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Brethren in Christ Church

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Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
I KNOW.

My heart is darkened with the weight of woe,
And yet I know, I am not left alone,
I cannot feel, but knowing has sufficed,
And yet I know the Savior holds my hand.

The darkness seems the blackness of despair,
I only know that God is very good.
In bitter pain my human heart cries out,
For Thou art very pitiful, O Christ!

Quiet I stand now in the dark and pain:
I only know that God is very good.
Yet still my heart sends up her steadfast prayer;
The light still shines above the clouds.

The light still shines above the clouds
That all my soul in darkness shrouds.
In bitter pain my human heart cries out,
For Thou art very pitiful, O Christ!

I know there is something lacking
—H. II. D. in the Parish Visitor.

WHAT LACK I YET? MATT. XIX. 20.

Here we have a question in four short words, but it is a question of momentous import. It brings before our minds a nice moral young man: a young man of absolutely faultless character in so far as moral integrity goes. From his youth up he had kept the commandments.

He was a rich young man and in his business transactions had always dealt fairly with every one. What he had in money and in land was all honestly his own. No one could truly say that he was ever defrauded by him. He adhered strictly to his bargains, always promptly meeting his appointments and giving full weight and good measure; and, yet, with all this, it is reasonable to believe that he was year after year increasing in riches.

If good health, worldly honor, and landed professions can make a man truly happy, this young man was in a position to realize such a state of enjoyment. And it is highly probable that he did thus enjoy himself as well as any human being can, under similar circumstances.

However, with all this, he was a thoughtful young man. Judging from his actions he must have had seasons of serious reflections concerning death and eternity. A "still small voice" was whispered into his heart something like this: "Young man thou lackest a certain treasure in thy inmost soul. It is necessary for thee to have something as a passport at the gate of heaven, or thou wilt finally fail of entering that blissful abode."

With many such thoughts on his mind, he hears of Jesus: and from various reports, as well as from personal observations, he is persuaded that Jesus is the Messiah, and the proper person to consult in regard to eternal life. He comes to Jesus running which proves that he was sound in limb as well as in good health. His running also suggests the thought that he had other business that required his attention, and not much time to spend in this his first interview with the Savior. He kneels down and addresses him thus:

"Good Master, what shall I do to inherit eternal life?"

Quite likely the young man had previously conjectured as to what Jesus would require of him, and as he had always been strictly honest and truthful, he had no disagreeable confessions to make, and no money or goods to restore; and yet he knows there is something lacking — and what is it?

Jesus very well knew that His character was without blemish; but He says to him, "Keep the commandments." The young man wanted to know which commandments. On being told, he says, "All these have I kept from my youth up. What lack I yet?"

But now comes the tug of war. Now comes the great test of faith.

In other words: Now comes the chastening and scourging spoken of in Heb. xii, 6. Yet, the Lord will chasten and scourge every son that He receives; and if any one can or does enter the fold without the chastening or scourging of some kind, let him be assured that he is no son nor no daughter.

Likely the young man supposed that on coming to Jesus with such a reputation for honesty in all things, the Savior would instruct him something like this: "Why really, thou art already a model young man, and hast nothing to repent of, therefore all thou hast to do is to come and be baptized and join our company. Go with us to Jerusalem sometimes, help bear our expenses as thou feelest able, and do such other work from time to time as may be assigned to thee."

Had Jesus promised him eternal life on such conditions as these, no doubt he would have gladly accepted it. But the conditions were far different. The young man's heart was in his worldly possessions, and it would have been inconsistent for Jesus to accept him as a disciple on any other terms than those laid down to him. "Go sell whatever thou hast and give to the poor, and thou shalt have a treasure in heaven, and come and follow me."

The promise of a treasure in heaven was not sufficient in this man's mind, to overbalance the treasure he had
on earth, hence he rejected the heavenly and clung to his earthly idol. Looking at the matter from a human standpoint, this test of the man's faith was indeed a severe one; but had he obeyed as did Abraham in offering up his son Isaac, the consequences would have been equally satisfactory in the end.

The conclusion arrived at, in looking at this young ruler's case is this: The Lord does not, and will not accept of a divided heart, and to prove a man's sincerity, and to test his faith, He makes the demand—as He has a perfect right to do—that the dearest idol of the heart must be a cast out, no matter what it consists of—whether it be wealth, worldly honor, pride, extravagance—a depraved appetite, or in short anything that is designed to give the Lord only the second place in our affections, which is the same thing as giving Him no place at all.

C. Stoner.

For the Evangelical Visitor.

WISDOM'S WAY.

"And a highway shall be there, and a way, and it shall be called, the way of holiness; the unclean shall not pass over it; but it shall be for them: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up therein, it shall not be found there; but the redeemed shall walk there." Isa. xxxv, 8, 9.

Wisdom's way can be compared to going up a mountain; for as a mountain is composed of different hills, one hill rising above the other, until the uppermost hill penetrates the clouds, so is Wisdom. If we wish to ascend a mountain, we shall have to begin to ascend the first elevation, then the second, then the third, and so on until we reach the top of the highest peak. As with the mountain, so with wisdom. There are heights in Wisdom, which it is our privilege to attain. But in order to reach the summit of Wisdom, we shall have to begin to ascend from its base. The way which leads to the summit of Wisdom is definitely and minutely described in the Bible. It is so plain that even "the way-faring men, though fools, shall not err therein." Ps. xxxv, 8. The first step that we are by the Scriptures requested to take is, "to enter in at the strait gate." Matt. vii, 13. For in order to get on the high way of wisdom we must "repent and believe the gospel." Mark i, 15. After we are on the way, then we are to be "buried with baptism," and then rise to "walk in newness of life," Rom. vi, 4, and go on by obeying the commandments of God one after another until the least of them is not left disregarded. By so doing, we reach, as it were, step by step the summit of Wisdom's height; which does not only penetrate the clouds, but whose shining pinnacle terminates in heaven itself.

The gate of Wisdom's is opened by day and by night. Rev. xxi, 25. Wisdom has sent forth her servants to cry aloud unto the sons and daughters of men, to invite them to come in at the strait gate. Matt. xxii, 3. And all that are induced to enter, are admitted without distinction and without charge, for, "in every nation, he that feareth Him and worketh righteousness, is accepted with Him." Acts x, 35. As they enter, they are stripped from all their rags, which are nothing, but filthy rags in comparison to them which they now receive. Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." Luke xv, 22. They are now also invited to sit down to the feast, which wisdom has so bountifully prepared for all her guests. "And bring hither the fatted calf, and kill it; and let us eat, and be merry." Luke xii, 23. Wisdom also "hath builded her house," "she hath killed her beasts," "she hath also furnished her table." Luke xiv, 23. Though she is abundantly able to defend herself against every foe who may venture to assail him. Eph. vi, 14, 15, 16, 17.

Wisdom's narrow way now leads the way-faring men into a valley. See Matt. xxiii, 12, also James iv, 6. The atmosphere of this valley is exceedingly healthy and exhilarating. A river whose waters are clear and transparent, flows gently through this valley, will immediately be refreshed, for its waters are wholesome and refreshing. Ps. xxiii, 1, 2. On the sides of the river grow trees laden with fruit. If any of the way-faring men are faint and hungry and partake of the fruit of the trees, they will immediately be revived, for the fruit of the trees, is like the waters of the river, exceedingly nourishing and invigorating. Isa. xl, 29. "He giveth power to the faint; and to them that have no might he increaseth strength." Rev. xxiii, 2. Thus these way-faring men, when leaving this valley, are physically (spiritually) prepared to undergo a vast amount of hardship. But, their strength, which they have received, will shortly be taxed to the uttermost.

