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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

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IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—Jesus.

VOLUME III. WHITE PIGEON, MICHIGAN, APRIL 1, 1890. NUMBER 7.

A THANKSGIVING HYMN.

For bud and for bloom and for balm-laden breeze,
For the singing of birds from the hills to the seas,
For the beauty of dawn and the brightness of noon,
For the light in the night of the stars and the moon,
We praise thee, gracious God.

For the sun-ripened fruit and the billowy grain,
For the orange and apple, the corn and the cane,
For the bountiful harvests now gathered and stored,
That by Thee in the lap of the nations were poured.
We praise Thee, gracious God.

That the sorrow may cease of the sighing and sad,
That the spirit bowed down may be lifted and glad.
We pray Thee, pitying Lord.
That brother the hand of his brother may clasp,
From ocean to ocean in friendly grasp.
That for North and for South and for East and for West,
The horror of war be forever at rest.
We pray Thee, pitying Lord.

Go to the ant thou sluggard consider her ways and be wise.

For the Evangelical Visitor.

IS THERE ANYTHING IN IT?

We, as a church, do not believe it consistent with the spirit and teachings of the Gospel to conform to the fashions of the world in dress, but advocate that the children of God should adorn themselves in plain apparel. We believe in dressing for comfort not for vain show. We make no attempt to keep up with the everchanging fashions but as we believe it our duty to discard all unnecessary things that are put on by the worldly to please the eye.

For this peculiar belief and practice we are much criticized, we are accused of having our religion in our clothes. Men seem to make light at the idea of Christians dressing different from other people. They say it is perfectly ridiculous that men should be so ignorant as to think there was anything in the clothes we wear. “God looks at the heart,” they say, “and if that is right He cares little about the rest.” This idea of wearing plain clothes is all a delusion, there is simply nothing in it. They seem to so utterly demolish our faith in this direction that you would think there was not a particle left upon which to base an argument of defense.

There is, however, enough scripture evidence on this subject to make it safe for us to say that there is something in it. To those who have made up their minds beforehand that there is nothing in plain apparel, the scripture passages which we shall quote as evidence in support of our practice may not prove anything; for when men do not want a thing they accept no proof, but the thoughtful and candid reader can certainly not reject them as misapplied.

First, before we offer any particular scripture evidence upon the subject, let us acquaint ourselves with the fact that there are two distinct kingdoms spoken of in the Bible. It is, no doubt, well understood by all that the Israelites were a nation separate from all other nations, having their own peculiar laws. It may not be so well understood by some that there is just as much of a separation required between the children of God and the world now as then. This is, however, true. By nature we are in the kingdom of the world and under the power of darkness. After we have been truly converted, though we are yet in the world, we are no more of the world but “have been delivered by the Father from the power of darkness and translated into the kingdom of His dear Son. See John xvii, 6-16.

Another proof that we are to come out from among the world is found in 2 Cor. vi, 17. “Wherefore come out from among them, and be ye separate.” Other passages of scripture might be produced to prove this point but these will suffice. We can easily understand from these that we are to be separate from the world. To the thoughtful even this would already point in favor of plain dress, for, wherein do the children of the world take more pains or wherein do they give stronger evidence of their pride than in the adorning of their bodies? They dress to appear well and to be admired. When God says “be ye separate” does He mean “do just as you did before.” We think no one would undertake to deny that the children of God are to be a
separate people. In order that they may be classed as a separate people they must certainly differ from all others. Wherein should they differ? You would not have us believe that simply joining a church is sufficient to establish this line of separation? There is only too much of that kind of religion. People join church but there is no change. The scripture teaches differently. It demands an entire separation from the world in word and in deed. The Apostle Peter says: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should show forth the praises of him who hath called you out of darkness into His marvelous light." 1 Pet. ii, 9. Paul to Titus says: "Who gave himself (Christ) for us that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii, 14. Notice in these two quotations the word peculiar. What does it mean? It means this much, that God wants us to be His own individual people, separate from sinners; a people who will not spend their time and money on vain and foolish extravagance, whether in dress or in anything else but whose first and foremost aim is to do the will of God.

A people that is to be separated and consecrated to the service of God should not and will not allow itself to be burdened with the idle fancies and empty fancies of a pleasure seeking world. To such a people the words of Paul mean something when he says: "Be not conformed to this world." Rom. xii, 2. Who would have the audacity to say that the popular churches of today are not conformed to the world? Yet, in our endeavor to obey this command in its unlimited extent, the finger of scorn is pointed toward us.

Furthermore, we offer as evidence that the christian should not conform to the worldly fashions in dress because the following forcible passages of scripture plainly teach the contrary: "Love not the world neither the things that are in the world, if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father but is of the world." 1 John ii, 15, 16. That which is highly esteemed among men is abomination in the sight of God." Luke xvi, 15. Is it not the lust of the eye that desires to have everything in the latest style? People certainly spend a great deal for outward adornment. Ladies must have the latest pattern of dress and wrap; and their style of head gear must not be old-fashioned, no matter how often the fashion changes. Men, likewise want the latest style of cloth and shape of hat; and then they want to make us believe that there is no pride in all this. They say they can have all these things and not feel one bit proud with them. We know a little too much about human nature than to believe such teachings. Our own experience has taught us that it is pride that dictates to the worldling what he shall wear. Why is it that so many people live above their means? Is it not because they are slaves to pride?

Dare any one say in the face of the scripture quotations already made that there is nothing in plain apparel? We think not. But in order that there may be no room left to cavil, we will quote several passages of scripture yet that come right to the point. "Whose adorning (speaking of women) let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel." 1 Pet. iii, 3. Paul to Timothy writes: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls or costly array." 1 Tim. ii, 9. Could the Apostle have made it any plainer? Here he expressly forbids what the majority of professors are doing today.

After considering the passages of scripture quoted, with others that we have not quoted and adding thereto the Holy Spirit within our heart, we must come to the conclusion that there really is something in plain clothes. Who can say that there is not?

Now, having offered our evidence in support of our practice, we will in conclusion say, that we do not wish to throw out the impression that we hope to gain our eternal salvation by making this outward distinction. No. Far be it from us to mock our Saviour. This outward change is only a sign of the change that has taken place within. We believe in an entire change, a holy renovation; old things have passed away and behold all things are new. A new man! The heart enwrapped with the spotless robe of righteousness and the body clothed with modest apparel. We like this religion that makes everything new; that draws our minds away from the vanities of earth and sets our affections upon heavenly things.

Dear christian reader, do you think there is anything in plain apparel? Shall we continue in the way that we have been going and in the way that our fathers went before us, or shall we lay aside the things that now make us a separate people and join in with the world, declaiming that there is nothing in it. Shall we wear gold rings, gold chains, "purple and fine linen" or will we leave those things for those who seek their good things here? There are some of you who are about ready to let the doctrine of nonconformity slip. You hold it with one hand but it is gradually slipping from your grasp. Will you let it go? Will you be safe if you let it go? Do you think you will lose nothing by letting it slip? We think this matter is worthy of your and every one's prayerful consideration. "Be not deceived; God is not mocked, whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption;
THE HOLY GHOST.

