

MY HOUSE AND MY HOME. An Allegory.

BY REV. GEORGE W. GARDNER, D. D.
I.—LAW.

My house is a palace, my home is a court,
And my courtiers are all tried and true;
My subjects are loyal, my armies are strong.
My realm there is none can subdue.
My name it is Law, and over all worlds
I stretch out my scepter and rod,
Life and all being are subject to me,
And I subject only to God—to God—
Subject only and always to God.

II.—LOVE.

My house is my castle, my home is a fort,
And its walls are all solid and strong;
I look from my ramparts and feel no dismay,
Though armies around me should throng.
My name it is Love, my birth is Divine,
All people bow down at my nod;
All being I bless, and I sweeten all life,
From my home in the great heart of God—
of God—
My best home in the great heart of God.

III.—CHARITY.

My house is an hospital, my home is an inn
My tables for guests are all spread;
I welcome the stranger, the weary I rest,
And pillow the poor aching head,
My name is sweet Charity, daughter of Love,
My feet with swift sandals are shod,
I run to all souls sick and wounded with sin,
And pour in the pure oil of God—of God,
The wine and the oil of my God.

IV.—RELIGION.

My house is a temple, my home is a shrine,
And the altar fires burn day and night,
I'm the vestal that watches the candles of faith,
That the temple of life may be light.
My name is Religion, nor named they me wrong,
I wield neither scepter nor rod,
But the soul that has broken away from its liege,
That soul I bind back to God—to God—
That lost soul I bind back to God.
—Watchman.

Confessing And Denying.

Our Lord said to his disciples: "Every one, therefore, who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Whatever may be the true meaning of these words, they can not signify retaliation or resentment, as though Christ said: "Men may now despitefully use me and scorn me, if they will. This is, during my humiliation in the flesh, their day of opportunity. But the time will come when circumstances will be changed. Men will then be before me as their Judge. Then will I repay scorn for scorn, spite for spite, indignity for indignity." Meanings not unlike this have been read into the Saviour's words sometimes, it is to be feared.

On the other hand, Christ's words about confessing and denying him must be understood to mean more than a mere "profession of religion," or uniting with the church. For it is plain that one may say, "Lord, Lord," and in spirit and principle deny him, through a long life. When we consider the claims Christ made of complete lordship over all men's lives and destinies, to "confess me" can mean nothing less than absolute personal allegiance to him as Lord and Master in the heart, and practical symmetry and fellowship with him, in works of righteousness, in the daily life. In other words, "whosoever confesseth me" must mean, as he used the words, nothing less than practical, life-long acknowledgement of him, from the heart, and in the words and deeds of life. "Every one" who truly confesses Christ before men, will, so far as he can, be a laborer together with Christ, in bringing the purity, peace, and holiness of his kingdom into the earth, until "thy will be done in earth, as it is done in heaven." If this is true, then we are in a position to understand what denying Christ is.

1. We may in effect deny him, by lack of moral courage to speak for him, when we hear his name cast out as evil, for his cause jeered at. Many times, among schoolmates, in social life, in business circles, may we be tempted in this way to deny our Lord.

2. By refusal to openly identify ourselves with the people of Christ, when the practical effect of such neglect or refusal upon children or associates is that there is no need of any outspoken avowal of discipleship to Christ. Many a man in the community, of integrity and commercial honor, and many a parent, have, in the practical effect of their example, thus denied Christ. The better a man is who thus stands aloof, the more his case will be cited by irreligious people as an example of what a man may be without any open confession of Christ.

Such a man may have no deliberate and settled purpose, well formulated in his mind, to cast his influence against Christ. In practical effect,

he often does so, however. Irreligious people will hide behind his example.

3. By refusal to take the side of oppressed and unrighteously treated peoples and races, we may practically deny Christ. Many a Christian church, in the days of African slavery in this country, denied its Master, who was oppressed in the oppression of these his brethren. Many a "professed" Christian is now denying Christ, in effect, by his hard and unchristian feelings and attitude towards the Chinese.

4. By neglect or refusal to do what we honestly can, and ought, to send the Gospel of Christ "to every creature," we may deny him. Christ died for the sons of Shem and Ham, as well as for the children of Japhet. The millions of Asia and Africa belong to him, as well as the millions of Europe. They are without the knowledge which "we whose souls are lighted with wisdom from on high" must send them. If we are indifferent to this great privilege to "disciple all men," we practically deny Christ.