These men have now left the valley, and their cheerful countenances is abundant evidence of the healthfulness of the valley. They are hastening on, for there is no time to lose. "I Peter i, 10. The way is rising higher and higher up the mountain. The length and difficulty of the journey, with the sun beam ing upon them from a cloudless sky, is already telling on their strength, for we see them slacking their pace. Matt. 20, 12. See also 1 Peter iv, 12. Faint and weary from their journey, they are about to lie down to rest. But hark! what is yonder sound? It is the roaring and howling beasts of prey, which infest these mountains. 1 Peter v, 8. On they come, but wisdom has prepared invisible precautions to prevent beasts of prey from entering on her way. Isa. xxxv, 8, 9. Thus these men, though faint and weary, go on, for..."
they are afraid to lie down to rest.

Gal. vi, 9.

The way still rises higher. As it ascends it becomes more difficult to travel, for it is now thickly strewn by the enemy with sharp and pointed stones. Although these men have taken great heed to their steps, yet after all, their feet are by this time sore and bleeding. Heb. xii, 3.

Faint, weary and foot sore they struggle on, till their strength is almost exhausted. But all of a sudden the way of Wisdom leads them into a cool and shaded place. Here a spring of pure and fresh water is flowing from a rocky cliff. 1 Cor. x, 4. A number of palm trees laden with fruit, and several balsam trees with the balm dropping to the ground luxuriously in this beautiful place. Ex. xv, 27. Also Jer. viii, 22.

Birds of every description are flitting to and fro amongst the boughs of the trees, which are wafted by cool and balmy breezes. As the birds are perched upon the trees, they send forth their melodious song, which makes it indeed delightful to the ear. "For the Lord shall comfort all her waste places; and he shall make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. li, 3.

The men are by this time thoroughly refreshed and regaled, by the cool refreshing and balmy breeze, by drinking from the spring, by eating of the fruit of the palm and by applying the balm on their sore and lacerated feet. Here they would willingly have made their abode, but Wisdom has ordained it otherwise. "If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." Matt. xvii, 4. So we see them again on their way, which leads them still up the mountain. We see them entering a woods, which becomes more dense as they advance, thus hiding the sun from their view. Clouds which were flitting in the air, are now settling on the mountain side, and making it quite dark. 2 Pet. ii, 6.

17. It would have been difficult for the men to have proceeded, had not Wisdom provided them with a light. "Unto the upright there ariseth light in the darkness." Psa. cxix, 4. Thus they go on, guided by that light. The woods still become more dense with here and there a huge boulder, which obstructs the way. At times the way leads along the ledge of a precipice, which makes it exceedingly dangerous. If the men should not take heed to their steps, no doubt they would fall over the precipice and lose their lives. "Thou hast enlarged my steps under me, that my feet did not slip." Psa. xviii, 36.

The men are by this time again beginning to get weary and somewhat discouraged. Gal. vi, 9. But the men, though faint, shield themselves against the "fiery darts" of the enemy, and with their swords deal him such blows, so that they leave him for dead; for Wisdom had instructed them to use their swords and shields dexterously. Therefore they are abundantly able to defend themselves against all daring and cunning foes. Eph. vi 11.

Also Heb. xi, 33, 34.

So these men go on for time is precious. "Redeeming the time, because the days are evil." Eph. v, 16. They are attacked by the enemy time and again, but every time the enemy is repulsed with heavy loss, "Resist the devil, and he will flee from you." James iv, 8. But as they are now again on their journey, they emerge from this dismal and dangerous place, into the most delightful place they had ever seen. Here the sun shines in its glory. Groves of trees of every kind are here and nothing shall offend them. "And their soul shall be as a watered garden." Jer. xxxi, 12.

Also Eph. i, 3.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The cool and refreshing breezes, scented by the sweet odor of the flowers and spices, blow gently over this place, Song iv, 13, 14, 15, 16. No enemy or beast of prey has ever entered here, for it is carefully guarded by Wisdom's faithful servant. "Great peace have they which love thy law: and nothing shall offend them." Psa. cxix, 165. Here also is a fountain whose cool and refreshing waters flow in every direction, watering every tree, herb, shrub and flower. Psa. xiv, 27. The way which leads through this place passes over an elevation; from it can be seen at so great a distance, the city of Wisdom, decorated and adorned as a bride is wont to adorn herself when she is about to meet the bridegroom. Rev. 21, 10. Also Isa. lxii, 5. These men as they see the city stretched out before them on a hill, are made to exclaim with wonder and amazement, "oh, what a rapturous sight!" For here is the city in full view in all its glory, which the writer will not undertake to describe, for it baffles all description. Psa. cxii, 3. "Jerusalem is builded as a city that is compact together."

The men, after they have seen the city, are greatly encouraged to go on, and are of the opinion that before long they will be at its gates. But they are somewhat disappointed when they have traveled a considerable distance; for although the city can be seen, yet it now seems to be away as far as ever. This is accounted for by the clearness of the atmosphere of that region between the city and the elevation. But the men are by no means discouraged, for we see and hear them encouraging one another with their cheerful countenance and with their cheering words. Thus they go on cheerfully. If any stumble or fall, others lend them a helping hand. We see them also helping one another to bear the burdens and hardships of the way, for all that walk on Wisdom's way cannot do otherwise. Gal. vi, 2. As the men go on they keep close together, for Wisdom has taught them that union is strength.

"Endeavoring to keep the unity of the Spirit in the bond peace." Eph.
The gates into the city, they are in the way. As they enter through the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Psa. xxiii, 4.

While these men are thus engaged with the enemy, they draw near the city without being aware of it. As they look they find themselves at its very gates, which are open to receive them. "And the gates of it shall not be shut at all by day; for there shall be no night there." Rev. xxi, 25.

These men on account of the tediousness of the way, hail the end of their journey, as the man who has toiled hard all day under a burning sun, hail the hour when his daily task is over. These veterans are welcomed by the King and the inhabitants of the city of Wisdom, as a general after a successful campaign, is welcomed home by his royal master. Multitudes of people throng the way as he approaches the capital. Every available height is occupied by the people who shout welcome as he advances. Wreaths and bouquets of flowers are strewn without number on the soldiers and in the way. As they enter through the gates into the city, they are greeted with words of welcome by the king; while the inhabitants stand upon the walls of the city, up on the roofs and balconies of the houses and upon every available elevation shout, "welcome, welcome, welcome!" Thus are these veterans and all way-faring men, that are faithful unto death, admitted into the city of Wisdom, amidst the welcoming songs and shouts of myriads of holy angels. "Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. xxv, 21.

Charles Baker.

Nottawa, Ont.

WASHING FEET.

Is It a Command, and Who are Eligible.