Most of us may not have the knowledge we fain would have in relation to the third Person in the Trinity which in the New Testament scriptures is called the Holy Ghost. It is the purpose of the writer, by Divine help, to throw a little light in that direction, however faint it may be.

By Trinity is meant three in one—that is the union of Father, Son, and Holy Ghost: and it may be proper to state in plain terms how three can be in one or how one can be three. Turn to Gen. ii, 24 and Math. xix, 5, 6 and we find language in substance like this—that husband and wife are no more two in person but only one flesh. In other words it may be stated that husband and wife are two in person but only one in flesh, for so says the Lord, although finite man may not be fully able to comprehend the truth of it.

To illustrate further, we notice that men—sometimes two, three, or more enter into partnership for the prosecution of some business. Such a partnership is called a firm, and they have a firm name which they use in the transaction of all their partnership business. Now, notice—Two, three or more persons may constitute such a firm and yet there is but one firm. So in the Trinity or God-head—there are three persons constituting the one God. Jesus says John xiv, 28. My "Father is greater than I." From this it is easily understood that in greatness they rank in the order as their names are used in Math. xxviii, 19.

We believe it is held by trinitarians generally that the Son and the Holy Ghost have never had a beginning. In other words they have been co-existent with the Father from eternity and in this particular they are different from angels and all other beings of every kind or nature whatever. And, further, that nothing less than an uncreated being could possibly atone for fallen humanity. And here the question may arise—How can two bear the relation to each other as Father and Son when neither has had a beginning? This we leave as one of the inexplicable mysteries of Jehovah!

Again, we notice that the Son became incarnate, in other words He took upon himself human form and human nature and thus occupies the position of Mediator between God and man. But we wish more particularly to speak of the "Holy Ghost" sometimes rendered "Holy Spirit," "Spirit of God" and sometimes simply "The Spirit."

We already find mention made of the "Spirit of God" in Gen. i, 2. "The Spirit of God moved upon the face of the waters." Gen. vii, 3. "My Spirit shall not always strive with men." From the first of these texts we learn that the Spirit of God was present at the creation of the world: and from the second, that he was striving with men in the antediluvian world—striving no doubt, to restrain them from evil and influence them for good. Isaiah lxiii, 10. "But they rebelled and vexed his Holy Spirit, therefore he turned and became their enemy and he fought against them." Zech. vii, 12. "Yes, they made their hearts as an adamant stone, lest they should hear the law and the words which the Lord of hosts hath sent in his Spirit by the former prophets, therefore came a great wrath from the Lord of hosts." From these texts it is obvious that under the former dispensation already the Holy Spirit was sent by the Father as a reminder, as a reprover and as an instructor: but we turn now to the New Testament. John xiv, 16, 17. "And I will pray the Father and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth whom the world cannot receive because it seeth him not neither knoweth him; for he dwelleth with you and shall be in you." John xiv, 26. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Here we see that Jesus only by permission of the Father promised his disciples to send the Comforter, at the same time telling them that they know him and was then dwelling with them. To give clearness to this matter, we will illustrate. We have seen that the Holy Ghost as one of the Trinity, is omnipresent and was thus with the disciples at the time the Saviour was speaking these words but not in such power as he came on the day of Pentecost. To illustrate further—We know that the sun is the great source of light in our solar system and though he is many millions of miles from us, yet wherever his rays fall, there we say the sun is: and sometimes we say—"We labored in the hot sun" which in a certain sense is true though the real Sun was at a great distance all the time. So the Holy Ghost may be in heaven yet his presence may be very sensibly felt among the children of men on earth.

We take it for granted then, that the disciples had the Holy Ghost in a measure during Christ's ministration among them; but not until the day of Pentecost was he sent in power as we learn in the second chapter of Acts. This may be illustrated thus—We sometimes see a mist or heavy fog which moistens and dampens the earth to some extent and well nigh serves the purpose of rain and this may continue for days without causing any commotion. But let the water begin to fall fast in big drops or in torrents and soon the effects will be not only felt but visible far and wide on every hand. So with the Holy Spirit; he may shed a benign influence in a mild manner as with
the disciples above stated and but little will be said in reference to it: but let an outpouring or an overwhelming come as on the day of Pentecost and a wonderful agitation will take place among men—some will be pierced with the arrows of conviction and cry out, “Men and brethren what must we do to be saved? And others may attempt to explain it as a freak of drunkenness from “new wine” or as fanaticism and so “turning the world upside down.”

Sinning against the Holy Ghost is said to be an unpardonable sin. Query—How can a man commit such a sin? When we consider the words of Jesus in reproving the Pharisees when they charged him with casting out devils by Beelzebub, we are led to believe they committed such a sin: a conviction followed him from sheer envy they made the charge despite the whisperings of the Holy Ghost in their own souls to the contrary.

In this connection we give an incident of actual occurrence less than thirty years ago, perpetrated by a man in Ogle county, Ill., who is still living as far as known. This man related his experience to a brother, in substance as follows—He became troubled at heart concerning his salvation. He saw himself a sinner in the sight of God and was invariably convinced that he must change his life or lose his soul. This conviction followed him from time to time but he did not want to be troubled in that way. He tried to forget it and banish the thing from his mind; but it came again and again till finally he got angry from being annoyed in that manner and so began cursing and swearing aloud to drive it away. In this last effort he succeeded. It was several years afterwards he told the brother, it was the last time he experienced any trouble in that direction.

We wish to remark here that it was the Holy Spirit that was speaking into the man’s heart, urging upon him the absolute necessity of coming to the Saviour and so long as he simply refused, he only “grieved” the Spirit but when in a fit of passion he uttered words of blasphemy, he “quenched” the Spirit. In other words, he drove him away, never to return, and so sinned against the Holy Ghost.

When Jesus was baptized in Jordan, John saw the Spirit of God descending in bodily shape like a dove and lighting upon him. This was given John as a sign by which he might know of a certainty when he baptized the Saviour. And what could be more positive and convincing a proof of the divinity of Jesus than this direct testimony, heaven opened, the dove coming down, and the audible voice of the Father? All the Evangelists speak of this. John testified to it: but whether any other than John witnessed it, we are not informed but we do know that John’s reputation as a man of God was widespread and generally believed, including even that incestuous king Herod.

By way of summary it may be stated—

1. The Holy Ghost is a Spirit and a person—namely the third person in the Trinity. Math. xxviii, 19.
2. He is subject to the Father and possesses the same attributes but only to a limited extent, as implied in Math. xxiv and Mark xiii, 32.
3. He strives with the children of men restraining them from evil and influencing them for good. Gen. vi, 3.
4. He is eminently a Teacher and a Reminder; and was sent to teach and to bring all things to the remembrance of the Apostles after their Master’s Ascension. John xiv, 26.
5. He is a Comforter—Yea more emphatically—“The Comforter” to the saints on earth.
6. He is a reprover to the world, reproofing of sin, of righteousness and of judgment. John xvi, 8.

Polo, Ill.

C. Stoner.

CHRISTIANITY AND INFIDELITY.

