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SELF-EXAMINATION.

In 1 Cor. 11: 27-29 we have an exhortation on this theme, to be considered before approaching the Lord's table. This text intimates a possibility of unworthiness on the part of him who intends to commune; and hence, danger of eating and drinking damnation to his own soul.

It also exhorts to an examination of our individual standing, whether or not we may consistently partake of the emblems of the broken body and shed blood of our blessed Lord. Negatively: it is not for me to examine my brother. Nay; each one is his own examiner in this matter.

But the question may arise: When should this examination begin? The truth of the matter is we should every day examine ourselves, but more particularly on the near approach of a love feast. But, should it inadvertently have been neglected, the last hour before the table is set may yet be utilized for this purpose.

From the foregoing we understand that to eat unworthily the man must be unworthy: hence it will be necessary to know what causes unworthiness in man. A few thoughts on this point may be in place here.

The Savior teaches that if we bring our gift before the altar and there remember that our brother hath aught against us, to leave there our gift before the altar, and go our way: first be reconciled to our brother, then come and offer our gift. True, we are not now under the Jewish law; neither obliged to bring gifts before the altar as they were; but when we approach the Lord's table, which is just as sacred, and even more so, than the Jewish altar of sacrifice was, we are under the solemn obligation of bringing a consecrated heart there. Therefore, when the time is near, that we intend to commemorate the sufferings of our Redeemer, it is vitally necessary to look back over our conduct of the recent past, whether we have not in some way wronged or injured any one, and, that reconciliation has not been made. If such be the case, we are unworthy, and cannot eat at the Lord's table in an acceptable manner, unless to the best of our ability we be first reconciled to the ones we have injured. I do not say offended because we may give offense to some, and even sometimes to brethren, when we only do our duty: for, it sometimes happens that a brother will not gracefully endure well-merited reproof. I do not say we should urge a reconciliation in such cases. The apostles offended the Jews by teaching the people, and made no effort to become reconciled to them on that line. It was their duty to teach, and they avowed their intention to obey God rather than men.

But when we know that we have wronged our brother or our sister in any way, whether in our dealings or in helping to circulate disreputable things about them, it is our duty to confess our faults to them and become reconciled. I go further and say, that if we know we have given offense to a brother or sister by our deportment among outsiders, whether by actions, by gaudy dress, or otherwise, it is our duty to confess and be reconciled.

I go further and say, that if we have committed any wrong presumptuously, and the world knows it, it is our duty to confess it before the public congregation, and to manifest penitence, before we can consider ourselves worthy to go to the Lord's table.

I go yet one step further and say, that if we are habitually indulging in any secret faults, known only to God and ourselves, we must confess to Him before our examination is thorough, or our reconciliation complete. And further, it is not only our duty to confess our faults which we committed against brethren and sisters, and against God, but it is equally incumbent on us to confess to men of the world, if we have wronged any.

Thus let a man examine himself, and so let him yield his all under
the life-giving blood of the Lamb, and so let him eat of that bread, and drink of that cup, and all will be well.

I have spoken only about making confession for wrongs done, but this is not enough. We might make confession and yet not repent of our sins. Therefore, when we confess a fault to any one, it is also absolutely necessary at the same time to manifest penitence, and to ask for forgiveness, whether the confession is made to God or to men. Also, it should be accompanied by a solemn promise of more watchfulness against similar occurrences in the future.

It is also said in the text, that "whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." In other words, it is the same as saying, Such a one is equal in guilt to them that nailed him to the cross, and pierced his side. This is a fearful declaration indeed!

These remarks are not made to deter any one from taking part in communion services. Nay, but rather to set forth the solemnity of the matter, in vivid light, and to urge brethren and sisters to make timely examination and be ready when the hour comes. I see no reason why not every brother and every sister present, may be ready, if the desire and the will are what they should be.

In closing this article, I will say to every brother and sister that reads it, remember me in your prayers, for, although now an old man, I still greatly feel my spiritual weakness.

C. STONE.

Polo, Ill.

MORTIFY YOUR MEMBERS.

THE SHIELD OF FAITH.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6: 16.

