4-15-1891


Henry Davidson

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons
Permanent URL: https://mosaic.messiah.edu/evanvisitor/56

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/56

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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.
For the Evangelical Visitor.

Vocation.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. Eph. iv. 1.

Vocation is a calling, occupation, or trade. There are secular callings and there are spiritual callings, and where there is a calling, there must also of necessity be one who calls. "This caller is God." We all have a calling, although differently one from the other, for God has wisely distributed different gifts unto the children of men for the development of his design, and also for the mutual benefit of mankind.

As it is in a secular sense, so it is also in a spiritual sense. We are all called of God, for Paul says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i, 9. The office of a minister is often spoken of as an holy calling, and so indeed it is; and we are often led to explain, Lord who is sufficient for these things! If a minister walks worthy of his vocation, he will visit the sick and afflicted, the aged and infirm, and he will also as much as lieth in his power distribute to the necessity of the poor and needy, "and especially unto them that are of the household of faith." He will make it his aim and object to win souls for the Lord. He will not be afraid to go "into the lanes, the highways and hedges" in search for souls. He will as much as lieth in him give advice and spiritual instructions to all with whomsoever he may come in contact. In short, he will not be ashamed to be "made as the filth of the world, and the off-scouring of all things." 1 Cor. iv, 13.

As it is with the minister, so it is also with the lay-members in general. The brother, the head of a family, for instance; is to be a pattern to those whom the Lord has intrusted into his care. He ought to erect, (if he has not already erected) a family altar, and take the lead in family worship. He will as much as lieth in him give advice and spiritual instructions to all with whomsoever he may come in contact. In short, he will not be ashamed to be "made as the filth of the world, and the off-scouring of all things." 1 Cor. iv, 13.

For the Evangelical Visitor.

Vocation.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. Eph. iv. 1.

Vocation is a calling, occupation, or trade. There are secular callings and there are spiritual callings, and where there is a calling, there must also of necessity be one who calls. "This caller is God." We all have a calling, although differently one from the other, for God has wisely distributed different gifts unto the children of men for the development of his design, and also for the mutual benefit of mankind.

As it is in a secular sense, so it is also in a spiritual sense. We are all called of God, for Paul says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i, 9. The office of a minister is often spoken of as an holy calling, and so indeed it is; and we are often led to explain, Lord who is sufficient for these things! If a minister walks worthy of his vocation, he will visit the sick and afflicted, the aged and infirm, and he will also as much as lieth in his power distribute to the necessity of the poor and needy, "and especially unto them that are of the household of faith." He will make it his aim and object to win souls for the Lord. He will not be afraid to go "into the lanes, the highways and hedges" in search for souls. He will as much as lieth in him give advice and spiritual instructions to all with whomsoever he may come in contact. In short, he will not be ashamed to be "made as the filth of the world, and the off-scouring of all things." 1 Cor. iv, 13.

As it is with the minister, so it is also with the lay-members in general. The brother, the head of a family, for instance; is to be a pattern to those whom the Lord has intrusted into his care. He ought to erect, (if he has not already erected) a family altar, and take the lead in family worship. He will also to be strictly honest in all his business transactions, because, Paul says "that no man go beyond and defraud his brother in any matter." 1 Thes. iv. 6. He is if possible, to live peaceable with all men. If the brother walks worthy of his vocation, he will be content in a position in which kind Providence has placed him, knowing that "godliness with contentment is great gain." 1 Timothy vi, 6. And

THE SOUL'S DISTRESS.

Out of the depths O Lord, to Thee I cry,
Out of the depths of sin and misery:
Hear thou my voice.
Unto my supplications bend thine ear,
Lift up my sinking soul and calm my fear.
Bid me rejoice.
If Thou to mark our sin extreme shouldst be,
What man could stand before Thee? But with Thee
Is mercy still—and though in our hearts is fear,
Yet love shall cast it out and bring good cheer.
Our souls to fill.
I wait O Lord, for Thee, as in the night
The watchers wait and watch for morning light.
Lo! In Thy Word I hope, and hoping, wait till Thou forgive,
Blot out my sins, and bid my spirit live
In Thee my Lord.
Out of the depths, O Holy Ghost, I cry.
Out of the depths, O blessed Trinity,
The watchers wait and watch for morning light.
Lo! In Thy Word I hope, and hoping, wait till Thou forgive,
Blot out my sins, and bid my spirit live
In Thee my Lord.
Out of the depths, O Holy Ghost, I cry.
Out of the depths, O blessed Trinity,
The watchers wait and watch for morning light.
Lo! In Thy Word I hope, and hoping, wait till Thou forgive,
Blot out my sins, and bid my spirit live
In Thee my Lord.
Out of the depths, O Holy Ghost, I cry.
Out of the depths, O blessed Trinity,
The watchers wait and watch for morning light.
Lo! In Thy Word I hope, and hoping, wait till Thou forgive,
Blot out my sins, and bid my spirit live
In Thee my Lord.
Out of the depths, O Holy Ghost, I cry.
Out of the depths, O blessed Trinity,
Can any one tell what an amount of consolation is embodied in this short word? Is there any one, high or low, rich or poor, noble or ignoble, that does not desire rest? Aye,—Rest! Freedom from toil; freedom from slavish servitude; freedom from pain; freedom from weariness; freedom from fear; freedom from all physical as well as mental over-exertion.

Job, the greatest of all the men of the east, on being bereft of all his earthly goods and of his children, and his body smitten with boils from the sole of his foot to the crown of his head, cursed the day of his birth and sighed for rest in the grave, breaking out in these words: "There the wicked cease from troubling and there the weary be at rest."

The farmer that follows the plow in the fields of Eden, no more sickness, no more enemies to conquer, no more privations to endure. All will be well, and who can imagine the sweetness of the music that will greet the ears of the redeemed, glorified saints?

Rest does not necessarily imply inactivity. It does not mean a sitting down and a folding of the hands, as if there was nothing more to do. A man may be weary of one kind of work and rest himself while he is doing another kind. Even the angels in heaven are not idle. It is said they are all ministering spirits. Heb. i, 14. Consequently they are engaged in something to the glory of God. I sincerely believe that in the spiritual world beatitude can only be enjoyed in being engaged in the service of God. But I further believe that such service is not in the least wearisome. Why, even in this life of toil and turmoil the laboring
The English word *ought* was originally the preterit or past (perfect) tense of the verb *to owe*. In this sense it meant “to be under obligation to pay.” Ex. “The love and duty I long have owed you.”—Spelman.

The principal definition of Webster is “is fit; behooveth; is proper or necessary; should.” “Ought is now chiefly employed as an auxilliary verb.”

“Syn.—should—ought, should. Both words imply obligation, but *ought* is the stronger. *Should* denotes an obligation of propriety, expediency, etc. *Ought* denotes an obligation of duty. We should be neat in our person: we should avoid giving offense. We ought to speak truth: we *ought* to obey the laws.”—Webster’s Unabridged.

In determining the meaning of a word from a work translated from another language, as our English Bible, we cannot always rely on a modern English Dictionary.
The meaning of words is not fixed, but may change with time. To arrive at the correct meaning we must learn what the original word meant at the time the work was written.

The word *ought* is found 13 times in the common English Version of the New Testament 55 times. Five different Greek words are translated ought.

1. *Oudeo* is so translated once, with the meaning of “not one thing,” found in Mark vii, 14. “And ye suffer him no more to do ought for his father or mother.”

2. “*Tis, anything*” is so translated six times. Matt, v, 23. “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has ought against thee.” See also Matt. xxvi, 3; Mark xi, 25; Acts iv, 32; xxviii, 19; Philm. 18.