The Christian religion has had its oppositions ever since it was founded by the author of Christianity. In the early ages of the church Christians were hated, they were persecuted, they were imprisoned, and even put to death on account of their fidelity to God. Christians have suffered persecution and endured martyrdom during all the centuries since Christ the author of Christianity died upon the cross. But Christianity still lives and flourishes. Yet not without opposition. At this day and age of the world, one of the strongest oppositions that Christianity has to encounter is infidelity. Every age has had its infidels, the influence is still going on and on, infidelity is becoming very popular. It is no unusual occurrence to hear the Bible derided and Christ insulted. Paine, Voltaire, Ingersoll and hundreds of others spent their lives fighting against God and against the Bible; and there are scores of would be infidels all over the world today engaged in the same but the Bible remains uninjured. It has been criticised by many wicked hearts but their criticism has not changed one word of it. It contains the same holy instructions and its heart cheering promises remain unchanged. The attempt to obliterate the Bible has always proved a complete failure. While infidelity is something to be abhorred by every well-wisher of humanity yet it is one of the strongest evidences of the truth of the Bible. The Bible tells of the scoffers that shall come in the last days and of the false teachers denying the Lord and many shall follow their pernicious ways. The truth of the Bible in this one particular (as well as many others) is forcibly demonstrated at this day and age of the world. It
is said of one of the world’s noted infidels when he came to the close of life how he regretted the influence he would have to live long after he was gone. Oh, how he longed to gather up the books that were scattered all over the world but alas! it was too late. It was out of his power to reach them, and today those books are still in the library, upon the center table and in the hands of many a youth of our land. Hundreds of minds have been injured and possibly poisoned by their blasphemous teachings. I read a narrative of an incident that occurred just after Ingersoll had delivered one of his blasphemous lectures which I give in full. “In a large company, Col. Robert Ingersoll had been speaking eloquently against Christianity when Mr. Beecher exclaimed: “I witnessed a most deplorable spectacle today.” “What was it?” inquired Col. Ingersoll. “Why” said Mr. Beecher “as I was walking down town today, I saw a poor lame man with crutches slowly and carefully picking his way through a cesspool of mud, in the endeavor to cross the street he had just reached the middle of the fifth when a big burly ruffian, himself all bespattered, rushed up to him jerked the crutches from under him and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him.” “What a brute he was” they all echoed. “Yes,” said Mr. Beecher, rising from his chair and brushing back his long, white hair while his eyes glittered with their old time fire as he bent them on Ingersoll, “yes, Col. Ingersoll and you are the man.” The human soul is lame but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that knock these crutches from under it and leave it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support, religion, be your profession, why deny it to your heart’s content. It requires an architect to erect a building; an incendiary may reduce it to ashes.” Mr. Beecher sat down and silence brooded over the scene. Col. Ingersoll found that he had a master in his own power of illustration and said nothing. I copy this because it so forcibly illustrates what infidelity is designed to do. Take away the Bible and what have we left? Nothing, infinitely nothing that reaches beyond our present existence. In the absence of the Bible the world is left in midnight darkness. No light to illuminate the pathway of life, no promises, no hopes, no expectations. It is just as it is said of an infidel when he came to leave this world his last words were “just one leap in the dark and that is all I know.” The meanness of infidelity is that it attempts to rob the human soul of everything and offers nothing in exchange. It blasts the last gleam of hope and extinguishes the last ray of light and then leaves its victim to struggle alone in worse than midnight darkness. But on the other hand Christianity lightens the pathway of life, yes it does more than that it illuminates the grave and when death visits the family circle and takes from us our loving embrace those that we love more than life itself it enables us to cling to the hope of meeting them again. Oh who would not live for the happy reunion in heaven. I thank God for the glorious plan of salvation and I am so glad that not one is exempt. There is room for all. All are invited to the gospel feast. Will we accept the invitation or will we not?

Sallie Knisely.

Bradford, Ohio.

For the Evangelical Visitor.

ZION.

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” Isa. lix. 1.

“The city of David” mentioned in 2 Samuel v. 7, etc., seems to be typical of the church, under the gospel dispensation, established by the promised Messiah “David’s son.” David seems to have greatly delighted in its beauty and strength, and to have loved it as a type of the church of the Messiah. “Walk about Zion, and go round about her: tell the towers thereof, Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.” The kings were assembled, they passed by together, they saw it, and so they marvelled, they were troubled and hastened away. Ps. cxviii, 2, 12, 13, and 4, 5. Great changes have occurred on its surface and a considerable portion of it lies outside of the modern wall on the south and is occupied by cemeteries or “plowed as a field” according to Jer. xxvi, 18; Mich. iii. 12. Two rabbis, approaching Jerusalem, we are told, observed a fox running up on the hill of Zion, and Rabbi Eliezer wept, but Rabbi Joshua laughed. “Wherefore dost thou laugh?” said he who wept. “Nay, wherefore dost thou weep?” demanded Eliezer. “I weep replied the Rabbi Joshua, “because I see what is written in the lamentations fulfilled, (v, 18) because of the mount of Zion which is desolate, the foxes walk upon it.” “And therefore” said Rabbi Eliezer “do I laugh, for when I see with my own eyes that God has fulfilled his threatenings to the very letter, I have thereby a pledge that not one of his promises shall fail; for He is ever more ready to show mercy than judgment.”

David was so zealous for the sake of Zion, and would not hold his peace for therefrom salvation was to go forth as a lamp that burneth, for said he “Thy word is a lamp to my feet and a light unto my path.” Ps. cxix, 105. And John says “the word was made flesh and dwelt among us,—full of grace and truth.” John i, 14. Thus while Christianity was yet in its infancy the people became zealously affected, for the long-looked for deliverer had come forth from Zion and the people would not hold their peace, or if they would have been compelled to
do so, the stones would immediately cry out.

Notwithstanding, the daughter of Zion was to be told that their king cometh unto them meek, and sitting upon an ass and a colt the fool of an ass. Matt. xxi, 5. By the expression "daughter" we are to understand, all those that believed in the Messiah and embraced the opportunity as new born babes desire the sincere milk of the word, and are admitted into His kingdom by being humble followers of that which is good. Both men and women being included as daughters of Jerusalem (Zion) that were to weep for themselves and for their children. Luke xxiii, 27, 28.

Yea verily, the daughter, the bride, the Lamb's wife is not to hold its peace in this nineteenth century, but cry aloud and spare not, wake up and be as living epistles known and read of all men for "woe to them that are at ease in Zion." Amos vi, 1. We are to go forth as a lamp that burneth, illuminating the glory of Zion's deliverer that He had with the Father before the world was. John xvii, 5.

In the sixty-sixth chapter of the Prophet of Isa. and eight verse, He has reference to the state the bride should be in, in order to bring forth children, that is she should be in travail. And he queries the subject thus: "Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."

The New Jerusalem is a name given to the church of Christ, and signifies its firm foundations in the love, choice and covenant of God; its strong bulwarks, living fountains and beautiful palaces; its thronging thousands, its indwelling God and its consummated glory in heaven. Gal. iv, 26; Heb. xii, 22; Rev. iii, 12, 21.

