

never even thought of. They know that He came not merely to heal bodily ailments, but to cleanse and purify the hearts of those who should believe on Him from all uncleanness, and finally, to present them faultless before the throne of His Father's glory, with exceeding great joy. She probably only knew Him as the miracle worker. They know Him as the "One altogether lovely, the chief among ten thousand." She came stealthily and with trembling, yet with strong faith, to get a blessing by touching the hem of his garment. They, more highly favored, can come with humble boldness to the throne of grace, and there find blessings suited to their every need. If these few thoughts lead my brethren to a more careful reading of the simple story which I have only glanced at, my object will have been accomplished.

Montreal, July, 1884.

### "GOING TO HEAVEN."

We often hear it said, "I want to go to heaven when I die." This is a most worthy desire, and one that should actuate every heart. But the going there after death is only a half-idea, and the weaker half at that. If we want to go to heaven we must go while we are living on earth. The going is now, and not after death. There are many who fancy they are going to heaven, who are now going very slowly if they are going at all. When we stop working we stop going. Working out our salvation is going on to perfection. When we are not growing in grace and in knowledge of the truth, we are not going. How mistaken the soul who supposes they can gain heaven without the journey of life, and that each day must find them farther on. It is wrong to suppose that time will bring us nearer to the goal of bliss. True, indeed, we are moving on with fleeting time, but we may not be nearer home. The going that is needed is that which is by virtue of our own efforts. We may stand on the deck of the ship and by virtue of the moving ship we are moving and yet not change our position on the ship. We must soon come to the end of this life, but may not be any nearer heaven than we are now—the moving or going that is necessary is our growing better. This only will bring us nearer home.

The very best definition of true life is going, and not being or staying. Christianity is real life, which means a constant growth. When we cease to grow we cease to live. All life shows signs of growth, and action is life. Strange that any one should imagine it possible to get into heaven any other way than growing into it; the better we grow the higher we go. The best man is the happiest man, and the man nearest God is the best man. Our earnest prayer should be "nearer my God to thee," with a constant pushing on to obtain this sacred nearness. Those who would go to heaven must go now; they must add to their faith, courage; and to their courage, knowledge, &c. The important question is, "Am I going to heaven?" not "Will I go when I die?" We are sure if we are growing in Christian virtues, that we are going now, and if we keep on going till we die we will be all right after death. God will take care of the going then.

We are surprised, and our surprise deepens into blank amazement when we hear so many who talk about going to heaven—and who actually suppose they are going there—who really are standing as still as a post, and, post like, are in the same place they were years ago. There seems to be a feeling of satisfaction on the part of such, that if they can stand steadfast and immovable, and not go back into the sinful elements of the world, they are doing all that religion requires of them. But a careful reading of 1 Cor. xv. 58, will reveal the fact that steadfast and immovable is united with abounding in the work of the Lord. There is no such thing as simply "holding our own," and resting with our oars upon the galley. Not only on the

stream, but up the stream, should be our watchword. A friend once said to the writer, "that one sad feature of our church life is the lack of young members who are growing up to take the place of our brethren who must soon depart." We remarked that this sadness was intensified when we realized the fact, that only those who grew up to fill some place in the church would fill any place in heaven. The "Old Ship of Zion" has no passengers on board; we are all crew, and every member of this crew must work their passage, and the more we are tossed on the sea of life the harder we must work. The many evils of life are the winds that make the voyage tempestuous; but we have a good captain and a good chart, and we are sure of reaching our port if we work; but if not, we shall be lost. While it is true the ship saves us, it is equally true we save the ship. When our Saviour was on the lake with his disciples, He controlled the elements and spoke peace to wind and wave, but he did not manage the boat; this the disciples had to do or never reach the shore. We have an immortal nature that must get into harbor. The voyage is not passed till this life is done. It is transcendently important that we understand the great issues of the living present. The past is gone and cannot be recalled any more than the clouds of a year ago. We must forget the past and not build our hopes on what we have done. It is very pleasant to think of the time we were translated out of darkness into light. Yet this will not secure to us an entrance into everlasting light and love. While it is true we were born into the kingdom of Christ on earth; it is not true we were born saints. It has been wisely said that "we are born a little and we have to grow a great deal." The great apostle of the Gentiles was not born into character. He had to hammer and forge it out. Christian manhood is not reached by any sudden impulse. Dr. J. H. Vincent, the noted Sunday-school worker, reached his standard of noble manhood by "an entire surrender of impulse and inclination to the demands of duty as expressed and made possible in the life and teachings of Christ." This is the royal road over which all must pass to reach heaven. The same mistake is made in regard to the future as is made of the past. We are apt to forget the present in our anticipations. We need to attend to the present. God will take care of the future. Richter truly said "that we should not make the present the means to the future, as such a future was nothing but our coming present, and the present we now despise would be the future we desired." We are to-day what last year made us, and our present is last year's future. Hence the great necessity of living now and of living while we live.

