6-1-1892

Evangelical Visitor- June 1, 1892. Vol. V. No. 11.

Henry Davidson

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NO ONE LIKE JESUS.

There is no one who loves us like Jesus,
No one is so gentle and kind;
There is no one so willing to give us
The help for the body and mind.
There is no one who knows all our weakness,
How much we are able to bear,
Save Jesus; He never will give us
The crown of thorns to wear.
There is no one who can comfort like Jesus,
His words are a balm so divine;
With His touch He the wounded soul heal.
And pours in the oil and the wine.
There is no one gives peace like our Jesus,
To hearken and render relief.
Of hearing our wants and our grief,
And the worth of His promises prove.

SANCTIFICATION, WHEN AND HOW IT IS ATTAINED AND THE EFFECTS THEREOF.

By becoming acquainted with this subject, we find that throughout the world among Christian professors there are many different views, and the so-called sanctification in this age of the world in many places has caused some Christian people to say they were disgusted with the word sanctification. However, we know that the old pilgrims spoke of sanctification in many places through the Bible, therefore we must not throw away that necessary part of God's work. And if we travel on, on the line of Bible sanctification we are on a sure way to the everlasting kingdom of God's dear Son. Thus I will try while I write on this to have the Bible for my standpoint and to keep in harmony with the word of God.

We will first try to find out how it is brought about and when it is brought about. I believe there is a time when we become sanctified, but I do not believe that we will be converted to God and in six or perhaps twelve years after we get sanctified, no I do not believe that God does His work in that way. We know that our Savior came into this world and gave us a pattern that we (the Christians) should walk in His footsteps. Hence we believe that Christ went through this world, not seeking for honor or wealth, but looking forward when His work of redeeming mankind should be finished and should return to the glory world from whence he came. And as he went through this world he laid holy commands for holy people to obey.

Now in the first place He calls sinners to repentance. So by obeying and coming to God with a godly sorrow that worketh repentance unto salvation, not to be repented of, we become converted and thus become Christlike. We will notice right here that while we are going on in sin, we are going entirely in the opposite direction to which Christ would have us to go. Thus the word conversion means to change or to turn around. We know we cannot walk north and south at the same time. Neither can we serve satan and Christ at the same time. Thus we become changed from walking in the evil path to walk in the holy path which Christ has marked out through this world. Now as I said that we would be changed, old things will pass away and all things will become new. Now we are no more walking in the paths of sin; but we are walking in the paths of our Savior. Then I say when a man or woman becomes truly converted to God, just so soon they are sanctified. But says one, this can't be so for we are only babes when we are first converted. Yes and Paul says, I am not perfect yet, but I go forward to perfection. So according to this we cannot be sanctified as soon as we are converted. Well, we will for a while consider the question that we are only babes when we are first converted. This is as now born babes, the scripture says, (babes in Christ.)

I will first call your attention to the Savior's words, while He was here on earth, when His disciples desired to know who should be the greatest in the kingdom of Heaven, he took a little child and set it in the midst of them and said: "Except ye be converted and become as little children, you can in no wise enter in the kingdom of heaven." Here we have the promise on our side, when we become converted, and he as a little child, then if we should be called out of this world, we have the promise that we should enter into the kingdom of heaven. Right here we will notice that without holiness no man can see the Lord. Now I want to ask the question, after a man or woman gets converted to God, and they are called out of this world, would they not go to the glory world? I would
say most decidedly they would.

Again we will notice that we are either walking after the flesh or after the spirit. Therefore, Paul says, there is therefore now no condemnation to those who are in Christ Jesus who walked not after the flesh but after the spirit. Now if our consciences are clear in the sight of God and no condemnation whatever, we are sanctified. Now we have just said that when we are first converted, we are babes in Christ. When we are in Christ, and we get in Christ as soon as we are converted, and no more walk after the flesh fulfilling the lusts of the flesh, but we are walking after the spirit. Therefore Paul says, there is now no condemnation, hence we are sanctified. Then says one, if we are sanctified as soon as we are converted, how shall we grow, and the word of God tells us that we should grow in grace and in knowledge. While we are babes we need grace just for the time being, but as we advance from childhood to manhood we have greater battles to fight and greater victories to win, therefore we must have more grace. Well what are you going to do about Paul when he says, he is not perfect yet. I believe when Paul spoke this he was looking forward when he would enjoy a higher degree of perfection than that which he was then living in. And I believe he was looking forward when he would be absent from the body and present with the Lord, which would be far better. While we live in this world we will never get to perfection as it is in heaven. To prove this we will refer to 1 Cor. xiii, 9,10-12, showing us plain that our doings are only in part. But when that which is perfect shall appear (namely Christ) then that which is in part shall be done away. We know in part but when Christ shall come and gather us home we shall know even as we are known. While here on earth we enjoy many blessings and we sit together in heavenly places, but it is only a foretaste of what we will enjoy when we get to heaven. Also refer to 1 John iii, 2. Beloved now are we the son’s of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like Him for we shall see Him as He is.

In order to show that we can be perfect here, and yet not as perfect as we will be when these earthly houses of ours, meaning those bodies of ours are dissolved and we go to live in a building, a house not made with hands, eternal in the heavens. We will refer to the Savior’s words while he was here on earth. You remember when John was baptizing in Jordan he looked, and beheld the lamb of God coming to be baptized. Therefore John feeling his unworthiness said, I have need to be baptized of thee and comest thou to me? But the Savior said, suffer it to be so now for thus it becometh us to fulfill all righteousness. So we see that John with our Savior, fulfilled all righteousness. But when John was cast into prison he almost began to doubt, and he sent his disciples to ask Jesus whether he was the Christ or whether he should look for another. And when John’s disciples had gone to carry the Savior’s words back to John, the Savior said, among them that are born of women there has not risen a greater than John the Baptist, nevertheless the least in the kingdom of heaven is greater than he. Why? Because they had not flesh and blood to contend with, but they had crossed over into the glory world and were living in perfection as perfect as heaven itself. But John was yet here in this world.

Now to show that there is no second work but when we are converted to God we are sanctified without a second work which would have to be a more perfect work. We all know that when we are wandering away from God we are aliens from the commonwealth of Israel, and strangers to covenant of promise, having no hope and without God in the world. Eph. ii, 12. But after we become converted we are no more strangers and foreigners, but fellowcitizens with the saints and of the household of God, 19 verse. Now we are not strangers any longer but we are heirs of God and joint heirs with Christ Jesus, if so be that we suffer with him. It is known to all, that when we become an heir or a son or daughter there is no work that can bring us into a closer relationship to God, hence we have the promise on our side, and in order to have the promise we must be a holy or a sanctified people.