Daughter of Zion: A poetic personification of Zion, which was that part of Jerusalem where David and the kings after him dwelt. It represented Jerusalem and its inhabitants. No wonder that poets, both ancient and modern, have sung of its glory and love. For

The hill of Zion yields A thousand sacred sweets, Before we reach the heavenly fields Or walk the golden streets.

If our beloved Zion church of the present age would pain to be in travail, there would be more children brought forth into the kingdom than there now is under the present system.

A. BEARS.
may possibly represent these same unfavorable conditions here also. Indeed some men eminent in the scriptures class the parable of the leaven with that of the wheat and tares and the fishing net as pointing out various and adverse conditions and circumstances in the visible church of Christ.

In Math. xvi, 6 the Savior cautioned his disciples against the leaven of the Pharisees and the Sadducees. Both of these sects taught errors but opposite errors: the former added to the word of God their own inventions and glosses which produced pride, envy and hypocrisy; the other took from the word of God for they denied the resurrection of the dead and the immortality of the soul. The church of Christ is today passing through a dangerous crisis. Our constant prayer ought always to be for her steadfastness and purity "that He might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph, v, 27. "A little leaven leaveneth the whole lump," the apostle evidently alludes to the Jewish custom of putting away from their houses all leaven upon the approach of the feast of the passover, no particle was to be seen in any of their quarters. Much more let the church of Christ "purge out the old leaven" of malice, ill-will, hatred and wickedness and let every one that nameth the name of Christ depart from iniquity. Therefore let a man examine himself not only as to his emotions and feelings but also as to his Christian state and character. Let us strive for inward purity and outward holiness that we may clearly discern the Lord's body and keep his feast with the unleavened bread of sincerity and truth. The unleavened bread (than which none other should be used) is an apt emblem wherewith to consecrate the broken body of our Lord, since it points out the mind, feelings and dispositions of those who eat

it worthily. Finally may the body, the church always remain a "new lump" and may the Apostel's admonition incite her to wariness against the artfulness and seductions of Satan. S. E. Graham.

Martinsville, Pa.

HOW PRIMITIVE CHRISTIANS PRAYED.

It will do us good to observe how those early Christians did their praying. There is not one wordy, long-winded, rambling specimen of prayer to be found in the record which Luke has left to us. Just turn to his account of the prayer-meetings which he has given in the fourth chapter of his Book of Acts or in the twelfth chapter. Compare them with the average prayer-meeting of our modern churches. At the first-mentioned meeting the apostolic company had a specific want to be supplied, they asked God to give them "boldness to speak thy word." Their printed prayer occupies just seven sentences. In the following sentence it is narrated that they were at once filled with the Holy Ghost and they spake the word of God with boldness. That was praying at a mark, they did not scatter their fire over an acre of vague generalities as is the manner in too many of our prayer gatherings. A distinct aim brought their requests to one given point. What they asked for they got. Not a shadow of doubt appear to have crossed their minds that God could not give them or would not give them the very thing they wanted. In drawing a check at a bank, we never put anything on the face of the paper but the sum of money required. Faith should be equally simple and concise when it "draws" on the Giver of all grace. Observe, too, that in that little assemblage in the house of John Mark the one was to deliver Peter from the dungeon. They prayed until they got him. In fact, the answer came so quick that they were taken all aback when Rhoda reported that Peter was actually standing at the front door, they told her she was crazy or had seen his angel. There is many an imprisoned soul, fast bound by Satan's chains for whose deliverance we are to pray. Nor should we cease praying until we see him at the gateway of life knocking for admission. Certainly Peter's individual case engaged the thoughts of the company assembled in Mark's house; but they were in earnest and never lost sight of their man until they had attained their object.—The Christian.

THIS GOSPEL DO I THEREFORE NOW PREACH.

Now it is necessary in order to thy being released from guilt, and entitled to this high and complete felicity that thou shouldst, before thou wilt venture to apply to Jesus, bring any good works of thine own to recommend thee to his acceptance. It is indeed true, that if thy faith be sincere, it will certainly produce them; but I have the authority of the word of God to tell thee, that if thou this day sincerely believest in the name of the Son of God, thou shalt this day be taken under his care, and be numbered among those of his sheep, to whom he hath graciously declared that "He will give eternal life; and, that they shall never perish." John x, 28. Thou hast no need therefore to say, "who shall go up to heaven or who shall descend into the deep" for me? "For the word is nigh thee, in thy mouth and in thine heart." Rom. x, 6, 7, 8. With this joyful message I leave thee; with this faithful saying, "indeed worthy of all acceptation." 1 Tim. i, 15.

With this gospel, 0 sinner, which is my life, and which, if thou dost not reject it, will be thine too.—Sel.

Love, above all the attributes, seems to be God so loved all the world, That through love, he gave his only Son, So that all within us be is love for thee. Love which God has so freely given me, So freely will that love be given you All may have that love as well as you and me. Love divine so free it may dwell in thee.
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To whom all communications and letters of busi­ness are to be addressed.

THE MEETING OF CONFERENCE.
In a little less than two months our conference will meet in Miami
co., Ohio and it is very important that we should be ready. We sup­pose most of our districts have held
their councils and have appointed
their delegates and have arranged
those matters for presentation but
there may be some who have not
and these should not fail to attend
it in time. Every district should
be fully represented and the
deleagtes should make it a point to be
there promptly on time and the
district should make provision for
the travelling expenses of those
who represent them in conference.
It may and undoubtedly will cost
something to send delegates but all
that we have is a gift of God and
he can withhold or give as it seem­eth good to him and we do believe
that every sacrifice made to pro­
mote the cause of Christ will be at­
tended with blessings.

FAITH.
There is perhaps no subject so
little understood by believers gen­erally as that of faith. Some peo­ple seem to rely wholly upon the
theory and without anything prac­tical, they think they should receive
all they desire simply because they
desire it and in answer to that de­sire they should have even wish
gratified; others again seem to
think that the blessing is obtained
by doing religion, that if they ex­pect to get to heaven they must
and will obtain it by the formalities
of their Christian duties such for
instance what may properly be called
the ordinances of the house
of God. They think by strictly at­tending to these external duties
they will be saved or by acts of be­nevolence or deeds of charity that
will be to them a pass-port through
the gates of heaven but while either
or both of these positions are right
in their proper place yet none of
them alone can make the corner
thereunto perfect. But faith which
worketh by love will make those
who are exercised thereby accept­able to God.

In the first place we must have a living faith, a faith
which will not only believe that
God can accomplish all that he
promised but that he will give us
all things needful but their faith
must be exemplified by its possessor
in doing God's will, it must be a
faith accompanied by works. The
apostle James says "faith without
works is dead even as the body
without the spirit." Then if we
expect to enjoy the favor and bless­ings of God, it is very necessary, in
fact, it is absolutely necessary that
our faith should be accompanied by
works. Then we can have the as­urance that we shall receive that
which we ask for. Our Saviour
says upon a memorable occasion,
"If ye abide in me and my words
abide in you, ye shall ask what you
will and it shall be granted unto
you of my father" now then if we
are not in Christ Jesus, we cannot
abide in him but if we are in him
then we must remain or as the
Saviour says abide in him and his
to abide in us, that is
is must have such a reverence for
his holy word that we would not
under any consideration neglect or
refuse to comply with its teachings
but his word will become spirit and
life to us and we drink in its teach­ings sacredly and it becomes the
"living" word in us. Then the
Christian can with propriety and in
truth ask what he will and it will
be granted unto him because being
 guided by the "Holy Spirit"
he would not ask anything con­trary to the will of God, his prayer
would be that of "Faith."

