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Messiah University is a Christian university 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.
A PRAYER FOR HELP.

Hold Thou me up; so shall I stray—
If led by Thee—not far away;
Hold Thou me up amid the strife
The hand that points the upward road
If led by Thee—not far away;
Hold Thou me up; so shall I stray—
For Faith's defenses ofttimes fail,
In view of her embattled hosts;
Hold Thou me up when Reason boasts,
When joys delusive lose their power
Hold Thou me up in sorrow's hour,
And Prayer her watch tower fails to keep.
Hold Thou me up when death draws near—
And when I wake on yonder shore Thy helping hand shall guide me more.

GREATEST IN THE KINGDOM.

Who is the greatest in the kingdom of heaven? Matt. xviii, 1.

I have for some time been impressed to pen a few lines for the Visitor on the above passage of Scripture. This was the desire among the disciples even in Christ's time, and I believe has caused much trouble and sorrow in the churches since. The 2nd verse says, and Jesus called a little child to him and set him in the midst of them, and said, except ye be converted and become as this little child ye cannot enter into the kingdom of heaven. Now the example was for the child and for us. It was a little child, one that did not try to be great in its own estimation and by it he wanted to teach the disciples at that day, as well as us now, of the importance of humility—the child-like spirit. I think we should all learn the important lesson, the minister as well as the deacon or the lay member, and I would warn the minister to not seek the esteem or honor of men but of God; I have seen trouble of this kind. Again, if I trespass against my brother, am I in the light if I don't see or feel that I have trespassed? If I am wrong, I will go to my brother and confess to him my fault. If I do this, it would be easy to settle all difficulties; and we would have very little trouble in the church. But we might ask why must offenses come as in the seventh verse? Why, to try me so I can see and realize what I am to endure for Christ's sake and whether I am willing to suffer for his sake. Oh, brethren and sisters let us be true and honest with each other.

CHRIST BEFORE PILATE.

"Then Pilate said unto them, 'Why, what evil hath he done?'” Mark xvi, 13.

Beloved brethren and sisters in the Lord, these words were presented to my mind today so forcibly that I thought I must say something to the readers of the Visitor, though I am so weak and unworthy; but if the Lord will direct my pen I will make the attempt. I find no fault with this man who left the shining courts of heaven and came down to the earth and suffered death for our sins. By an eye of faith I can see the Savior hanging on the cross bleeding and dying for my sins. I can not keep from shedding tears while I am writing to think how much agony and pain the Lord endured for the sake of mankind; and it almost breaks my heart to see even the brother or sister won't own their fault don't delay, but take one or two with you. If they won't hear tell it to the church and the church should not delay or there will be two parties in the kingdom of heaven. Now the exam-
Evangeline VISITER. Nov. 1, 1890.

INCONSISTENCY.

All you who are readers and observe its teaching so far as you have knowledge, are well aware of the inconsistency there is for we who profess to be the followers of Jesus Christ, to fashion ourselves after our former lust, in our adornment and in our daily walk and conversation. And how much this is the case with so many in the churches throughout the land, and we believe this to be one of the great hindrances towards the prosperity of Zion. We see so many who profess to be the followers of the Lord and unless they would get upon their feet and confess Christ we could not tell whether they possessed anything or not, let alone possessing anything. And dare we come down to the line to get just a little of the world's and still be on the Lord's side.

Now young brethren and sisters let us be careful lest we be deceived in ourselves, for God is not mocked. Thus saith the Lord: as obdurate children not fashioning yourselves after your former lusts in your ignorance. 1 Peter i. 15. Here the apostle speaks to the followers of Christ, telling us to be obedient. Now it seems to me we are not very obedient. I believe if we would always observe his teachings we would not fashion yourselves after the world so much, or as the above said, do not fail in this because of our ignorance. Sometimes I think it is both disobedience and ignorance, or we young sisters would not be so particular in buying our goods for our apparel. Such as the covering for fear we won't get them thin, but more and more enlightened to do the work of the Lord. It has not been quite four years since I started to serve the Lord, and I have had happy seasons, but for the past year I have had happier seasons, greater joy than I have had in all the times before. I am glad that the Lord
has humbled my proud heart and has given me to see the importance of living closer to him. And in obedience to his will I enjoy that peace with God that the world cannot give nor take away. Although temptations present themselves every day, the more will I remember my God.

Now come one might think this article full of fault-finding and criticism but God forbid, for what I have written have written with fear and out of love.

Your unworthy sister,

Lizzie Dick.

Altona, Ind.

EXHORTATION TO SINNERS.

I have felt impressed to write a few lines for the Visitor, but I feel myself so unworthy. I thought if I could write like others I would grudgingly write. My trust is in the Lord and by his help I will try. But then what subject shall I write on? The answer came, write to the unsaved.

Come to Jesus dear sinner, while it is called today, for the night will overtake you and it will then be too late. May the good Lord give you grace to come before it is forever too late, and guide you and me in the narrow way, and may the Lord guide my pen that I may not write anything that would be improper. I have such a love for the unsaved that if it were in my power I would bring them all to Jesus, for I know how much better it is in the service of God than it is to live in sin. It does not cost anything, only our will must be brought into submission to the will of God. But it did cost our blessed Jesus so much. Oh dear sinner, stop and think how much this blessed Jesus has done for you. How can you put off your return to God any longer? We read in the Bible that "the Spirit of God will not always strive with man." Now take warning and do not quench that good spirit; for oh, how sad it would be if even only one of you should put it off until it would be too late. We cannot spare one, no, not one.

May God help me to do his will while life remains, that I may hold fast to that which God showed me when I found peace and pardon. Such a happy time I had then, no tongue can ever express; it was all glory shining around. Praise the Lord! I cannot tell how precious the Saviour is to me since I have accepted him and he has made me free; but if you will take him at his word you will know for yourself.

I cannot tell how precious The Saviour is to me; I only can esteem you To come and taste and see. I cannot do for Jesus, As much as I should like; But I will ever endeavor To work with all my might. For was not my dear Saviour For sinners crucified? For me then surely Jesus Hung on the cross and died. Where'er I think of Jesus, I cannot but rejoice; To me He's ever precious, For Him I raise my voice. I know He has in glory, A home prepared for me, Where I shall live forever, So happy and at rest.

LYDIA SNYDER.

Melrose, O.

A VIEW OF THE PAST.