It is generally conceded that Jesus washed his disciples' feet, but the ordinance seems to some, so insignificant that many professors can pass by without observing it. Others would have us believe that it is no command. It is agreed that while Jesus said, "If I then your Lord and Master have washed your feet ye also ought to wash one another's feet," whereas if Jesus had said ye shall wash one another's feet, it would be positive; but in the German translation we find the same word used here that was used in giving the ten commandments, viz: Solt, "du sollt nicht toden, du sollt nicht ehebrechen" "do solt ihrauch eich unter einancler die fusze wasch-eich unter einancler die fusze wasch-nicht ehebrechen" "do solt ich unter einancler die fusze wasch-nicht ehebrechen" "do solt nicht toden, du sollt nicht ehebrechen." But some will say if it is a command why did none of the other evangelists mention something of it? But we think, we have it plain enough in John's gospel. We need no more evidence. But says one, we find nowhere that the apostles observed or practiced it. But Paul commands Timothy saying, "Let not a widow be taken into the number three-score years old," etc. "Well reported of, for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet." 1 Tim. v, 9, 10,—showing that the saints or primitive Christians did wash feet in the apostles time. And this feet washing was not an old Jewish custom else Peter would have understood; for Jesus said to Peter, "What I do thou knowest not now," because this washing was a sacred evangelical rite, instituted preparatory to introducing the new, or gospel dispensation, which is the anti-type of that which the Lord commanded Moses. Under the law the priests were commanded to wash their hands and their feet, (and sometimes their body) before approaching the altar of the Lord. "And the Lord spake unto Moses, saying, "Thou shalt also make a laver of brass and his foot also of brass to wash withal, and thou shalt put it between the tabernacle of the congregation and the altar and thou shalt put water therein for Aaron and his sons shall wash their hands and their feet thereat when they go into the tabernacle of the congregation; they shall wash with water that they dienot, or when they come near to the altar to minister to burnt offerings made by fire unto the Lord; so they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and his seed throughout their generation." Ex. xxx, 17-21. (Read also Ex. xl.) Washing is a symbol of cleansing, purifying. Now let no one stumble at this, thinking we would bring feet washing under the law, but we show by the law, that washing is of much significance and Jesus wants His disciples to understand that He is now about introducing the new, or gospel dispensation, and if it was so necessary under the law to wash feet before partaking of the Holy Sacrament, even the emblem of the broken body and shed blood of our Lord and Savior Jesus Christ? And, as under the law it was commanded under the penalty of death to wash, so under the gospel the penalty is, that "if I wash thee not, thou hast no part with me."

But here the query might come in, why then not wash hands also? The
answer is, “he that is washed needeth not save to wash his feet, but is clean every whit,” showing that a washing must precede, which is the washing or regeneration, and renewing of the Holy Ghost.—Titus iii, 5—which undoubtedly the disciples had experienced, “not by works of righteousness that they had done but according to his mercy.” And as John the Baptist was sent from God to prepare the way of the Lord, and make his paths straight, preaching the baptism of repentance for the remission of sins, Luke iii, 3, 4; Acts xiv, 4, so the washing of feet under the new dispensation is an ordinance for saints, (not sinners) preparatory to the washing or regeneration, and renewing of the Holy Ghost.—Titus iii, 5—which undoubtedly the disciples had experienced, “not by works of righteousness that they had done but according to his mercy.” And as John the Baptist was sent from God to prepare the way of the Lord, and make his paths straight, preaching the baptism of repentance for the remission of sins, Luke iii, 3, 4; Acts xiv, 4, so the washing of feet under the new dispensation is an ordinance for saints, (not sinners) preparatory to the approach of the Lord’s table. And woe to the careless professors who make light of or neglect to obey, and leave undone that which they ought to have done, and so unceremoniously approach the Lord’s table to partake of the emblems of the Lord’s broken body and shed blood. Just as the unclean have no right to the sacred bread and cup, so the unclean have no right to the ordinance of feet washing. The clean, and the clean only, have part in this solemn sacred rite. But the disciples were not all clean, therefore not all eligible of being washed. We read John vi, 70, “Jesus answered them, have not I chosen you twelve and one of you as a devil?” having reference to Judas. But here is (by some) a critical point. We know that many honest, well disposed believers have the opinion before giving the subject a careful and serious thought, that Judas Iscariot was present when Jesus washed the disciples’ feet. We know that Judas took part in eating the last passover and this was the last passover that Jesus ate with his disciples, and there, and then, he did set the example of a new dispensation which was to go into effect soon after his death. We read, John xiii, 21, Jesus knew that his hour was come, and supper was set down again, he said unto them, “Ye call me Master and Lord, and ye say well; for so I am.” So after he had washed their feet and had taken his garments and was set down again, he said unto them, “Ye call me Master and Lord, and ye say well; for so I am.” Now I ask in all due deference, could Jesus say so while Judas was amongst them? It would be inconsistent, unreasonable, absurd, that Jesus the son of God, would wash the feet of the unclean Judas, whom he knew was a devil. No, no, the clean only have access to this solemn rite because it is a gospel ordinance, and not under the law of works, as was the eating of the passover. In conclusion I would say again, as the Lord commanded that Aaron and his sons should wash before approaching the altar of burnt offering, so Jesus our Lord and Master would say to his disciples (his followers) “for I have given you an example, that ye should do as I have done to you.”—D. Engle, Sr.

Mt Joy, Pa.

*See note among the editorials.

CHARACTER BUILDING.

The gradual continuous building up of the structure of a Christian character is doubly expressed in this word by the present, which points to a process, and by the prefixed preposition represented by “up,” which points to the successive laying of course of masonry upon course. We are the architects of our own characters. If our lives are based on Jesus Christ as their foundation, and every deed is in vital connection with Him, as at once its motive, its pattern, its aim, and its reward, then we shall build holy and fair lives, which will be temples. Men do not merely grow as a leaf which “groweth green and broad, and taketh no care.” The other metaphor of a building needs to be taken into account, to complete the former. Effort, patient, continuous labor must be put forth. More than “forty and six years is this temple in building.” A stone at a time is fitted into its place, and so after much toil and many years, as in the case of some mediaeval cathedral unfinished for centuries, the topstone is brought forth at last. This choice, too, is before all men—to build on Christ, and so to build for eternity, or on sand, and so to be crushed below the ruins of their fallen houses.—Alex. Maclaren.

FOUR, ALL BAD.

Four kinds of bad examples do us harm: (1) Those weimitate; (2) those we proudly exult over; (3) those which drive us into an opposite extreme; and (4) those which lower our standard. A man is always in danger of being satisfied, if he does but excel; and excellence is relative. Whence it comes that bad examples do much the greater amount of evil among those who do not follow them. For one who is corrupted by becoming as bad as a bad example, there are ten that are debased by becoming content with being better.

Sin and the devil are ever seeking to make the man little enough for a handful of earth to satisfy him. They cannot thank God. The restlessness, the longings, the weariness tell how utter and how dreary is the failure.
CHRISTIANITY AND INFIDELITY COMPARED IN A DYING HOUR.

The excellency of a religion should be tried by its power of preparing man for death. It is in directing us how to provide for the future that a religious system is valuable. Though it may confer benefits and improve the temporal condition of the people, we can form no estimate of its worth until we have examined it as a guide to immortality, and if infidelity and Christianity are to be compared on a death bed we can see which is valuable. We cannot fully comprehend what it is to put away religion and revelation and become infidels until we have brought the principles to the last hour of life and determined what power they have of sustaining man in the dying hour. It is then when all may have cheered us on in a career of pride and misleading is rapidly withdrawn and the soul feels that it must go forth in its solitariness and abide the searching of judgment that the worth of a religious creed must be tried, and worse than vain is that dependance which fails us in this extremity. Worse than useless is a system which gives way when we most need support? It is well known that the disciples of deism shrink from dissolution and that never are their death beds such as a spectator would desire for their own. In what agony and remorse have the disciples of infidelity crossed the borderline of eternity! There are few histories fuller of horror than those of the last hours of pain of Voltaire.

