

have not shunned to declare unto you all the counsel of God."

Beloved, is it so? A servant that works in your household, the man that sat beside you in the train; the laborer that wrought for you, and above all, your fellow laborer in the shop or factory, have you done your best to lead them to Christ?

The early Christians regarded every situation as an opportunity to witness for Christ. Even when brought before kings and governors it never occurred to them that they were to try to get free, but the Master's message to them was, "It shall turn to you for a testimony." It was simply an occasion to preach the gospel to kings and rulers, whom otherwise they could not reach.

A year ago, in a western city, I saw a beautiful incident. I was driving through the town with an old Christian gentleman in his own buggy, when we met a man who looked like a common laborer. Immediately the old gentleman stopped the buggy and called the man to him. Taking him tenderly by the hand, he asked him how he was getting along, calling him by his first name. And as the man answered a little sadly, the old man drew him closer until at last he threw his arms around his neck, and literally wept over him and said, "Dan, if you don't stand fast, it don't seem to me that I can live."

And then he added a few tender, cheering words, and told him to come round to his house, and then drove on looking back several times through his tears, as Dan straggled on his way. I asked him who it was who had affected him so deeply. He told me it was one of his workmen. The old man was a contractor, and Dan was simply an employee who had been converted through his instrumentality a little before, and that old man was just holding on to him like a very child and weeping over him with all the tenderness of a mother. He told me that for several nights he had been up with him praying and pleading with him for his steadfastness and blessing.

Do you know anything of this love to a brother soul? Have you ever led a soul to Christ, and have you guarded it as you would your own life? Richard Knill used to say, that if there was only one soul still unsaved in all the world, and that it was necessary that every Christian on earth should go to the wilds of Liberia to bring that soul to Christ, it would be worth while for every Christian to do so to bring that soul to Christ. Do we so realize the preciousness of an immoral soul, and are we so keeping our brother?

II.

Who is our brother,

1. He is a member of our family. Our first duty is to our own household, and the promise of the gospel is, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Have we done our best to bring our family to Christ by prayer, affection, personal conversation, persistent effort and holy example?

I know a lady who was asked to pray for a young man who was far astray. The request came from his own mother. My very practical friend, who was a Quaker, asked, "Hast thou prayed for thy son thyself?" The mother answered, "Yes." "Hast thou prayed with thy son?" And she answered, "No, I have never felt quite competent to pray in public." "Well, said the other, "I will not pray for thy son until thou pray with him thyself, and speak to him about his soul; but if thou wilt do so this night, I will pray for him with thee."

That very night, that mother knelt beside the inebriate form of her poor boy, and most tenderly and earnestly, with broken voice did she plead for his precious soul. He was the most surprised man she had ever met, and he immediately came to his senses, wondering what had happened to his mother. And then he, too, began praying and the Holy Spirit broke his heart, and led him to Jesus, while she received a blessing that enabled her afterwards to lead other souls to Christ. Mothers, husbands, wives, have you been true to those precious ones that look into your eyes, and trust you to guide them safely, and only always do them good?

That was a beautiful message the dying boy spoke to his sorrowing father: "When I go to heaven," he said, "papa, I will ask Jesus to let me wait at the gate until you come, and then I will take you by the hand, and lead you up to Him and tell Him, 'This is my papa, who always told me about Jesus, and helped me so to live that I should meet Him in heaven.'"

2. Your neighbor; that is, every human being whom you touch in the fellowship of life. God would have us lead a blessing upon every life we touch. Association, however distant or interrupted, always involves responsibility up to the measure of our influence over another.

3. There is one neighbor, however, whom it has been very easy to forget and whom the Church of Christ has neglected for nearly two thousand years, and that is the great unevangelized myriads of heathen nations. In one very practical sense the Chinaman is literally our neighbor, because, if it be true that your farm reaches down to the middle of the world, the farm that adjoins yours on the other side of the world is in China.