3. “*Dei*” it behooveth” is so translated 32 times. Matt, xxiii, 23. “These ought ye to have done, and not to leave the other undone.” See Matt. xxv, 23. Mark xii, 14. Luke xi, 42; xii, 12; xiii, 14, 16; xvii, 1; xxvi, 9; John iv, 20; Acts v, 23; x, 6; xviii, 36; xx, 35; xxiv, 19; xxv, 10, 24; xxvi, 9; Rom. viii, 26; xii, 3; 1 Cor. vii, 2; 2 Cor. ii, 3; Eph. vi, 20; Col. iv, 46; 1 Thess. iv, 1; 2 Thess. ii, 7; 1 Tim. iii, 15; 2 Tim. v, 13; Titus i, 11; Heb. ii, 1; 2 Pet. iii, 11.

4. “*Opheilo*,” to owe, be obliged, indebted,” is rendered ought 16 times. John xiii, 14. “If I then your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.”

Wilson in his Emphatic Daggott, in his close translation renders *opheilo* by “are bound,” i.e. “you are bound of one another to wash the feet.” See John xix, 7. Acts xvii, 29; Rom. xv, 1; 1 Cor. xi, 7, 10; 2 Cor. xii, 11, 16; Eph. v, 28; Heb. vi, 3, 12; 1 John ii, 6; iii, 16; iv, 11; 3 John 18.

5. “*Cure, it needs, it is necessary*” is so rendered once in James iii, 10. “My brethren, these things ought not so to be.” Among the five Greek words rendered *ought, opheilo* is the strongest, and with the principal verb, *to wash,* in the above passage, implies moral obligation. The above definitions and references are from Young’s Concordance. The reader will observe that Young defines *opheilo,* “to owe, be obliged, indebted.” This is much stronger than the ordinary use of the English word *ought* implies. This, however, is in harmony with the original meaning of ought according to Webster already quoted. According to Webster it denotes moral duty. In moral duty, moral obligation, something that we can accept or not, do or leave undone? Can we leave undone what we owe, are under obligation or indebted to do and be guiltless? Let us test this matter by other passages in which this word occurs. We turn to Acts xviii, 29. “Forasmuch then as we the offspring of God, we ought (opheilenomen) not to think the Godhead is like unto gold, or silver or stone graven by art and man’s device.” May we be idolaters or may we not? Eph. v, 28. So ought (opheilon sin) men to love their wives as their own bodies. He that loveth his wife loveth himself.

Is it immaterial whether we do or not? Again, 1 John iv, 11. “Beloved, if God so loved us, we ought (opheilenomen) also to love one another.” Can we set this aside by a resolution or a discipline? The word is equally strong in John xiii. 14. “Ye also ought (opheilete) to wash one another’s feet.”

Wilson in his Emphatic Daggott, in his close translation renders *opheilo* by “are bound,” i.e. “you are bound of one another to wash the feet.” See John xix, 7. Acts xvii, 29; Rom. xv, 1; 1 Cor. xi, 7, 10; 2 Cor. xii, 11, 16; Eph. v, 28; Heb. vi, 3, 12; 1 John ii, 6; iii, 16; iv, 11; 3 John 18.

6. “*Cure, it needs, it is necessary*” is so rendered once in James iii, 10. “My brethren, these things ought not so to be.” Among the five Greek words rendered *ought, opheilo* is the strongest, and with the principal verb, *to wash,* in the above passage, implies moral obligation. The above definitions and references are from Young’s Concordance. The reader will observe that Young defines *opheilo,* “to owe, be obliged, indebted.” This is much stronger than the ordinary use of the English word *ought* implies. This, however, is in harmony with the original meaning of ought according to Webster already quoted. According to Webster it denotes moral duty. In moral duty, moral obligation, something that we can accept or not, do or leave undone? Can we leave undone what we owe, are under obligation or indebted to do and be guiltless? Let us test this matter by other passages in which this word occurs. We turn to Acts xviii, 29. “Forasmuch then as we the offspring of God, we ought (opheilenomen) not to think the Godhead is like unto gold, or silver or stone graven by art and man’s device.” May we be idolaters or may we not? Eph. v, 28. So ought (opheilon sin) men to love their wives as their own bodies. He that loveth his wife loveth himself.

Is it immaterial whether we do or not? Again, 1 John iv, 11. “Beloved, if God so loved us, we ought (opheilenomen) also to love one another.” Can we set this aside by a resolution or a discipline? The word is equally strong in John xiii. 14. “Ye also ought (opheilete) to wash one another’s feet, and in 1 Cor. xi, 7, 10, “For a man ought (opheiler) not to cover his head.” 10 verse. “For this cause ought (opheilete) the woman to have power on her head because of the angels. (Power—a suitable covering in sign that she is under the power of her husband.” Gen. xxiv, 65.—Edward’s Testament with brief Notes and Instruction.) Why are these passages so disregarded? Does this word mean less here than in the other passages where it occurs?

Let us test some of the passages, in which “*dei*” it behooveth” is translated ought. What is the force of this weaker term? We return to Luke xviii, 1, “And he spake a parable unto them that men ought (dein) always to pray and not to faint.” Can *ought* here mean that men may pray or not? Acts v, 29. “Then Peter and the other apostles answered and said, we ought (dei) to obey God rather than man.” Does ought here imply that we can with impurity obey either, where their behests conflict? 1 Thess. iv, 1. “Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that ye have received of us how ye ought (dei) to walk and to please God so ye would abound more and more.” Will we abound whether we walk or please God or not?

We cite one more instance to show the force of ought (dei). To the wicked and slothful servant it was said, “Thou oughtest, (edei) therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury.” Matt. xxv, 27. The force of the term appears in the 30th verse. “And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” Let the reader judge whether dei and opheilo represented by ought have any force. If the weaker term means so much, the stronger cannot mean less.

Obedience, we may remember, is a part of religion, and therefore, an element of peace; but love which includes obedience, is the whole.—Seowell.

“To him who wears the cross” he said, “The first great law is to obey”—Schiller.

W. O. Baker.

Louisville, O.

For the Evangelical Visitor.

REST, BUT NOT HERE.

“Then Peter and the other apostles answered and said, we ought (dei) to obey God rather than man.” Acts v, 29. The apostle here speaks of a rest not yet obtained; a rest that is held in reserve for those who labor for it. Rest is a ceasing from labor; labor, therefore, comes before rest. The life which we now live is the period of labor, after which shall follow, to
April 15, 1891.  EVANGELICAL VISITOR.  117

those who have run well, the period of rest. The rest spoken of here is not obtainable while in this mortal frame. The Christian, however, receives a degree of rest at conversion. That state of unrest caused by feeling the exceeding sinfulness of sin will be removed, and the pardoned soul can then rest in the faithful promises of God. Of the complete rest which characterizes heaven we realize nothing here. All that we now call rest is but as a very dim shadow when compared with that which "remaineth."

The watchword now is "work," or, as above stated, this is the period of labor. In this dark world of sin and satanic delusion there is no place for rest. We know there are many professors who are living in ease, enjoying themselves in the pleasures of this world, with apparently nothing to mar their peace, but they are being deceived. The very fact of their being so well at ease is evident that they are taking a wrong course. They are having good things here. The Christian life is a continual warfare against the power of darkness. There will be no abatement until the millennium dawns. There is in this life no period of rest. Nor should we desire any. Is it not enough to be able to spend eternity in continual repose that we yet murmur and complain so easily when our light afflictions here, which endure but for a moment overtake us? Should we not be willing to suffer a little while here when we are promised so much glory hereafter? Yea, we say, it is right that we should. Study the case of the rich man and Lazarus. Lazarus had evil things here, afterward comfort and rest in Abraham's bosom. The rich man had good things here and afterward torment. It is a clear case and shows that it is better to have these few days evil than to have an evil hereafter. So, Christian friend do not look for repose here, nor be discouraged when the burden seems heavy. It will pay you to forego transient rest which the world can give. It will pay you to suffer for Jesus, sake. All these days of weary toil will work out for us a "far more exceeding weight of glory."