A QUERY.
"But every woman that prayeth or prophes­ith with her head uncovered dishonoreth her head; for that is even all one as if she were shaven.

For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be cov­ered. For this cause ought the woman to
be covered with a covering, which is especially for protection, why is the same not sufficient for the covering worn for protection? In
public worship it is customary for men to re­move the covering worn for protection while custom forbids helmets to do so. If it is neces­sary for men to remove the covering worn
for protection, why is the same not sufficient for the covering of the woman's
head?

Hope to receive satisfactory light on this
subject for I am seeking the truth.

This question has so often been
asked and as often answered, that
we should think there was no room
for difference of opinion and yet we
find we are confronted by the same
question time and again. We are
taught that we should always be
ready to give a reason of the hope
that is within us, hence, we venture
a reply believing that our querist
has asked the question from an earnest desire to be right and to do right. First then the word of God must be the basis of our hopes of heaven and that made spirit and life must be our counsellor, and what that teaches, all christians are in duty bound to observe and obey and what it forbids us to do or to teach none should or can teach without incurring the displeasure and condemnation of God. Then what does God's word teach in the scriptures above referred to? First we find a line drawn between men and women as to their appearance in worship. The man praying or prophesying with his head covered dishonoreth his head. That is evident that means that the artificial covering is to be taken off during worship; but the woman praying or prophesying with her head uncovered dishonoreth her head, for that is all one as if she were shaven. But if it is a shame for a woman to be shorn or shaven let her also be covered. But our querist in referring to the 15 verse says, the hair is given for a covering which is undoubtedly true, but not the covering referred to in the 5, 6, 10, 13 verses. There it means more than the hair.

We think it means an artificial cover; not as a fashionable head dress, but as a sign of authority. In every instance in the authorized version from which we quote and where the word cover is used except in the 15 verse, the revised or new translation has it translated veil, and evidently the clear meaning of the word would be something in addition to the hair. With regard to the meaning of the word power, because of the angels, there might be some difference and in fact we see that writers do differ. But to us the plain import of what the scripture intends to convey is that the covering is a mark of humility as well as of purity and of a holy life and hence of power.

Now then the fashionable head dress is dispensed with as well as the gold or pearls or costly array. They are not needed for the christian lady shows by her godly walk and chaste conversation that she has been with Christ and learned of him.

Before we close this subject we will call the attention of our querist as well as other readers of the Vis­tor, to some passage of sacred writ that we think will be food for thought if not directly referring to the subject under consideration alone; yet apply undoubtedly to the general deportment of the Christian; The first we find in Romans xii, 1, 2; 1st Tim. ii, 8, 9, 10; 1st Pet. iii, 3. We might quote more but let this suffice.

We will say in conclusion that we very reluctantly enter into a consideration of this subject and on no account would we have done it only because duty seemed to require a faithful reply to the question asked.

It is probably not necessary to insert the names of all the roads in the trunk line association over which our people in the east, north-east and south-east will come who purpose to attend the conference at West Milton, Ohio, May 21; but we would state that nearly all the trunk lines and many of their connections are in the association. It is however necessary that all who attend should provide themselves with certificates as stated by Bro. Miller and should apply to him in time.

We would call the attention of those who have promised special contributions for the semi-monthly Vis­tor; that its publication semi-monthly is a reality and we would be very grateful to all for help. While some have responded liberally and promptly, there are others that probably may have forgotten; we refer to this matter very reluctantly but we trust that our friends will remember that this work is attended with almost daily expense and we are hardly so situated that we can advance the money and yet our bills must be met.

We are necessitated to call the attention of those of our subscribers who are in arrears with their subscription, we think all those who have not paid up to 1890 should do so at once; we very much need the money and would earnestly urge you to see to it. There may be some error in the credit on the label and if there is please let us know what it is and we will make all right, we will soon be more favorably situated and can attend to our duties personally and we hope more satisfactorily.

R. R. RATES TO GENERAL CONFERENCE.

DAYTON, OHIO, MAR. 20.—The following arrangements have been made with the R. R. Co.'s, for delegates and all who, attend Annual Council, May 21st, at West Milton, Miami Co., Ohio:

The Central Traffic and Trunk Line Associations have granted the 1½ fare rate, providing there are in attendance fifty or more persons holding certificates. The two Associations mutually agree to count as one. The Central Traffic Association's territory is as follows: Bound ed on the east by Pittsburg, Salamanca, Buffalo and Toronto; on the north by the state of Michigan (which state has withdrawn from the Association but have a two cent rate); on the west by the west line of Cook county and the Ill. and Miss. rivers, to Cairo, including Burlington, Keokuk, Quincy, Hannibal and St. Louis; and on the south by the Ohio river. The Western States Passenger Association will not allow this reduction. Bro. A. M. Engle of Detroit, Kan., is authorized to secure special rates if possible, to Chicago. Bro. H. R. Heise of Victoria Square, for the Canada brethren. There will be two trains daily each way on the Dayton, Ft. W. & Chicago R. R. Delegates coming from the east or west on the Pennsylvania lines can take the Chicago, St. Louis & Pittsburgh division to Covington, O., the D., Ft. W. & Chicago R. R. Crossing or come to
Dayton on the Little Miami division. The latter route will require two changes west of Columbus and the first named only one change. Delegates coming over the Ohio, Indiana & Western R. R. will change at Ludlow Falls.

The tickets can be purchased on the 18th, and are good until the 25th. Certificates will only be furnished on application for tickets. All who have written for circulars of instructions will receive them soon. All others can be had by writing to the 18th, and are good until the instructions will receive them soon.

La Grippe, it seems to hinder our meetings coming over the Ohio, Indiana & Western R. It will change at Ludlow Falls.

The latter route will require two low Falls.

The meetings were pretty well attended and a deep interest prevailed throughout the meetings. The brethren and sisters all seemed alive to the work and we were truly made to feel the presence of the spirit of the Lord in our midst. Three souls made a start for the kingdom and are seemingly in good earnest to follow the Saviour. No doubt some deep impressions have been made upon many more minds and God only knows what may be the outcome of these meetings.

John Reichard.
Fordwich, March 11, 1890.

Dear Editor and friends of the Visitor: I would like in some way to tell how I appreciate our church paper and especially since it comes twice a month.

I always receive it with much pleasure and take a great deal of comfort and spiritual food by reading its columns. I can truly say it is food to a hungry soul, as I am deprived of meeting with the brethren and sisters as I am living so far from them and feel that I need all the spiritual help within my reach.

I do not think any of us can afford to do without it, as it is one of the many means that we can get light in our Christian life. I love the church and feel like casting in my mite with the people of God and encourage this good work and the upbuilding of his cause with my feeble efforts.