Again we will refer to the prodigal son when he was away from the father and was starving, he said, I will arise and go to my father. And when the father saw him yet a good way off, he came to meet him and fell on his neck and kissed him, and called his servant and said, go and bring the best robe and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf and kill it and let us eat and be merry for this my son was dead and is alive again, was lost and is found. Now you see when he came home in the first place the father gave him the best robe; he did not keep a better one for to give him some time later. Hence this is plain that we are sanctified as soon as we are converted, and by keeping the commands and ordinances of the Bible we continue in sanctification. Therefore Paul could say when he came to the end of his journey, he was now ready to be offered. I have fought a good fight. I have kept the faith, I have finished my course and henceforth there is a crown laid up for me, for us all if we continue in the faith as it was once delivered unto the saints.

THE EFFECTS OF SANCTIFICATION.

Some people say that when they become sanctified they become so filled with the power of God, that they cannot control themselves. They lose use of their limbs and they lay as dead bodies. Also shout out at the top of the voice without uttering a word. 1 Cor. xiv,
7. Paul makes a comparison, comparing people to musical instruments, says, if a pipe or harp give a sound except they give a distinction, how shall it be known what is piped or harped; 8th verse: for if the trumpeter give an uncertain sound who shall prepare himself to battle. But we should utter words easy to be understood. I believe sanctification makes a man or woman useful in the work of God and makes us that we can control ourselves and have all things done decently and in order.

JONATHAN LYONS.
Victoria Square, Ont.

PERSONAL CHRISTIAN INFLUENCE.

BY H. P. BRINKWORTH.

It is what men do, not what they profess, that counts in the end. A bright plumage, pretentious manners, self-conscious attitude, attracts attention and that is about all. What we want is something tangible around which can be built up a character that will stand, an influence that will not easily fall. There are two forms of influence exerted, active or voluntary, and that influence that flows out from our lives without effort on our part, or we hardly are aware of it. In the active or voluntary we put forth effort through the presentation of motives. Both are real. Our responsibility for them can be readily recognized.

Moses after going up into the mount and having long communion with God, “wist not,” that the skin of his face shone as he talked. Did not our hearts burn within us, as he talked with us by the way? The two walk to Emmaus and conversing with Christ in an unknown way, so may it also be with Christians of modern days, but it needs more than a mere profession of Christian principles. We may profess loudly, yea, we may talk up Christianity and still be in our practices and our every-day walk a hypocrite, may further yet, we may deceive our own heart in this matter. But Paul says, “Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap.” Our silent influence is something stronger than we may ever think of. Whilst we may be least thinking, there is a class that watch as well as pray. True, the word commands all to watch and we should do so, but be careful how we watch, when we watch and where we watch. Too many, alas, of us may watch others, not ourselves and our influence is again thrown in the wrong direction. Were we as eager to do right as we are for others to do so, our influence would become more personal, more Christian-like and more influential.

We need more effort on our part, a watching, a praying, a daily striving for the spirit, and a daily crucifixion of the desires of our heart, that tends to carnality, “for the carnal mind is not subject to the law of God, neither indeed can be.” Truly we should labor earnestly to contend for the faith once delivered to the saints and us we see so much of heresy in every newspaper for the past year or so, and so much disturbance in religious affairs, and so many teaching for doctrine the commandments of men, that we have to wonder why heresy is not more abundant and the fruits thereof more apparent.

“Let then our light shine.” Hide not under a bushel that that should be open, but, “if the light that be in thee be darkness, how great is that darkness.” We understand that this is a darkening influence, and today there is too much of this kind in the land, in the church and in the world. As far as the first and last is concerned we need not fear any. When it comes in the church we may well protest. Let not one say, this means bro. A or B, or sister C or D. It is meant personally for you dear reader, and to shift the responsibility on others, is too much like Adam, shifting on Eve the sin of disobedience. Where do we find this dark influence most? In our trading one says, not confining ourselves strictly to the truth, in our talking of others to strangers, we over-reach the facts and color according as we may be prejudiced or biased. In our dealings in things temporal, taking advantage, in our allowing our Bro. to be talked evil of in our presence, in indulging in, or even allowing same in our places of business, not only countenancing but laughing with and lending encouragement to these things. We should abstain from the appearance of evil.

In these and other things we encourage same. Should we not watch as well as pray? Our influence may be active, voluntary, silent, open, or public, yet let us not think we have none, some are on the lookout and will be governed or led by what we either think or do or say. Happy is he that condemneth not himself in that thing which he alloweth are the words of Paul to his Roman brethren.

Louisville, O.

BUILDING UPON THE FOUNDATION.

On page 121 of the Visitor of April 15, we find a request for an explanation on verses 10, 11, 12, 13, 14 & 15 of Chap. 3, 1 Cor.

In order to get the full meaning of said passage we should carefully read all the connections. In the 4th verse Paul accuses the Corinthian brethren of being carnal because one said he was of Paul and one of Apollos; and in the 5th verse he asks who is Paul or Apollos but ministers by whom ye have believed? Next Paul says I have planted, Apollos watered, but God gave the increase. Again Paul says, “Neither is he that planteth anything, neither he that watereth, but God who giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labors. For we are laborers together with God; ye are God’s husbandry (or tillage) ye are God’s building.”

From the foregoing we conclude
Paul speaks of those who build churches such as himself and Apollos who were instrumental in building the Corinthian church. Hence he says, verse 10, according to the grace of God which is given unto me, as a wise masterbuilder. I have laid the foundation and another buildeth thereupon. But let every man take heed how he buildeth thereupon. So we observe that Paul laid the foundation for the Corinthian church by preaching to them salvation from sin by faith in Jesus. Apollos came after him and labored among them as a Bishop or one that builds the spiritual house as of “lively stones.” 1 Pet. ii. 5. In the 11 verse he says, “For other foundation can no man lay than that is laid which is Jesus Christ.” Isa. xxviii, 16, Matt. xvi, 18.

In the 12 verse he says, “Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble.” Here we have materials such as will stand the test of fire and such as will not. Verse 13, “Every man’s work shall be manifest for the day shall declare it; because it shall be revealed by fire and the fires shall try every man’s work of what sort it is.” In Mal. iv, 1 we read, “For behold the day cometh that shall burn as in the day of wood, hay, stubble.” Here we have materials such as will stand the test of fire and such as will not. Verse 13, “Every man’s work shall be manifest for the day shall declare it; because it shall be revealed by fire and the fires shall try every man’s work of what sort it is.”

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now.” If his blood cleanses from all sin, we must be able to say, “It cleanses me now from all sin.” Dear reader, can you do that and be honest with your own soul? Such is the character of the faith to which we wish to call your attention, reader, praying earnestly that we might make perfect that which is lacking in this respect. 1 Thess. iii, 10. Its importance must be evident to every truly enlightened Christian. “Without faith it is impossible to please God.” “What is not of faith is sin.” “He that doubteth is condemned.” Its nature may not be so evident, unless consciously realized in the heart. Hence it may be proper to observe that it is not sight. It is the very opposite. Faith is the evidence of things not seen. It rests without a single token. A wicked and adulterous generation seeketh after a sign—an evidence; “but the just shall live by faith.”