We do not think much of those who try to make this life all pleasure, or who would have men conched on flowery beds of ease and thus have them carried to the skies. Their reasoning has a very bright side, but it is not sound. The way has always been through great tribulation. The good old way is not changed. Men have endeavored to change, but have only succeeded in opening paths, which if entered upon, will invariably lead the soul to some giant's castle.

Moses chose rather to suffer with the children of Israel than to enjoy the pleasures of Egypt for a season. Jesus was a man of sorrows and acquainted with grief. He bore reproaches and insults of a mocking world, the apostles likewise, and so all his true followers have fallen heir to the same experience.

The beauty of the Christian life, which on the outside seems so hard to bear, consists in the inside life which is "hid with Christ in God." While outwardly we have the affliction, persecution and burden-bearing part, inwardly we have the sweet consciousness of being at peace with God and the blessed hope of eternal salvation. The grace of God always accompanies the child of God, and whenever there is a task to perform, a temptation to withstand, or a thorn in the flesh which we desire removed, it is whispered "My grace is sufficient for you."

In conclusion we would say, let us not seek to live in ease here, but let us labor to enter into that rest that remaineth to the people of God.

"After warfare rest is pleasant,
Oh how sweet the prospect is."

J. G. C.

Hiawatha, Kansas.

INCONSISTENCY.

Much as has been said on this subject we think much more still remains to be said, without any danger of exhausting the subject. Not only in dress, but in our daily conversation, Do we not hear too much of this right at home in the family circle? Perhaps between husband and wife much is said that is not consistent, and we mothers, by whose speech the children in a large measure are influenced. I believe I am safe in saying—but I am sorry to say—I find myself daily in this fault, of having said one thing or another that was not strictly consistent. And I am often not a little grieved to hear mothers speak to their children in a way that shows that they don't give heed to their words before they utter them to their children.

Oh, I think there is so much to learn, so much depends on how we conduct ourselves before our children. The questions put to us are innumerable and some of them are critical and delicate, but even the most simple should be answered consistently, instead of the way they often are, and when the children repeat them to others and I don't find much confidence they will frequently say it by, "yes it is true, my mother said so, and my mother is a Christian." Dear Sisters let us daily implore a throne of grace, for strength from above, to discharge this duty of duties, to live consistent in our families, and let us speak high heaven in behalf of another. Mothers are just as weak and fallible as any human, yet it often appears to me they need double measures of strength, wisdom and grace. But inconsistency does not stop in the family circle. It goes far, indeed, we think it reaches "beyond the present." Frequently, we hear testimonies of God's great love, how they rejoice in this love, how Jesus is their all in all, and yet, we must needs be in testimonial meeting to hear them say anything about this their best friend, but perhaps as soon as the meeting is dismissed, (or at any other time) they will be laughing and jesting with wordlings, while there are plenty of Christians present to associate with. And again, if we are on time before the general exercises begin we are pinned with what is just as inconsistent, but per-
haps some other member of Christ’s body, (so called) telling (to a worldling) of how they said this, that, or the other thing to another just in fun, and how the other person took it all in to be true, when to tell the truth it had been nothing short of a lie, but no harm was meant. There is no doubt in my mind, but such person would be offended, if not indignant, if another just as weak as they, should go to them in person and speak to them about the matter, because they were only in fun as they term it, and perhaps think and feel like those other Christians who were reproved for jesting and so on; they said once, “I can’t have a little fun any more; I want the Lord to take me home.” But I would add, “how about a little more when we get home to the Lord.” I have never read of even a little fun among the redeemed, but that they are continually praising the Lord. Dearly beloved, the Apostle says to us as well as to the Ephesians, different things that should not be once named among us, and then adds, neither filthiness nor foolishly talking, nor jesting. We feel convinced that through the inconsistency of professing Christians, many worldlings are led to believe that religion is a mere sham, and so they pass on not thinking worth their while to try it for themselves, until the opportunity is no longer theirs, and they are hurled away unprepared to meet their God. But where is the Christian that wants to be instrumental in thus deceiving souls? We feel assured there is not one who would answer in the affirmative. Then let us strive to be consistent in all things, then surely our light will shine forth that others will see our good works and glorify our Father in heaven. Will you all pray for a weak sister?

THE BURDEN OF SOULS.

It is evident that our blessed Lord seriously and earnestly wished the salvation of all those who heard the invitations of the gospel as proclaimed by him. There is something deeply touching and solemnly impressive in the words of the Saviour as recorded by Matt. xxiii, 37. They foretell unspeakable woe as the consequence of willful rebellion against God and indicate the anguish and travail in the soul of him who “came to seek and save that which was lost.” The Apostle Paul uttered the burden of his own soul when he said, “I could wish myself were accursed from Christ for the brethren, my kinsman according to the flesh.” Rom. ix, 3. Analogous to this feeling which oppressed the prophets and apostles of old, is the ceaseless anxiety with which every earnest Christian must regard the condition of the unsaved. “What shall it profit a man if he should gain the whole world and lose his own soul, or what shall a man give in exchange for his soul” is a solemn question asked by Him who in all the universe is the most capable of estimating the value of an immortal soul. And if he who became the purchase price of man’s redemption regarded the question as one of momentous consequence, how can they who claim to have received the spirit of the Master, avoid a crushing sense of the infinite importance to those by whom they are surrounded, that the salvation of the soul should be assured.

The time is short, let us hasten to the rescue. Precious souls are hurrying on to death, judgment, and eternity. Do we “whose souls are lighted with wisdom from on high” avail ourselves of every opportunity to speak of “the common salvation” to the careless and unconcerned? Do we give a note of warning or utter a word to arouse them? How can we regard our children, our friends, and daily associates as standing on the brink of irretrievable and eternal ruin, and yet manifest so little concern for their safety? Let us work for the ingathering of precious souls. Let us live Christ and show our religious convictions of duty by presenting him in his beauty and lovli-ness to the impenitent and worldly-minded. Let us in our closets lift up an importunate prayer for their salvation and besiege the throne of grace for a fuller measure of earnest solicitude for the rescue of the sinner and the ungodly, and in this spirit go forth to do something for the Master, be it ever so little, if it be only all we can. And let such an one know, “that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.”

S. E. GRAYBILL.

Martinsville, Pa.

“CHRISTIANITY DON’T CARE ABOUT MY SOUL.”

So said a young man recently when pressed by a friend to attend to the subject of his salvation. “I see them careless in the house of God, engrossed with the honors and pleasures of the world during the week, and I mingle often with those who profess to love me, and they never say a word to me about my soul. It cannot be a matter of so much importance as you represent, or surely they would not be thus inconsistent.”

A few days later that young man sent for the pastor of the church he attended, who found him with despair written on his pale, anguished countenance, and was about to offer prayer, but the young man prevented. “Your prayer,” he said, “can do me no good—it is too late. I have grieved away God’s Holy Spirit, never, never to return. I feel already in my soul the agonies of the damned. I sent for you not to pray, but to be the bearer of a message—a message from the borders of eternity.

You remember preaching some six months ago from the words, “Choose you this day whom you will serve?” You spoke of the value of the immortal soul, the uncertainty of life and urged an immediate decision. My judgment was convinced, my heart touched, and I resolved that, let others do as they might, as for me I would serve God.
April 15, 1891.  

**EVANGELICAL VISITOR.**

You ceased, J. W., a member of your church sat by my side; fearing that he might leave the house before I had an opportunity of speaking to him, I turned toward him to beseech him to pray for me, and to ask him to come to my room after dinner to pray for me, and read the Bible, and instruct me in the way of salvation. All unmindful of the sanctity of the place and of the solemn truths just spoken, he was laughing, amusing himself in criticizing the coat of an old man near us, and before I could recover from my surprise sufficiently to speak he made some hideous remarks on the subject, in which I joined him.