When I stop to think of His great love toward me and His protecting care, I feel like praising Him with all my heart and say, "Behold what manner of love the Father hath bestowed upon us." John iii, 1.

There are so many grand opportunities of doing good that wealow to pass by, if we are not careful and watch and pray. The harvest is so great and the laborers are few; that it becomes us to be up and doing with all our might; whatever we find to do the honor and glory of God.

When I look over the columns of the Visitor and see that many of our old fathers and mothers in Israel, who have passed away, many of whom our voices have mingled together, we evidently believe that they are happy on the golden strand awaiting us there. Should it not cause us to work with all our might and rescue perishing souls while the time is so short and the work so great?

So ready to do and to dare,
Should I in my places stand

Fulfilling the Master's will.
Fulfilling the soul's demand.
For though as the mountains high
The billows may rear and toss,
They'll not overwhelm, if the Lord's at the helm,
When the difficulty river we cross.

Elizabeth B. Wingert.
Dorrance, Kan.

In my going about I invariably notice that, where the members of a church are taking our church paper pretty generally, there is life and interest manifested in the welfare and work of the church, and when the churches don't patronize the paper pretty generally it is just the reverse. I venture this statement will hold good in almost every case.

Our duty as preachers and workers in the church, therefore, is plainly evident. Let us not, then, abate our energies until all, rich and poor, are provided with our church paper. In case any are too poor to pay for the paper, the church in which such members live ought to be enough interested in their welfare and enjoyment to pay for the same.

The more I consider the needs of the church, the more convinced am I that the true method of unifying and inspiring the churches to a greater activity and interest in the work of saving souls, educating the uneducated, raising the fallen, comfort the needy, and a host of other things for which the church ought to be noted, is to publish a good, sound, spiritual and elevating paper, and then have all the members take it. All political parties recognize the utility and necessity of a well-conducted paper as an educating and strengthening means in all important political undertakings, and, politically speaking any man would be considered a poor party man who would not patronize the paper of his party.

And if, in the political world, one would be considered a poor party man not to take the paper of his party, why would not a church member be a poor church member, all things being equal, did he not take the paper of his church? This
is hard logic, I know, but if it is logic in the one case, it must be logic in the other case. The only way to avoid the sad predicament of being a poor church member, except in cases of blindness or extreme poverty, is to take the church paper, and keep posted on the affairs and work of the church. How can we work together and push forward the good work of saving souls and doing good in a general way, when we are not brought together by an agency of some kind or the other?—Jacob T. Myers in Gospel Messenger.

I wish to speak a few words through the Visoroon to the Brethren and sisters of the church that we are trying to build up a branch near Oakwood, Paulding county, Ohio. We have six members in the flock and are doing well and I think that the prospects are favorable for our number to increase. If some of our ministers will volunteer to come and help Bro. Lighthill once a month to preach and carry on, I believe that much good could be done in the neighborhood.

Bro. B. F. Hoover has charge of our little flock and is well beloved by all of the community. Bro. Hoover has so much to look after that he cannot come as often as we would like for him to come and hold meetings: this is why we make this call through the Visoroon as Christ told Peter to feed his sheep and lambs. Brethren this little flock needs to be fed with spiritual food and you that have plenty and some to spare just think of your starving brethren and sisters all near Oakwood, Paulding county, Ohio. Bro. Lighthill lives 2½ miles north-east of Oakwood, Paulding co., Ohio. If any brother passing through wishes to stop off and pay us a visit you can easily find us.

We truly hope that the brethren will remember us lonely sheep and see that we are fed.

Yours in love,

C. M. Peterson.

Serperville, Ohio.

THE COMMENCEMENT OF THE BROTHERHOOD IN MONTGOMERY AND BUCKS CO., PA.

I was born in Montgomery co., Pa. in the year 1817 and born again as we read in the Gospel by St. John iii, 3, in the year 1829. I did not fully know at the time what it meant. I felt such a great change that it appeared to me the people could see that there was a change.

There were no brethren living within fifty miles of us. About the year 1831–2 there was a revival of religion in the neighborhood. John Gotwals was converted and got the brethren to come in and hold meetings. The first I saw baptized was John Gotwals and wife, next was old Jacob Cassel and wife and his son John and daughter Susanna, then I was baptized and John Gotwals' wife and Elizabeth Gotwals. At that time the Brethren were looked upon as a very peculiar people in their dress. The first minister was John Cassel, the next was John Gotwals then Christian Wismer, then Henry Graybell then Henry Landis and George Tyson.

In 1845 we moved to Bucks co., Pa. where land was cheaper, a distance of 16 miles from the brethren but not without prayer for guidance, it was here we learned what it was to be away from preaching and the prayer-meeting and I would from my own experience warn the brethren to be careful about where they locate unless they know that it is by the direction of the Spirit of God. Well here we were a gazing stock. When we went to other meetings all eyes were turned toward us and we had to hear many things but in conversation with a man that worked for me, the subject of religion came up, I told him the doctrine we believed to be doctrine of the New Testament was that men and women must repent of their sins, come to Christ and obtain pardon for their sins. I asked him about those who received their members into the church without the evidence of forgiveness of sin and whose lives show no change from the world. But the church grew even in the midst of the opposition and this man that at first seemed opposed, united with the church as well as his wife. Martin Anglemayer and wife were the first that united with the church, afterward John Kaufman and wife then Isaac Detweiler and wife, and the church increased until there were about 40 members though the number is less than that now. Isaac Detweiler was the first minister in Bucks co., then Henry Rosenberger, afterwards Joseph Detweiler. John Cassel was the first Bishop for the two districts, after his death Henry Rosenberger was elected and is now the Bishop there. All who were chosen to the ministry are yet living except Bro. Cassel.

Christian Wismer.
Lawnsdale, Bucks co., Pa.

The wicked borroweth and payeth not again but the righteous is ever merciful and lendeth.
There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, etc.

In studying the parable of the rich man and Lazarus it should be noticed 1. That the rich man is not punished for being rich nor the poor man rewarded for being poor, riches are no crime, neither is poverty virtue. The different conditions of human life are an ordinance of God intended to bind us all together in mutual dependence, by exercising us in various charities of life, and riches are to be regarded as one of the many talents for use of which an account must be given.

There is, generally speaking, more danger to the soul from riches than from poverty! as riches afford the means of indulging that natural love of ease and sensual pleasure which the christian should ever be striving against, it is too commonly found that the rich give away to the temptation and instead of considering themselves God's stewards for the poor, bound in labor in useful and charitable works but they are apt to live most for themselves in present pleasures. Pride and idleness too often go with fullness of bread, and accustomed to indulge its worldly and carnal lusts becomes hardened in selfishness and sensuality; thus it is found that rich and luxurious people are unwilling even to hear of the sorrow and sufferings of their fellowmen. They do not like to be reminded that such things are the common lot of man, they hide their faces from the sight of such calamities and still more do they banish from their minds the thought of death, of God, and eternity.

3. We should again and again meditate on the insight which the parable affords of the world to come. The great truth is plainly intimated that there are but two conditions hereafter; the one joy unspeakable; the other of torment and misery and between the two a great gulf is fixed, so that there is no way of passing from the one condition to the other; or in other words, there is no room for repentance in the grave.