“Faith steps on the seeming void, But finds the rock beneath.” Nor is it desire in itself. You may greatly desire faith, but why should you desire what you already have? Desire proves the absence of the thing longed for; not its possession.

Nor is it feeling or emotion. If that were the case, then the measure of your feelings would always be the measure of faith; and the most emotional would always be the most faithful. But that is absurd. Faith is not indifference. No indifferent person ever was, or ever will be saved. What then is faith? It may be defined as a persuasion of the mind calmly resting on God; on the eternal verity and character of His word. Its true character and efficacy can be known only by experience. It is among the things of the Spirit which the natural man cannot know, because spiritually discerned; which eye hath not seen, nor ear heard (nor ever shall,) but which God hath revealed unto us by His Spirit. If what we have now said is true, then it follows that saving faith must be an imparted spiritual grace. “Unto you it is given to believe.” “This is the work of God, that ye believe on him whom he hath sent.” “God hath dealt to every man the measure of faith.” “Jesus is the author and finisher of our faith.” How can a person with an open Bible declare that saving faith is a merely human act, exercised at the discretion of the creature? Faith is the work of the Holy Spirit in the heart, whenever the creature yields an entire and unconditional surrender to his operations. Faith is a fruit of the Spirit. Gal. v, 22. The same Spirit that imparts the gift of healing, the working of miracles, the gift of prophecy, also imparts faith. 1 Cor. xii, 9. All this worketh that one and the self-same Spirit. Prayer brings the Comforter in, for the Father is more willing to grant him than an earthly parent to give good gifts to his dearest child. He then that is void of this sacred principle, is left without excuse. My reader, have you this faith, or some other kind of faith? Does it bear the mark, the stamp, the impress of God; of his word; of his Holy Spirit? Will you dare to give rest to your soul until this matter is clear? Saving faith is a sanctifying grace. Like the Christian character in general, it may be known by its fruits; by its effect on the character and conduct. And to assist in pointing out these distinguishing features as revealed in the word of God, shall be the object in the succeeding chapters on this subject.—Sel. by D. A. Stine.

LIVING ABOVE WORLDLY AMUSEMENTS.

BY REV. CHAS. G. FINNEY.

[Extract from a tract entitled “Innocent Amusements” published by the Willard Tract Repository.]

Let these facts be borne in mind when the question of engaging in amusements comes up for decision. And, remember, the question in all such cases is not, “What harm is there in this proposed amusement?” but, “What good can it do? Is it the best way in which I can spend my time? Will it be more pleasing to God and more for the interest of His kingdom than anything else at present possible to me?” If not, it is not an innocent amusement, and I cannot engage in it without sin! The question often arises: “Are we never to seek such amusements?”

All that class of desires should be so subdued by living so much in the light of God, and having so deep a communion with Him as to have no relish for such amusements whatever. It certainly is the privilege of every child of God to walk so closely with Him and maintain so divine a communion with Him as not to feel the necessity of worldly excitements, sports, pastimes and entertainments to make his employment satisfactory. If a Christian avails himself of his privilege of communion with God, he will naturally and by instinct of his new nature repel solicitations to go after worldly amusements. To him such pastimes will appear low, unsatisfactory, and even repulsive. If he is of heavenly mind, as he ought to be, he will feel as if he could not afford to come down and seek enjoyment in worldly amusements. Surely, a Christian must be fallen from his first love; he must have turned back into the world, before he can feel the necessity or have the desire of seeking enjoyment in the worldly sports and pastimes. A spiritual mind cannot seek enjoyment in worldly society. To such a mind that society is necessarily repulsive. Worldly society is insincere, hollow, and to a great extent a sham. What relish can a spiritual mind have for the gossip of a worldly party of pleasure? None whatever. To a mind in communion with God their worldly spirit and ways, conversation and folly, is repulsive and painful, as it is so strongly suggestive of the downward tendency of their
souls, and of the destiny that awaits them. I have had so marked an experience of both sides of this question that I think I cannot be mistaken. Probably but few persons enjoy worldly pleasure more intensely than I did before I was converted; but my conversion, and the spiritual baptism which immediately followed it, completely extinguished all desire for worldly sports and amusements. I was lifted at once into entirely another plane of life and another kind of enjoyment. From that hour to the present the mode of life, the pastimes, sports, amusements, and worldly ways that so much delighted me before, have not only failed to interest me, but have had a positive aversion to them.

I have never felt them necessary to, or even compatible with a truly rational enjoyment. I do not speak boastingly; but for the honor of Christ and His religion. I must say that my Christian life has been a happy one. I have had as much enjoyment as is probably best for men to have in this life, and never for an hour have I had the desire to turn back and seek enjoyment from anything the world can give. But some may ask: "Suppose we do not find sufficient enjoyment in religion, and really desire to go after worldly amusements. If we have the disposition, is it not as well to gratify it?" I reply that a longing for them should never be entertained. It is the privilege and therefore the duty of every one to rise, through grace, above a hungering and thirsting for the fleshpots of Egypt, worldly pastimes and time-wasting amusements. The indulgence of such longings is not innocent. One should not ask whether the longing should be gratified, but whether it should not be displayed by a longing for the glory of God and His kingdom.

Professed Christians are bound to maintain a life consistent with their profession. For the honor of religion, they ought to deny worldly lusts; and not, by seeking to gratify them, give occasion to the world to scoff and say that Christians love the world as well as they do. If professors of religion are backslidden in heart, and entertain a longing for worldly sports and amusements, they are bound by every consideration of duty and decency to abstain from all outward manifestation of such inward lustings. Some maintained that we should conform to the ways of the world somewhat—at least, enough to show that we can enjoy the world and religion too; and that we make religion appear repulsive to unconverted souls by turning our backs upon what they call their innocent amusements. But we should represent religion as it really is—as living above the world, as consisting in a heavenly mind, as that which affords an enjoyment so spiritual and heavenly as to render the low pursuits and joys of worldly men disagreeable and repulsive. It is a sad stumbling-block to the unconverted to see professing Christians seeking pleasure or happiness from this world. Such seeking is a misrepresentation of the religion of Jesus. It misleads, bewilders, and confounds the unconverted; for he who ever reads the Bible, he cannot but wonder that souls who are born of God and have communion with Him should have any relish for worldly ways and pleasures. The fact is that thoughtful unconverted men have little or no confidence in that class of professing Christians who seek enjoyment from this world. They may profess to have, and may loosely think of such as being liberal and good Christians. They may flatter them, and commend their religion as being the opposite of fanaticism and bigotry, and as being such a religion as they like to see; but there is no real sincerity in such professions on the part of the impenitent.