"All my serious impressions fled in an instant, and have never returned. I knew my danger, but could not feel it. I saw my guilt but my heart was harder than adamant, and now my prison house is hell forever and ever, with devils for my companions. Would to God I had never seen J. W. Tell him all this, and that I charge him with the loss of my precious soul. Had he been consistent, I might have been rejoicing in Jesus, and prepared for endless blessedness at God's right hand."

These were his last words, spoken with the fearful energy of despair, while the cold drops of agony dewed his pale brow, and every breath was but the utterance of the terrible remorse that preyed upon his soul. A few moments more and the deathless spirit stood, all unprepared in the presence of the Maker—another fearful monument of the direful influence of a cold hearted, inconsistent professor. O Christian, Christian, beware. Your words and actions, and your very thoughts as mirrored in your countenance may be either saving souls or luring them to everlasting perdition. God help you to be faithful and wise in winning souls for Christ.

Selected by JOEL H. HARLEY.
Trappe, Pa.

---

**PREACHING AND BELIEVING.**

So we preached and so ye believed. 1 Cor. xv, 11.

How was it that Paul preached? And what was it that the Corinthians had believed? Verse 3, 4, etc., tell us. He had preached not theories, but facts. He had given them not thoughts, but actual histories. And it was the credence given to these facts, the opening of the heart to true histories, which had so transformed their lives, that the change referred to in chapter vi, 10, 11, is called in chapter v, 17, of the second Epistle a "new creature."

The subject-matter of Paul's preaching had been "Christ"—his death "for our sins," his burial and resurrection. He had made known to them the story of the crucified One. And in this story was wrapped up all the truth of God which they needed to know and to carry out in their lives. The love of God, the sin of man, the way of peace are all made known by the cross; the practical dying to sin, "the putting off the old man," is taught by the burial; the new life and the future glory shine forth in the story of the resurrection. "So" Paul had preached, and this record of love and lowliness, and saving power, had engaged the hearts of those hitherto engrossed with the things of this world, and bound with the chains of sin and had set them free.

But it was not Paul alone who had thus preached. There were others who had told the same wondrous story in the city of Corinth: "So," he says, "we preach, and so ye believe." It was not the preacher who had done the work, but the subject matter of the preaching. No matter "whether it were I or they"—"ye believed." Let us mark this. One teacher may be superior in intellect, another in influence, another in eloquence—others may shine in no particular respect. No matter whether it be one or the other, if only the gospel of Christ, the story of his death, and burial and resurrection for sinners is taught, there God will give the blessing. If "so" we teach, "so" shall hearts believe.—Sel.

---

**THE OBJECT OF CHRIST'S WORK.**

The way into the holiest of all. Heb. ix, 8.

To open this way into the holiest of all Christ became incarnate, taught, suffered, died, rose again, and ascended triumphantly to heaven.

His object was not simply to teach mankind a lesson, to reveal to them a truth, or to show them an example. It was to accomplish a definite work—to open to the lost, the sinful, the earthly, the degraded, a way—the only way into the holiest of all—into the presence and favor of God. This wonderful blood-bought way is constantly set before us in the Scriptures. But thoroughly to know a way we must tread it ourselves, and then we can point it out to others. Have we, are we now on that way? It is our privilege to be there in heart and mind, notwithstanding all earthly drawbacks and hindrances; and then it is both our privilege and duty to speak of it to others, and to lead them into that way we should pray for open lips to speak of this privilege, to point out the open gate and the safe and blessed way which the youngest and weakest may not fear to tread—the way of peace and gladness and life. —Sel.

If you would not trade with the devil keep out of his shop.—Fuller.

To see the hand of God in the present, and to trust the future in the hand of God, is the true secret of peace.

Every sermon of a true minister has an influence for good or evil, and that for eternity; every word tells for the everlasting rise or fall, weal or woe, life or death of souls; in every sentence we touch cords that shall send their vibrations through the endless future, that peal in the thunders of a guilty conscience or resound in the music of a purified spirit.—Dr. Thomas.
EVANGELICAL VISITOR.


Published in the interest of the Church of the Brethren in Christ commonly called in the United States “River Brethren” and in Canada “Funks” for the exposition of true practical piety among all classes.

SUBSCRIPTION, per year, $1.00; six months, 50 c.
Specimen copies free.

EDITED AND PUBLISHED BY


To whom all communications and letters of business are to be addressed.

To CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge.

If no communication will be inserted without the author’s name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the “Visitor” should be so addressed that the writer will receive a prompt reply.

If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary No. or copy.

If you desire to know when your subscription expires, look on the printed tag, on which your name and address are shown, and that will state to what date your subscription is good. For instance, April 1st means that the subscription has been paid up to that date. If you find any error in the date, please notify us and we will make the correction.

To those who do not wish to take the Visitor longer, we would say, when you write us to discontinue the Visitor, please send us also the balance of your subscription up to the date which you wish to have it discontinued, and it will receive our prompt attention.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

White Pigeon, Michigan, April 15, 1891.

BENEVOLENT FUND.

A Sister, $1.00

Perhaps before another issue of the Visitor makes its appearance, some of our brethren will be on their way to Conference, and we feel justified in penning a few thoughts on the coming event. We say coming event, because we believe that this Conference will be the crisis in the progress of the church.

We think, too, that the church generally feels the responsibility, as well as the duty of the hour. It is probable that the Conference will be large. Several things give us reason to think so. First, then, this Conference meets in the very heart of the brotherhood, and near the place where the church was first organized. Then, too, it has been quite a number of years since Lancaster Co., Pa., has had the general Conference, as the calls for Conference have of late years been from other districts, and the impression was that their requests should be heeded. But now there will be, as it should be, too, a general wish for brethren and sisters who can to attend once more and some, too, for the first time, this noted place in the history of the church.

But another reason might be assigned as an inducement to attend, and that is: this is the last year that Conference will decide by congregational vote; and that, too, only on one subject; but that subject is of vital importance to the church, to the cause of Christ, to the spread of evangelical truths. It is needless for us to say that it is the establishing of the Evangelical Visitor. No other question has ever been before the church as a means for the dissemination of gospel truths that will so widely affect the interest of the church as this will, and undoubtedly it will be a powerful stimulant in calling together the church to help decide this momentous question, and rightly, too, when we consider that one vote may change the whole arrangement of our church work.

But while the question is so momentous, yet all who attend should calmly consider and humbly and lovingly act the part of the Christian for the reason that men may not see their duty alike. Men may differ in judgment or may feel that their duty be a trifle more than in the means to promote the cause of Christ. Yet that difference should not unchristianize us. But in these differences we should carry the matter to the Lord and implore his aid that our judgments should not be at fault or warped by prejudice. But that we should seek guidance from the Lord, we should seek that our souls may be filled with the Holy Spirit and that our understandings be enlightened and brotherly kindness and love may prevail, and we believe the result will be to the glory of God.

Praise the Lord.

WHAT A PITY.

We have been reading the controversy in the Evangelical Association for some time as given in the Evangelical Messenger, and regret to learn the deep-seated estrangement that has taken place between the two parties. We did not have an opportunity to learn the particulars that first caused that estrangement, but the matter has gone so far that it has undoubtedly caused a division that will not likely ever be harmonized. “But what a pity” that such a division should take place in any church.

There is really no justifiable cause for a split among Christians. Men may differ, and differ honestly, but their differences should not lead them so far as to cause a separation. Surely there are divisions enough, and better counsels should prevail. The fact is after the separation has taken place it is to be feared that they will be less tolerant and have less charity toward each other than they have toward other denominations, and yet the tenets and faith of the two divisions will continue to be the same; for the question of doctrine does not enter into the controversy.

What then is there to be gained? Surely nothing that will promote the cause of Christ. But we trust that when their conference meets next October, better counsels will prevail and the differences settled. But this cannot likely be done only by concessions from both parties. Let those concessions be made in the interest of peace.