4. We here learn the sufficiency of revelation. “If they hear not Moses and the prophets,” said Abraham to the rich man’s entreaty “neither will they be persuaded, though one rose from the dead.” People are apt to think that if they actually saw an angel from heaven or a departed friend from the dead, they would be moved to a livelier faith than they at present have and a deeper repentance; but what could such a visitor tell us that we know not now? It is not want of testimony which keeps us from living a godly life but want of heart for such a life. We know the main truths which it concerns us to be informed of with as much certainty now as if one had risen from the dead to tell us of them. An impression might indeed be made on us by such a visitor from the unseen world; but impressions of that sort soon wear off and after a time should we begin to doubt our senses might not have been deceived as to the reality of what we believed in, on their testimony. When Lazarus, the brother of Martha and Mary rose from the dead, we do not find the Jews in general persuaded to forsake their sins, nor yet when our Lord Himself rose again.

It is sad when we look into the parable, how the rich man can pass over by reading it and how careless still go on as he always did, negligent to perform the duty towards the poor and the needy, but he looks to himself alone, like the rich man we read of in Luke, xii, 15-21, trusting in this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? There are many poor in the land, often perhaps for some days without anything to eat and neglected by the rich just the same as Lazarus without mercy as we have it in the parable and even as I have seen of a case not long ago, even among such as make great profession. "He that knoweth to do good and doeth it not, to him it is a sin." My beloved brethren, let us love one another with fervency and not in word, neither in tongue; but in deed and in truth. Dear reader I would ask for love's sake, if you have been born again and been faithful in your calling and shown mercy towards the poor and needy, then you can rest with a sure reward of everlasting life as we read in God's word, that by the giving of alms will cover a multitude of sins and delivereth from death; but if otherwise, our portion will be with the rich man, in everlasting punishment where the fire will not be quenched and where their worm dieth not. I would yet say in conclusion, let us fear God and keep his commandments, and to love our neighbor as ourself for this is the fulfillment of the law and the prophets. This is the prayer of the writer.—Selected by Heinrich Klippert.

Come thou source of life and power,
Safely lead us every hour:
Guide our footsteps through the year;
Fill our hearts with holy fear:
Keep us from the ways of sin,
Thus may we the year begin.
As I enjoy reading the experience of others in the Visior, I have felt it also a duty to let the readers of the Visior know how the Lord has called me from darkness to light. I was brought to see myself a sinner in my young years but did not yield until after I was married. Then at a revival meeting my sins were pardoned and I united with the church and was baptized in their way by sprinkling, but I did not feel satisfied that was the way according to the gospel, but I thought there were good folks in that church and if it done for them it ought to do for me. But it was not long until I became dissatisfied and the more I read, the more the Lord let me know that more was required of me, and in this condition I lived twenty-six years; then I withdrew altogether from the church. I remained in this condition for some time. I was at last led to the feet of my dear Saviour and there to learn of Him my duty. My prayer was, that he would help me that I might come just as he wanted me to. In this condition I went one night to meeting where these humble people, the River Brethren, were holding a series of meetings, and they gave an invitation to speak for the Lord. I felt so impressed that I could not keep my seat. I arose, scaredly knowing what to say, but I just gave my heart to God and asked him to take full possession. I told the brethren and sisters that I was trying to serve the same God that they were and was aiming for the same place but was not satisfied with my condition. I asked them to pray for me. I found them so willing to help me and pointed to the Lamb of God who died to save me from my lost condition. I soon gained strength and faith and trust in God, and felt that these people loved one another, and that was what I felt was too much lacking where I formerly belonged and which we must have if we want to be a true child of God.

Last June I was baptized and six others, and now I can say, I am strong in the love of God and can recommend this religion to every one. I always felt that their must be a coming out from among the world and to be a separate people. I am not blessed with good learning or I would like to write more. But I do hope to hear more from those that are able to write. It does me much good to hear of the young brethren and sisters conversions and Christian experience, but I will close for this time; asking an interest in your prayers. I am now nearly fifty-three years old, and not one year yet in his service with you, but I do delight to meet with the children of God in worship.

LYDIA OTEWALT.

North Hampton, O.

In all sin there is to be found a sort of infernal delight and this is the chief source of your danger. The rum-drinker, with his depraved heart finds more carnal enjoyment, and feels more at home in the bar-room, than he would in a prayer-meeting. The gambler, with his wicked heart, finds more pleasure at the gambler’s table than he would at the Lord’s table, so it is throughout the whole catalogue of evil habits. “Whosoever therefore will be the friend of the world is the enemy of God.” James iv, 4.

Did you ever know a loud, harsh tone of voice produce a pleasant effect on a child? Does it ever bring evil habits? When you transgress, fear not to return. “My son, give me thine heart and let thine eyes observe my ways.” Pro. xxiii, 26.

From “only” one word many quarrels begin. And “only this one” leads to many a sin. “Only a penny” wastes many a pound; “Only once more” and the diver is drowned; “Only one drop” many drunkards has made; “Only a play” many gamblers have said; “Only a cold” opens many a grave, “Only zeal” many evils will save.—Sel.

When you transgress, fear not to return.

“Speak a shade more kindly
Than a year before,
Pray a little oftener,
Love a little more.
Cling a little closer
To the Father’s love,
Life below shall like grow.
To the life above.”—Sel.

“Remember now thy Creator in the days of thy youth.”

The more the soul grows in grace, and the less it leans on ordinances, the more it will prize them, need them, and profit by them.
RELIgIOUS LIFE AND EXPERIENCE.

PRAYER.

Watch and pray that ye enter not into temptation.

Pray without ceasing as is the teaching of the holy word of God. While busy about my work this morning these few lines of the beautiful and well known hymn

Sweet Hour of prayer
And shout while passing through the air,
Farewell, farewell, sweet hour of prayer,

came to my mind and broke forth in song, the true import of these lines seemed to present themselves to my mind and I thought it a beautiful subject on which to base a few thoughts and if it is God's will, to be presented to the brethren and sisters for further thought. Do we professing Christianity pray enough do we carry everything to God in prayer. Oh, what a privilege to do we carry everything to God in prayer. Oh, what a privilege to see what I have prayed for to come to pass, it is not because I am loath to being brought under the influence of God's blessings in its divine nature. Very true man is ever ready to accept God's blessing in a temporal form or bodily comfort but when God offers to bless man with his divine blessing namely to give him spiritual joy and happiness, peace of mind and in the world to come eternal life, we would again say how loath is the noblest of God's creatures, the human being to accept those heavenly and divine blessings. Yet we feel to rejoice that God has his blessings in always as a roaring lion does he try to lead us astray.

The scripture teaches us that man's heart is deceitful and desperately wicked, so if we forget to pray we have nothing to rely on since our own hearts will deceive us. If we were to trace the pathway of the Christian pilgrimage, we would find that it has been leading more or less through sorrow, grief, temptation and discouragement but perhaps in some of these trying moments the child of God has been comforted by some kind word and sympathetic friend who has said “God bless you.” Oh, if we could only fully realize the soothing balm, the healing virtue and encouraging power which is contained in a kind word of encouragement and the inspiring benediction of “God bless you” to a tried and troubled soul.