Charity is the bond of perfectness.
show them they could pass through the revival and not be affected by it. Accordingly they attended the meetings, and sneered and trifled with all the tears shed and prayers offered on their behalf; I sent a note to the minister requesting special prayers for this young lady. The request was laid before the meeting, no name being mentioned; but it provoked fresh scoffing from them, and they seemed determined to harden their hearts and brace it out against all convictions, admonitions and entreaties. But, "though hand joined in hand the wicked shall not be unpunished," and "it is a fearful thing to fall in the hands of the living God."

For some weeks after, this young lady left my boarding-place to avoid my entreaties, I did not meet her, though I frequently heard of her course and did not forget to pray for her. One morning when engaged in my daily task, a lady came to see me and said, "Mary Jane C——y is dying, and wants to see you." I left my work and hastened to her boarding-place; as I entered her room she stretched her hands frantically towards me and said, "you have come to see me die, but don't pray for me; it is of no use." I tried to point her to the sinner's friend a Savior, but she spoke of her having grieved the sinner's friend a Savior, but she seemed disposed to believe the world, and unbelieving the world. The secret of success is to co-operate with the Holy Spirit. We must analyze this giddy circle, Mary Jane's most intimate associate, was taken sick about the same time with the same disease; typhoid fever, and sank beneath its powers. Her last hours were mostly passed in the stupor of disease, now and then she would rouse herself from her lethargy, and gazing about her, say, "Am I going to die?" and then sink back into insensibility. One week from the time of poor Mary Jane's awful death, she too died, not in wildness of frenzy, but in despairing stupor, and without hope in Christ. Her death broke the spell that bound these proud ladies, and the other three gave over their rebellious scoffings, yielded to the voice of mercy and of love, and confessed themselves the followers of Christ, the Son of God. Many years have passed since these things occurred, but I can never forget the dying hour of Mary Jane C——y. For more than a year, her expiring screams and blasphemies haunted me by night and by day, and now for the first time this truthful record is given to the world, in the hope that some poor, thoughtless sinner who is resisting the gentle strivings of the Holy Ghost, may be warned to escape a fate like hers. May it yield to the call of heavenly mercy and heed the word of God which says, "Today, if ye will hear his voice, harden not your hearts."

The Lord is thy keeper.
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 “Funker” 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
H. DAVIDSON, Abilene, Kansas.
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.

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Abilene, Kansas, June 1, 1892.

CONFERENCE OF 1892.

Again we note the fact of the meeting and adjournment of another conference, which convened at the Brethren's Church near Stevensville, Ontario, May 18, 1892, and closed May 20, as usual a three days' session. The conference was largely attended by brethren and sisters from Ontario and Pennsylvania, but not many from west of Pennsylvania.—Cumberland Co., 4 & 5 of June at the Home of Bro. Jacob B. Nisley.


Lebanon Co., 9 & 10 of June at the Home of Bro. Lew Hershey.

Lancaster Co., 14 & 15 of June, at the Home of Bro. Jacob Martin.

TALK TO MODERATE DRINKERS.

EXTRACT FROM A LECTURE TO MODERATE DRINKERS, BY A CATHOLIC PRIEST IN PITTSBURG, PA.

I appeal to you, my friends, to you, who pride yourselves on being moderate drinkers, to reflect and decide if all that I have said be not true. You cannot but know the evils that result from the use even, as well as from the abuse, of alcoholic liquors. You cannot but know that alcohol is like a vast serpent that covers with its poisonous, deadly slime every square rod, almost, of this fair, free land of ours, and that embraces in its vice-like coils those, perhaps, who are nearest and dearest to you on earth. But who is responsible for all these evils? I do not hesitate to lay them in great part at your doors, and to charge the responsibility to you. Do not reply that you are not your brother's keepers, for in many respects you are. The drunkards and the worthless bums who are daily recruited from your ranks are of very little account in keeping up the abominable liquor traffic as it exists today. They did their share, it is true, but it was when they were on an equality with you, and when they, also, prided themselves on being moderate drinkers, and when they little thought that inconvenience was apparent for want of suitable place for lodging at the church, but this was more than compensated for by the hospitable and ample arrangements made by the brethren living in the vicinity of the church at their homes.

We are hardly prepared to give an outline of the work of conference from memory, and since we have no copy of the minutes before us, we are not prepared to give the proceedings as satisfactorily as may be expected. We will only say that while there was probably not as much progressive work done as at some other conferences, and not as much as the friends of progress could have wished, yet upon the whole it was a good conference and will pass into history as a meeting long to be remembered as a means of education with regard to our duty.

To the attentive student it could be made a useful instructor as to the necessity of the church in taking a more advanced position in the work of converting the world, and we see there is a steady growth in this direction which was made apparent in the increase in the mission fund. In this connection it might not be out of place to state that generally the most liberal contributions came from those places where they felt the need of greater efforts for the spread of the gospel, but all did well. May God have all the praise, and may the church as a body stand together and labor unitedly for the upbuilding of Zion.

THE PRESS FUND.

To the friends and contributors to the press fund, we would say that the project to raise a fund large enough to purchase a press for printing the Visitor having failed the whole arrangements have been abandoned for the present, and consequently the subscriptions will be of no benefit and the subscription papers will all be destroyed. But we do not want to drop the subject without first tendering our warmest thanks to the many kind friends who so liberally subscribed for that purpose.

LOVE FEASTS.


Lebanon Co., 9 & 10 of June at the Home of Bro. Lew Hershey.

Lancaster Co., 14 & 15 of June, at the Home of Bro. Jacob Martin.
they would so soon descend so low, and become so degraded, that even you, who are, after all, but following their footsteps, would spurn them this day from your presence. It is on you, indeed, that this vile traffic rests; without your support it would quickly disappear. I charge you, therefore, with disloyalty to your country, because to your country's worst foe you voluntarily pay a heavy tribute, which, if imposed by your lawful Government, would cause you to rise up in rebellion. I charge you, also, with disloyalty to your families, because what should go to their support or to their comfort, you likewise bestow on their worst enemy; and I charge you, finally, with disloyalty to your mother church, for by upholding the liquor interests, by patronizing the liquor business, you are aiding and abetting that inveterate enemy which the church is ever struggling to conquer.

What good has the liquor business done to the world? Has it made men purer, holier, nobler? Has it refined their manners or advanced in any way the interests of civilization? On the contrary, it has ever been what we find it today, the curse of the human race, the demoralizer of society, the sworn, inveterate foe of the altar and the fireside. And what good has it ever done to you? You cannot name one single, lasting benefit that it has ever conferred upon you. Why then, do you drink? Liquor does not give you strength any more than the whip gives strength to the jaded horse. It simply calls into more active play the vitality that you already possess, and, as a consequence, exhausts it all the sooner. It does not make your brain clearer or your nerve steadier; it does not put money in your purse or clothes upon your back; it does not advance your business interests or increase your bank account; it does not make your families prouder of you or your neighbors more friendly disposed toward you; nor does it render you more diligent in the fulfillment of your religious obligations, or more earnest in the attainment of the one thing necessary—the salvation of your immortal soul. Why then, in the name of God, do you drink? If you tell me that you can do without it, then I beseech you, by all that you hold sacred, both here and hereafter, to do without it, and thus to be on the safe side. If you tell me that you cannot do without it, then I tell you that you have already crossed the danger line of excess, and that total abstinence is your only hope and safeguard.