We admit that some deist have died with apparent unconcern, and infidels may sink into an apathy and not betray fears. But where has been the tranquility, the flashings of hope and exultation, where has been the triumph over the mastery of death, the anticipation of happiness, the affectionate exhortation to survivors that they tread the same path, the assurance that there shall be reunion in a bright world? Oh we shall wait in vain to have these produced from the death bed of the deist. We are willing that the records of deism should be searched, but we are confident that not an instance can be found in which the dying unbeliever could exclaim with rapture or serenity, O death where is thy sting! O grave where is thy victory! Therefore is the deist a witness to the worth of Christianity; therefore do we appeal to them in evidence that the religion of reason is not to be compared with the religion of revelation. They may boast the massiveness and solidity of their rock, and they may depurate the strength and attempt to undermine the foundation of ours. But we will make proof of the two rocks and examine how they stand while the earthy house of this tabernacle is taken down by death. We observe that they who have builded on the rock of Christianity meet the destroyer with confidence and are conquerors at the very moment of being conquered. But they who have builded on the rock, if it may be called, of deism, have nothing which to oppose death, but an unbecoming levity or a stupid indifference, is often aghast with terror and void of all hope, and this is not the disposition. Our appeal is to register the facts, our challenge is to the deists themselves in their last struggle, when they have little temptation and less power to deliver a false testimony. Nothing can be compared to the religion of Jesus when it triumphs over the grave in the respect in which comparison is instituted. Our appeal is to know matters of facts.

Christians of every age and of every rank in life are continually meeting death with calmness and even with joy. Let the infidel go up and down the church of Christ and hear in tones of holy trust a thousand voices saying, “though I walk through the valley of the shadow of death I will fear no evil, for thou art with me.” Let them tread the quiet lanes of the country or the alleys of the city and turn to lowly cots and garrets and wherever Christian faith and hope light up the closing hour, and then mark the smile of peace on the pale face and listen to the failing voice as it utters its last faint whisper.

Jesus can make a dying bed.
Feel soft as downy pillows are,
While on his breast I lay my head,
And breath my life out sweetly there.

From such scenes the unbeliever may learn a useful lesson and find that there are some things they know nothing about; namely, the love and peace of God which the Christian possess.

After we have shown to the infidel the beautiful brightness which adorns the evening of a righteous life, and told them of the holy boldness with which the naturally timid advance into eternity and show how that the chamber in which the Christian breaths out his life is a privileged place, a place where we have visible proof that death is abolished, a place whence bequeathments of hope and of comfort are sent to every part of bereaved family, or a sorrowing neighborhood. Oh we say if after this the infidel and deist have nothing on their side to display but a chilling apathy or an assumed indifference or unspoken horror and desperate anguish of a storm-tossed spirit, have we not right to class these very people themselves amongst the advocates of our cause? Have we not warranty for declaring when deists practically confess by the way they meet death that the rock on which they build is breaking into shivers that their rock is not as our rock even our enemies themselves being judged? Death will be an awful thing if your conscience condemns you and you have no hope of eternal life. Guilt always has its horrors. Could people but see how hateful and dangerous sin is, they would flee from it; for the day of sin is always followed by a dark and tempestuous night of sorrow.

O friends beware of infidelity; do not despise the dear Savior who loves you and will save you if you will come to Him. O repent and believe for why will you die?—Armory.
To gain the ears of people, and to win the affections of the people, is as much a part of every Christian minister's duty as it is to study his Bible. What is the use of studying the Bible if we cannot get people to hear us expound it? The secret of a true, legitimate, and permanent popularity is this: First keep your heart strong and sweet, and loving and courageous, by a constant life in Jesus Christ; and secondly, take a personal interest in everybody. To every human being on this globe nobody is quite as important as his own self. This is not vanity, or egotism, or self-conceit; it is an instinct. God's solemn charge to every immortal child of His is, "take heed to yourselves." Self-denial is Christian; self-neglect is destruction. The poor boy is a more important person to himself than Prince Bismarck. What becomes of the German Empire is of less consequence to that little fellow than that he should earn a dime to buy his breakfast. That instinct is universal. Every ambassador of Christ should avail himself of this instinct and use it. He should aim to find out the personal character, condition, and needs of every person within his reach. He should put himself into personal sympathy with everybody. A congregation will stand hard pounding and plain truths from the minister they love. And every one who is called to preach the Gospel is bound to preach it winsonomely as well as boldly—whether his parish be in the backwoods, or in the rural village, or in a crowded hive of a great city. Popularity is power. Use it for God.

—Theo. L. Cuyler, D. D.

THE WORLD FOR CHRIST.

It is said that the Greeks, when their states were in danger of being overstocked, used to set apart a number of youths of a certain age, furnish them with arms, and dismiss them to conquer a new country for themselves. And there has been something like this in the lives of many who have become famous as conquering new countries, not for themselves but for God. The world lay before them, and Abraham is not the only one of God's heroes to whom the Divine voice has said, "Get thee out of thy country, and from thy kindred, unto a land that I will show thee." If any hear the voice of God thus directing them, let them like Abraham obey the Divine command.

CONFESSIONING CHRIST.

A great many years ago a Roman emperor said to a Greek architect, "Build me a Coliseum, and when it is done I will make your name famous through all the world." The work was done, and a great host was gathered in the Coliseum to celebrate it. And then they brought out some Christians who were ready to die for the truth, and the emperor said, "The Coliseum is done, and we have come to celebrate it today by the putting to death of Christians, and we have come here to honor the architect." Wherupon the Greek architect sprang to his feet and shouted "I also am a Christian." And they flung him to the wild beasts. Could you have confessed Christ in that way?

"GIVE HIM A CHEER."

"Give him a cheer." The hearty words came from the lips of some one in the crowd gathered around a building enveloped in flames, and were prompted by the momentary faltering of a brave fireman at the final effort that was needed to save a human life. Instantly hats were waving in the air, and, above the crackling and roaring of the fire, the cheering of the multitude below fell upon the ears of the waverimg fireman. Electrified by the applause, he renewed his efforts, beat back the flames that scorched his face, burst in the window that would not yield to the young girl's strength, and bore his unconscious burden to her weeping friends below.

So let us encourage hard toilers in their noble efforts.

INFLUENCE OF A TRUE LEADER.

The personal magnetism of General McLe lan over his soldiers in the Civil War was a constant experience. Once when the tide of success seemed to go against the Union forces, and dismay was gradually deepening into despair, his arrival in the camp at night worked a revolution among the troops. The news, "General McLe lan is here," was caught up and echoed from man to man. Whoever was awake aroused his neighbor, eyes were rubbed, and the poor tired fellows sent up such a shout as the army had never heard before. It was sent out into the stillness of the night, taken up along the road, repeated by regiment, division and corps, until the roar died in the distance. But no enthusiasm for a mere earthly leader can equal the joy felt by a Christian when he recognizes that God is his leader, and will teach him the way which he shall so.

We are, first of all, in all our prayers and in all our conduct, to have respect to God's glory.—Jacobus.

If a man shall protect to worship, to obey, and serve,—yes, to love Christ and suffer for him,—yet if he do not trust Christ by faith, all is a provocation to Christ and all is unprofitable to man.—Rev. Robert Traill.

Each generation is the poor echo of its predecessors. Alas! the dear-bought experience of the church of Christ has not brought its members wisdom. With whole libraries of records that tell us how the chosen few among our fathers fought and won the heavenly conflict, we begin as infants.—Inexperienced, feeble, irresolute,—the easy prey of every commonplace illusion, vanquished by the novelty of seductions which were old in the days of Peter and John and Paul.—Archer Butler.
A CRITICISM ON GENERAL CONFERENCE.