The above language of the apostle Paul to the Ephesians indicates that they were familiar with soldiery, because he made use of the names of the equipment that soldiers were in the habit of using against their foes in those days; namely, breast-plate, shield, helmet, and sword. He made use of these articles of warfare in a figurative, or spiritual way, as "the breast-plate of righteousness," "the shield of faith," "the helmet of salvation," and "the sword of the spirit, which is the word of God."

Paul knew well the wily enemy the saints have had to face and to fight against; for, saith he, in his epistle to the Corinthians, "There is the devil, and all the backsliding, or slips, the Christian ever made, happened through unbelief.

Dear Christian brother, and "soldier of the cross," certainly you must have known and felt the bitterness of the fiery darts of the wicked, and how agonizing to have them.

The apostle Paul knew it all; hence he tenderly admonished to use the only available protection against those venomous darts of Satan—that is to hold against him "the shield of faith." I trust, dear fellow-believer, that you also know the efficacy of having been shielded by the appointed armor of God; the only solid consolation we have through our pilgrimage here below.

We are, while in our earthly house of this tabernacle, in a world of sorrow and trials. But Jesus said, "Let not your heart be troubled, neither let it be afraid." "In the world ye shall have tribulation but be of good cheer, I have overcome the world." "Let not your heart be troubled; ye believe in God, believe also in me." Yes, let us be strong in the faith, and active in obedience to God's commands; for if we neglect what God requires of us, we shall have no promise of safety. I firmly believe there is truth in what a certain person stated thus: "Our fate is in our own hands, and our blessedness and our misery the exact result of our own acts."

Dear brethren and sisters in the faith, let us take unto ourselves the whole armor of God, that we may be able to withstand in the evil day. And "above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked." Grace and peace be multiplied unto us abundantly through our Lord and Savior Jesus Christ.

A. B.

Stayer, Ont.

MORTIFY YOUR MEMBERS.

ANGER.

"Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake saith the Lord, come not on me even by thought: but ye also walked sometime when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth."

Col. 3: 5-8.

While copying the foregoing it occurs to us that we have text enough to fill the Visiter several times over; but, kind reader, do not be alarmed as we propose in this article to write only of the one little word which we have taken for our heading.

We do not take this subject for the reason that we are such models, but thank God that by His grace we have made some progress, and hope that we may say something whereby the sin of anger, which is, we fully believe, one of the most deeply rooted of all the evils of our flesh and blood that the Christian has to contend with, will become as horrifying to us as the greater crimes are; and when it becomes so horrifying to us then it will not trouble us.

The Apostle enumerates quite a category of sins in the verses quoted;
most of these have become “exceeding sinful” (Rom. 7: 13) to us, and all should so become, and when they become so “exceeding sinful” then we need not fear that we will be guilty of sinning in any particular in which this horror for sin prevails.

The Apostle says (ver. 7), “In the which ye also walked sometime when ye lived in them,” referring to the time when we were yet of the world; but now he expects better things of us, hardly deeming it necessary to more than recount them, calling our attention to the things we once lived in but from which we have been sanctified by the power of “Jesus’ blood.” Rev. 1: 5; Heb. 9: 14.

“But now ye also put off all these.” The very fact of our conversion settles that matter; but this was not sufficient and we are cautioned to put off more: “Anger,” &c.

This is not the first time anger was denounced. “Cursed be their anger” (Gen. 49: 7), was, almost seventeen hundred years before Christ, said of the sons of Jacob who slew a man. Solomon speaks of anger from a policy stand point and finds that even from this platform “the discretion of a man defereth his anger; and it is his glory to pass over a transgression.” Prov. 19: 11.

And again the same author says, “Be not hasty in thy spirit to be angry: for anger beareth the bosom of fools.” Eccles. 7: 9.

How often have we made ourselves fools by allowing a fit of anger to get the control of us! What bitter repentance it has cost us! How deeply we have regretted it and what a vast amount of shame we have thus brought on the religion of Jesus Christ, even as though it were not able “to save * to the uttermost.” Heb. 7: 25. For still other texts condemning, prohibiting, and discouraging anger the reader is referred to Ps. 37: 8; Prov. 16: 32; 14: 17; 22: 24; Matt. 5: 22; Tit. 1: 7; Prov. 21: 19; Eccles. 5: 6; 7: 9.