For rest assured that, other things being equal, the total abstainer will enjoy better health, will live longer, will work harder, will endure heat and cold better, will be a better Christian, will have a happier death, and a better chance for heaven by far than the moderate drinker.

And now tell me, would you like your wives or your sisters to drink as much and as often as you do, or at all? But why not? If liquor is good for you, why should it be harmful for them? Would you wish your sons to frequent the saloons as often as you do, or at all? But why not? If there be nothing wrong in your patronizing such places, why should it be wrong for them? Do they not look up to you for example? Do young men have greater respect for those young ladies who can toss off a glass of liquor or beer without after evidence of intoxication? Do young ladies really prefer to have for husbands those young men who frequent saloons and who sneer at total abstinence? Do you feel safer when riding on the cars because you know that the engineer is a tippler? Do you, by preference, choose that lawyer to conduct your important legal affairs who lubricates his mental machinery with alcohol? Or that surgeon to perform a difficult operation who employs stimulants to steady his nerves? So, no matter how the subject may be considered, you must arrive at the conclusion that, for all practical purposes, total abstinence from all intoxicating beverages is to be preferred, as a rule of life, for all those around you. But if so, why not for yourselves?

A road leads through this world, my friends, a road that is broad and smooth, and well trodden by the merry feet of countless thousands, who are hurrying onward and downward. It starts in the high region of lawful indulgence, and is called the Road of Moderation. At first the descent is gentle, but gradually it becomes more abrupt, until finally it ends in the Valley of Excess.

You are traveling on this road; you are marching in this procession, my friends. You, I mean, who think you are safe, because for a long time, it may be, you have been accustomed to use alcoholic stimulants without going to excess. You may not reach the gloomy end, and many do not, for, while it is true that not every moderate drinker becomes a drunkard, yet it is absolutely true that every drunkard was once a moderate drinker. You may not be aware of the fact, but for you the descent is rapidly growing more abrupt. Retrace, then, your steps, while yet there is time, and comeback to the region of safety. For that dark and dreary valley is fast filling up with neglected graves, over each of which experience and wisdom and truth have united to place this mournful inscription:

“Here lies the wreck of what was once the noblest handiwork of God—a man with an immortal soul redeemed by the blood of Christ. Eternal rest has not been granted to him, for the blood of Christ has been shed for him in vain. Perpetual light does not shine upon him, for it is written that no drunkard shall inherit the kingdom of God.”

—Sel.

Remember that God sees into the heart and there is nothing hid from Him.
Dear readers of the Visitor, I felt it my duty for some time to write for the Visitor, but was not settled in my mind about what to write, but as I have seen that the experiences are so few this while past, (and I always love to read them) I just concluded to put in my own.

I was brought up in the admonitions of the Lord. I had praying parents and praying sisters ever since I know anything, and I was always told what we do not make wrong we do not need to make right and I believed it and do believe it yet. In my very youthful days I felt the spirit of the Lord as young as eight years anyhow, that I often wonder now why I did not come out that time; but I put it off from time to time until I was nearly twenty-five, but I cannot say the spirit of the Lord ever left me. I say sometimes I don’t know of a day that I did not feel that I should give my heart to God. I was a little different from some others that I heard. I hear some say that they used to think they would wait until they have a companion, but I just thought the other way. There was always something on my mind; I should first turn to the Lord before I would get a companion and would to God that more of the young folks would get such a notion, because I had read much in the Bible from my youth up. When I was nine years old I learned to read German also and then I began to read the Bible. I liked to read and hear what was written from the old forefathers and I learned there and then already if God shall be with us we must serve him and I also learned and heard of others that if we wait until we would have a family it would go so much harder to get loose from the world and worldly affairs and this I believed. I often had been in experience meetings and heard them say that they had many trials and temptations to go through, then I used to think if I would just be at that place once I would not need to say so. I would get right close to God and do all that he asks of me then the trials would not come. Yes, I believe yet more or less that way, but I did not know that as long as we are in the flesh the tempter is here too and tries to lead us astray.

I will here tell you, dear readers of the Visitor, that I often felt it so heavily that I sometimes could hardly escape. I remember several times that I closed my mouth firmly just in order that I was afraid it would come out. It is wonderful how sometimes the good spirit is quenched, but finally I got older and older and when I got a notion that I would perhaps get married a year or so hence if nothing would happen, so the convictions came harder; although I was far out on the road to ruin I finally made this resolve, I will arise and go to my Father, and he also spoke peace to my soul. It is now a little over nine years since I have set out, and I find out the more we are willing to hear the cross the better we can have it. I can say it is a good way to such that are out of the ark of safety yet I would say try it once for yourselves and see.

I will now close by asking all praying people to pray for me as I still need the prayers of others too and especially at the present as I had been ill now for ten months and am not well yet. The Lord knows what he means by it that I might give myself wholly up in the hands of the Lord.

S. D. Books.

Amville, Pa.

For the Evangelical Visitor.

For some time I felt it a duty to write some of my Christian experiences for the Visitor and by the help of the Lord I will do so.

When I was eleven years old I felt a calling from God and I often felt sorry that I did not obey at that time but I hardened my heart until my brother held a protracted meeting which I attended where one of my friends made a start, and I had promised the Lord that if she would, I would, but when she did I tried to think that she was wild and did not know what she was doing. I went to meeting the next day and such grief as I had. I wished I never had been born so that I would not need to be at that meeting; but I praise God that he did not leave me rest. A week later I gave myself into the hands of God. I prayed and earnestly that God should be merciful to me and show me my sins. I often thought I would turn to God before I had many sins but when I was awakened I thought I was the greatest sinner in the world but I found peace to my soul and with the poet I can say,

I wish I never had been born so that I would not need to say so. I would grieve thee never ;

Savior teach me how to pray,

Keep me in the narrow way,

Make me thine forever.

Since then I have often come short of doing my duty; I have had some gloomy seasons and was almost overcome by temptation and for a while I did not know what to do with myself, but I prayed earnestly and it came to me to prove faithful, the Lord will provide and I found rest. And now I would not part with Jesus and what I realize for all the pleasures of the world which only last for a season.

I want to be an earnest worker in the vineyard of the Lord and desire to be drawn closer to the Lord every day. A sister.

ETTA E. STOLL.

Abilene, Kan.

For the Evangelical Visitor.

"By faith ye stand." 2 Cor i, 24.