There is no stain so dark and deep as that which is resting on the ~~CLF subs~~ Christ today, for the neglect of the murdered millions that have never heard the gospel. That poor lost man is your brother and you are responsible up to the measure of your power to give him the Gospel, which has brought you salvation and joy. There was a deep pathos in the question of the Indian whom Dr. Young was telling of his Father in Heaven, and who suddenly stopped him and asked, "Is He your Father and my Father too?" and then he added, "Then we must be brothers." Then he asked, "How long have you heard about this good news?" And when told that it had been for many centuries, added, "It seems to me you have been a long time finding your lost brother."

III.

Some considerations to enforce these obligations.

1. It is the law of humanity, as we have seen, that we should care for one another.

2. It is the law of Christ, "Bear ye one another's burdens and so fulfil the law of Christ." The very nature of God is love, and love always means to bless another. A divine love is unbounded, but flows out without limitation, like the sunlight and the water to every object within its reach, and in proportion to its needs.

3. We are responsible, not only for what we do, but for what we leave undone, and our responsibility extends, not only to the direct results that follow from them, so that God holds us accountable, not only for the souls that have been lost through our neglect, but also for all souls that may be lost through them.

Oh, how frightful the eternal issues that we shall some day see flowing from our criminal neglect!

4. The Gospel is a trust, and not a selfish luxury. We are trustees for this precious treasure, and we have no more right to keep it for ourselves, than we would have to receive a legacy from a wealthy friend to be used for a lot of poor children, and then to use the money for ourselves, and allow the children to perish through our neglect. God has made us, not beneficiaries, but trustees for others giving us a living at the expense of our trust. but this is all, and if we simply live upon it without transmitting it, we are guilty of fraud and sacriligious embezzlement, whose penalty will be as stern and terrible as the sorrow and ruin our negligence has brought to souls immortal.

5. It is God's law that the Gospel should be dispensed through human instrumentality. God might have given the Gospel to others, but he has honored us by permitting us to be its trustees; and if the world does not receive it, it is because we have been faithless watchers, and He tells us in Ezekiel that the watcher that lets his brother perish will be held responsible for his blood.

6. Ignorance is no excuse. We may say, like Cain, "I know not, am I my brother's keeper?" but God has said, "If they forbear to deliver their brother, who is drawn unto death, and ready to be slain; if they say, behold, I knew it not; doth not he that pondereth the heart, consider it? and He that keepeth thy soul, doth not He know? and shall not He render to every man according to his works?"

AT HOME.

Religion at home is more precious than at church or in the world. Every day each family should worship as regularly as they eat. Have they time to eat? Let the soul have food. Open the Bible and have God talk to the family; pray and praise in song, and on bended knees ask mercies. A family without worship is a domestic orphanage and a school of unbelief, sensuality and sin. Without spiritual life at home it will be wholly lacking or exceedingly thin abroad. Children will grow up Christless, physical objects and carnal life will absorb attention and engross affection. With pure, sincere, tender religion at home, children will begin to be Christians as soon as they learn of the Savior's love and never know rebellion. Why should the offsprings of saints be for one moment exposed to condemnation? Why should they not know the Savior as soon as they know sin. Generally they will if Christ is honored at the family altar. But he is not honored. Thousands upon thousands of church members live like infidels at home. The Bible is unread, praises never sung, prayer never heard. Can they not read? Why not let God speak to them out of his word? Can they not pray? The Lord's prayer can at least be repeated in concert. Is there no time? It will save time to take counsel of God. It is waste of time and waste of life to ignore God. We can have no real home without him. It requires a Heavenly Father as well as earthly parents to make a sweet, healthful, absolute home. — *Baptist Union.*

"It is impossible for a man to be godly who neglects secret devotion, and next to impossible that he should ever become so. You may as well talk of a wise fool, a wicked saint, a sober drunkard, an honest thief, as of a prayerless Christian."

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