When I was first converted and felt that blessedness of God in my soul, having all of my sins forgiven, I then could in truth say with Job of old, "I know that my redeemer liveth;" and though after my skin worms destroy this body yet in my flesh shall I see God. I then could say that I had a faith by which I could look to my Savior trusting in his word and promises, which I had not before as taught and trained to in Germany, which was only in the letter, which, as Paul says, killeth. But the spirit quickeneth, and this faith, as I must say, will carry us safely through if we do not make shipwreck of our part by being disobedient or becoming a lover of this world as Esau did in gratifying the desire of the flesh. I often look back to my beginning. What a love I felt in my soul toward God. I thought nothing could be too much to do, and I also had such a love toward my fellow-travelers, so that I have to confess, I was so busy in the Lord's work that I forgot to dress in my own way, and plucked out of the fire. When I was thus far brought willing to yield obedience to this faith and grace once delivered to his saints I did not need to ask any one in what or how I ought to dress or to behave myself as one that was born again, as God by his good spirit showed me what I had to do. I used to shave before, which I could no longer do, and my hair I had to cut getting it shingled, and my fine bosomed shirt which I used to wear I had to put it away as I felt rebuked every time I would put it on, and in this way the Lord led me on. There were several other besetting sins with which I had been encumbered from childhood, as I have to confess with shame when I think of them. Namely, cursing and swearing, and that foolish loud laughing, and also through hunger and poverty in Germany I got into the wicked habit of stealing. But thanks be to God who has enabled me to overcome these evil propensities by praying to him who alone can deliver us from those chains of darkness. I sincerely ask an interest in the prayers of God's people for a sinning creature. I will also give a warning voice to every one that nameth the name of our Lord to be careful, and with a prayful heart to be watchful against the temptations of the wicked one, such as to neglect prayer and to be deceived, as that this or that does not make any difference and it is no harm in having a little fun, or to be a little more sociable, and there is no use to be so strict and scrupul in dressing, as a cousin of mine said to me at my beginning, that she saw no good in being so plain. But my answer.
was that if she saw as I did and felt as she did she would be willing to creep into a sack. It is in little things that we begin to fall. I must speak according to my own experience, as I had been led out of the way, and spent about ten years in that state; a time that I will never forget, full of trouble and darkness, that no one knows or imagines but such as have gone through the same. I must say a little more about the laughing. To such as may often be heard by some, that as they say, let sadness be put away and be cheerful. Christians should always rejoice and be merry and Christian should not be so cast down but to be lively and not be like a dead person. Sorrow is better than laughter, for by the sadness of the countenance the heart is made better. Ecc. vi, 3, 4, 5, 6; Luke vi, 25. Woe unto you that laugh now for ye shall mourn and weep. Paul says in Eph. v, 4, “they that do such things merit this kind of speaking, nor jesting, which are not convenient, but rather giving of thanks.” Laughing has been my former habit, and yet I am often overcome in it, but always feel the sting afterward, for which thing I most continually ask God for help to overcome, as I know it does not belong to me as a professor. I believe that a child of God can be joyful and rejoice in the God of his salvation.

When we look back when he had mercy upon us and pulled us out of an horrible pit, and also in all our troubles and trials he has been with us and delivered us should we not therefore rejoice? Yes, let us rejoice and be glad, singing songs of praise unto God and the Lamb for his redeeming love and not spend our time in foolishness as those do who have no God or hope in this world, but living in vanities and fleshly recreations, as the motto is of this present age, lovers of creatures more than lovers of God. The way to destruction is broad and fair to the flesh, and crowded full of travelers, and the way to life and happiness is known and sought by few; therefore we must come out from the world or Babylon and be a separate people, a peculiar people, zealous of good works. Titus ii, 14.

I do not wish for any one to think that I was perfect, but I have my battle-field and my faults to contend with. But one thing I do to forget those things which are behind press ing towards the mark set before me in a high calling. I must go back for seven years and tell a little of temporal troubles through which I had to go. God in his love had afflicted us with sickness so that when one was able to attend to our natural wants the other would be laid up, either myself or my wife, so that by these means we had to struggle with poverty, as our circumstances were not that we had any store of riches or anything laid up so to say as not to be in want, but we had a hard struggle against poverty and oppression and no help scarcely to be got either of friend or stranger, as many of our neighbors were perfect strangers to us, as it is only seven years since we are living in this neighborhood, and most of the people were poor themselves, therefore I could not expect any help from them. So in my difficulty the tempter used to say to me, go to such and such a one that has his barns and granary full enough and to spare and help myself out of his abundance and he would not miss it; which I might have done, if I had not by the grace of God withstood him by saying that it was written, “thou shalt not steal,” so he had to leave me. But this is not all of my trouble, for as to look to friends to help one in their troubles, they will pass over like the Levite and the priest did unto the man which fell among thieves who stripped him and wounded him and left him half dead. But thanks be to God who has helped me through thus far even in this trial, and my trust is that he will help me through for the future. Sad experience has taught me to put no trust in man for any help from man nor to be favored by flesh. I have been in this difficulty, been driven about, so that I must say when I look about me and see how those who possess great riches live, and how they spend their money in pride, luxury, extravagance and fashion, being professors of Christ and great blessedness, but have neither mercy nor love towards their poor fellow-traveler to give a little help in time of need. I have in my past life been tossed to and fro by many doctrines of men and also proved them by their daily life, so that I may in truth say, being deceived, and deceived, as for doctrine—some do not believe in water baptism, and others think according to their doctrine, that the sprinkling of infants is sufficient; others believe that pouring water upon them will do; others plunging them once backward into the water, but I believe in the treble dipping of the candidate into the water forward—we also see how those all disagree with the ordinance of lest washing which is just as urgently commanded as the communion of bread and wine. But this work requires a great self-denial and humility. But how can any one show humility and self-denial when he is struck up with a proud heart and a lofty mind, holding himself better than others who are perhaps poor in this world and therefore despised? Being partial in judgment and condemning the just, brethren and sisters, let us love one another fervently with such a love as we had in the beginning, so as to put no stumbling block in one another’s way.

HENRY KLIPPERT.

Mayer, Ont.

REVIEW 8. LESSON FOR Dec. 22, ’90.

THREE KINGS

During the past six months we have been studying the Jewish monarchy under the first three kings.

