

through with this catalogue he would not only be a fanatical Episcopalian, but he would be a proper subject for the Lunatic Asylum; and as this is a parallel of what we said, according to the *Rescue*, it follows that before any one can enter the temperance fight he must necessarily don all the blue, red and yellow ribbons of the day, join all the temperance organizations that are set on foot, and lastly become a fanatical prohibitionist! Has the *Rescue* passed through all this ordeal? If so, we are not astonished at his fanaticism. If not, then he has only cut off his own head. Is it possible that no one can engage in the great temperance fight of the day without belonging to all of these? Can no one be a temperance worker without being fanatical? The truth is a man can be a Christian without joining any of the churches above named. It is quite enough to belong simply to the Church of Christ. In like manner may a man be a true temperance man and work in the temperance cause without necessarily belonging to any of the formally organized temperance societies of the day. Does the *Rescue* now understand?

We never said that there is fanaticism in being a thorough prohibitionist, any more than in being a thorough church member; this is only what the *Rescue* put into our mouth. But we do say that there are fanatics connected with both; and as such are always a positive hindrance to any good cause, the sooner this class become silent spectators in the church and in the temperance fight the better it will be for both causes. If a Christian or temperance man can not fight the devil nor engage in the destruction of the liquor traffic without necessarily being a thorough prohibitionist, what will our friend do with the hundreds of conscientious self-sacrificing Christian men and women all over the country who are working hard day and night to wipe this accursed traffic from our fair land and who do not believe that constitutional prohibition, for the present at least, is the most effectual means of accomplishing this work? A fine tribute of respect to a host of as good, intelligent and true temperance workers as can be found in the world! This is the kind of logic(?) employed by a class of temperance(?) advocates; and we say plainly, without the fear of successful contradiction, that they are unconsciously doing more to re-

tard the true temperance work and to defeat the very end they have in view than two thirds of the combined liquor dealers of the country, for even their own extravagant language, fallacious positions and unreasonable and bitter attacks on Christian and temperance people who happen to differ from them about the mere method of temperance work, is only calculated to disgust and drive sensible people from their ranks and is of itself a living witness of a good degree of intemperance on the part of those employing such implements of warfare. It is high time that this whole temperance cause should be wrested from the hands of that class of unreasonable and reckless advocates and placed on a more dignified and solid foundation. The man who does not recognize the fact that there are great problems involved in the temperance work and that these should be investigated in a free and manly way in order to arrive at the ground facts and principles of the real issue is a traitor to the cause and a dead weight to its success. We need less fanaticism and more true and searching investigation.

The *Rescue* will please remember that we are not opposed to fighting King Alcohol, neither are we attacking prohibition or temperance societies; but it is this fanaticism wherever found that we are after; and until it shall concede to all temperance people the right to think and write for themselves, and shall pursue a more consistent course than the sample we give above, we will be compelled to set it down at the head of our fanatical list. If the *Rescue* knew as much about Pres. Loos and his temperance sentiments in the language referred to which we heard with our own ears and which we heartily indorsed, it would doubtless be ashamed of itself for putting him in such company. We expect something better from Miss Willard when she reaches this coast.

#### Instantaneous Conversion.

In an editorial the *California Christian Advocate* gives us the following statement in reference to instantaneous conversion to Christ:

How long must one seek without finding? When will the Lord answer us and bless us?

The attainment of any point in human advancement is conditioned upon various facts, such as our temperament, knowledge, faith, or

opportunity. One goes through college in three years, another in six. One Christian sought for pardon a month, or a year, and another obtained it in a day, or an hour. It is better to seek for Christian perfection any length of time than to be self-deceived concerning it, or hurried into a false profession. Remember, the seeking is ours, the work is God's. He can cut it short in righteousness in a moment, and save us. We advance toward it rapidly or slowly, but it is done instantaneously. When Peter bade the lame man to "rise up and walk," he arose immediately. We need not wait, if we believe now. Thomas waited a whole week under the detestible resolution, "I will not believe," but when he saw Jesus, his unbelief vanished and he exclaimed, "My Lord and my God!"

If the work of conversion belongs to God alone and is done instantaneously, then we suppose the *Advocate* would have us understand that conversion is miraculous also. Hence in every conversion we have a miracle. That this is the *Advocate's* meaning would seem further evident from his allusion to the healing of the lame man which he knows was not only clearly miraculous, but had no connection whatever with conversion, being only a case of healing. If this is not his meaning, then we would like to know what is meant by instantaneous conversion, and what means God uses in producing it outside of a miracle. Again, If the sinner seeks earnestly for a month or a year and goes away without finding pardon, whose fault is it? If the work of conversion belongs to God only, and the sinner can do nothing but seek and he is willing to be saved and continues to seek for years, why is it that he does not find sooner, and that some do not find at all? Is God partial? Does he delight in withholding salvation from those who earnestly desire it and are seeking it? Now will the *Advocate* be so kind as to give us one passage of Scripture in proof of his theory of conversion? Just one will be satisfactory. In answer to his question, "How long must one seek without finding," we answer: As faith comes by hearing the word of God, it just requires sufficient time for one to hear the Gospel preached, believe in Jesus Christ with his whole heart on the evidence submitted, repent of his sins, confess his faith in the Son of God, be buried with his Lord in baptism and arise to walk in newness of life. This is the Apostolic order and method, and with it we are perfectly satisfied.

#### Selections and Comments.

GIVEN UP.—In the *Christian Index*, a Baptist paper published at Atlanta, Ga., we find the following comment on Acts 2: 38, in the S. S. Department:

V. 38. "For the remission of sins." These words are connected with both verbs, "repent and be baptized," and signify that they should do these things in order that their sins might be remitted. Repentance first, then baptism. "In the name of Jesus Christ." Acknowledging him as Savior and king. "The gift of the Holy Ghost," as their comforter and guide.

At the head of these notes we find the following: "Prepared specially for the *Index* by Rev. S. H. Mirick, of Washington, D. C." Of course we are to understand that S. H. Mirick is a Baptist preacher and writer, otherwise he would not be employed to prepare the S. S. Lessons for such a radical Baptist paper as the *Index*. Here then we have a clear admission of the correctness of our interpretation of this much controverted verse coming from a Baptist preacher and a Baptist paper. But it makes but little difference whether or not it comes from a Baptist source inasmuch as we have contended for this only plain and natural construction of this passage for more than thirty years against almost the whole united religious world. We are truly glad to know that Scripture light and knowledge are gaining ground. Will our Baptist brethren please make note?

The Publishers, C. C. Cline & Co., Louisville, Ky., have kindly laid on our table specimen copies of some of their S. School publications. Among these we find the Word and the Work. The Lesson Monthly. Good Words and Little Pearls. Also the Combined Record for Superintendents and Secretaries, by C. C. Cline, Class Book for the S. S. Teacher, and contribution envelope on which the teacher can also make out his report to the Secretary. We like the arrangement of these books; and we regard Bro. Cline's series of S. S. Paper among the very best published by our brethren. We would be glad to see them in our Sunday-schools all over this coast. See advertisement elsewhere in this paper, and send for sample copies.

Long suffrance is one path to heaven.—Walter Scott.