We stated in the Visitor of April 1st, that we wished to close its columns against the agitation of the subject of its continuation, but since then we received a short article from the pen of our dear, but much afflicted Bro., Martin Sider, of Winger, Ont., in favor of its continuation, and we have concluded to publish it. But we trust our brethren will understand that while the reasons given are good yet the time for discussion here should close.
The brethren of Ontario are rejoicing in the fruits of a successful revival meeting they had lately at Nottawa, in which about fifty made a start for the kingdom. This, with the successful work at Markham, earlier in the winter, is certainly cause for rejoicing. May the good work continue all the year round.

LOVE FEASTS.

At the Brethren’s meeting-house near Rahn’s station, Montgomery Co., Pa., May 30th and 31st. A hearty invitation is extended to the brethren and sisters to remain after Conference, and attend the Love Feast; and also a heartfelt desire is extended to those who can attend to come filled with the Holy Spirit, and trusting that it may be a Love Feast long to be remembered. Those from the Conference will take the Reading R. R. as far as Perkeomen Junction, and there take a Perkeomen car for Rahn’s station which is only a short distance from the church.

J. H. H.

At Ringgold, Md., May 27th and 28th. A hearty invitation is extended to all. It is hoped that the brethren on return from Conference will make it a point to stop with us over the feast. Midvale Station on the West Maryland R. R. which is one and a half miles from the meeting house, is the place to stop. It would make it very suitable for those returning by the B. & O. R. R. to stop on their way home.

A. C. W.

A PLEA FROM AN INVALID FOR THE VISITOR.

As the time is drawing near when it shall be decided if the Visitor shall be continued or discontinued, I felt to write a few lines to those who are not in favor of it. Dear reader, whoever you are, I hope you will consider how it is with those who cannot hear the gospel preached. Some that are sick and cannot attend church, and especially these that are deaf like myself. The word teaches us to preach to all nations. How are you going to preach to those who cannot hear without a church paper? Some may say we have the Bible to read but the eunuch said to Philip, how can I understand except some one should guide me. And so it is with the Visitor. It is a guide and explains things that we could not understand ourselves. For all this, I like to be with the brethren. But a person can derive but little benefit, being in a meeting where he cannot hear a word that is said and often go home again without any one saying a word to me. I believe the brethren would be glad to speak to me but fear they cannot make me understand what they say. O dear brethren, it is discouraging and it is only through the Visitor that I know what is going on among the brethren and I do rejoice to read the experience of others, for it brings me back to where I first experienced religion. And then through the Visitor we hear of the dear brothers and sisters that have been called away and it causes me to think on the time when I shall be called to meet my God and how it would have been, had I been called instead of them. So if the Visitor should be discontinued I don’t know what I should do; God only knows. So I hope each will consider the matter well.

From your weak brother,

MARTIN SIDIR.

Winger, Ont.

THE CONQUERING WEAPON.

Whenever evil appears it is to be fought by the children of God in the name of Jesus and in the power of the Holy Ghost. The infernal spirit is the great enemy who must be resisted and overcome. The conquering weapon is the blood of the Lamb, by which is meant: I. The death of the Son of God—he was the Lamb slain, as a substitutionary sacrifice. The words of the text (Rev. xii, 11) are expressly chosen to convey this idea. The lamb of old was brought by the offender to make atonement for his offence and in his place was slain. So with Christ. Sin was punished in his death. Christ’s death was effective for the taking away of sin. John the Baptist testified to this, and Jesus said upon the cross, “It is finished.”

II. How do we use this weapon? Christ’s blood is not merely to admire and exhibit or to merely talk about. It is for holy warfare, not for a pillow on which to rest but for a weapon to subdue sin. Satan is now a vanquished enemy. Christ conquered him on the cross and his victory is the victory of all who are in Christ. His blood is their weapon when satan accuses the believer of sins from childhood on through life; then the believer can say for all these sins Jesus has made atonement. They were laid upon him and he has cleansed them away. Overcome the enemy thus also in prayer. Utterly unworthy to be heard you can plead the blood. The believer is to overcome in the conflicts with men by testifying to the efficacy of this blood in his own soul. This will arouse the apathy of men, will soften their rebellious hearts, overcome their despair, excite to obedience, and stimulate to holiness. This blood is a universal solvent. It has dissolved the ironbars of despair until the poor captured conscience has been able to escape. It overcomes vice, every from of iniquity, the deadly sweetness and destructive pleasurable ness of sin, the natural lethargy of men towards obedience and makes them run in the way of God’s commandments. But to win victories in this way men must be courageous and proclaim its efficacy. The hope of every one lies in the blood of the Lamb. There is salvation nowhere but through His blood; there is salvation for every applicant now.—C. H. Spurgeon.

In matters of opinion we can afford to be modest, always keeping it in mind that we may be mistaken even when we are most sure.
Dear Editor:—I will now try by the grace of God to write a few lines to the many readers of the Visseron, of God's kind dealing to usward. Truly he has done marvelous things for us, whereof we are made glad.

We started to hold revival meetings here on the first of February, and on the sixth we held our District meeting, when a number of the Markham brethren visited us and stayed with us several weeks with us. We had meetings every evening and sometimes in the afternoon. The great tide of feeling manifested among the people was wonderful. Both old and young became very much interested and sinners were made to feel their need of a Saviour, while others are still seeking and waiting as we shall forget—how I felt while sitting in prayer and the minister came to me and asked me if I would not like to be a Christian? I told him I would but thought I had sometime before that I always was afraid when evening came that I would not open my eyes in this world any more, and would open them in hell.

I can truly say, this is a way of self-denial and a narrow way. I feel thankful to the Lord that he has ever led me on this narrow way, for I believe that we can reach heaven if we are faithful unto him. I often think how good the young sisters and brothers have got it, there are so many together as there are here in Kansas. When I was taken in the church there were but few young sisters and brothers. I had fifteen miles to the nearest members, but I think that we can just as well serve the Lord as when there are so many; and I think how humble the members at that time were. Oh let us try and walk in Christ as we have received him.

I can truly say, I love the Lord and his ways above all that is here on earth. I often think of those lines where the poet says:

"Oh how happy are they
Who their Savior obey."

If we would at all times try and obey our Savior, we would often do things different; but we are so inclined to do evil, for if we want to do good evil is present. I can truly say, that I can enjoy Christian life very much at present; as I have not good health, I cannot attend prayer meeting and then I enjoy myself very much in the word of God. It gives me strength and food daily and if have sorrow I turn unto him in prayer. Oh how much comfort I can receive from him. I can say I have had many trials to undergo, but that does not make me weary in well doing. Somehow we make the road to heaven heavy ourselves, if we do not deny ourselves enough.

There is much placed here for the child of God to deny, if we take heed.

CONVERSION AND EXPERIENCE.

I will now try by the grace of God, to write a few lines for the Visseron, as I have long ago felt that I should write my experience, but I still thought that it is not worth while with what little I have. But the Lord was not satisfied with me, so I will try and give what little I have. I am not willing. Then his good Spirit left me some years and I then grew in sin, and when in my fifteenth year my grandmother died of whom I thought so much, at that time I felt the good Spirit striving at my young and tender heart, but I did not obey his still voice, so he departed from me again. I then grew deeper in sin then ever, but felt his good Spirit almost every evening; but I put it off as long as I could, and then the Lutherans had a protracted meeting, and I went. One evening my sister went to the altar of prayer and the minister came to me and asked me if I would not like to be a Christian? I told him I would but thought I had sometime yet. I was then nearly seventeen years old. I went home that night very heavy and from that night on I did not feel as though there was much pleasure any more; so it pleased the Lord to call one of my sisters and one of my brothers to the spirit world, and the day I never shall forget—how I felt while sitting in the meeting house. I felt as though I was burning already.