We are apt to consider the Old Testament scriptures as being largely only symbolic and dealing with the letter of the law &c., looking only to the new for our spiritual guidance, but here, in the portion of scripture referred to, we find the largest number of quotations, and if in those days there was need to say so much about anger how much more important that in this latter age we “put off anger.”

In Romans 12: 1, 2, we are besought “to present our bodies a living sacrifice” and to “be transformed by the renewing of the mind.” This text is very often referred to as ground for outward humility, a discussion of which we do not wish to enter into at this time, but we think the apostle had something more weighty in his mind at this writing.

He wanted us to be so changed that these evil passions that formerly ruled over us and in us are entirely conquered.

It has been sadly and truly said that only those of one’s own family know us. How often have we learned with sorrow that persons who dressed as very plain and zealous Christians or who had much to say about humility and the love of God, and made fine experiences in public, did not receive such testimony from those with whom they came in closest contact. We have in mind one who dressed very plain and who bore outward evidence of being a devoted Christian who had such an uncontrolled temper that the family with whom employed could scarcely retain the one referred to in their service. This is no isolated case but there are many of them and “it is high time to awake” (Rom. 13: 11) and to be aroused and take hold of every means of grace offered us and let this sin of anger become so exceedingly sinful to us that we cannot become angry. 1 Jno. 3: 9.

Parents think of it, what an awful example you are setting your child-

ren, and your servants, and your hired men and hired women. How can you teach your children to give up and not be self-willed, which fault more than any others has ruined thousands and thousands of youths, when you yourselves are self-willed and get angry and in a passion when you cannot have things go as you want them?

When we think in what light it puts us as Christians to become angry, and sulk, and pout, and sometimes slam the doors and furniture, and get red in the face, and say harsh and unkind words, and sometimes filthy words, which the Apostle speaks of in our text, does not the sin of becoming angry become horrifying to us? Oh that it might! that it might to me first and to every one who professes the name of the Lord. I set myself in the mark for I am not the one who may “first cast a stone” (Jno. 8: 7), but write to impress it on myself and on others that the sin become hateful to us and then by God’s grace, which will enable us to overcome all things, we will overcome this also, which is with so many people a besetting sin.

"Not that we are sufficient of ourselves; but our sufficiency is of God.” 2 Cor. 3: 5. When we learn thus to depend less on ourselves and wholly on God and become in earnest in this matter, anger will be as unknown among us as the grossest sin we could mention.

Amos Z. Myers.
Mechanicsburg, Pa.

For the Evangelical Visitor.

THE SABBATH.

“My father worketh hitherto, and I work.” Jno. 5: 17. “Jesus Christ the same yesterday, and to-day, and forever.” “All things were made by Him; and without him was not anything made that was made.” “Therefore the Son of man is Lord also of the Sabbath.”

When the Lord God had “created
the heavens and the earth and all the host of them," He rested on the seventh day from all His work which He had made, "and God blessed the seventh day and sanctified it." By which we understand that the seventh day was by divine appointment set apart to be observed as a day of rest from manual labor, to be devoted to the honor and praise of Him who instituted it, and we have reason to believe it was so observed from the beginning.

Cain and Abel brought their offerings to God. Gen. 4: 3, 4. Other incidents occur upon the seventh day. Gen. 7: 4-10; 8; 10-12. But more particularly after the Lord God had brought Israel up out of the land of Egypt, did He solemnly enjoin upon them, by His servant Moses, the observance of the Sabbath, to keep it holy. Before the giving of the law they were not to go out to gather manna on the Sabbath. Ex. 16: 22-30. At Mount Sinai the Lord said to Moses, "Every one that defileth it (the Sabbath) shall surely be put to death." Ex. 31: 12-18; Deut. 5: 12-15.

In the Mosaic Law, Lev. 19: 30: 24: 2, 3, and many other places in the Bible we read of the blessings promised in observing it, as in Lev. 26: 2-5. Also the severe punishment threatened for not walking in the statutes of the Lord. Lev. 26: 14-35. The penalty of death was inflicted for violating it, as the man who was found gathering sticks. Num. 15: 32-36.