J. J. Rosenberger, in the Gospel Messenger of July 15th, under the heading of “The General Conference of the River Brethren,” held near West Milton, O., May 21-23, 1890—in reviewing the action of the general conference in which he was permitted to be present, we trusted as a friend—sees fit to take exceptions to some of the work done, and some of the expressions which he claimed were made there. The first objections were to the expression on Baptism to which we will not attempt a reply but will leave that to Bro. Baker, who will no doubt give it his attention in due time. But to the reference to the work of the committee on the supper question as referred to and commented on by Rosenberger we will reply briefly.

In the first place we think Rosenberger certainly violated an implied promise made to the Committee that waited on him at the time of the conference, when it was plainly stated on what conditions he could remain there, and we do not know but the best reply to any article from the pen of such a writer would be of silence. While we shall not enter into a discussion of the question upon which the writer wants to get up a controversy yet we think he has ignorantly or purposely misconstrued the language and purpose of that committee. We are sorry that any person should so try to pervert the object so plainly stated as that of the committee simply for the sake of controversy—or is it for something worse?

We learn that Bro. Jesse Engle has returned from his extended trip through Ontario. We had expected to receive a report of it for publication in time for this issue of the Visitor but up to this writing it has not been received. We hope however that it will be in time for the next. We would like to say right here, we think the brethren and sisters are too negligent about reporting church news for the columns of the Visitor. We hope for improvement. Do not forget that prompt and general information of the work of the church in its different localities is what adds very much to the interest of a church paper; and this should include death notices, love feasts, protracted meetings, church accessions and whatever may be interesting and profitable to the general reader.

NOTE.—We publish in this No. of the Visitor an article on Washing the Saints’ Feet, from the pen of our dear brother David Engle, S.C., of Mt. Joy, Pa. We are not prepared fully to endorse the views expressed therein but we do not wish to put ourselves on record concerning the sentiments expressed. We will leave it for future consideration, and especially for the committee appointed to publish those articles on the ordinance. We would say if there are any who take exceptions to the doctrine advanced they should address the writer personally at Mt. Joy, Pa., and not this office. We would further state that those who contemplate writing an article on feet washing should address the publishing committee, who are authorized to select and publish such articles on the subject as they may think most in accord with the word. So far as the Visitor is concerned we think our work was done before the matter was submitted to Conference.

The Right Spirit.—A Brother, sending his subscription for the Visitor, sends also five dollars for the Benevolent Fund and adds, “If you still are lacking funds, cry aloud so that the good work may prosper.” We feel very thankful for the words of encouragement in this hour of our greatest need. We hope many more will respond as heartily.

BENEVOLENT FUND.

A Sister, Lancaster, co., Pa. $1.00
Andrew Climanhaga, 1.00
A Brother, Kansas, 5.00

ANNOUNCEMENTS OF LOVEFEASTS FOR ONTARIO.

Blackcreek, Welland, co., Sep. 13th.
Walpool, Holdimand, co., “ 20th.
Waterloo, Waterloo co., “ 27th.
Nottawasago, Simcoe co., “ 27th.
Markham, York co., Oct. 4th.

Victoria Square, Ont.

CONFORMITY TO THE BIBLE.

Every thoughtful reader of the religious literature of the present day must be impressed with the tendency there is in many of its writers to bring the statements of God’s Word to the test of moral consciousness. Everything relating to God and to His administration of human affairs is subjected to some human alembic, and whatever does not tally with man’s preconceived views is pronounced either wrong in itself...
or erroneous in the interpretation that has been given it. God Himself and His purposes and aims are measured by man's ideas and sentiments. In the estimation of these writers there is no measure of the Divine but man. Surely there cannot be the humble spirit of the true disciple where such ideas are entertained. Man in the pride of his heart and of his intellect is thus seeking to belittle God and to exalt himself; to make it appear that he in his finiteness can comprehend the infinite One, and to explain with his feeble faculties the incomprehensible mysteries of God.—The Treasury.

STRONG IN THE LORD.

It was “when we were without strength,” that “in due time Christ died for the ungodly;” it was when the world was at its latest gasp, helpless, and godless; when society was breaking down beneath the burden of its own corruptions, rotten to the core with its own pollutions, and when art, science, poetry and philosophy had tried their best and had utterly failed to redeem or elevate humanity;—it was then that Christ came into the midst of this world and died for the ungodly.

There had been plenty of men who could say fine things, but here was some one who could do the things that needed to be done. They could advise, he could help. They could counsel, he could save. They could discuss the question of the life to come, he could say, “I am the resurrection and the life,” and could call forth the dead at his word.

“When we were without strength,” and when the world was “without strength, in due time Christ died for the ungodly,” and taught men the great lesson of self-sacrifice, and the still greater lesson of that divine power which he alone possessed, and without which men can never be redeemed.

Today the world is as weak as ever. Weak in virtue, weak in integrity, weak in will, weak morally, mentally, and physically, doomed to die, and utterly helpless to avert the fatal blow. They have counselors in abundance, men who say much and do nothing; men who have no power with which to resist evil or triumph over death. The need of this world today is the conquering power and abiding presence of the victorious and immortal Christ; He who has done the things which no other man ever did, and who is still strong to redeem and mighty to save. In his strength we can be strong. “He giveth power to the faint; and to them that have no might he increaseth strength;” and if we are “strong in the Lord and in the power of his might,” “through God we shall do valiantly for he it is that shall tread down our enemies.”—The Armory.

STAND FOR THE RIGHT.

While none of us liveth to himself, and none of us dieth to himself; while human beings are linked together in fellowship, in sympathy, and in mutual endeavor; it is nevertheless of the utmost importance that every man maintain his own individuality, to that extent that he have no fellowship with the unfruitful works of darkness, but rather reprove them, and utterly refuse to yield his convictions of right to majorities, however numerous they may be, or to individuals, however influential they may seem.

We have no right to do wrong, whether to please ourselves or to please others. We have no right to follow the multitude to do evil; and if it be insisted that we shall stand alone if we take a right position, let us remember that when the Lord shall reward evil doers it will be very pleasant for us to be alone and separated from those who have done wrong.

I know the influence of older men. I know the seductions of compromise, and I know that many souls have been ensnared and wounded by such devices of satan. The only safe course is to stand for the right, unalterably determined to do the right thing, and refuse to yield one hair for majorities, or offices, or for friends. We may yield our own rights if we choose, but we must not yield the rights of others. We may bear wrong on our own part, but we must not countenance wrong-doing toward others. We must stand for God if we stand alone. We must stand for right if all the world opposes us.—The Common People.

CROSS THOUGHTS.

Said a little girl, “Auntie, if all the folks in the world should think their cross thoughts out loud, what a racket there would be!”

The dear little girl might have gone a step farther and added:

“And if none of the folks should think their cross thoughts aloud, quiet and peace there would be!”

If there must be cross thoughts this week, which shall they be—“out loud” or voiceless?—Sel.

The greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—Bishop Butler.

If there’s a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there’s another way to do it and a better one, and it is our own fault and not God’s that we do not find it.—Edward Gurnett.