5. By refusal to modify one's practice, even though innocent of itself, when that practice is known to be regarded by the "weak" Christians, or the non-Christians, as really inconsistent with the Christian life,—in the practical effect of such persisted-in practices, in face of the tender scruples of others, we may deny Christ. Under such a principle as this, the earnest Christian may settle the whole "amusement question."

6. By equivocal and unrighteous means and methods of making money, we may deny Christ. It is to be feared that some business men who talk for Christ in the prayer-meeting, do their business upon principles which, in their practical operations, are a denial that they are in any way their brothers' keepers.

In the whole spirit, tone, and practices of our lives, we are either confessing or denying Christ.—*Morning Star.*

Now or Never.

BY REV. THEODORE L. CUYLER.

Last year I was addressing a little company of young men, of whom half a dozen were unconverted. I urged upon these an immediate acceptance of Jesus Christ. One of the group—the son of a church-elder—decided for Christ, and came out openly for Him at the approaching communion season. A few days afterwards, by the fall of an elevator in his place of business, he was dashed into eternity. It was now or never, for him. Upon the pivot of a few moments of prompt decision, would seemed to have hinged his end—his destiny.

As it proved, that young man by his prompt surrender to Christ, was getting ready to die. But it is still more important to get ready to live. A merchant in my congregation who had been very godless, came into my study one day about noon, and with much agitation said to me, "The Spirit of God is striving with me, and I have not gone over to my business to-day. I am staying home to settle the business of the salvation of my soul: I have settled it." It was "now, or never" with him, as he regarded it. For many years he served Christ with great enthusiasm and usefulness, and is now in heaven.

Nearly all the cases of conversion in the New Testament, have the same strenuousness and straightforwardness about them. There is no trifling, no pottering, no hesitation. The fishermen of Genesaret when called, drop their nets, and straightway follow Jesus. Zaccheus, the Ethiopian treasurer, the Philippian jailer, the three thousand converts under Peter's pungent sermon, all experienced a sudden conversion. They went by the word now, and eagerly embraced their opportunity. Delay might have been fatal with all of them.

Just here is the egregious mistake which tens of thousands are making. They are often almost persuaded to accept Christ; they procrastinate only to grow weaker and worse; they wait for something that has not come, and never will; they fool with the momentous question of their salvation, and grieve the Holy Spirit. Some time they expect to become Christians. But, my hesitating friend, unless you come up to this point, "It is now or never, and I decide now," you will in all probability be lost. Much of your life is lost at any rate. Nor will you save the rest of it, unless you promptly seek Christ, and seek Him not with half your heart, but with your whole soul.

To "seek" Christ does not mean a search after Him, as if He were difficult to discover. Religion is not an enigma, or Christ a distant stranger. Seeking really means an honest desire to possess Him. Instead of going in pursuit of Him, He is at your heart's door now waiting for admission. If

you wish Him to enter and open the heart to Him, He is yours immediately. Your sins must go out when He comes in. The love of sin and the love of Christ can no more exist together, than midnight and noonday. No one can "seek" for you. Do not rely on any such device as sending a request to a meeting to be prayed for. You cannot pray by proxy, or repent by proxy, or believe by proxy. The "inquiry meeting" you need is with Jesus Christ. Sooner or later, if you are saved, you must yourself give yourself to Jesus; and all the pastors or prayer-meetings under heaven cannot save you, until you obey your Saviour's voice and surrender yourself to Him.

A young friend of mine, and a fellow-student at Princeton Seminary, told us that when he was at College he went into his room one day and locked the door, and determined to stay there until he had found reconciliation with God. It was "now or never" with him. He prayed for mercy and pardon, and grasped that promise "Him that cometh to Me I will in no wise cast out." The next morning he felt calm; everything began to look new to him. Calling on a college-mate, he urged him to repent also and receive Christ. Every hour his joy increased and his hope brightened. He rose in the college prayer-meeting, and exhorted his comrades to give themselves to Jesus. Several of the students were converted under his eager, strenuous, lightning-like appeals. As soon as he made a clean break with sin and grasped hold of Christ, the thing was done. He had begun to live. Charles G. Finney's conversion was very similar to this. That struggle "in the woods" which he describes in his Autobiography, ended in a full surrender to the Saviour.