All of these things must have created in the heart of the pious Jew a singular and deep reverence for the observance of the Lord's holy Sabbath. But no doubt many of the Jews, in their undue regard and zeal for the strict observance of the "traditions of the fathers," had almost wholly forgotten that the whole tenor of the divine law enjoined and required mercy and obedience from the heart, in the true spirit of the word and not in the letter only, for, "the letter killeth, but the spirit giveth life."

To this end our blessed Savior labored: to kindly convince them that He was Lord even of the Sabbath day; that their pretended respect for the Sabbath was altogether too literal and rigid, and embodied more than the spirit of the law intended. They excluded works of mercy, or of healing, but they would resort to something worse. "Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day."

The answer which Jesus gives them is a very mild reproof to their impious scruples: "My Father worketh hitherto." God's purpose has always been for the good of poor, fallen man. To this end He worketh and I also work to the same good purpose and end, for "I and the Father are one."

Though God the Father of us all ceased from His work of creation and rested on the seventh day and sanctified it, yet He has never ceased from His work of preservation, providence, and governing all His created objects in the universe. In this respect He worketh hitherto, a lesson which poor, rebellious man is so slow to learn. He not only brought light and life into the world, but has maintained and controlled it by "His all-controlling power" up to the present time, which He renewed in the person of Jesus Christ, through whom the light has been made to appear more plain and bright, and better adapted to the wants and conditions of a fallen and ignorant race of men. Yet we, "that we say not ye," will not fully accept of His conditions.

Upon another occasion Jesus said, "I must work the works of Him that sent me, while it is day." As much as to say, I must fulfill the object of my mission as the opportunity presents itself to me, for "I came not to do mine own will, but the will of Him that sent me." It was just and right, the Father's will, to do good on the Sabbath day, (though servile, or manual, labor was forbidden by the law), that in all these, His mighty works, He might prove to the world that He was truly "God manifest in the flesh."

The laws governing the Christian Sabbath in all civilized nations, strictly prohibit servile, or manual, labor and advise that it be observed as a day of rest and devotion, and I believe all law-abiding people, whether professors or non-professors of religion, should faithfully observe it as a day of rest, laying aside all the common business affairs of life, because it is the Lord's day. Those who are the Lord's will spend the day in the Lord's service, to His honor in worship, or praise and thanksgiving; in reading the scriptures or other good books; in meditation and prayer; though I believe we may lawfully engage in works of mercy and charity, in ministering to those in necessity, relieving the distressed according to Matt. 25: 35,36, which Jesus will acknowledge as being done unto himself.

Our Savior said on one occasion, to those who watched him whether He would do an act of healing on the Sabbath day. "Is it lawful to do good on the Sabbath day, or to do evil? To save life, or to kill?" A question which all Sabbath breakers, as well as all Sabbath observers, might well ask themselves. The sabbath profane will say, "Christ did not command us to keep the Sabbath; that He did not esteem the Sabbath above any other day."

The mission of the Son of God upon earth was to seek and save the lost, to heal the sick—a mission of good will and love to mankind—and He embraced every opportunity to
fulfill His mission. In the synagogue, or on the highway; in the private house, or in the desert; upon the seashore, or on the Sabbath day; whenever or wherever His mercy was implored, was His opportunity for doing good, and He did it regardless of person, time, or place, being Lord of all. He so humbled himself as to become servant of all. But I fail to find one single instance where our Savior either did or tolerated manual labor on the Sabbath day.

There is not now, and there never was, any necessity for men to work on what we term Sunday, except the covetous plea for dollars and cents, and whosoever does manual labor, either in shop or on farm, with a view to pecuniary reward, violates both the law of God and the law of our Christian nation, as well as that of all Christian institutions, and thereby brands himself with an indelible impression to future generations, the title of "He worked on Sunday," and in the sight of God as a double transgressor.

Jesus said, "Labor not for the meat which perisheth (not wholly for the perishable world), but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.""—D. Heise.

Clarence Centre, N. Y.

For the Evangelical Visitor.

BROTHERLY LOVE.

"Let love be without dissimulation." Rom. 12: 9.

It is wonderful when we look around us and observe how much the spirit of real brotherly love is lacking in the Christian church of today, while at the same time we are taught in the word of God that love is the bond of perfection, "And above all these things, put on charity which is the bond of perfectness."