How unexpressibly sad it is to see those who expect to go to heaven, going down instead of going up, growing smaller instead of growing greater, becoming more contracted and narrow in their principles and less godlike in their natures. May the time soon come when all of God's people shall see the beauty of holiness, and the necessity of a devoted, consecrated life of joy and love. Then will the gospel of peace and love pour its fragrance into our lives as the mountains and meadows pour their fragrance into the bosom of the morning.

"Let us, then, be always growing,  
Never, never, standing still;  
Listening, learning, better knowing  
Thee and Thy most blessed will;  
That the Master's eye may trace  
Day by day, our growth in grace,  
That we may towards heaven go  
While we journey here below."

H. MURRAY.

### PRINCIPLE AND ACTION.

The world's Divine Teacher has declared that the "tree is known by its fruit;" therefore, to form a just judgment a careful examination should precede any decision. The new Scriptures draw a perfectly

straight line on faith and obedience in relation to their great author, Christ. Truth is not a little thus way and that way, it is yea, and can be only so. As to the how one can show obedience to what is required of all who desire to be considered Christians, it is not so much to feel that one is right as it is to know that one is right. The feelings may be moved from natural causes, such as sympathy, or eloquence, and one may be led to a certain action which is not scripturally the way to obtain the answer of a good conscience toward God. (See Acts 5th Chap. 1 to 17 verses.) Obedience to Jesus Christ results in duties which are purely in accordance to his commands; and "hereby we do know if we keep His commandments," Christ's has left an example not only of suffering, but also of action, that His steps might be followed, He being the "Leader of the people." If our love of truth does not conform our will to desire "Thy will be done," true joy will not result otherwise, as one may be constrained to comply to some action which will not be approved by the Master, who came to His disciple John and requested immersion in water, and in that being performed, the divine testimony was given, "This is my beloved Son in whom I am well pleased." Hence John could declare with certainty, "Behold the Lamb of God that taketh away the sin of the world." Inquiry here may be made: How can decisive statement be made that it was the action of immersion that Christ received from John; for it is not said that John dipped Christ under the water. Well, does it say that the water was poured on Him? No! Neither is it asserted that water was sprinkled upon Him. Then how was the death of Christ and His resurrection shown, as stated by the Apostle Paul, in the use of water? And how can Christ's example be followed, since, according to the above evasive reasoning, He was not otherwise baptized, except by walking down into the water and coming up out of the water. Well, even this action destroys the personal application of water to the infant. The principle of loyalty to Christ can only be exemplified by a personal immersion into his death, and rising to newness of life, past sins being remitted according to God's promise and the testimony of the Holy Spirit, as declared by the Apostle Peter, on Pentecost, for he spake as the Spirit gave him utterance. No other element than water can represent a cleansing character, suitable to the means of Christ's shed blood for the remission of sins that are past, producing a good conscience towards God through faith and obedience to His will; hence the Apostle's argument, that as Christ's death was an effective atonement, so much more His life confirms the good news to sinful men of forgiveness and acceptance, through living to make intercession for all who through Him draw near to God, and His resurrection affords a good hope of a future life, because He is the author of eternal life to all that obey Him; to such is the promise: "That as I live, ye also shall live by me." The love of Christ, thus manifested while we were yet sinners, He having given His life for us, generates the principle of love in all who truly believe His testimony, and willingly conform to the will of His Father in heaven, so the Saviour taught in conformity as the sent of the Father to instruct the world in righteousness according to His will, which is revealed in both the old and new Scriptures. For faith, that all who read may run in the path of peace, proving all things, hold fast that which is good, the word of the Lord abiding in us transforming into His image more and more, until the perfect day, when the righteous judge will declare, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Now be my heart inspired to sing  
The glories of my Saviour, King;  
Let all the nations know Thy Word,  
And every tongue confess thee Lord.

JOHN UHLMAN.

Newport, Hants Co., July 5, 1884.