Notwithstanding all God's invitations and the promises given to us, we have not paid them the proper respect and diligence bring up our children, that it has been leading more or less through sorrow, grief, temptation and discouragement but we must always remember that when I neglect to pray often that the enemy of the soul presents himself in more ways than one, not if it is God's will, to be presented to the brethren and sisters for further thought. Do we professing Christianity pray enough do we carry everything to God in prayer. Oh, what a privilege to see what I have prayed for to come to pass, it is not because I am loath to being brought under the influence of God's blessings in its divine nature. Very true man is ever ready to accept God's blessing in a temporal form or bodily comfort but when God offers to bless man with his divine blessing namely to give him spiritual joy and happiness, peace of mind and in the world to come eternal life, we would again say how loath is the noblest of God's creatures, the human being to accept those heavenly and divine blessings. Yet we feel to rejoice that God has his blessings in
There is a way that seemeth right unto a man but the end thereof are the ways of death.—Salomon.
ings. I feel much encouraged to go on in this good way. I have recently made a new start and I am willing to obey the commandments of God, as far as He will give me grace. I have been much refreshed this winter, while attending the revival meetings held in this place, which have proved such a blessing to me and my home. I feel to rejoice in the God of our salvation and hope that many more may be led to the Saviour, to taste and see the goodness of God.

I feel my time will not be long here, and I want to be prepared to meet my God and to be with Jesus in the place prepared for all God’s people. I beg an interest in your prayers, that I may one day be found among that happy number that have washed their robes and made them white in the blood of the Lamb.

When we’ve been there ten thousand years, Bright shining as the sun, We’ve no less days, to sing God’s praise, Then when we first began.

Richard Fisher.
Notowa, Ont.

From eight to sixteen is the period in which the destinies of children are fixed, in forty-nine cases out of fifty—fixed by the parent. Let every father and mother solemnly vow: “By God’s help, I’ll fix my darling’s destiny for good by making home more attractive than the street;” so says a wise man, whose advice all parents would do well to follow: It is a glorious thing to give life to and educate an immortal soul for the glories of the heaven above, but how fearful the responsibility of such a charge neglected. In the daily struggle of life are you not apt to lose sight of this responsibility and live as though this life were all? Remember the talent was lent for you to improve.

A man’s ruling love sometimes decides his present company and always decides his future company. A traveller, taking a cigar from his pocket, once said to a lady: “Does smoking offend you?” she replied:

“I do not know, sir, no gentleman ever smoked in my presence. Every young lady who has the moral courage to tell the plain truth, when asked this question, can make herself widely useful on the side of temperance and purity.

Whoso hath this worlds goods and seeth his brother hath need and shutteth up his bowels of mercy how dwelleth the love of God in him?”—Bible.

Our Dead.

Kulp.—Died, on Tuesday, March 4th, Sister Lydia, widow of Jacob Kulp, at the residence of her son, Abraham Kulp near Ledorchville, Montgomery county, Pa., aged 81 years, 6 months and 9 days. In the death of sister Kulp we lose a true mother in Israel. She was a faithful sister. Her aim while among the glories of the heaven above, but bearing the weight of age was to lead a godly life. She attended meeting whenever she was able and was ever ready to give to her testimony, which she gave with much feeling. Mother Kulp always admonished us to be faithful and to continue in the “good old way.” Her husband has been dead fifteen years. The funeral was held on Sunday, March 9th. Interment was made at the Upper Skippack Mennonite meeting house.

Sollenberger.—Died, near Rocky Springs, Franklin co., Pa., March 6, 1890, Henry Sollenberger, aged 76 years, 9 mo. and 14 days. Funeral was held at Airhill meeting house on March 9th and the remains were interred in the cemetery at that place. The services were conducted by the home brethren. Bro. Sollenberger united with the church about forty years ago and ever tried to live a consistent Christian life. He was a kind friend and beloved by all. During his last illness he frequently expressed a desire to go home to rest. He leaves a wife, five sons and three daughters and grandchildren with many friends to mourn their loss. May the hope of an eternal home that he has gained cheer us in our sorrow.

Bohen.—Died, on March 8, 1890, in Shannon, Carrol co., Ills., Sister Hannah Bohen. Her maiden name was Hannah Feldman. She was born Oct. 28, 1832 in Stonefield, Ostfreylaand; was married to John Bohen in 1857. She leaves a husband and six children, three sons and three daughters to mourn their loss. Her severe sufferings were borne with Christian fortitude. Although very severe yet she said it was only light compared with the sufferings of Jesus. Shortly before her demise she sang the beautiful lines with the chorus: “O ‘tis glory, O ‘tis glory, O ‘tis glory in my soul.” Her life was seemingly devoted to the service of her Master, being mild and meek. She was converted in her sixteenth year and joined the Baptist church in 1856 and emigrated to America in 1857, then united with the brethren in 1882 and continued a faithful member and died in the full fellowship and faith of her Redeemer. Funeral services by Eld. Joseph Shirk and the writer from Rev. xiv, 12, 13. A few months ago was one that was worthy of imitation; so much so that her Catholic neighbors said, we have lost a dear mother.

A. L. Myers.

Brillinger.—Died, at Shekston, Weldland co., Ontario, on March 18, 1890, Mary, widow of Samuel Brillinger, aged 45 years, 10 months and 24 days. Funeral services were held on the 18th at the Mennonite church, attended by a large number of sympathizing friends. Services were conducted by the Brethren, speaking from Rev. xxii, 1st part of 7th verse. “He that overcometh shall inherit all things.” Thus has come to a close a life of singular usefulness and to many throughout the church will remember her and will no doubt rejoice that in death there was victory. The sister was an invalid for 16 years and for 13 years she was not able to walk at all. Her affliction and suffering as well as of Christian fortitude, patience and resignation. Many throughout the church will remember her and will no doubt rejoice. During all these years she lived a consistent Christian life, ever ready to testify of the goodness of God and help along the good work. A few months ago she had an attack of the prevailing epidemic from which she seemed to rally again, but having a relapse she sank quite rapidly until death ended forever her sufferings. Visiting her several times during the sickness and again shortly before her death she spoke with confidence of her unerring faith and trust she has gone where suffering and sorrow are all over and where in perpetual health and youth she can walk the golden streets and join the redeemed in singing sweet redemption’s song forever.

Bro. Witmer.

Witmer.—Feb. 22, 1890, in Churchville, Dauphin co., Pa., Bro. Abraham Witmer, aged 71 years, 3 months and 23 days. The funeral services were held on the 25th in the Chambers Hill meeting house. The occasion was well attended by friends and mourning relatives.

The funeral services were conducted by Elder Jacob Kreider and Bro. Jacob Brubaker, both of Lebanon Co. Text, 2 Tim. iv, 7, 8. Bro. Witmer was a deacon in the church for many years and was always kind, charitable and ready to work for the honor and glory of God. Bro. Witmer was sick nine days; cause of death, pneumonia.

A Brother.