It is impossible for an organization to grow and increase in all its different spheres, unless the different members of that organization work together for good, and in order that such will be the case, love must be the masterwheel whereby all the different members of that organization are moved and governed. And where unfeigned love exists, there union and harmony will also reign, and God will be glorified and the church will be edified and become stronger and more firmly established upon the Rock, Christ Jesus.

When a brother or sister does not walk circumspectly as they ought, it is our Christian duty to go and tell them of their fault, between them and us alone, and help them aright, remembering at the same time that we also are yet in the flesh and liable to make mistakes, and probably greater ones. Let us therefore admonish one another in love, forbearing one with another and forgiving one another, and so fulfill the law of Christ.

The Psalmist David says, "Behold how good and how pleasant it is for brethren to dwell together in unity." Ps. 133: 1. Here we can see that David, over one thousand years before the Savior's time, realized what a blessing it is for brethren to dwell together in love and harmony. The Psalmist made some great mistakes, and yet he was a man after God's own heart. And why was it so? Because he was always willing to own his faults and repent of his sins.

When Nathan the prophet came to David and reproved him of his fault, David did not make excuses, and say, it is not so bad as all that, and I did not mean any harm by doing so, but with an honest heart and true spirit of meekness, he confessed, "I have sinned before the Lord." Dear brethren and sisters, let us pray for more of that spirit of meekness, and more of that perfect love which the apostle John says, "casteth out fear."—1 John 4: 18. In the verse following the one quoted at the head of this article we have these words: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." If God's children have this spirit in possession, then they will abhor that which is evil, and cleave to that which is good, and God can use them as instruments for doing much good, while in this life.

We should feel thankful to our Heavenly Father that we have brethren and sisters in the church who are willing to lay their hands to the Gospel plow and work for the Master. And if we who are but children in the service of the Lord, can not accomplish the same amount of work in God's vineyard, let us not be discouraged, but do what we can and it will be just as acceptable in the sight of God as those who accomplish much.

All Bible readers remember those that came and worked in the vineyard. Some came in the morning. Some at the ninth hour, and some at the eleventh hour. What was the result? Every man received a penny. That is, they all received the same reward. And so it will be with us. Therefore, I will say, let us not bury our talents, but put them to usury, so that when the Lord comes, we may be ready and have our lamps trimmed and burning. The bowl filled with oil, which is the love of God. Pray for me. J. C. Dick.

Harrisburg, Pa.

"He who gives out that he is 'some great one' is not always the one who shows greatness. It is easier to make great claims for one's self than to prove those claims."

"When our sin is pointed out to us, repentance is our first duty; and repentance includes a turning away from the sin repeated of."
For the Evangelical Visitor.

PUT AWAY THE STRANGE GODS.

"Then Jacob said unto his household, and to all that were with him, Put, away the strange gods that are among you, and be clean and change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. Gen. 35: 2-4.

In our text we have a subject worthy of thorough investigation, from the fact that in it are embodied principles which are far reaching, and of deeper import than generally recognized. Jacob, after learning what he had done (like all sinners), became distressed, in which condition he wrestled, and was not willing to yield until he was blessed.

Realizing that God heard him in the day of his distress, and helped him out of his trouble, he could fully understand that no god but the true God was worthy of man’s best affections. Hence he calls to those of his household, and all that were with him, to put away the strange gods that were among them, and change their garments and be clean.

It seems that those around him readily responded to his request, and handed over to him those gods so much admired by all unregenerated persons. He, like a true father, hid them from their sight, no doubt for the purpose of taking away the temptations that would exist were they to be open to their view.

Jacob wished to build an altar unto God, not forgetful of the day in which he was overwhelmed with distress and the Lord helped him. He, like the leper that was cleansed by our Savior, returned and gave God the glory.

It is generally conceded that by nature we are all vile sinners, ungodly, and unclean. Under the old law they had shaving, washing, and offerings to make themselves clean physically, in order that they might be prepared to do service to the Lord. This sometimes required a shaving of all their flesh, and the washing of all their clothes. See Num. 8.