That statement is equal to saying it is by faith ye persevere in the Christian life. Yes, and what the apostle meant in the above expression to the saints at Corinth is equally applicable to all Christians in all ages; that by faith they stand.

An inquiry is often raised, and asked, "What is faith?" We might
have written volumes in giving definitions on faith, which perhaps would be only mystifying a simple plain subject; inasmuch as it is the most commonly used quality in man, and it makes all the difference in faith the object set before it. Faith itself is made up mainly of reliance and trust, and is generated in us by the knowledge we can have of a character. Our faith would be but very limited, if any at all, in a character that we would be ignorant about. Hence in our coming to possess a “saving faith,” the faith of the gospel, we must first hear something presented to us, for “faith cometh by hearing and hearing by the word of God;” thus the word of God reveals unto us a character worthy of our love, of our reliance and trust; and by the knowledge and faith in that dear Savior presented before us in the gospel, we are made strong and able to stand, and will find ourselves in possession of that precious faith which is inherited through the “righteousness of God and of Jesus our Lord.” That is, through the truthfulness and unchangeableness of him that promised. On this ground the apostle Paul said, “Let us hold fast the profession of our faith without wavering, for he is faithful that promised.” Heb. x, 23.

I may add herewith a brief sketch of what a young Portuguese convert said about faith, and although stated in the simplest form yet it is worth hearing. She being asked, “what she meant by faith,” replied, “me think this; God say to me Maria, I promise you something very, very good; me not know what its; me wait, perhaps long, long time, but me, sure God not tell story. Me quite happy. God say he give and me quite sure God will give. That me think faith. God says, Maria, me do it, me quite sure; no want to see, God says, and that enough for Maria. That’s faith is it not?”

A B. Stayner, Ont.

CHOOSE THE BEST.

BY REV. S. L. LIVINGTON.

It is a great advantage to be provided with the friendship of God. This would be to have him nearer, and hold him dearer than simply to have his pitting love, as the lost race had it, because of which salvation was provided, and as all men now are objects of compassion, and therefore are drawn toward and pointed unto life in Jesus. If God is our friend, enmity is put away, and we are conscious of his approving smiles; hence happy, hopeful and firm in the faith.

The friendship of the world is a ready commodity in the market, but it answers the purpose of sight walking only, and will not suffice in crossing Jordan, nor in standing in the day of Judgment. It may for a time be very enjoyable, but it is treacherous, uncertain, and short lived; for, like riches, and along with wealth it flies as on wings. It is for a purpose, and like the purpose in character, and goes with it when the end is either gained, or lost, for which it served. “No money, and hence no friends,” is the sad wail of many in misfortune. Independent of, or separate from Christian benevolence, would any of the numerous institutions of men ever take them in? Never. It is their support they want. Such have a friend, and only need to put in their claim.

God is a friend without regard to circumstances, but is ready and abiding, if moral conditions be maintained. He and I may walk and talk together, if, like Enoch and Job, I have moral integrity and uprightness of character. If one obeys God, he can have heaven anywhere; but if he hates God, he can have heaven nowhere. Hence, eternal punishment is a fixed fact, for some will always hate the Almighty. What men need is, not a change in externals, but in heart, life and relation to God. Then they can afford to suffer, and are qualified to endure whatever may befall them. How can we bear up, and press on, happy and joyful as many are now doing, under heaviest trials; (short of martyrdom,) and at such great disadvantages? I believe it is by keeping the judgment in view, and having the fear of God before our eyes. I know of no better way to have a light heart and a steady step in the midst of unpleasant surroundings and unjust conditions. God’s approval is better and dearer than mortal life. To be in a cause that does not depend on doing evil to carry it forward, that cannot be supported by blemished offerings, is to be safe beyond opinions, storm, fire and flood. To have the greatest and only lawful advantage, we must worship God and refuse to bow before the shrines of men. Lost men must be brought up to the high and ennobling principles of the Christian religion, or else all will be failure in the end.—Sel.

For the Evangelical Visitor.

WHAT IS IN YOUR 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 habits 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 theatres, 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 for eighteen centuries in the grave, these things have been disclosed to us, and especially how, among the freshest of the things preserved, are numerous evidences of the 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 forms, 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 when they gaze upon it? What does God see there now? Our happiness in this world depends not upon what we have, but what we are. All the luxuries and comforts which money can command cannot afford us joy, if our hearts are not at peace with God. The true Christian finds the source of his joy not without, but from within. “Thou wilt keep him in perfect peace whose mind is stayed on thee.” Dr. Haven tells us of a man who owned a vast estate and erected a costly mansion and soon after died: on his deathbed he exclaimed: “My prosperity has been my ruin.” Did not Jesus teach us that “a man’s life consisteth not in what things he abundantly possesseth?” It is even so.—Sel.

BONNETS VERSUS HATS.

BY THURSTON MILLER IN GOSPEL MESSENGER.

In presenting this subject to the readers of the Gospel Messenger, the design is to instruct those who are yet unable to see the propriety of prohibiting sisters from wearing hats, and, instead, requiring the wearing of bonnets, and inasmuch as gospel authority for such discriminations is frequently demanded, the writer feels justified in complying with requests to furnish an article in defense of the church’s position on this question.

The brotherhood and, no doubt, our editors, had confidently hoped that the time had passed when it was necessary to occupy space in the Messenger for such instructions, but recent information indicates that certain localities are sadly in need of just such teaching at the present time.

Therefore, in looking over the subject, with a view of omitting nothing that will be of value in helping all to a clear understanding of the reasons why the church has decided against the hat, and in favor of the bonnet for sisters, I find that, at a very early date in the history of God’s people, it was designed that the sexes should be distinguished by their apparel; hence the following rule was given, by which they were to be governed in this matter: “The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment; for all that do so are abomination unto the Lord thy God.” Deut. xxii, 5. The reader will not fail to notice the severe penalty indicated for those who should violate this rule. To become an abomination was equivalent to incurring the extreme hatred or detestation of God, which subjected the offender to extermination, or death. Hence the care necessary on the part of both male and female, in observing this rule.

Now it is clear that if the hat is a part of man’s attire, it would be unlawful for a woman to adopt it as an ordinary covering for her head, as that would constitute her an abomination.

The same rule also applied to the man, should he adopt for himself the article ordinarily worn upon the woman’s head. So then, if it can be shown that what was worn on the head distinguished sex in ancient times, the question is settled for Israel, at least.

By reading Isa. iii, 16 to close of chapter, you will find a long list of articles of female apparel, which comprised the whole of woman’s attire, and as hats are not mentioned, but instead, bonnets and hoods, these latter must have been a part of woman’s apparel.

Now, by reading Dan. iii, 21, you will find that men wore hats, nor is it stated anywhere that men wore anything else at any time, as a protection for their heads, although it is found that, upon certain occasions, men wore bonnets, and this is sometimes urged as an offset, justifying hats for sisters.