Every hour spent without Christ is a lost hour. You risk the loss of the Holy Spirit's influence. Your prayers I never will save you, as long as you refuse to do what Christ bids you. It is a solemn mockery to ask Him to make you what you refuse to be. Begin at once to obey Him in the very first thing that comes to your hand. Satan's tactics with you have always been successful, because he kept you delaying, or cavilling, or postponing, or making false promises. Christ has only one condition—accept Me and be saved! Christ has only one time—it is now or never!—*Evangelist.*

Religious Life In Our Families.

I think the question might be considered impertinent if asked of some whether there was any real religious life in their families. If they answered they would probably say, "I belong to the church; I set a good example in my family in that way; I have family prayers; I ask a blessing at my table, and I make my children go to church." Now, I say that all this you may do, and more, and yet have no religious life in your family. What! be a member of the church, have family prayers, insist on my children going to church—all this, and yet have no religious life? Yes, there may be such an absence of real life in all this that your children will not go to church after your authority over them has ceased, and no grace will be asked at their tables because associated with such a lack of grace in you; family prayers may have no sweet odor of love in them, as they think of them, and the Bible be associated with the absence of the spirit of it in our daily conduct. You see, we are speaking of religious life in the family, and not form. I remember very little that my own dear father said to us dear children on the subject of religion, but of all associations with the first day of the week nothing has been so sweet to me as my father's whistle on Sunday morning. He used to whistle "Welcome, sweet day of rest," to the tune of old Libanon. I used to hear it early in the morning, and I knew then he was dressing for church; and his smile, as we children gathered around him, for money for church and Sunday-school, I can see now, though I have not seen it save in memory for many a long year. We had to make considerable noise, too, when he was reading the Bible for him to notice it, because he was so intent on what he was reading. He had life; and a sun was in his life (it takes a sun to make life). I well remember when I asked him if I might go to the theatre. He did not answer me at once: he seemed to be thinking. At last he said: "Daughter, I went once, but I was older than you are, and I never cared to go again. You wait a year, and then I think I will let you go once." I waited, and then asked him again. He looked at me and said, "Well, child, I have been thinking about you. I told you I went to the theatre once, and was satisfied; but I don't think you are quite like me; once would not satisfy you, and so I don't think it will be well to go at all." He did not say I should not go; he thought it would not be well, and so

I never went. But we went to hear the "Messiah" together, and what with the grand music of that greatest of oratorios, and with him at my side, I quite forgot my disappointment.—*Sabbath Reading.*

Matrimony.

A Christian woman has no right to mate herself with a godless man. A Christian man has no right to join himself to an un-Christian woman. It means that a Christian man has no right to mix himself up with godless men in business. A godly man once came to me in great distress. He had been in business. He had joined himself to two godless men. He had lost all. "Did you know," I said, "that the men were ungodly?" "I did," he replied, "but I thought to make money for my family." "The fault was yours," I said. "Why did you yoke yourself up with such men?" You can't do wrong that good may come. That man had lost his testimony. What business has the child of God to go to the club, where three-fourths of the members are ungodly? They'll laugh at sacred things. They'll make light of the gospel. They'll say mean, biting things about the minister. Let him get out. He has no business there. Lot got out of Sodom. What has the child of God to do with societies which, like those in the States some time ago, have excursions on Sundays? These

UNHOLY ALLIANCES

are a source of weakness in the church of God. They are too often a source of sorrow and shame in the home, where a Christian is mated to an ungodly man. Ah, there is sorrow there; there is darkness there; there is often bitter shame there. The husband mocks at religion. In many cases he even won't allow the wife to trail her children to God. What have I to do with an infidel? He is in darkness. I can't be in his company. I may indeed try to convert him, but I can't associate with him. "What agreement hath the temple of God with idols?" Learn what the word of God says about it. It means it. Separate yourselves from the world.