After all this was gone through with it would serve for a time only, and a repetition would inevitably follow. Therefore the apostle Paul in contrasting the two great authorities remarked, in Heb. 9: 24-26, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entered into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

Thus we realize that Christ is the grand medium by which we are convicted as sinners, enlightened as penitents, and converted as Christians. This radical change from distress, because of sin, to light, because of repentance—this conversion, because of faith in Him, brings with its harmonious change. The eyes of our understanding being opened, our hearts made to conceive, and our minds changed, we are now in a position to fully comprehend God’s plans and order. We are made to see that the God of Daniel, the God of Jacob, and the God of Joseph is the only God worthy of our best affections.

Now we are prepared to do him service. Not because of any special scheme advanced by man, not because we have been so taught by our parents, not because we have so read from the pen of some great author, but because we were by some means brought to Christ and, like the man born blind who was healed by Christ, we are now of age and can speak for ourselves. Then a few practical questions would not be out of place. Questions from two sides—the world, and vain, or fashionable, professors.

World. “Why do you seem so different from us?”

Christian. “Because we have been changed.”

“How changed?”

“By the new and everlasting covenant.”

“What do you experience by this change? and what are the effects?”

“How by this change we experience joy unspeakable and full of glory. Effects: Love instead of hate, forbearing and longsuffering instead of revenge, peace instead of enmity, and yielding instead of strife.”

“But with such a life do you have any pleasure?”

“His (our Master’s) ways are ways of pleasantness, and all his paths are peace.”

“But do you not think to enjoy yourselves with the world you could have more pleasure?”

“More pleasure! by no means. In this life we have real pleasure in doing God’s service. And that is not all. ‘At thy right hand are pleasures for ever more.’ Ps. 16: 11. Thus you see our pleasure is two-fold—in this life and also in the future.”

Reversing the questions.

Christian. “What do you gain by living in sin and enjoying the pleasures of the world?”

Worldling. “Well, I gain much friendship, and honor, and glory.”

“Now pause a moment. Do you know that to gain the friendship of this world is enmity with God?”

“No, I don’t know that it is.”

“Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” Jas. 4: 4. Honor. ‘How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?’ Jno. 5:
44. Not much credit or advantage.

You speak of glory. Read carefully
Matt. 6: 28, 29. 'Consider the lilies of
the field how they grow, they toil not,
either do they spin, and yet I say unto you that even Solomon
in all his glory was not arrayed like
one of these.' What do you think
of yourself when you look at these
Bible quotations? 'And as he (Paul)
reasoned of righteousness, temper­ance,
and judgment to come, Felix
* trembled.' Acts 24: 25. Very often
this result is produced when men
reason with men, but how will it be
when God reasons with you?'

"Go thy way for this time."

Fashionable professor questions:
"Why do some of you Christian peo­ple
deprive yourselves of the styles
of the world?"

"John 15: 19. 'Ye are not of the
world, but I have chosen you out of
the world, therefore the world hateth
you.' God's true, chosen people
have no relish for strange gods, as our
text proposes."

"But you do not think the views
you advance are extremely narrow?"

"Bible interpretations plainly
show us these facts. Dan. 5: 4.
'They drank wine, and praised the
gods of gold, and silver, of brass,
of iron, of wood, and stone.' It is not
the shape these things have that
stamps them gods, but the estimate
we place upon them, and the devo­tion we yield to them. Jacob called
them strange gods."

"Do you contend that rings, jew­elry, and costly attire are not to be
worn by professors, or that they are
inconsistent for them to wear?"

"I do not wish to be so understood
from the fact that professors can do
anything. Saul of Tarsus could
consent to the murder of Stephen,
that holy man, and he was a profes­sor.
But the true possessor of the
spirit of Christ has no more desire
for useless ornaments than a con­verted drunkard has for the in­toxi­cating bowl. And when people who
profess have such tastes and desires
they plainly show that they have not
been changed. The prophet Jer­emiah plainly describes this state:
'Moab hath been at ease from his
youth, and he hath settled on his
lees, and hath not been emptied from
vessel to vessel, neither hath he gone
into captivity, therefore his taste re­ mains in him and his scent is not
changed.' Jer. 48: 11."

"By such arguments you would
condemn most of the professing
Christians of our day."