The first king is—
1. Saul.—The prophet Samuel, who had been a Judge of Israel for twenty years, was getting old and began to discuss with the people the delicate question as to what should be his successor. Samuel had sons, but they were bad boys, and he feared that they would not fit to judge Israel. The Nation had many enemies and Samuel saw that the new ruler must possess courage, wisdom, and patriotism. To his utter astonishment and distress, the people informed Samuel that they were tired of Judges and would like to have a king like other nations. He would not hear of it and upbraided the people. But he consulted with God and was commanded to let the people have their way.

A king was chosen—not by an election, but by lot; and the choice fell upon Saul in a very unexpected manner. He had been out hunting his father's asses, when he met Samuel the prophet come up the street, they were afraid. But he soon showed them that his was a message of peace. He anointed—

2. David, who was now about twenty years of age, but he did not begin to reign at Hebron until he was thirty, and not at Jerusalem until he was thirty-eight. The story of David's encounter with Goliath is familiar to all. There he proved his courage to the army of Israel. The next ten years of his life are full of perils and hardships. Saul becomes jealous of him and tries to kill him. Jonathan, Saul's son, and David become very great friends. At last Saul and his sons are slain in battle and David is crowned king at Hebron over a part of Israel. Seven and a half years later he is crowned again, this time as the king of United Israel.

From this time on he becomes very very prosperous; and prosperity and idleness lead him into temptation. He commits a great crime, which leads to very serious results. Even after this he is bowed down in shame. But he thoroughly repents. He is one of those men who can do nothing by halves. If he is good, he is very, very good; if he is bad, "he is horrid." (1 Sam. 15:30, 31.) In the 1st and 2nd Psalms he makes his confession God pardons his sins, and speaks of him after this as "his servant David."

At last, after he had been forty-seven years a king, he appointed a day when Solomon his son should be crowned in his stead. Soon after this, at the age of seventy, "David slept with his fathers." (2 Sam. 20:22.)

3. Solomon ascended the throne of Israel at a time when the Nation was very prosperous. God appears to him in a dream and asks him what he wants. Solomon asks for wisdom, which pleases God who makes him the wisest man of his age. "I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee." He becomes very prosperous, builds a magnificent temple and excites the admiration of distant nations by his wisdom and splendor. The Queen of Sheba travels fifteen hundred miles to see with her own eyes what she had heard, and declares that the "half has not been told."

But Solomon, like his predecessors, is no sooner prosperous than he goes into sin. He is told not to marry a heathen woman, he fills up his palace with a thousand such women. These worship idols; he tolerates their worship, builds chapels for them, supports their priests and finally attends their altars, neglecting his own religion. Thus he is guilty of the great sin of idolatry. For this sin God prepares to divide Solomon's kingdom and to give the greater portion of it to his enemies. He dies at the age of sixty, after having ruled forty years, like his father, a disappointed man.

LESSONS.

1. The consequences of sin are inevitable. The most obvious lesson of the careers of these three kings, as here briefly sketched, is that there is no escape from the consequences of evil. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. xii, 14.) Saul was stubborn and self-willed; he would not obey God. He lost his kingdom and his life in consequence. David committed murder and other awful crimes. The result was the death of his favorite child, the rebellion of his son Absalom,
and a life of shame and remorse; followed, fortunately, by repentance and forgiveness. Solomon was a shameless polygamist; he permitted idolatry; he oppressed his people. Result: A divided kingdom, a life shortened by sinful indulgence, whose closing years were full of bitterness and disgrace.

2. The honesty of the Bible. Another lesson plainly taught is the truthfulness of the Bible. Here are three national heroes. No enemy could paint their sins blacker than they are here painted. Both the good and the bad are faithfully told for warning and instruction.

3. Prosperity is dangerous. "Let him that thinketh he standeth, take heed lest he fall." So says Paul. "How hardly shall they that are rich enter into the kingdom of God." So says Christ. Prosperity is dangerous. "Sweet are the uses of adversity," says Shakespeare. I do not remember any poet who says, "Sweet are the uses of prosperity." Whoever wrote, Ecclesiastes has made a book on the theme, "Bitter are the uses of adversity." When Howe took Philadelphia Benjamin Franklin said: "Howe has not taken Philadelphia so much as Philadelphia has taken Howe." The festivities of the British completely demoralized their army. They could not stand prosperity. The only way to get good out of prosperity is to use it for God. Here were three kings. They were all good until they became prosperous; then they were bad. Prosperity is dangerous. Thank God if you are not rich.

4. God rewards the faithful. As for Saul and Solomon, we do not know whether they ever repented of their sins. But as to David, we are not left in doubt. We are distinctly told that "he died in a good old age, full of days, riches and honor." (2 Chron. xxxi, 28.) David was as bad as any of them; he probably broke every one of the Ten Commandments; but he repented, and faithfully served the Lord in his closing years and taught Israel to do so. For this God praises him, calls him "David my servant," allows Solomon to rule to the end of life for "David my servant's sake." When you work for God you get good wages. Jesus loves us so that he is pleased if we show him in a variety. If we only give a cup of cold water to one of his children for his sake, he pays us. Are we doing anything for him? When he speaks of you and me today in heaven, will he refer to us as "Mary my servant?" "Peter my servant?" If we have ever done anything for Jesus because we love him, he will never forget it. He will stand up for us, defend us, plead for us in the court of heaven. What, after all, have we left at the close of life, if we have not Christ's approving smile? "What is a man profited, if he shall gain the whole world, and lose his own soul?" --JOSEPH S. TAYLOR.

SELECTED FOR THE VISITOR.

HELPERS IN CHRIST JESUS.

There are some persons in the church who are designated as "helpers." They are not directors or managers, but they are helpers. Such persons are very useful. Their work is important, for no one who does extensive work for the Lord can accomplish much without the aid of "helpers." There must be those who can help do that which they cannot do alone, but which cannot be done properly without them.

Christians are to be helpers of each other. The apostle Paul recognizes the value of such helpers. He designates them as "helpers in Christ Jesus," and he speaks of them as "helping together by prayer," and in a variety of ways he describes and indicates their usefulness.

It may not be possible for many of us to do anything which we would like to do in the cause of God. We may not have assigned us positions of influence, or great opportunities for accomplishing important works. Can we content ourselves by helpers, to be "fellow workers" with those whose labor God approves and honors? To be helpers with our prayers, with our means, with our labors, and in the many ways which lie within our reach, of those who must stand in the forefront of the hottest battles, endure hardships, and fight the good fight of faith?