A Widely Translated Tract. It was only in the fall of 1881 that H. L. Hastings of Boston delivered his Lecture on The Inspiration of the Bible before the Young Men’s Christian Associations of Massachusetts. Since then between one and two million copies of the lecture have been circulated. It has been translated into French, Spanish, German, Swedish, Danish, Bohemian, Hindustanee, and Hindoee, and we believe into Chinese and some other languages. In all not far from a dozen translations have been made, and the demand for it is continually increasing. Persons who have never read it should send a quarter of a dollar to H. L. Hastings, 4 Cornhill, Boston, and order half a dozen for distribution, or get an assortment of his Anti-Infidel Lectures for examination and distribution.
Dear Brother and Editor, grace and peace to you from God through Jesus Christ our Saviour.

The love feasts are now past for the present and have been quite refreshing. The brotherhood in St. Clair county has been laboring under difficulties and we have felt reluctant to report on the condition of the church, notwithstanding we were advised to do so. But of late we concluded to be more free and write anyway. We had a good love feast, and the brethren are encouraged. Bro. A. Groh, minister, and Bro. and Sister Smeckert from Elmer, Sanilac co., were the only visitors we had except Bro. and Sister Rachats, from Lapeer co., about twenty miles west of here. This was on the 21st of June. On the following week we had meetings in Custer and visited among the brethren and friends and found them encouraged in the Master’s cause and alive to mission work. Praise the Lord. In the middle of the week we went to Elmer, had two meetings; one a council, and an experience meeting and a very interesting one.

On Saturday morning the brethren came together at Bro. Smeckert’s and prepared in the barn for the lovefeast, and while at work in getting ready, yet in the forenoon, we were somewhat surprised and made glad with the arrival of Bro. John Smith from Shiwassa co. By sight we were strangers to him and he to us, but we soon became acquainted. The meeting was an enjoyable one both Saturday and Sunday morning, and the presence of God was manifested. I might say here this is in that part of the country that was made desolate in 1881 by the great fire that made so many homeless, and many lost their lives, while many fought against the flames with almost superhuman power, and many left their homes and fled into open fields or cornfields or swampy green woods if such were left, and fleeing for places of refuge or safety. The whole country that notable afternoon was one great prayer meeting. The crying to God for mercy was on every hand, and it is only to be regretted that when danger was over so many ceased praying. But we thank God that many are yet alive for the Master’s cause and mission work, and help is much needed and desired and the brethren are getting much interested and are crying the Macedonian cry, “come and help us,” and the brethren are making preparation for revival work in north St. Clair and Sanilac counties. May the Lord bless the cause and the hearts of the brethren to prepare for a work of revival, as did the house of Cornelius and his kinsfolk. We would entreat all our earnest brethren and sisters to pray God to prosper the cause here and revive the brethren all to active duty.

Sunday afternoon we came home to Greenwood, St. Clair co., and Bro. Smith remained till Wednesday morning. We had three interesting meetings and may the remembrance linger long in the minds of the pilgrims. On Friday night, July 4th, Bro. Samuel Baker, of Gormley, Ont., came to us by way of Shiwassa where he had a few meetings, preached on Sunday, 6th, in the Brethren meeting house in Greenwood. We are glad to meet with the brethren and hope the Lord will bless them direct and indirect, both spiritually and temporally.

S. Reichard.

MEMORY GEMS.

A sin may have a harmless look, yet may prove a fearful temptation. Love sweetens the coarsest food, while hatred embitters the richest diet.

A child’s early habits should be carefully watched by its parents—reproof before the rod. To use the rod before the reproof is tyranny, but if reproof will not avail then apply the rod.

Youth, when life is fresh, is the time for discipline. How often can we trace poverty of mind, enervation of character and evil habits to misspent years in youth.

It is of great moment to our peace that we close our ears and lips against the talebearer; for as readily as he is to reveal our neighbor’s secrets to us will he tell ours to him.

These six things does the Lord hate; yea seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood. An heart that devise the wicked imaginations, feet that are swift in running to mischief. A false witness that speaketh lies, and he that soweth discord among brethren.—Proverbs.

No person that knowingly and purposely abuses his body in the things pertaining to this world can have right thoughts of his duty to God.

If we would resist temptation when it first is presented it would be much more readily done than after it gets power over us.

No Christian can expect to pass through this world without trials, but those who patiently endure them for Christ’s sake will come out victors in the end and ultimately gain a home in heaven.

There is no worldly pleasure so great that the Christian should for a moment permit to usurp the place of Christ and his duty to God.

The pleasures of this world will sap the vitality of Christianity.

Overcome evil with good and thereby gain a victory over the enemy of your soul.

INVITATION OF CHRIST.

The purity and holiness of the life of Christ is proposed as a glorious pattern for the saint’s invitation; as he which hath called you is holy, so be ye holy in all manner of conversation. 1 Pet. i, 16. In every
point and turning of yourselves, as the scripture expresses it, there is a twofold holiness in Christ; the holiness of his nature and the holiness of his practice, his holy being and his holy working. This obliges all that profess interest in him to set forth a twofold holiness; holiness in the principles thereof in their hearts and holiness in the practice and exercise in their lives. True, we cannot in all respects imitate the holiness of Christ; for He is essentially holy, proceeding by nature as a pure beam of holiness from the Father, and when He was incarnate He came into the world pure from the least stain of pollution. It was said to the virgin, that holy thing which shall be born of thee shall be called the Son of God. Christ was strictly holy. Which of you convinces me of sin? He asked. The most envious and observing eyes of His enemies could not find a flaw in any of His words or actions. It is our duty to imitate Christ in this that "ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world." Christ was perseveringly holy even to the last breath. As He began, so He finished His life in a constant course of holiness. In this also He is our great pattern. It becomes not any of His people to begin in the spirit and end in the flesh; but if on the contrary their last works should be more than their first. Let him that is holy be holy still.

In a word, the delight of Christ was in holy things and holy persons; they were His chosen companions. Even so it becomes His people to have their delight in the saints and the excellent of the earth. Psal. xvi, 17; Prov. xix, 17; Ps. xi, 1.

Selected by Lydia Otewalt.

North Hampton, Ohio.

The sluggard is not the man to put on duty, but the active, diligent and truthful servant.

The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may, by possessing our souls of true virtue.—St. Augustine.

The grey hairs of Scripture make it venerable. No human histories extant reach farther than Noah's flood; but the Holy Scripture relates matters of fact that have been from the beginning of the world; it writes of things before time.

The book of God has no errata in it; it is a beam of the Sun of Righteousness, a crystal stream flowing from the fountain of life. All laws and edicts of men have had their corruptions, but the Word of God has not the least bit of tincture; it is of meridian splendor.

How that God's eye is made that he can see us all, how his ear is made that he can hear us all; how he can number the hairs of one billion heads and singles us out to supply each one's want, and just how he applied his cleansing power to our hearts to make us so very happy both soul and body we can not tell.

How to be miserable. Think about yourself, about what you want, what you like, the respect people ought to pay to you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.—Charles Kingsley.

The Word of God has never wanted enemies to oppose and, if possible, to extirpate it. They have given out a law concerning Scripture, as Pharaoh did the midwives concerning the Hebrew women's children, to strangle them in the birth; but God has preserved this blessed Book inviolate to this day. The devil and his agents have been blowing at the Scripture light, but could never blow it out—a clear sign that it was lighted from heaven.