"We condemn no one, we simply
say what God's word says. Now
listen to what that professor, Saul of
Tarsus, said after he was converted:
'I will that men pray everywhere,
lifting up holy hands, without wrath
and doubting. In like manner also
that women adorn themselves in
modest apparel, with shamefaced­ness
and sobriety; not with broidered
hair, or gold, or costly array, but,
which becometh women professing
godliness, with good works.' 1 Tim.
2: 8-10."

"But do you not think the views
you advance are extremely narrow?"

"Well, yes; I will admit they are
to some extent. Let us see Matt. 7:
13, 14: 'Enter ye in at the strait
gate, for wide is the gate, and broad
is the way that leadeth to destruc­tion, and many there be which go in
thereat. Because strait is the gate,
and narrow is the way which leadeth
unto life, and few there be that find
it.' If the theory advanced by mod­ern churches were correct, then the
above would be false and untrue.

"But when you compare the few
in number who believe as you do in
regard to dress and many other
things you set up your judgment
against many."

"In this I would beg to differ.
But I would say, I set up the words
of God against the 'opposition of
science falsely so called.' 1 Tim. 6:
20. Again I would say, these bible
views were broad enough for Christ,
the Apostles, Martin Luther, Menno
Simon, Wesley, Albright, Winebren­ner, and hosts of others."

"But you can clearly see that those
churches whose leaders you have just
named do not believe and practice
self-denial in apparel."

"This needs no argument for they,
like Sodom, declare their sin and
hide it not, which only goes to prove
the gradual fall that has taken place
and the truthfulness of God's word.
Their doctrines and disciplines were
pointed on these very things, and
they, like Jacob, called them strange
gods and denounced them in very
harsh terms."

"But things have changed since
those days and we are living in other
times."

"Yes we are now living in the
times Peter speaks of. 'Knowing
this first, that there shall come in
the last days scoffers, walking after
their own lusts, and saying, where
is the promise of His coming? for
since the fathers fell asleep, all
things continue as they were from
the beginning of the creation.' 2 Pet.
3: 3. '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,
and the world passeth away and the
last thereof, but he that doeth the
will of God abideth forever.' 1 Jno.
2: 16. Mark these things."

T. A. LONG.

Mechanicsburg, Pa.

"The field that seems least hopeful
to a messenger of Christ may yield
largest results from faithful service.
God can open the way for a Jew in
Samaria."

"There is no better 'evidence of
Christianity' than the results of
Christianity. Christianity is a stand­ing
miracle. See what it does in
the world!"
EVANGELICAL VISITOR.
For the exposition of true, practical piety.
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Abilene, Kansas, September 15, 1892.

Those writing to Bro. T. A. Long, or family, will address them at Mechanicsburg, Pa., which is now their place of residence.

We understand the Abilene Chronicle has been purchased by Geo. Burroughs, of Hope, Kans., who will take the control of the paper for the future. We trust that the Chronicle will be kept up to the standard it has reached under the able management of its retiring editor, G. W. C. Rohrer.

Quite a number of the residents of Abilene, and other points in this county started East on the excursion on the 13th inst. Among them are Bro. I. Shockey, wife, and son; Grandmother Shockey, Mrs. Simon Shockey, Bro. Abram Eisenhower and wife, Bro. Ira Eisenhower, wife, and daughter, Amos Musser, E. E. Holler and family, F. G. Toms and family, and others, in number about fifty. These go over the Union Pacific railroad and connecting lines. Others go over the Rock Island, and still others over the Santa Fe route. The objective point of many of these is Washington D. C., while others go to visit friends in Franklin, Dauphin, Lancaster, and Montgomery counties, Pa.

To our correspondents we would kindly say, please give us correct copy. Sometimes we receive articles containing quotations from the Bible and other authors that are not correct. It is very important that these quotations should be correctly given.

When you wish to use a quotation look it up and see that you get it just as it reads, with proper punctuation marks at their proper places. If taken from the Bible it is advisable generally to give chapter and verse. If from other authors the quotations should not only be correctly given but due credit should also be given the author from whom the quotations are taken.

Very often we do not have the work at hand from which quotations are made and it may be difficult for us to obtain the desired information. Please learn to be correct.