Let us each inquire what the Lord has for us to do in this direction. A thousand things are beyond our reach. We may not perhaps be leaders, captains of enterprises in reference to hundreds, but we may be helpers. And what can captains or leaders do unless they have helpers? Thousands of well planned enterprises have failed for lack of suitable help, and thousands of others are struggling with difficulties which imperil most important interests, simply because those who can be helpers are not ready to fill that position.

If the Lord will give us grace to work for him, or to help others who can do the things which we cannot do, then we shall find it a blessed thing to be engaged directly, or indirectly, in the work of God. Doubtless we shall not get credit for what we do in this world. Who wants it? Those who sound their trumpets, and get their credit in this world, have their reward. But there are others who have no credit and no reward here, and whose work shall not be forgotten in the day of glory and of victory. Let us be of that number; helpers here; willing to be little and unknown; faithful in a few things, that at last we may be made rulers over many things.

"O that my Lord would count me unto, To wash his dear disciples' feet, After my lowly Lord to go, And wait upon His saints below."
that, and that only are they governed. They do their own will, without the least regard to God's will, and this is of the very essence of sin. But when the Spirit of God enlightens the conscience, and the commandment is seen to be "exceeding broad," then do we discover that even "the thought of foolishness is sin," that "whatsoever is not of faith is sin," that "to him that knoweth to do good, and doeth it not, to him it is sin," and that much that is "highly esteemed amongst men, is abomination in the sight of God."

The Bible is not so much a book of rules as of principles, and to act contrary to any one of these divine principles, is to transgress God's law, or in other words, to commit sin, for "sin is the transgression of the law." It is written, "be not conformed to this world;" but in the article of dress how many act as if the command had been the very reverse of this. Line of separation between themselves and the world there is none—absolutely none. Now, thus to act is to sin against God.

We are commanded to "love not the world, neither the things that are in the world... For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." But too many, by the sacrifice they make, to appear in the world's gaudy trappings, give unmistakable evidence that they do indeed love these things; and to do this is to sin against God.

Again we are told to deny ourselves of ungodliness and "worldly lusts," to walk as strangers and pilgrims, as those who are delivered out of the present evil world to do all in the name of our Lord Jesus Christ to the glory of God. Now, not to regulate our lives by these high and holy principles is to sin against God.

Not only have we these and other plain general directions, but God our heavenly Father has condescended to give us special and particular instruction on this point. His apostle's express injunction is, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." 1 Tim. ii. 9. Again, he says, by the apostle Peter in language no less clear and emphatic: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." What an easy and what a reasonable requirement, and yet by many professing Christians it is totally disregarded. They need not this voice from heaven, and is not this to sin against God?

But it is as we stand before the cross of Calvary, and contemplate the dying love of Jesus, that this forbidden "costly array" is seen to be "exceeding sinful." "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down" not only these childish vanities, but even our lives for the brethren. But whose hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how much woe shall there be with him! But whose hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how much woe is to him!

Let Christians understand whence their help cometh. They need not lift up their eyes to the hills; their help cometh from the Lord that made heaven and earth. He has said, "I will never leave thee nor forsake thee." He has proved himself "a present help in time of trouble," and he begetteth in the hearts of his troubled and helpless people the prayer, "Give us help in trouble, for vain is the help of man."—The Christian.

A solemn soul without meekness is like a ship in a storm, in danger of wreck. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought.—Mason.

The soul that cannot entirely trust God, whether man be pleased or displeased, can never long be true to Him; for while you are relying on man you are losing God and stabbling religion at the very heart.
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BENEVOLENT FUND.
Edward Custor, .50
Susanna Hartman, .20
A Sister, $5.00
A Sister, 1.00

The brethren of the Pleasant Grove church, Richland co., Ohio, Wiil hold a communion meeting on the 22nd and 23rd of November, and will begin a continued meeting on the evening of Nov. 23d at the Chesnut Grove church, Ashland co. Bro. Samuel Zook, of Kansas, is expected to labor for them.

Bro. J. W. Hoover of South Cayuga, Ontario, writes us, dated the 26th of October, that he has arranged to commence his winter's mission work on Nov. 5th at Yale (Brookway Center), Michigan. His wife, though in feeble health, will accompany him. May the Lord bless their united labors in his vineyard and may he bless those with whom the brother and sister expect to labor.

For the Evangelical Visitor.

A QUESTION.

Do we realize that each hour, each moment we are under the scrutinizing eye of an Almighty God, and that each deed, each word, each thought is recorded by the recording angel, and that we are momentarily liable to be summoned to reckon accounts at the judgment bar of God? Let each answer for himself or herself.

A. Z. MYERS.
Ramsburg, Pa., 19 Derry St.

LOVE FEAST AT MARSHALL.

A love feast was held in Markham, Oct. 4, and was well represented by the district. Two were received by baptism, and two by profession. Ministers present from other districts were Asa Bearss, from Black Creek, Samuel Doner, from Nottawa, and J. H. Byer, from Clarence Center. The word was held forth with power, and we trust fell upon good ground.

H. R. HECK.

HOW THE WORLD GETS IN.