But that this is no argument, will appear when it is remembered that this is a special command of God, to a special class, for a special service. See Ex. xxviii, 40; xxix, 9; xxxix, 28; Lev. viii, 13; Ezek. xlv, 18. These scriptures prove (1) a special command to the priests, and not to the men in general; (2) that it was used by the priests, for a special service in the presence of God alone, and not to appear under any circumstances in this attire before the congregation.

Having now shown that, in the times of the prophets, the hat was an article of male attire, and that the bonnet and hood belonged to the woman, the reversing of which would subject the offenders to terrible penalties, the question may arise as to whether God is as exacting with the members of his church under the present dispensation, as he was with Israel, because this line of argument is rejected sometimes, the objectors claiming that we are governed now by the New Testament, and not by the Law of Moses. In answer to this, another question suggests itself, namely, “Does God tolerate, or approve now, that which he condemned as abomination in the time of Moses?” It seems to me that every one who regards him as an unchangeable God, must answer, no.

But now, to show the relation between the Old and the New Testaments, the reader is referred to the Apostle Paul’s declaration, “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” Gal.
iii, 24. The Apostle Peter understood this matter in that way when he exhorted wives to follow the example of the "holy women of old time, who trusted in God," referring them to Abraham's wife. 1 Pet. iii, 5, 6.

There is no doubt the church has decided this question more especially from the New Testament standpoint, which we will now examine. For a starting point in this line of argument, the reader is referred to our Savior's rebuke of the Pharisees, where he says, "Ye are they which justify yourselves before men; but God knoweth your hearts," and then adds, "for that which is highly esteemed among men is abomination in the sight of God." Luke xvi, 15. Now, with regard to woman's headwear, is there anything that meets with more universal approbation, or is more highly esteemed among all classes than the hat? From her who begs rags from door to door, to the richest lady in the land, the hat is worn. From the most refined and virtuous woman of the world down to the vilest of her sex, regardless of what else may be afforded, the hat crowns the head, and form the baby girl of two or three years old, up through all ages, ranks and stations, the hat, in some form, is the head-wear. Hence, lest it should be regarded as an abomination in the sight of God, the hat is rejected by the church.

I am aware that some have held to the notion that the universal adoption of the hat by women should make it proper for our sisters to wear it also, or that custom should regulate such things. I know that sometimes, in the absence of written law, the civil courts will decide legal rights by custom, but God never intended that His church should be subject to any such regulations, as is plain from Paul's letter to the Romans, where he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii, 1-2.

For the reason just stated, the church decides it wrong for the members to either retain or adopt the customs of the world in the matter of dress, and as the hat is, in the fullest sense, a worldly custom, it is rejected by her counsels. This decision is made very strong by the following inspired admonitions: "And be ye renewed in the spirit of your mind; and have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. iv, 23; v, 11. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." 1 Pet. ii, 14. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world." 1 John iii, 15-16.

Paul, in writing to the Corinthians, reminds them of what the Lord has said directly upon this subject, as follows: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi, 17, 18.

But enough has been quoted to show that we cannot, with gospel consistency, retain or adopt any fashion or custom of the world; and now let us look at the subject from the standpoint of common sense, and compare the sisters' bonnets with the world's hat. Paul informs Timothy to instruct the women (sisters) to "adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. ii, 9-10.

Please notice that shamefacedness and sobriety must characterize women professing godliness. Now, as shamefacedness means "bashfulness, or extreme modesty," cannot the most ordinary observer determine whether the sisters' bonnet or the world's hat is best suited to impart this appearance to the wearer?

You may test it in a hundred cases, and it will be on the side of the bonnet every time. The hat will, in every instance, favor the appearance of pride, boldness, or forwardness, as compared with the appearance produced by the bonnet, and you know it is said that "God resisteth the proud, but giveth grace unto the humble." James iv, 6.

It is also declared, "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Prov. vi, 16-19. The reader will notice that the proud look heads this list of seven things that are abomination unto the Lord, which includes liars, murderers, false witnesses, etc. This shows that it belongs to that class of offenses, if not the greatest. Then the proud look is to be avoided as an abomination, and who can possess the proud look, but those who look proud? Let common sense decide which that would be,—the face beneath the hat, or the one within the bonnet. Then again, the sisters' bonnet is so becoming, because so completely harmonizing with her modest prayer-covering,—the cap.

Sel.

Finding fault with your preacher is not the best way to have a good meeting.
O'ercome by the toiling and moiling,
Regretting the mountain travel,
Do you think we will sorrow that ever
Do you think we will pause to murmur
And stand by the beautiful river,
And oft through briars and brambles,
When we look on the path we have trav-

Then came in the last trying hour
Its darkness, its doubts, its dangers,
Will we fret that our feet were weary,
Climbed upward to that abode

There is toil for thee, and duties
The prize and the crown is not offered
The narrow path, friend is the safest,
Its darkness, its doubts, its dangers,

The noontide is quickly over,
Then up, for the morn is going,

There is toil for thee, and duties
The prize and the crown is not offered
The narrow path, friend is the safest,
Its darkness, its doubts, its dangers,

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emphasis; he does not perceive the difference between the trivial and the fundamental. Yet an extraordinary memory may also distinguish a scholar. Lord Macaulay, for example, was heard to say that if, by some miracle of vandalism, all copies of "Paradise Lost" and the "Pilgrim's Progress" were destroyed, he would undertake to reproduce them both from recollection. A scholar holds his knowledge in well-arranged groups, under certain principles, under certain laws; he is constantly exercising his judgment, his discrimination, his reason. He knows where to lay the stress; he does not confound the essential with its accidents.

Whenever the time comes for a revision of the curriculum of the preparatory school, three subjects should receive much more attention than is now given to them. The study of science should be so pursued that the habit of close observation and of reasoning upon ascertained facts should at least be initiated. Nature should be approached by the school-boy as a willing and ever-present teacher. Her lessons should be the delight of every adolescent. When we remember that in contemplating the heavens, in watching the life of plants and animals, in the observation of the modes of motion, and in studying the inorganic world, there are innumerable and infinitely varied opportunities to awaken curiosity, to train the eye and the hand, to exercise the judgment, to reward investigation,—how strange that so little progress is made in the introduction of scientific studies in elementary education! Modern languages also, especially French and German, are nowadays indispensable in a liberal education; and they are so much more readily acquired in childhood than in maturity. How are they to get just recognition in the preparatory schools?

