair to those affected, and a serious grief to friends and acquaintances.

We are inclined to censure those who, knowing the inevitable results, will deliberately foster the conditions which lead to this disease, or who, knowing that there is danger of their having a hereditary tendency, will foolishly expose themselves to the contamination. I have been prompted to speak of this disease because of this censure on our part. We can form a more accurate judgment of the conduct of others than we can of our own, and if, by noticing the errors of others, we shall avoid our own, we shall be fortunate.

There is a more dangerous malady among us, whose results are more serious and whose victims are more numerous. Men deliberately court it for the fleeting pleasure it affords, knowing the end from the beginning. In spite of the danger of latent appetite, in spite of the tightening coils of habit, in spite of the moral degeneracy which attends it, men will still frequent saloons and indulge in drink. If you say a boy is a fool who would associate with a leper, I say a boy is a fool who will associate with a drinker. If you say a boy with danger of a hereditary taint is a fool to enter a house contaminated by leprosy, I say

the boy is a fool who will take his chances in a saloon. You may visit Molokai out of curiosity, and come away with impunity; but you cannot spend one evening in a saloon for pleasure and escape scott free. You will lose self-respect: you will lose the confidence of your elders; you will lose the good opinion of your associates; you will lose caste. What if the saloons have the best bowling alleys, are you going to risk all that life is worth living to play a game of ten-pins? The risk is not your own; you jeopardize the honor of your friends, your brothers and sisters, and your parents. It is a needless risk, it is a foolish risk, it is a risk you would not take with any disease; why, then take it with the drink habit? Do not, under any circumstances, offer the flimsy excuse that you are different from the thousands of bright and strong men who have succumbed; but be brave enough to avoid an insidious danger. It is an insidious danger, for those who are themselves tainted invariably influence others, and drag them down to destruction. Make it a matter of personal safety, and the testimony of all thinking men is that the only safe way is to refuse all use of liquor, and never find pleasure on the premises of a saloon.—*M. R. in Christian Press.*

Talk of hair-cloth shirts, and scourgings, and sleeping on ashes, as means of saintship! there is no need of them in our country. Let a woman once look at her domestic trials as hair-cloth, her ashes, her scourges—accept them, rejoice in them, smile and be quiet, silent, patient, loving under them, and the convent can teach her no more; she is a victorious saint.—*H. B. Stowe.*

THREE WAYS.

There are three ways by which the entire sanctification of believers furthers the conversion of sinners.

1. The aroma or unconscious influence of a holy life awakens desire in the hearts of some sinners whose confidence in God's saving power is revived by seeing a good sample of it.
2. The experience of holiness so inflames one's passion for souls that it propels and instigates various individual and organized efforts for the salvation of men.
3. In proportion as holiness influences and controls a church, the barriers to revivalism are removed by official and other action, and the way is opened, too, for the employment of men and women of God appointed to press the battle.—*Standard.*

When a wound in a soldier's foot refuses to heal the surgeon examines it very minutely, and manipulates every part. Each bone is there, and in its place; there is no apparent cause for the inflammation, but yet the wound refuses to heal. The surgeon probes and probes again, until his probe comes into contact with a hard, foreign substance. "Here it is," saith he, "a bullet is lodged here; this must come out, or the wound will never close." Thus may some concealed sin work long disquiet in a seeking soul.—*C. H. Spurgeon.*

A vessel will sink whether filled with heavy stones or with sand. Fine grains of sand will bury travellers in the desert. Fine flakes of snow, so light that they seem to hang in the air and scarce to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift they will bury whole houses and their dwellers. Fine, delicate sins, as people think them, will chill the soul and take away its life.—*Pusey.*

"TRUE LIBERTY AND HOW IT IS WON."
—John 8: 30-40.

Faith in Christ is wondrous deliverance from every bondage.

Complete liberty is progressive. We must continue in Christ to secure it.

Knowing the truth is emancipation from the worst slavery.

Freedom through Christ is also from sin as well as from error.

Spiritual liberty is by personal faith, not by heredity.