The world is the chief enemy of religion, its most insidious and deadly foe. The devil puts the world in the front of his attack on the church, he veils his dastardly and malignant purpose under the fascinating and mild garb of the world. The world surrounds us like the atmosphere, presses on us with the same force and through every pore. The world and church are sworn enemies and woe be to religion when they have signed a truce. The position of the churches to the world is not only one of inalienable separation, not simply one of contrast, but of conflict. The constitutional attitude of the church to the world is militant, a war that knows no peace, makes no concessions, declares no truce. The world is in the church, in it is a most destructive and deadly foe, in it in full force, in it withstands and goads, the divine declaration, "if any man love the world, the love of the Father is not in him," in it notwithstanding God has said, "the friendship of the world is deadly with God." The world is in the church notwithstanding it is written on her foundation, be not conformed to the world, but be ye transformed (cross wise) to it. The world and the church are in partnership, the best of friends, notwithstanding the charter of rights declares that whosoever will be the friend of the world is the enemy of God. The church and the world have met and married, notwithstanding God thundered against such unhallowed affinities or criminal adulteries. The world is in the church; in it as big as an elephant, as ravening as a lion, as offensive as a shark, as poisonous as a viper. The world force in the north and south, notwithstanding she has written over her portals and engraved on her foundation this solemn questioning and answer. Question: Do not then renounce the devil and all his works, the vain pomp and glory of the world, all covetous desires of the flesh, so that thou wilt not follow or be led by them? Answer: I renounce them all. And whosoever enters must at the threshold read and register this oath. It may be well to inquire how the world got into the church in such a big way, and how it got the uppermost seats in our synagogues. 1. Through the unconverted members. All sorts of good and bad things get into the church through the folks that come in. The original gate into the church is narrow. The world narrow means affective, crushed in, the entrance so presses on the person, crushes and flattens him out, and breaks into his shell that he can carry nothing inside or outside, but himself, himself, broken, crushed,
Bruised, emptied; but we in our lust for members, by our carnal revivals, by our superficial preaching, by personal pressure, by social attractions, by worldly arts and devices, have widened the gate and brought great numbers of unconverted men, women and children into the church; and these unregenerated, unconverted ones always have the world with them. In many churches these form the majority, are active and controlling, and the world then gives directions to the church, and alas, for the church.

By our superficial views of piety, by our desire to attract and conciliate money, position and fashion, we have, in short and in long, by retail and wholesale filled the church with the unconverted.

2. By our system of church amusements. These are for the flesh and the world. These vitiate the appetite for spiritual matters, and what it is for the world; through it the spirit of the world has leavened our most sacred service. The church parlor and kitchen have opened wide the door for the entry of the world. Its leaven are for the entertainments of the flesh, and the world does the honors of the occasion. By these the cross and all symbols of self-denial and piety have been voted out.

3. Through money the world comes in. The church needs money, not for the world, but for the church, to sustain the work. Money is raised, and given, and given, and—used for the world and the unregenerate taste of money to secure her success in a worldly way. It is the rarest thing in the world for money to have stainless hands. The Bible says, 'The love of money is a root of all kinds of evil.'

Money is pressed for money, but instead of conciliating money, it is turned to the world and the unregenerate. The church parlors and the kitchen have opened wide the door for the entry of the world. Its leaven are for the entertainments of the flesh, and the world does the honors of the occasion. By these the cross and all symbols of self-denial and piety have been voted out.

4. Through a weak pulpit. The pulpit is the guard to our door. It is there to watch against the world, to protect the church from intruders; the unregenerate, impetuous, the thoughtless and the worldly. If the pulpit be weak or wakeless, then evils of all kinds will flood the church. The pulpit is the watcher and the guard of our purity and life; it may be weak by indulgence, by softness, by ambition, by worldliness, covetousness, by lack of courage, by lack of religion generally.

The pulpit should have in it the eye of a seer, the sternness of a prophet, the strength of a giant, fearless and incorruptible. The world just flows into the church in ocean streams through the pulpit. May God give wisdom and discernment to the ministry and enable all to be true to their calling and faithful to their trust. —Selected.

If a man does not make new acquaintances as he advances through life, he will soon find himself alone. A man should keep his friendship in constant repair.

ADVICE TO LITTLE ONES.

Try always to find something nice to say about the little boys and girls you know. If one of the boys in your class is selfish, getting and keeping all he can for himself, perhaps he never says bad words and learns his lessons well; so tell about that, and not about his being, as you call it, "mean and stingy." If you try you can always find something good to say about every body. Remember to any only that, and let people find out the bad for themselves.

I think this would be much more pleasing to Jesus than always trying to find something unpleasant to say about your little playmates.

—Sel.

Be very kind, dear children, to your grandmother. I know sometimes little folks think grandma is funny; and that she thinks such little noise is too much. But dear children, you cannot think how hard it is for grandma to bear noise now. She used to have plenty of noise, pleasure and trouble all mixed up, when your mamma and all your uncles and aunts were children like you. She was just as patient as your mamma is with you. If it had not been for dear good grandma, you would not have had such a dear loving mamma. It was she who taught mamma to be so nice and good, and mamma is trying to teach you now.

—Sel.

RAVAGES OF INTEMPERANCE.

Intemperance, like a raging flood, is sweeping o'er the land:
Its dire effects, in tears and blood, Are traced on every hand.

It still flows on and bears away Ten thousand to their doom; Who shall the mighty torrent stay, And disappoint the tomb?

Almighty God! no hand but Thine Can check the flowing tide, Stretch out Thine arm of power divine, And bid the flood subside.

Dry up the source from whence it flowed, Destroy its fountain head, That dire intemperance and its woes May never more the earth o'erspread.

Shiremanstown, Penn.

Selected by K. S.
EVANGELICAL VISITOR. Nov. 1, 1890.

CHURCH NEWS.

For the Evangelical Visitor.

Dear brother, as my thoughts ran over the different locations of the brethrenhood, and the working of God's grace among them, I thought it would not be out of place to say a few words of his doings in this district. We have had a good time here this summer and many have taken fresh courage to give themselves wholly into the hands of God. Our meetings have been well attended and the interest has been good. Eighteen precious souls have been received by baptism and one reclaimed. Our love feast on the 27th of last month was a good one though not so largely attended, yet love and good feelings prevailed. We had an election for a minister and the choice fell on Bro. Charles Baker. His wife also being added to the church. May the good Lord be with them, that they may be as pillars in the church, and may the remainder of their lives prove useful in winning souls to Christ's kingdom.

WM. KLIPPAUT.

Note: "We are sorry we were not permitted to extend our visit to Harvey Co., but circumstances would not allow. Hope the brethren and sisters will excuse us for this time. We have been blessed with reasonable health during our visit. The fall has been a remarkable one, having very fine weather with frequent showers which make pastures and wheat look very fine. Have had only three slight frosts."

From A Young Sister.

C. Harri and Wife.

Strange is the way that leadeth to destruction and many there be which go in at broad, narrow is the way that leadeth unto life, and few there be that find it. Mat. vii, 13, 14.

This sounds harsh in the ears of the old man, who would not have the law made use of in these gospel times, either to the converted or unconverted; and yet to the old man the law and not the gospel, more especially belongs. St. Paul, the great preacher of the gospel, made use of the law to arouse unconverted Felix from his security, (Acts xxiv, 25) and to warn the converted Romans from falling into the sin of its rightful nourishment.