An acquaintance with the Bible should also be required of every school-boy. College professors have lately been showing how ignorant the youth of America are of the history, the geography, the biography, and the literature of the sacred books. I do not now refer to its religious lessons, but I speak of the Bible as a basis of our social fabric, the emblem of the most instructive human experiences, as a collection of poems, histories, precepts, laws, and examples, priceless in importance to the human race. These Scriptures have pervaded our literature. All this heritage we possess in a version which is unique. Its marvelous diction, secured by the revisions of many centuries, and its substantial accuracy, the care of many generations of scholars are beyond our praise. But how little study does the school-boy give to this book in secular or sacred hours; how ignorant may he really be of that which is supposed to be his daily counselor! Science, modern languages, and the Bible have been so long neglected in preparatory schools that it is extremely hard nowadays to find effective teachers for these subjects. There is no consensus as to books, no tradition respecting methods. Perhaps we are waiting for the waters to be disturbed by the angel of deliverance, but we shall wait in vain unless we put forth efforts of our own to reach the true remedies.

The day will come for better things; we can see its approaches.—Sel.

A TOUCHING INCIDENT.

The following, which appeared in a Detroit paper, is one of the most touching incidents to be met with. If true, it was a very remarkable case, and if merely imaginative, it is very suggestive:

There is a family in this city who are dependent at this moment upon a little child for all the present sunshine of their lives. A few weeks ago the young wife and mother was stricken down to die. It was so sudden, so dreadful, when the grave family physician called them together in the parlor, and in his solemn, professional way intimated to them the truth—there was no help.

Then the question rose among them who would tell her. Not the doctor! It would be cruel to let the man of science go to their dear one on such an errand. Not the aged mother who was to be left childless and alone. Not the young husband, who was walking the floor with clinched hands and rebellious heart. Not—there was only one other, and at this moment he looked up from the book he had been playing with, unnoticed by them all, and asked gravely:

"Is mamma doin' to die?"

Then, without waiting for an answer, he sped from the room and upstairs as fast as his little feet would carry him. Friends and neighbors were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed and laid his small hand on his mother's pillow.

"Mamma," he asked, in sweet, caressing tones, "is you 'fraid to die?"

The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

"Who—told—you—Charlie?" she asked faintly.

"Doctor, an' papa, an' gramma—everybody," he whispered. "Mamma dear, little mamma don' be 'fraid to die, 'ill you?"

"No, Charlie," said the young mother, after one supreme pang of grief; "no mamma won't be afraid!"

"Jus' shut your eyes in 'e dark, mamma, teep hold my hand—an', when you open 'em, mamma, it'll be all light there."

When the family gathered awe-stricken at the bedside, Charlie held up his little hand.

"Hu-uh! My mamma doin' to sleep. Her won't wake up here any more!"

And so it proved. There was no heartrending farewell, no agony of parting; for when the young mother awoke she had passed beyond, and as baby Charlie said: "It was all light there."
Few persons are aware of the numerous mistakes which writers for the press make in the spelling of words, even common words. One of our exchanges has had an experience akin to our own. It says:

“When men of years, whose early education was necessarily neglected, in reports of meetings spell the commonest words in all sorts of ways, we take pleasure in making the proper corrections; but when young men, men who are in the habit of telling what ‘original Greek’ means, college men, give us such words as deciples, Emigration, acquaintence, resourses, aggricultural, actuel, in­capitle, atitude, insted, boundery, monest words in all sorts of ways, education was necessarily neglected, porienee akin to our own. It says:

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Careful attention to this small mat­ter will be found very profitable. If writers who know their weakness in this respect will have their articles inspected by some careful scholar who will point out the misspelled words, they can soon master the common words which they are in the habit of getting wrong. A little careful attention to this small matter will be found very profitable. Men of large reputation as evangelists and as educators can not afford to write that twenty persons made confession and were ‘buried’ in baptism, and that ‘the brethren’ were much encouraged. These criticisms have no reference to reports that come from men who make no pretentions to scholarship. Criticism in such cases would be unkind. We know of no word that is so often misspelled as the word disciple.”—Sel.

Testimonies for Christ is not brag­ging how great a sinner you have been. Before you go to church go to your closet and spend a little time in communion with your Saviour and then take him with you to church.

When you confess your sins do not justify yourself. If you have not been as careful as you should have been, acknowledge it humbly and seek pardon. God is very gracious.

When you retire to your closet in secret prayer do not forget to pray for your preacher. Remember the effectual fervent prayer of a righteous man availeth much and rest assured that your preacher will preach all the more powerful if he knows that his congregation is praying for him.

ALL FOR THE BEST.

LILLA M. ALEXANDER.

Secure is that soul in the midst of affliction, Who sees in each sorrow the hand of his God, And knowing all things for his good, work together, Unquestioning bows ‘neath each stroke of the rod; Oh! blest is that heart that when toss’d by the tempest, Can cling to this hope as a bird to its nest, And say, with a faith by each trial made stronger, “The dear Father knows—it is all for the best.”

Each blossom of hope in our lives may be blighted, Swept by adversity’s pitiless blast:—Clouds of misfortune o’ershadow our path­way; Friends of a lifetime prove false at the last; The heart may be sad, and the way may be lonely, And rough be the path by the weary feet press’d; Yet faith pleadeth ever, Oh! fail not to trust Him, “The dear Father knows—it is all for the best.”

The seed, that with weeping, we sowed for the Master, Unquickened, may lie where it fell by the way; Prayers that were wrung from our heart’s deepest anguish, Unanswered remain, though we cease not to pray; The Father may hide for a moment His presence, And the soul by its doubts, and its fears be distress’d But faith whispers low, Though He slay thee, yet trust Him, “The dear Father knows—it is all for the best.”

These light afflictions, which but for a moment, The Father hath sent us His promise to seal, Are naught to the weight of the glory eternal, And far more exceeding, which God shall reveal, Some day we shall know why the crosses were given,

For the angels will summon us home to our rest, Where with faith lost in sight, and with vision grown clearer, We shall see as God sees, and shall know it was best.

OUR DEAD.

BURNS.—Died, in Mechanicburg, Pa., April 20, 1892, Sister Nancy Burns, wife of Charles Burns, aged 68 years, 9 months and two days. Sister Burns met with an accident on the 5th of January by falling in the room and broke her hip bone, from which she liad recovered to be able to sit up when she took very sick with a disease of a complicated nature, lasting over four weeks which she bore with patience, awaiting her end and then fell asleep in Jesus. She longed to go home. We trust She gained the rest she sought. She was a consistent member of the church for a number of years. She leaves a husband and one daughter and a number of friends to mourn her departure. Services by the writer in English and in German by Bro. David B. Nelsley from 2 Cor. v, 1, in the Brethren church of this place... Interment at the Chestnut Hill cemetery.

JOHN H. MYERS.

BROUGHER.—Died, near Bowman’s Dale, Cumberland co., Pa., Feb. 7, 1892, Jacob Brougher, aged 84 years, 6 months, and 23 days. He died of old age and ripe years. He had been a member of the church some years, but at the time of his death he was not held as a member, but we feel glad that some time before he died he seemed to give a bright evidence of a hope of his acceptance. His wife had pre­ceded him to the spirit land about fourteen years. Services by the writer at Fli­ley’s church. Interment at the place.

JOHN H. MYERS.

MARRIED.