Harry Morehouse tells that once his brother—who was a jeweller—gave him a gold chain to carry to a customer. He put it in his pocket. He had a lead whistle in his pocket. He carried the chain about a good while, and when he looked at it he found it was all dark and discolored. He said to his brother, "I fear that chain is not gold." "What have you in your pocket?" asked the other. "Ah, this whistle." "Just so; the lead has come off the whistle." That was it; the gold did not cover the lead; but the lead had covered the gold. You say you're going into the world to make it better? Did you ever make it better? Whether did you make it better, or whether did you suffer in spiritual life? A Christian woman is joined to an ungodly man. She makes a compromise with her husband. She goes to the theatre once or twice a week on condition that he will go with her to church now and then. Does that do him any good?

Everlasting.

The Rev. Joseph Angus, D.D., closes an article in the *Expositor*, on Scripture Terms Expressing "Eternity," as follows.

Every form of words employed in the gospels to describe the everness of the divine nature and the blessedness of the righteous is employed to describe the everness of the punishment of the wicked. The last two are generally found in the same context, each the complement of the other. The same terms are used by Paul in his Epistles for the same purposes. In Revelation the form used to describe everness is the strongest of all. Whatever terms are used in the Old Testament to describe the first two are used also to describe the third. These words are used everywhere without qualification of any kind, and again and again. There is no hint in any of these contexts of a larger hope; and no suspicion seems to be felt by the writers that their message dishonors God, or shocks the consciences of men. Is it not our safer course to deliver the gospel as Christ delivered it, and Paul and John?

We may think that "destruction" is literal, and that the time will come when all sin and sinners will have ceased out of the universe of God. We may think that Christ's supremacy means that all intelligent natures will be at last lovingly subject to him, and that the enemies who become "the foot stool of His feet" are among his dearest friends. Finding relief in such an issue, we may be tempted to omit, or to tone down, or to explain away, the sharp, strong, decisive utterances of our Lord addressed so often to the selfish, the impenitent, and the unbelieving. But this temptation we must resist. Christ, who

was love and righteousness incarnate, who knew the meaning of all the texts that are quoted in favor of a larger hope, never allowed them to soften His warnings, or to soften His descriptions of "the wrath to come." To preach to sinners a larger hope, i. e., another chance, or the final salvation of all men, is not the message of the gospel. It is without sanction in appeals of inspired men; and it may precipitate the very ruin it professes to deplore. Fear and love are both amongst the motives whereby men are drawn to God; and it is at our peril that we cease to use either of them. Surely it is not too much to ask that we use Christ's own warnings, and so commend our message to men's consciences as well as to their hearts.

Be Good For Something.

We are indebted to the rugged and unconventional Thoreau, of New England, for many wholesome sentiments. One of the best is the following: "Be not simply good, be good for something." In this easily remembered sentence is bound up an invaluable lesson in life; into it is packed the essence of some of the ethical teachings of the Sermon on the Mount. There is too much goodness that is negative, that is good for nothing so far as others are concerned. So much that is contented with being good, without making any effort for the welfare of others. Our Lord's type of goodness was not passive, but rather active and aggressive. We know and honor Him because of the truth of His saying, "I am among you as one that serveth." He did not go about showing how good He was, or how free His life was from the vices of the day, but "he went about doing good." Every man, woman, and child, as soon as they saw or heard Him, felt the Divine Master was good for something. And every one who follows Him in his simple yet superb activities will belong to that inner circle of followers who are good for something.

Recipe for Depressed Spirits.

I look around me, and think how many are in the same trouble as myself, perhaps much greater, and they have no Father to go to. I look behind me, and think of all the way I have been led, and the mercy upon mercy which I have experienced. I look beneath me, and think of the hell which I deserve, but which has no place for me. I look before and above me, and think of my heaven at the door. Jesus, my Forerunner there, my God there, where through wondrous grace I shall soon be myself. And by the time I have looked at this last all my trouble is gone.—*Bishop Bull.*

Let us not fail, as we anticipate our future state, to anticipate also the blessedness of our future home. As we think of those who have gone before us, let us not think of them as merely perfect in holiness, but as rejoicing also in material surroundings formed by Him who has made all things beautiful to be the residence of his redeemed.—*Rev. John De Witt.*

APPLE SNOW.—To the whites of two well-beaten eggs take a pint of well-strained apple, sweeten and flavor with a little rose water and a teaspoonful of lemon juice. Beat the apple into the egg, a spoonful at a time, when all will be as light as beaten white of egg. Eat cold with cream.

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