Which way dost thou walk? Examine thyself. Is it in the narrow way? Art thou quite sure of it? Venture not to go any farther at random. It is a matter of great consequence. If thou wilt be safe, try better for it; thou mayest be deceived. Alas! thou art surely in the broad way to destruction if thou still loveth and art conform'd to the world. Art thou but indifferent with regard to the things of God, relishing more the vanities of pleasures, companions, treasures and honors of this world? Thou art not in the good, narrow way that leads unto life. O consider this well, and stop short before it be too late and thou drop into the bottomless pit of perdition. Strait is the way, the door is strait, That leads to joys on high;

'Tis but a few that find the gate, While crowds mistake and die.

G. A. PERROT.

For the Evangelical Visitor.

Our love feast on the 27th of last month was a good one though not so largely attended, yet love and good feelings prevailed. We had an election for a minister and the choice fell on Bro. Charles Baker. His wife also being added to the church. May the good Lord be with them, that they may be as pillars in the church, and may the remainder of their lives prove useful in winning souls to Christ's kingdom.

FOR THE EVANGELICAL VISITOR.

For the Evangelical Visitor.

Dear Readers: Perhaps a few more notes concerning our visit may be of interest to at least some of our brethren and sisters and friends. We arrived in Brown Co. Found all the friends reasonably well and have since spent most of our time with our son and daughter. We however have visited some of the friends and expect to remain in the country for some time. It is our intention to make a general visit among the brethren and sisters and friends in this branch of the church. We find the brethren and sisters here quite earnest in the work of the Master. The Sabbath School here is also being carried on and is in a prosperous condition with good interest.

We are sorry we were not permitted to extend our visit to Harvey Co., but circumstances would not allow. Hope the brethren and sisters will excuse us for this time. We have been blessed with reasonable health during our visit. The fall is a remarkable one, having very fine weather with frequent showers which make pastures and wheat look very fine. Have had only three slight frosts.
The heart may be sad and the way may be against God, must be known and trust and our confidence in God.

in proportion, as our

selves for the consolation and happiness which alone is to be had, and in proportion, according as our trust and our confidence in God. Yes, the carnal mind which is enmity against God, must be known and subdued. Our old man must be crucified."

A good man once said, "How long, oh my God, art thou pleased that I should remain between the myself and the thyself. Take away from me the myself that I may be absorbed in the thyself." I may transcribe here a few verses which I think are very appropriate as showing our confidence in our Heavenly Father. Thus:

Secure is that soul in the midst of affliction,
Oh, blest is that heart that when tossed by the tempest,
Can cling to his hope as a bird to its nest.

Yet faith pleadeth ever, Oh fail not to trust Him,
For the angels shall summon us home to our rest,
Where the faith last in sight, and with vision grown clearer,
We shall see as God sees, and shall know it was best.

A B.

Shaver, Out.

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PUSH ON.

You have been hindered in your work. Something has gone wrong. Somebody has done wrong. You have been injured, grieved, wounded, and have felt discouraged, and so you have halted and ceased to push forward and do the work which the Lord had appointed you. You can not forget the unkindness and unpleasantness you have felt. You brood over it.

Do you not see that this is just what the adversary wants? The great object he has in view is to keep you from doing the work which the Lord has set you to do. He cares nothing about your feelings or your rights, but he wants to hinder the work, and the longer you halt and hesitate and complain, the better he is suited!

Now there is just one thing to do in such a case and that is to push on. Do not halt or hesitate. See to it that your are in the path of duty, doing what the Lord would have you to do. He cares nothing about your feelings or your rights, but he wants to hinder the work, and the longer you halt and hesitate and complain, the better he is suited!

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To the flippant objection that God has no need of our learning, Dr. Smith replied, "Much less has he need of your ignorance."

Be, not try to be, but be Christians. What we want to be is not to look Christians or to pretend Christians or to profess Christians. Take an anagram; read it from the right or from the left, from the top or from the bottom; it reads the same thing. Take a Christian; look at him at one angle or look at another angle; look at him in any light or in any direction, and he's a Christian still.—Cumming.
A friend of mine says, "I am preparing for the Christian ministry," and it set me to thinking. I know that friend is intelligent and is studying very hard, with a view to making a life work of public speaking for Christ. And I thought are intelligence and theological education all that are needed for the Christian ministry, or indeed is intellectual culture the best means of employing our time until God calls to active work?

I thought of those who had been powerful in God's work and the means they had used. I thought of Moses when he went into Midian and there learned to know God intimately. I thought of Joshua, Samuel, David and all the ancient, chosen ones of God.

I wondered why God did not go to the school at which the prophets sons were being educated, when he wanted a successor for Elijah.

Turning to the story of our Lord I know that John the Baptist had no literary qualification to entitle him to receive the great honor of forerunning. Not a word is said of his scholarship. He may have had book learning, but the inference is he did not. We know however, that he had the great virtue of being filled with the Holy Ghost from his mother's womb. Yet he, a presumable ignorant reduse was chosen by God to preach the mission of his Son, and to baptize him. The great crowds who came to hear him were not attracted by any display of erudition or oratory on his part.

The sermon on the day of Pentecost if read out of its connection is not nearly so inspiring as many other pieces of oratory. Patrick Henry Webster's reply to Hayne, or Lincoln at Gettysburg or his second inaugural address—any one will surpass it in stirring an audience—indeed for hundreds of years men have been reading and reciting that "first gospel sermon," and never, since it was first uttered has it been followed by any marked number of conversions. The simple reason is that Peter had just been filled with the Holy Ghost! Having been in communion with God, God gave his power to break up the hearts of his hearers. Peter was a fisherman and presumably ignorant. St. Paul says that what he knew of the gospel of Jesus he received from no man. In his letter to the Galatians he says, "* * * the gospel which was preached by me, that it is not after man. For neither did I receive it from man nor was I taught it but it came to me through revelation of Jesus Christ." He tells distinctly how he did not confer with flesh and blood but "went away into Arabia." St. Paul was a great power in the primitive church, and did yeoman service for his new master. Some may say "but Paul was a scholar and by his scholarship was enabled to do his good work." Take any of his public addresses and they are models of straightforward statement of fact. Indeed, his memorable one before King Agrippa might almost be taken as a prayer meeting experience. He simply and honestly told what God had done for him. How he had been a sinner; how wicked he had been; the story of his conversion and how it came about; how God had helped him since and why he was arraigned. The story is very plain and simple and yet it was so marvelous that Festus thought Paul was mad and Agrippa was almost converted on the spot.