Supremely stingy is the spirit that objects to "so many" ministers going abroad to mission fields. "So many!" Why the churches of America are sending only thirteen out of every one thousand abroad, and keeping nine hundred and eighty-seven at home; while you have but sixty millions here, and over one thousand millions abroad are perishing for want of the great salvation of Christ.
Some time ago, as I was stepping into the train at Newcastle, a gentleman came up to me and said he was going my way; and if I did not object he would take his seat in the same compartment, as he had been waiting to see me. I was very glad to have his company. He was good enough to say that he had met with a story a little while before which he thought might serve me. A friend to have his company. He was good into the train at Newcastle, a daylight showed through the loose was going my way; and if I did not ed out to find some two or three in But the good purpose was forgotten, to the front he found an old woman could be living in a place that look­ery, when he looked upon a roughly­castle, was along a railroad siding a, story a, little while before which lie a, same compartment, as lie had been object he would take his seat, in the 5ed brown paper parcel, and thought he ing to the comfort of the couple. would do something towards add­ches of snow on the ground. At after, he drew up his blind and look­again until one morning, some weeks then he hurried on his way. ed, needing them so badly. I must 23b': have such trouble to force His gifts amiliarly begone; she did not want to give you rest,” said He. Take it. would only be to have it flung after him in the snow. “I will show her what it is,” he said to himself; “perhaps she will understand then,” and he untied the parcel. But the sight of the warm blankets only madeher more conscious of her need and pov­erty, and she turned away indig­nantly, “Why don’t you go away? I have told you I don’t want them.” What could he do? He took up­one and held it up full length and breadth, and smiled and nodded his head, but it seemed only like the wiles of some resolute peddler, and aggravated her the more. “Why don’t you go away when I tell you?” she cried. Then yet another effort suggested itself. Taking the blanket he threw it around her and burst in­to a laugh. Then the meaning of it to a laugh. Then the meaning of it ac­curred to him, and he never thought of the place where he used to be, and where he ought to be, he is not there. When the world got hold of the keel, the anchor had lost hold on Christ, and so the man began to drift. Another gets into an under­current of temptation. An un¬anchored vessel may be lying on a calm water as smooth as glass, and yet before the shipmaster is aware the keel may strike a hidden rock! Had the wind begun to blow, the master would have taken the alarm; the under-current was slowly drifting him, and he did not heed the danger. So are thousands of professed Christians carried on the rocks, not by tempests of trials, but by the strong and invisible currents of temptation. One church member drifts into neglect of prayer, or into laxity in regard to Sabbath observ­ance. Another gets into an under­current of social customs and fash­ions: it swings him, slowly but sure­ly, away from a spiritual life; no sudden shock is felt, but when we look for this professed Christian where he used to be, and where he ought to be, he is not there. When the world got hold of the keel, the anchor had lost hold on Christ, and so the man began to drift. Another one feels the secret power of sensual temptation, but takes no alarm until some open sin is committed, and a hideous rent is made in his Chris-
Christian character. The under-currents of this world never set toward holy living, but just in the opposite direction. What we call “backsliding” is really the drift of the heart away from Christ. The heart is not anchored.

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle; for no one is safe in business, or in politics, or in social life, or anywhere, when conscience is unloosed from God. The parting of the cable may be unseen for awhile, it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures any one who unites with his church and yet has an “anchor sure and steadfast which entereth into that within the vale,” and “binds fast to Christ himself.” And if you ever reach heaven, my brother, you will come in, as I often see vessels come into yonder harbor of New York, with the storm-tossed anchor swinging proudly at her prow.

“There are ships,” said the eloquent Melvill, “that never go down in life’s tempest. These shall be in no peril when the last hurricane shall sweep earth, and sea, and sky; and when the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters resting beautifully upon their shadows.” These are they who have been piloted by the Holy Spirit; these are the faithful ones whose inner soul was anchored to Christ Jesus.—Rev. Theodore L. Cuyler.

BELIEVERS’ OBLIGATIONS.

Such as I have give I thee, etc. Acts iii, 6.

These words if expanded will express the whole thought and feeling of the Apostle at the time. There is an implication of a duty and the recognition of a claim. Something like this: Such as I have, I give thee; such as I have, I ought to give thee; such as I have, thou hast a right to claim from Me. They were spoken to a cripple. He may or may not have seen the cripple before. There is not the shadow of evidence that He had ever received from him any favor which now called for requital.

The infinite grace of God in Christ to us makes us debtors beyond all computation. Yes, “debtors to God.” But with what coin are we to pay God? Our love may be direct, but the love which exhausts itself on God and does not go out toward brethren and neighbors and all mankind is a spurious love. The two great commandments of the law can never be disjointed. When Christ walked the earth deeds of kindness could be done to Him as well as for Him, and they were done. But after the resurrection there seemed nothing in which disciples or others could directly minister to Him. Christ had in a sense transferred the account. He seemed to say, “These poor, sick, ignorant, tempted ones ye have always with you. I go away, but these remain. Love these, minister to these. Such as you have give to these, and in so far as ye do it unto these, ye do it unto Me.” Acting under the force of these words, Peter gave expression to the words of the text. He had seen cripples before, perhaps he had healed them before, but he stands now at the beautiful gate with consciousness of larger privilege and deeper obligation, “Such as I have I give.” Such as I have, I cannot, I would not withhold. In this poor beggar, I see the Lord who shall measure His claims upon me. “Silver and gold have I none, but such as I have,” what more could He say, what less could He say? Such as I have, I give. When the cripple stood and walked and leaped and entered the temple, praising God, the joy which came to Peter’s heart was the joy of gratitude expressed, and service rendered, not alone to the man asking alms, but to Christ Ascended. To every child of God is committed some power, by using which he can bless his fellow and help to make this vile earth a garden of the Lord. Friend have you mastered this alphabet of Christian truth—that the Lord who went from Olivet left you a work to do? Is your talent put to the exchange’s, or is it lying in a napkin? Not all can heal cripples like Peter, or learn languages like Carey, or lead worshipping assemblies like Moody, but each child of God can be himself. To each is committed some power, and that power is a sacred trust. Some have riches, some have great intellect, some the gift of art, and some of song, but whatever the gift it must be laid at the feet of Jesus and exercised on behalf of crippled, suffering, sinful humanity. What we call the crisis of missions is nothing more than the testing of the Church’s fidelity. The poor and the needy the world around are suppliants at our door of plenty. The wealth of temporal and spiritual good which a loving Father has given us through Christ can be hoarded only at our peril.

—F. CLATWORTHY.

TRUTH IN PROVERBS.

You can never make a crab walk straight forward. Dress an ass like a man, but it will bray like a donkey. Drive away natural tendencies, but they will come back at a gallop. You may change the coat of a wolf, but you cannot change his disposition. What is taken in with the milk of the mother, runs through to the end of life.

Such is human opinions as to the unalterable perversity of human nature. These are old proverbs, uttered in different countries, in different ages and languages. They are in entire harmony with the Word of God: “Can the Ethiopian change his skin, or the leopard his spots?” Nothing but the power of God can make such a change. But that power can. Lions and beasts of savage name have put on the nature of the lamb. Conversion is such a change. A change of heart—is nature. “Old things pass away,” and “all things become new.”—Sel.
do about every day but sometimes I put it off till nearly last and other times I read pretty early in the morning.

I desire by the grace and help of God to become more of an humble and upright child of God, and love and serve him better in the future than what I have in the past. There are such nice hymns in our hymn books for family worship. The 523 number in our selection is a very nice morning hymn; also the 530 number is a nice evening hymn. The hymns are all so pretty in our hymn books, I could content myself in singing and reading and praying.

The 395 hymn is my daily prayer desire. I think it expresses my wishes better than I can. I will write a verse of that hymn.

Thus I resolved before the Lord:
Now I will watch my tongue,
Lost I let slip one sinful word,
Or do my neighbor wrong.