When the funeral was over I felt very sick, both bodily and spiritually. Then it pleased the Lord to give me no rest. I thought I would die and I knew if I would die in my sins I would be lost. I then and there gave up my will under the will of the Lord and when I gave up the Lord could work in my heart and then he cleansed it and purified it so he could live and move in it. When under that heavy conviction I had some little things to make right, and I did so and I received a blessing. Oh how free I felt. I could go to sleep then without fear, and before that I always was afraid when evening came that I would not open my eyes in this world any more, and would open them in hell.

I can truly say, this is a way of self-denial and a narrow way. I feel thankful to the Lord that he has ever led me on this narrow way, for I believe that we can reach heaven if we are faithful unto him. I often think how good the young sisters and brothers have got it, where there are so many together as there are here in Kansas. When I was taken in the church there were but few young sisters and brothers. I had fifteen miles to the nearest members, but I think that we can just as well serve the Lord as when there are so many; and I think how humble the members at that time were. Oh let us try and walk in Christ as we have received him.

I can truly say, I love the Lord and his ways above all that is here on earth. I often think of those lines where the poet says:

"Oh how happy are they
Who their Savior obey."

If we would at all times try and obey our Savior, we would often do things different; but we are so inclined to do evil, for if we want to do good evil is present. I can truly say, that I can enjoy Christian life very much at present; as I have not good health, I cannot attend prayer meeting and then I enjoy myself very much in the word of God. It gives me strength and food daily and if have sorrow I turn unto him in prayer. Oh how much comfort I can receive from him. I can say I have had many trials to undergo, but that does not make me weary in well doing. Somehow we make the road to heaven heavy ourselves, if we do not deny ourselves enough.

There is much placed here for the child of God to deny, if we take heed.
to that still voice that so often speaks to us and tells us where we can do a little good for our Savior. Sometimes he tells us we should visit those neighbors and talk to them about their soul’s salvation, and sometimes he tells us to help that brother or sister aright and we are not so willing. We are afraid we hurt their feeling or grieve them. We do not think how much we grieve our Savior, if we do not obey him when he calls us. Sometimes we can say a few words to our children, those of us that have families. Oh how much we can do for him who has done so much for us.

I often think how much the dear Savior has done for me and does yet, to this day, he has brought me through many a dark cloud and he is always willing if we come in the right way. I am often afraid I do not do enough for him, but my earnest desire is to love and serve him in all things, wheresoever he leads us.

This fall when I was on my bed of affliction, I felt that I was lacking faith. I then had a very nice dream. I thought I had a large trough and there I got my drinking water. I came for some and the trough was filled with dry ground, and the Lord told me to go in prayer and I did so and I prayed earnestly to the Lord, so the Lord told me that it was enough. So I took my right hand and reached in the trough and felt a little moisture on the top of the ground and all at once the ground sank and on either side the water sprang up and it was so nice and clean, and I took a drink. I never drank such water before. I then woke up praising the Lord.

Some of the rest of the house heard me. They did not know what was wrong. I felt so good. I felt as though I was not in this world any more, but the Lord has many ways to make us his faithful children. This dream was only for me to make me strong in faith. I can truly say, my faith has been increased and I will try and travel on the good old way while remaining here on earth.

In conclusion I wish to say to all the readers of the Visitor, God bless you, and we who claim to be the Lord’s let us be in earnest and labor manfully in the noble cause, for the time is very short and so very precious too. And dear souls who are still out of Christ, I would say, why not come to Jesus who is so lovingly and tenderly inviting sinners to repentance? how he loves us all and he would save us all if we only let him rule in our hearts.

Jesus take this heart of mine,
Make it pure and wholly thine.
Then hast bled and died for me,
I will henceforth live for thee.

Yes, Jesus loves me,
Yes, Jesus loves me;
The Bible tells me so,
Pray for an unworthy sister,
Lizzie S. Noll.

Rameo, Kan.

MY EXPERIENCE.

I have felt for some time that I should write for the Visitor but did not feel myself able to pen my experience, but by the grace and help of God I will try. I believe we can build each other up in this most holy faith, by writing for the Visitor if we do it in the right way. We should not write for the honor of men, for we read in the scriptures that which is highly esteemed among men is an abomination in the sight of God. I was quite young when I started out to serve the Lord, but thanks be to God that I did start in my youth. I joined the church in my twelfth year, and I can truly say that I had many joyful seasons since I started out to serve the Lord, and have had some dark seasons too. The enemy, the adversary of my soul is daily trying to lead me astray, but that is our warfare, we must fight against the evil desires of the flesh. O, if I could just impress it in the mind of the unconverted people what it is to live in this world and then to die and to appear before a righteous and a just God, not having prepared ourselves for a better world, just to compare our time with that everlasting eternity and then to be banished from the presence of an Almighty God. We do not appreciate the value of our soul’s salvation; if we could see that glorious place which God has prepared for his people, and on the other hand could see the everlasting punishment which is for those who do not obey God. We would not be so worldly-minded if we would be more in earnest in working out our soul’s salvation. Brethren and sisters, pray for me that I might be more earnest in the work of the Master than I ever have been before.

From your unworthy brother,
Jacob O. Lehman.

Culbertson, Pa.

By the help and grace of God, I will try and write a few lines for the Visitor. I see so many sisters writing and I thought it would do me so much good to write a few lines. I think it is so nice to live a Christian life. Dear brethren and sisters I was only ten years old when I first felt that I should like to live a different life. I heard of some others that set out in the service of the Lord, and that encouraged me. I am now fourteen years old. I can truly say it is a good way, if I am only willing to obey, wherever I am called.

Dear brethren and sisters I think that we ought to be right humble and, thankful for what our Lord and Master has done for us while here. I often come short of doing my duty; I also have trials and temptations and then this poem comes into my mind:

What a friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry
Everything to God in prayer.
Oh what peace we often forfeit,
Oh what needless pain we bear,
All because we do not carry
Everything to God in prayer.

I think, why not carry everything to God in prayer. I hope and trust that we all may meet in heaven. I have dear brothers and sisters too that have not done anything for their soul’s salvation. I think some
times that it can hardly be that
duty nor disobedience. It has
regrets for the past. It is now
the normal clay in the hands of the
potter, subject to being moulded into
a vessel of honor, or a “vessel of
dishonor.” And which this may be
depends largely, almost entirely,
upon the influences brought to bear
upon its mind. Will it become a
useful citizen, or a roving vagabond?
When will it become a Christian
or an infidel? a Catholic or a Protes-
tant? And will it finally be cast
into outer darkness, or will it enjoy
endless felicity? How pleasing, and
yet how dreadful the thought. And
if human influence must mould the
life and character of that sinless
creature, how fearful the responsi-
bility of those who have the watch-
care over it.

3. Though that mortar could
so easily be moulded while in the pla-
id state, into the vessel dictated by
the will of the workman, yet, when
it had been made into any particu-
lar vessel, and then left until it
reached a certain state, it was then
an unchangeable creature. It was
then a pan, or a jug, for all time to
come, or nothing.

How often have we in sadness
been compelled to turn away from
men in the meridian of life who were
hopelessly fixed in their lost estate.
Being joined to their idols, we may
let them alone! They may hear,
and fear and tremble, but they tell
us: “Go thy way at this time, and
a more convenient season I will call
for thee.” Alas! that more “con-
venient season” seldom comes.

Solomon says: “Train up a child
in the way he should go, and when
he is old he will not depart from it”
(Prov. xxii, 6). This is as true as
any statement he has ever made.
Some find what they think are ex-
ceptions to this, viz.: Some children
are well “taught,” but go astray.
Before we contradict the wise
man’s statements, two things
should be considered: (1) Perhaps
the child was not properly trained,
and (2) when he is old he will not
depart from it. Romanism says:

Give me the children until they are
ten years old, and Protestants may
take them after that.

Regarding the native differences,
we can make of our children almost
what we wish them to be. But we
must begin very early and keep
them under certain restraint. If
the children of Christian parents go
astray, the parents must share
largely the blame for such prodig-
ality.—Sol.