There is no great display of learning in any of the speeches of St. Paul or any other of the early apostles. So it has been every since. The greatest servants of God—those whose work will live longest—have not been the greatest scholars. John Wesley did not receive his great power till long after he had left Oxford. His residence among the Moravians did vastly more to make Wesley's life what it was than did his residence at Oxford. There were hundreds of men in England who were far more able intellectually than Bunyan to write Pilgrim's Progress; but Bunyan knew as well as any man who lived, the road the pilgrim travels. Some years since at a meeting of Christian workers, when discussing the preparation of missionaries, neither in work nor wisdom, Rev. Joseph Cook was compelled, seemingly against his own will—certainly against the position he had taken—to say that he had never known a Heathen to be converted by argument.

It has been so all the time and will continue to be so. Those who are great in God's work are those who know God well; not only know him through his word and works but personally. They know God as it were "face to face." When they pray God hears and answers their prayers. They know that God hears them because they receive his answer. The man or woman who would do God's work must be God's absolutely. "Thou shalt have no gods before me." A man or woman cannot at one bound, as it were, consecrate all to God. There has always been a stage of preparation. Even Jesus himself passed many years before he began the great work of his life. John the Baptist in the wilderness, St. Peter following his Lord, St. Paul in Arabia, each had his special time of preparation. Had Peter preached the day after the ascension he would have been a failure. Had Paul preached immediately after his baptism he would have preached some other man's gospel, and not what was revealed to him "of Jesus Christ." Many and many are the failures due to premature work. Premature fruit is not good fruit; neither is premature work for God good work. There are times when like Moses at the Red Sea we must "stand still" to "see the salvation of God." If one can write a good sermon or recite it well that one is not necessarily a powerful
The world was the purpose of his life. He left all for Christ and counted it once incidentally mentions his own incidentally. St. Paul only spoke of fishing. St. Paul and women led better lives, and happier lives; that there is peace and joy and perfect content in the life of the Christian which the world cannot give. And they want to hear it from those who know all about it personally.

An old veteran of Antietam or Gettysburg of the Wilderness is sure always to be sought after by the appreciative audience when he is telling about those things. He has been there, was an eye witness of part of it and what he says has great weight with his hearers. So it is in religious matters.

If a man or woman has been with God those who hear know it, and want to hear all about it though he set it homely phrase. People don't want cant and Phariseeism covered up by pretty language.

Col. Ingersoll is the soundest of logicians and the most finished of orators, but any sermon he might preach would have no weight unless God converted him and then the simplest story of his conversion would win more to God than the most profound logic or the most brilliant flights of rhetoric.

No man or woman can tell the story of the cross in all its force until they have been right at the foot of the cross and are staying there. Mountain guides know all the roads by long and continued travel. So Christian guides must have learned by being over all the road of the Christian's life.

Absolute dependence upon God and trusting to his Holy Spirit in all things must be the essential in the preparation of God's work. Dead to the world is alive with Christ. After Pentecost, Peter never once spoke of fishing. St. Paul only once incidentally mentions his own work. That making occupied but a small portion of his thoughts. To spread the gospel to the Gentile world was the purpose of his life. He left all for Christ and counted it well lost. He was "ready." Life for him meant work for Christ. And though death was "gain" he could not decide which was better to live and work or to die and "gain." The will of Paul was lost in the will of Jesus. He is the finest example of personal consecration I ever read of. If ministers now would have Paul's power, they must go into Arabia. They must acquire Paul's spirit. "If I speak with the tongue of men and angels" says St. Paul, "I am become as sounding brass, etc.

I knew one man, a Baptist missionary from India, who came nearer showing this love than any other man I ever knew. He could not keep quiet. He was on fire of love to God and man. He talked Jesus and his love to every one he met. If there was only one man in the road or if there were many it made no difference to him. He lived to preach Christ. If no church opened to him he preached on the street. He need not work to please Christ. If no church opened to him he preached on the street. He need not work with as much desire for souls that he had. Above all and foremost he desired to be most effective in his work. He knew that a good sermon will pass away when love in-
A LETTER ADDRESSED BY JACOB HU-
cast them out, yea, may God ever keep and preserve us therefrom.

We do not wish to forsake the commands of God for the sake of the commands of men, though it cost us our life and being, for God should and must be obeyed rather than men.

Now we lie in the open country, God knows, without doing harm to any one. We have no desire to offend or do any one evil, not even to our great enemies, neither to Ferdinandus nor any one else, small or great. All our doings, word and work, life and conversation are open to the light of day. Yea, we would rather be robbed of one hundred florin and suffer injury rather than knowingly defraud any one of one farthing, and we would rather suffer and be deprived of our lives than to strike a blow at our worst enemies with our hands, to say nothing of spear, sword and halberd, as the world does.

We have no carnal weapons, neither spear nor rife, as is known and manifest to every one. Our preaching, speaking, life and conversation are to live peaceably and harmoniously in God's truth and righteousness, and we are not at all ashamed to give an account before all men. But it does not distress us when much evil and many wicked things are said to us, for Christ has said that this would come upon us, for since the world began such was the fate of all saints, Christ himself and all the apostles.

But he who says that we have taken the field so many thousand strong as if we were going to war and such things, the same speaks like one who is ignorant and foolish, as a liar and knave. But we bewail the fact before God that there are so few godly people. We would that all the world were like as we are, and would gladly bring and convert all to this belief, then war and unrighteousness would be at an end. Therefore we unto you, Moravian lords, that you have acquiesced and agreed with the cruel tyrant and enemy of divine truth, Ferdinandus, to banish all pious and God-fearing people from your land, and bear mortal war more than the living, eternal and Almighty God and Lord, that you would, without any mercy whatever persecute and banish the children of God, the poor, sorrowing widows and orphan children and expose them to robbery, distress, want, and much pain, sorrow, misery and great poverty. It is just, as bad as though you put them to death with your own hands. We would indeed much rather die or be murdered for the Lord's sake than to see such misery among the innocent and God-fearing people. Verily you will not go hence unrewarded, neither will you be more excusable than Pharaoh, who though he had no desire to crucify and put to death the Savior, yet for fear of the Emperor as he was threatened by the Jews (by the divine decree) he condemned innocent blood. You wish to do likewise and make the authority of the King your excuse. But God speaks by the mouth of his holy prophets that he will avenge himself terribly of the innocent blood. Ezra 4, 15; Judith vii.