I will bring my writing to a close, hoping that the Lord has directed my pen. Brethren and sisters, pray for me when it goes well with you.

Annie J. Stoner.

Martinsburg, Pa.

EXPERIMENTAL RELIGION.

I believe in experimental religion, a religion that we can personally experience. A religion that gives us the witness that we are the children of God, as Paul says, Rom. viii, 16, "The Spirit itself beareth witness with our spirit that we are the children of God." A religion that gives us the assurance that we are saved. If you ask some people, have you got religion? they will say, I think, or, I suppose I have.

That is a shallow religion. A Christian must have a personal knowledge of his or her saved condition. Look at Bible Christians. They all knew that they were God's children. They did not only think or suppose to be God's children, but they knew it as a fact. John says, I John iii, 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear that we shall be like him, for we shall see him as he is." Paul says, 2 Cor. v, 10, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." Peter says, 1 Pet. i, 16, "For we have not followed cunningly devised fables, when we were known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of his majesty." John says, John i, 14: "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." These all knew whom they followed. They were not beating in the air. Job says, "I know that my Redeemer liveth.

Religion is not merely imagination as some say. Abel obtained witness that he was righteous, and Enoch before his translation received the testimony that he pleased God. There is a reality in true religion. The true Christian is not building castles in the air. Religion is not a whirlpool of doubts, not airy fancies as some think. It is not like a lottery, full of chance, that we may reap an eternal reward if we serve the Lord. The apostle says, "Let us not get weary in well-doing; for in due season we shall reap if we faint not." There is no may be about it. The Christian doth not walk in darkness; he knows in whom he believes; he knows whom he worships. As the blind man said after receiving sight from Jesus, "one thing I know that whereas I was blind now I see," so the Christian knows where he is going. Solomon says in his Proverbs iv, 18, "But the path of the just is as the shining light that shineth more and more unto the perfect day," and the poet says, "There are lights along the shore, that never grow dim."

As an humble servant of the Lord I ask the Manna readers, have you obtained the witness that you are a child of God? Have you a personal knowledge of your saved con-
KE A FEW BOOKS.

Keep them with you. Read them often. Acquire a taste for them. Be satisfied with nothing but the best. Begin by reading some parts of the sacred Scriptures; for, apart from its being the word of God, there is no higher poetry on earth than Isaiah, no higher prose than the parables of our Lord. Then we have "The Following of Christ," a book recognized even by infidels as a masterpiece. Think for a moment of the measureless influence which these books have on the lives of millions. Take lower books like those of Sir Walter Scott—take Robinson Crusoe—which, by the way, is not a book merely for children. A great philosophy underlies it. It shows what a man, by exercising the energies God has given him, may do. It is a prose epic in the triumph of mind over matter. "The great masterpieces of the world are thus, quite apart of the solace they give us, the master instruments of a solid education." If you leave school without a taste for good books, your education has partially failed. And so exacting has society become, so important is literature in life, that if you look on it as a mere amusement—a light and trifling amusement—you will have deep regrets your whole life long.—M. F. Egan.

PURPOSE AND PURSUIT.

The first requisite for success in the life that is before you is a commanding purpose. You must make up your minds to do something or to be something, if you would accomplish anything. A few years ago the schooner Edward L. White was abandoned by her crew and set adrift with all her sails flying. She wandered over the ocean for more than a year, at the mercy of wind and wave, sighted ever and anon by some passing vessel, but still played with by the winds, sent hither and thither. She put into no port, and saw no land, until at last a strong wind drove her upon the rocks and to her destruction. So many a life goes to waste and ruin, because no guiding purpose directs its course. Tossed by every wind of passion, and at the mercy of every wave of adversity, only one end—that of certain failure—awaits such a life.

A purpose in life, however, is not enough in itself. It must be pursued with untiring energy. "Being a whole man to one thing at a time," says Fowell Buxton, "is the secret of success." It will, force of purpose, that enable a man to do or to be whatever he sets his mind on doing or being. The great difference between men is not in genius, but in energy. Lives of great men and women warrant the assertion that nothing is impossible to one who is determined to succeed. No position is so lofty as to be unattainable, no obstacles are so high as to be insurmountable. Two college boys, some twenty years ago, were discussing future plans and prospects. One said that he intended to try law awhile; and if he failed in that, he would go back to teaching school. "Well," said the other, "when I graduate, I am going to study law; and I am bound to succeed in it."

That boy has twice been Governor of the State of Ohio. So if you are bound to succeed nothing can prevent you.—Golden Rule.

We can not conquer fate and necessity, but we can yield to them in such a way as to be greater than if we could.—Hannah Moore.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—Spurgeon.
TRAIN THE CHILDREN.

We believe in saving the children. Get them converted while young, before bad habits are formed, and before the world of secularity and frivolity has engrossed their attention. Far better are the chances for faithful endurance to the end in those who seek religion young. Mr. Spurgeon, the foremost preacher of England, says, “I have, during the past year, received forty or fifty children into church-membership, and among those I have had at any time to exclude from church-fellowship, out of twenty-seven hundred members, I have never had to exclude a single one who was received while yet a child. Teachers and superintendents should not merely believe in the possibility of early conversion, but in the frequency of it.” So likewise should parents. In those homes where the fathers and mothers are not only solicitous for the spiritual welfare of their children, but also personally attentive and kindly counseling the little ones in the heavenward track.—Michigan Advocate.

DANCING.

One evening in a parlor at a summer watering-place the young people were dancing. One young lady was not taking any part in the exercise. “Does not your daughter dance?” asked another lady of this young lady’s mother. “No,” was the reply. “Why how will she get on in the world? I am not bringing her up for the world,” was the quiet answer. That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city. But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them? Are you bringing them up for the Lord, or for the world? What are your dreams and ambitions for them? What do you want them to become? Do you want them to shine in society, to “marry well,” to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little further. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is a hushed chamber of death. What do you want for your child then? The curtain is drawn again and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end.—Selected.

OUR DEAD.

BECHTEL—Died near South West, Elkhart Co., Indiana June 10, 1890, Daniel Bechtel, aged 68 years, 7 months and 25 days. Funeral services were held at the Yellow Creek church at 10 o’clock A. M., June 18th, and the remains were interred in the cemetery near there. The occasion was improved by Preachers M. Shirk and George Lambert, from Job xiv, 14. Father Bechtel was afflicted for some time previous to his death and of late years he was much interested in his salvation and we trust he attained that precious rest, but how dangerous it is to put off our return to God until old age or sickness overtakes us. He leaves a wife and several children to mourn their loss.

LAUVER—Died near Newport, Pa., June 23, 1890. Bro. Simeon Lauver, aged 46 years, 5 months and 17 days. Funeral services were held Thursday, 26th, at his home. The occasion was improved from the Word of God, 1 Pet. 1, 24, 25, to a large congregation, after which we proceeded to Ocker’s graveyard in Fautz’s Valley where the remains were buried. Bro. Lauver has been united with the church for about twelve years and was called to the ministry about five years ago. He possessed many Christian virtues. He was an earnest worker, always abounding in the work of the Master. It may be said of him, he was a model Christian and we doubt not what is our loss is his eternal gain. Oh how hard it is to give up brethren that are so useful in the church; but God’s ways are not our ways. Then it becomes us to say, thy will be done. He leaves a wife and five children and a large number of friends and relatives to mourn the loss of so worthy a brother. Services by the Brethren. John H. Myers, Shepherdstown, Pa. —Selected.

The Lord is merciful.