UNANSWERED PRAYERS.

Unanswered prayers are a repro-
ach to Christian people. The
promise of God is plain. To ask
continually and confess that the an-
swer is withheld makes men infidels.

When Charles G. Finney was a
young man he was a skeptic. He
was confirmed in his unbelief by the
fact that the Christian people in the
town where he lived were continual-
ly praying for a revival of religion,
and then confessing and lamenting
that their prayers were not answer-
ed. By searching the Scriptures as
a text-book in the study of law,
Mr. Finney discovered that God had
not promised to give to those who
ask except on the condition of faith.
It was like a new revelation to him.
He sought the Lord, and began to
pray and exhort the people to pray,
eager to receive the very thing
asked for, and in a few days a graci-
os and powerful revival of religion
rewarded his faith. It was the be-
ginning of a series of wonderful an-
swers to prayer which marked the
career of one of the most successful
evangelists of modern times. When
prayers are not answered, when the
thing asked is not given, there is a
reason, and the hindering cause is
in the prayer or the petitioner. If
the subject of prayer were properly
understood, and men were willing
to comply with the conditions, they
would put up such petitions as
would be answered. The might of
such prayers is amazing. They are
more powerful than armies with
hammers and parks of artillery.
Nothing can stand before them.—
Christian Advocate.
April 15, 1891.  

**EVANGELICAL VISITOR.**

"A self-conceited infidel once said to me," says Dr. Geo. F. Pentecost, "I do not know how you can believe the Bible, Dr. Pentecost. I suppose not," I replied, 'or you would believe it also." 'Why, it is so abundantly contradictory that on the face of it I do not see how you can credit it. There is the eleventh chapter of Hebrews, for instance, the chapter which tells of all the saints. A fine lot of saints they were, to be sure, Noah, Abram, Jacob, Jephthah, David, and the rest of them! A prime lot of saints if these be the best you have! 'Well, my friend,' I said, 'I never expect much sense from an atheist, and there is very little sense in what you have just said. You do not know what the Bible teaches. It is a book which shows that the grace of God is able to take men like those you have mentioned, weak and sinful though they were, and make them saints. In the previous chapter to the one you have referred to, God says, 'Their sins and their iniquities I will remember no more.' God forgives the sins of those who seek Him, then they stand forth covered with Christ's righteousness, saints and heroes of faith.'

---

**THE SAINTLY SELF.**

Self dies hard, even when we have made the discovery that in Christ He has been already representative crucified. . . . Perhaps the subtlest self of all is the saintly self—the self that asserts itself in denying itself and fosters a subtle, spiritual pride in the emphatic profession of humility. I meet with dear Christian souls who seem calmly to take it for granted that they are living on a higher plane than their less enlightened fellow-Christians. "We are living the higher Christian life, and we have such wonderful times up here on the mountain-top; we are sorry for you poor, dear, half-enlightened souls who are still on the wilderness side of Jordan, and have not yet entered the promised land, with which we are now quite familiar." There is a deal of dying to be done still by those who cherish these lofty thoughts of their own attainments. The holiest man will ever be the man who thinks least of his own holiness.—Rev. W. H. Aitken.

All experience tends to show that an abiding, a progressive morality must be inspired by theology.—Canon Westcott.

There is no fit search after truth which does not, first of all, begin to live the truth which it knows.—H. Bushnell.

Hold fast the Divinity, hold fast the Atonement; cut in the old Book where you will, and you'll find the the scarlet thread.—Brooks.

Truly it is a glorious thing to follow the Lamb; 'tis the highway to glory; but when you see Him in His own country at home, you will think you never saw Him before.—Samuel Rutherford.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing—just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—Phillips Brooks.

The world we inherit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been supreme; and that supreme, which always was and is supreme, we know by the name of God.—Scott Divine.

The world is not to be carried by apathy. Souls are not to be saved by good wishes. Christ is not to be enthroned by cowards or deserters. Heaven is not to be gained by walking backward toward it. We shall not achieve sainthood by consorting with sinners.—Dr. Burdett Hart.

The habit of faltering and dissimulating and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual that they really do not know when they speak the truth or not.—Cardinal Manning.

All difficulties are to be overcome. The more difficult, the more honorable and valuable is the conquest; and the more important and urgent, the greater is the inducement to effort, and the more prompt will be the suggestions and aid in accomplishment. Attack difficulties.—Bar-Homan.

Not a day passes over the earth but men and women of no note do great deeds, speak great words and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—Charles Reade.

You can't prevent the devil from shooting arrows of evil thoughts into your heart; but take care that you do not let such arrows stick fast and grow there. Do as an old man of past times has said; "I can't prevent a bird from flying over my head, but I can prevent him from making a nest in my hair."—Martin Luther.

Where Christ brings His cross He brings His presence; and where He is none are desolate, and there is no room for despair. As He knows His own, so He knows how to comfort them, using sometimes the very grief itself, straining it to a sweetness of peace unattainable by those ignorant of sorrow.—E. B. Browning.

Be thou then a temple indeed, a sacred place to Him—let all thy thoughts within, like white-robed priests, move round the altar, and keep the fire burning. Let thine affections be always a cloud filling the room, and unwrapping the priest-like thoughts. Let thy hallowed desires be ever fanning the mercy-seat with their wings.—Bushnell.

Charge them what? Charge them before all things not to be proud in their conceits, for there is nothing which riches do so much generate as pride. Each several fruit, each several grain of corn, each several tree, has its peculiar worm, and the worm of the apples of one kind and of the wheat another. The worm of riches is pride.—Augustine.
Will no one bid? What, no one—for their souls so pure and white
And fit for all good or evil which the world on their page may write?

"I bid," cries Beggary, howling, "I bid for them, one and all!
I'll teach them a thousand lessons—to lie, to steal, to slay,
And if they serve my purpose, I hope they'll answer thine.

"And I'll bid higher and higher," says Crime with wolfish grin,
"For I love to lead the children through the pleasant paths of sin.
Their spirits shall be pure, and their bodies shall be strong;
There they shall sleep in my lair like maggots;
And the gaolers and policemen shall be fathers to the young."

The children of heathen parents are often left to die of neglect and are sometimes thrown into a river, for those people think that the water of that river is sacred and that they are doing right, and sometimes they are even given to wild animals to destroy. But we who have the Bible know that Jesus said when he was here upon earth: "Suffer little children to come unto me and forbid them not," for he noticed children a great many times. So when you hear people talk about mission work or going as missionaries you may understand that they are maybe going to far off India or China or perhaps to Africa, which is peopled with negroes and is sometimes called the dark continent, not so much because its people are black as because its people are black as because they do not know about God and his great love to everybody. But we do not need to go to a far off country to be a missionary; there is need of mission work near home, and may I say, it, every little boy and girl can and may do mission work right at home, at school, and among their companions and playmates. Every big boy and girl and every man and woman may do mission work. Every act of kindness and every self-denial that will make some one happy is true mission work, as it is all for Christ's sake. He said to all, go teach the love of Christ to all persons, as surely as the angel told the women on that Easter morning to go tell the disciples that He is risen.

AUNT MATTIE.

Let not knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a foot-stool.—Spurgeon.
bled where to place men, but they take their right position under the Word. God's children are fed and strengthened by it; bruised reeds become strong, the smoking flax bursts into flame; those who are not of us cannot stand it, and go to their own place. Clouds which have hung so long about God's children are dispelled, while those who had deceived themselves are undeceived. Preach the word!—Sel.

WHAT IS IN OUR HOUSE.

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures and utensils and statuary and architecture, and hundreds of things, disclosed the character and life of the people. And the stranger now visiting the unburied city, and walking the streets, and going into the houses, and shops, and forums, and temples, and theaters, that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived, and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon; how after lying eighteen centuries in the grave, these things are disclosed to us, and especially how, among the freshest of things preserved, are numerous evidences of sensual and vicious pleasures in which the people indulged. The very works of art which ministered to their vices now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose, now, that our home life could be put into some permanent form, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light. What would they disclose to the curious investigators of that day? If, at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets, and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now?—Sel.