We pray you, however, and it is our heart's desire for God's sake, that you accept our words kindly and in good part and take it to heart.

Hereewith we commend you to the protection and care of the eternal God; may he be merciful unto you through our Lord Jesus Christ, according to his divine will. Amen."

The above letter which we clip from the Herald of Truth shows truly how much the humble Christian people of the early Mennonite church had to suffer at the hands of their persecutors, and yet we see that these persecutions instead of silencing and dispersing them had a tendency to unite them more firmly together and to bear humbly yet fearlessly what their persecutors were disposed to compel them to undergo. We wonder if the humble followers of Christ at this day would so willingly undergo and endure the hardships that the early Christians did if we were brought to the test. One thing we think is plain, that the spirit of contention did not then find room among the humble followers of Christ; greater moment, matters of life and death were before them, and presence and appearance were not enough, but it was a test of their Christian fidelity and not a question of form or name but of deed and truth. Christian friends everywhere, might we not learn something for our good from the lesson of the past?

FAMILY WORSHIP.

Nothing indicates the feebleness of modern piety more than the absence of family worship from Christian homes. If we are not religious in our home, and if our religion does not shape itself into home worship, it certainly is of a very questionable character.

Family worship is a training institution. It impresses the children at the age when impressions are the most lasting. It gives a practical and personal turn to piety—it brings it home to the parent and children, they feel its nearness, as morning and night they are gathered for God's worship. It gives to the father authority, dignity, honor in the eyes of the household. It brings God into the home life in a real and impressive way. It is a beautiful scene, a training school for piety, this reading God's word, the quiet attitude of children and family, the father pleading for his home, his heart going out in Thanksgiving to God for home, its sanctity, happiness and good. Is there a family altar in your home? If not, why not? Answer to your conscience and to your God.—St. Louis Christian Advocate.
THE PILGRIMS.

Go on, ye pilgrims, while below,
In the pure paths of peace,
Determined nothing else to know,
But Jesus and his grace.
Observe your leader, follow him!
He through this world has been
Often reviled, but like a lamb,
Did not revile again.
O take the pattern He has given,
And love your enemies;
And learn the only way to heaven,
Through self-denial lies.
Remember you must watch and pray,
While traveling on the road,
Lest you should fall out by the way,
And wound the cause of God.
Contend for nothing but the fruit
Which feeds a heavenly mind;
For fruitless leaves no more dispute,
But leave them to the wind.
Go on, rejoicing night and day,
Your crown is yet before;
Defy the trials of the way,
The storm will soon be o'er.
Then you shall reach the promised land,
With all the ransomed race,
And join with all the glorious band,
To sing redeeming grace.

Selected by BARBARA ANN GROFF.
Buden, Ontario.

GOD'S PLAN OF REDEMPTION.

For my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways, saith the Lord.
It is God's voice in a great theme.
Hear ye what he has to say of the world's redemption.

The appeal is to you, man of the world. God has to do with this earth on which you think to labor alone. There in a Buffalo club-room the other day some one lifted a ten dollar bill, they tell us, out from between the pages of a Bible, lying on the table. He had placed it there just a year before.

And yet no book has so much to say of earth, life and its problems as that Book. Are you an artificer? God made the world. Are you a curator? a trustee? God holds the earth in its course. Are you a judge, an arbitrator, a receiver? God is earth's redeemer in all its life. Let the carpenter study God's mountains; the warden God's recurring seasons; the reformer rest his eye on the cross. Surely God has a grip on this old planet.

Read in the passage before us God's policy of redemption. There are two features to a policy. (1) The thought. (2) the way; i.e., a distinct conception, and a no less distinct method of execution. God has both as regards our life.

1. What are God's "thoughts"?
   (1) They are high thoughts. How high? "As the heavens are higher than the earth." God has no petty, grovelling thought of earth's future. He means to give to earth a mighty uplift.
   (2) They are broad thoughts. How broad? As broad as his bestowments of "rain" and "the snow from heaven." His is not a narrow purpose. He wants to bless all.
   (3) They are gracious thoughts. "Instead of the thorn, "the fir." And this not for earth merely, but "an everlasting sign that shall not be cut off," eternal blessedness.

2. What are God's "ways"?
   (1) They are ways of simplicity; unassuming, but marvellously effectual. The rain is gentle, but could mighty enginery do more? The snow comes softly, quietly, but nature hears its masterful voice.
   (2) They are ways of assurance. The clouds do his bidding unquestioningly. They let drop their riches every year on the dry, dead globe. Presently out of death, life, and the earth is green again.
   (3) They are ways of gladness. There is strength in "joy"—when it is "the joy of the Lord." To find joy in work "go out with joy"—God's joy. Then "the hills shall break forth before you into singing; and all the trees of the field shall clap their hands." We come into unison with earth's joy by coming into sympathy with God.

Conclusion:
   (1) Entertain God's thoughts. The reformer must first be a prophet. He must have God's vision to do God's work. Be filled and thrilled therewith.

THE SECRET OF SUCCESS.

Any success worthy the name does not come by chance. The word implies making the round—completing the circle, attaining the end. To succeed, therefore, implies thoughtfulness and wise planning and effort. Success gained where thoroughness is a principle and habit of life, is earned success. An eminent public man gives the following rules as those by which he has been governed in life, and which he regards as necessary to success in business:

1. Close attention to details. And this means sometimes working nights and during hours usually devoted to recreation.
2. Keeping out of debt. Regulating expenses so as to keep within your income, and at all times to know just where you are financially.
3. The strictest integrity. It is rare that a dishonest man succeeds. He does sometimes, but not often.
4. Being temperate in habits.
5. Never getting into a lawsuit. Business ought to be conducted in such a way that there will be no need of lawsuits; and it is better, often, to suffer a wrong than to go into court about it.

Truth is as impossible to besoiled by any outward touch as the sun beam.

No matter what the past has been, no matter how dark the future, every sinner may walk through the gate of repentance and carve the future as he will.—Hagar.

The same word in the Hebrew signifies both confidence and folly. An impenitent sinner's confidence is folly; how confident were the foolish virgins.—George Yant.