LIQUOR, TOBACCO, AND LIKENESSES.

The way we look at these things, for persons professing godliness.

It is hardly necessary to say anything about the sinfulness of using liquor. We all admit that it is wrong for professing Christians, but to raise anything for that purpose, manufacture and sell it in order to make money, we believe to be wrong also; for thousands of our fellowmen are ruined thereby, who are not able to withstand the temptation, while many of their families are wanting for the necessities of life, and are even abused thereby. Let us remember the golden rule, to do to others as we would be done by, and also sacrifice a little of our own comfort for the good of others.

Tobacco we look at in the same way; that it is not only wrong to use it, but to raise, manufacture and sell it, in order to make money, though want and misery does not follow to such an extent as in case of liquor. But who has not heard or the wishes of our friends?—C. S.

HE STIRRED MY NEST.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. So the Lord alone did lead him, and there was no strange God with him, etc. Dent. xxxii, 11, 12.

Calmly repos ing in my downy nest
I had forgotten, earth is not my rest,
Until disturbed, I saw a gracious hand.
Point upward to a brighter, happier land.
He stirred my nest, then fluttering over my head.
I saw his radiant wings benignly spread,
To bear me up from earthly scenes on high,
To purest regions and a cloudless sky.
'Twas hard to find no foothold 'neath the sun.
But soon I found my life of bliss begun,
A world of unseen joys, untold delight.
Revealed its glories to my raptured sight.
My broken nest, forsaken, on those wings,
Upheld, my spirit mounts, and sweetly sings,
Victorious, over all her foes she soars,
And glorious unknown realms of light explores.
I had slept on, and never felt or known
The glorious bliss of loving God alone.
Of being borne upon his wings on high.
Had he not taught me thus to rise and fly.
Had not my nest been stirred, and sorrows deep.
And grief and pain disturbed my carnal sleep.
I had not known this pure heartfelt delight.
'Twas love, unbounded love, that forced my flight.
Oh now a wide expanse, boundless, sublime.
Stretches before my sight, and earth and time.
Seem but a point, as bubble on the stream—
While on my soul celestial glories beam.
Overwhelmed with wondering joy and filled with praise.
I now exalt in greatful ceaseless lays,
To him whose love amazing stooped to me
And stirred my nest and set my spirit free.
Selected by B. Klippert.

Give not an hair-breadth of truth away, for it is not yours, but God's.
—S. Rutherford.

Success does not sanctify service; many of the best undertakings do not succeed.—Dr. Cust.

A man who is not liberal with what he has, does but deceive himself when he thinks he would be liberal if he had more.—W. S. Plumer.

Some one has said, "the best way to be miserable is to look at one's self; the best way to be perplexed is to look at others; the best way to be happy is to look at Jesus."
PERFECT THROUGH SUFFERING.

God never would send thee the darkness, If he felt you could bear the light, But you would not cling to his guiding hand, If the way were always bright, And you would not care to walk by faith, 'Tis true he has many an anguish, For your sorrowful heart to bear, And many a cruel thorn crown, For your tired head to wear, He knows how few could reach heaven at all, If pain did not guide them there. So he sends you the blinding darkness, And the furnace of sevenfold heat, 'Tis the only way, believe me, To keep you close to his feet, For it is always so easy to wander. When our lives are glad and sweet.

Then nestle your hand in your Father's hand. So he sends you the blinding darkness, And the furnace of sevenfold heat, 'Tis the only way, believe me, To keep you close to his feet, For it is always so easy to wander. When our lives are glad and sweet.

The way a little girl escaped from imprisonment in Chicago, and was restored to her happy home, was a very simple, but thoroughly effective one. It was simply by making known her father's name. Nearly a year ago she was kidnapped, and after much suffering was finally taken by the police from her persecutors, and placed in a house of refuge. All this time, diligent search was being made for her by her parents, but without avail. Recently, some one going through the house of refuge, thought he recognized in hers a familiar face, and inquired of the child her name. The reply was, "My real name is Annie Redmond." That was enough. The inquirer knew how anxiously she had been searched for, and it was not long after her father's name was mentioned until she was in his arms.

The child had been taught by her enemies to call herself by another name; and under threats of punishment had long concealed her true one. The case of every sinner is analogous. However in the bondage of sin and Satan, he has only to pronounce, in the language of penitence and faith, the name of God, who through the atoning Savior, is his reconciled Father, and he is saved.—Sel.

A PLEDGE OF BONSHIP.

Wherever faith is found, it is the sure sign of a blessed condition, the forecast of a heavenly destiny. It is the eye of the renewed soul, the hand of the regenerated mind, the mouth of the new-born spirit. It is the evidence of spiritual life: it is the main-spring of holiness: it is the foundation of delight: it is the prophecy of glory: it is the dawn of endless knowledge. If thou hast faith, thou hast infinitely more than he who has all the world and yet is destitute of faith. To him that believeth it is said, "All things are yours." Faith is the assurance of sonship, the pledge of inheritance, the grasp of boundless possession, the perception of the invisible. Within thy faith there lies glory, even as the oak sleeps within the acorn. If thou hast faith, thou needest not ask for much more, save that thy faith may grow exceedingly, and that all the promises which are made to it may be known and grasped by thee.—C. H. Spurgeon.

Be gentle! The sea is held in check, not by a walk of brick, but by a beach of sand.—Ivan Panin.

Open biographical volumes where you will, and the man who has no faith in religion has faith in a nightmare.—Bulwer.

Life is a crucible. We are thrown into it and tried. The actual weight and value of a man are expressed in the spiritual substance of the man. All else is dross.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words "God is love" ought to contain to every doubting soul, the solution of all things.—Mrs. Muloch.

Christ built no church, wrote no book, left no money, erected no monuments; yet show me ten square miles anywhere on earth without Christianity where the life of man and the purity of women are respected and I will give up Christianity.—Prof. Drummond.

THE MIGHTY NAME.

The way a little girl escaped from imprisonment in Chicago, and was restored to her happy home, was a very simple, but thoroughly effective one. It was simply by making known her father's name. Nearly a year ago she was kidnapped, and after much suffering was finally taken by the police from her persecutors, and placed in a house of refuge. All this time, diligent search was being made for her by her parents, but without avail. Recently, some one going through the house of refuge, thought he recognized in hers a familiar face, and inquired of the child her name. The reply was, "My real name is Annie Redmond." That was enough. The inquirer knew how anxiously she had been searched for, and it was not long after her father's name was mentioned until she was in his arms.

The child had been taught by her enemies to call herself by another name; and under threats of punishment had long concealed her true one. The case of every sinner is analogous. However in the bondage of sin and Satan, he has only to pronounce, in the language of penitence and faith, the name of God, who through the atoning Savior, is his reconciled Father, and he is saved.—Sel.

A PLEDGE OF BONSHIP.

Wherever faith is found, it is the sure sign of a blessed condition, the forecast of a heavenly destiny. It is the eye of the renewed soul, the hand of the regenerated mind, the mouth of the new-born spirit. It is the evidence of spiritual life: it is the main-spring of holiness: it is the foundation of delight: it is the prophecy of glory: it is the dawn of endless knowledge. If thou hast faith, thou hast infinitely more than he who has all the world and yet is destitute of faith. To him that believeth it is said, "All things are yours." Faith is the assurance of sonship, the pledge of inheritance, the grasp of boundless possession, the perception of the invisible. Within thy faith there lies glory, even as the oak sleeps within the acorn. If thou hast faith, thou needest not ask for much more, save that thy faith may grow exceedingly, and that all the promises which are made to it may be known and grasped by thee.—C. H. Spurgeon.