Brother and sister B. L. Brubaker, of this place, are now on a visit to La Veta, Colorado, recruiting their health and visiting two of their sons residing there. They speak very favorably of the place as a health resort. They both needed rest very much and we are glad to learn that their health is improving. In a letter received from Bro. Brubaker, he gives us some of his observations on the habits and modes of worship of some of the people, which would seem very strange, no doubt, to some of our more orthodox worshipers here. In his letter he speaks of the mode of worship of some Mexicans there, which reminds us of the prophecy in the Bible as a result of disobedience. Truly these evidences of idolatry should impress on our minds more forcibly the importance of more earnest, as well as more persevering, work in the Mission field. Oh, may the Lord speed the day when the church will be fully awake to their duty!

WAITING FOR POWER.

The first Apostles were charged to "tarry in the city of Jerusalem," till they were "endued with power from on high." Though they had been three years in personal association with the Son of God; though they had listened to his own preaching and teaching, and had seen the wonders which he wrought; though they had gone forth under his commission to preach the gospel and to work wonders through the land; though even the demons were subject to them, and though they could speak the things which they knew, and testify of the things which they had seen; yet they were not fit to go forth as ambassadors of the Lord of Hosts, to bear witness to the resurrection of Christ in Judea, and Samaria, and the uttermost parts of the earth, till they were "endued with power from on high," and "filled with the Holy Ghost."

They knew Hebrew and Greek; they knew truth as unfolded by the Son of God; they had enjoyed such a theological training as never was enjoyed by mortals before or since; but they yet needed the Holy Spirit to bring all things to their remembrance...
and they needed that month and wisdom which none of their adversaries could gainsay or withstand; in the presence of magistrates and rulers they needed the Holy Ghost to teach them in the same hour what they ought to speak; they needed the diversities of gifts by the same spirit, the working of miracles, speaking with tongues, and all the varied equipment which comes from the indwelling of the Holy One, that they might preach the gospel with the Holy Ghost sent down from Heaven, that they might speak according to the oracles of God, that they might preach the gospel with the Holy Ghost sent down from Heaven, and it is for us to yield ourselves to God, and “receive not the grace of God in vain”; and prove that the gospel of Christ, preached with the Holy Ghost sent down from Heaven, is still “the power of God unto salvation, to everyone that believeth.”

—The Armory.

The Lord never builds a bridge of faith except under the feet of the faith-filled traveler. If he built the bridge a rod ahead, it wouldn't be a bridge of faith. That which is of sight is not of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road as a traveler approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it, his wagon wheels press the springs below the road-way, and the gate swings back to let him through. He must push right on at the closed gate, or it will continue closed. This illustrates the way to pass every barrier on the road of duty. Whether it is a river, a gate, or a mountain, all the child of God has to do is to go for it. If it is a river, it will dry up when you put your feet in its waters. If it is a gate, it will fly open—when you are near enough to it, and are still pushing on. If it is a mountain, it will be lifted up and cast into the sea—when you have come squarely up without flinching, to where you thought it was. Is there a great barrier across your path of duty just now? Just go for it, in the name of God, and it won't be there!—The Manna.

“The best way to preach Christ, is to preach what he preached.”
For the Evangelical Visitor.

ADORNING.

Adorning, we understand, is decorating, or adding something to improve the appearance, or heighten beauty. Adorning seems to be especially natural to the feminine class of humanity. They have a love for the beautiful and consequently spend more or less of their time and money in this direction, if not for themselves perhaps for the children, or in ornamenting their houses.

In the Bible we read of women adorning themselves, and of the ornaments which they wore, and it was intended to please the eye. According to the writings of Peter and Paul we may conclude that adorning was practiced by the women in that day, and the apostle did not forbid adorning. Even to Christian women Peter speaks about adorning, and tells them of an ornament which is “of great price,” and admonished them to wear it, for, he says, “in like manner the holy women of old adorned themselves.”

Our conclusions from this would be that women have the privilege to adorn themselves. But let us read carefully, and we find that “women professing godliness,” or Christian women, shall not wear that “outward adorning,” but it shall be the “ornament of a meek and quiet spirit.”

Dear sisters, those of us who have this love for adorning, let us strive to obtain that precious ornament. But, says one, my disposition is such that I cannot be meek and quiet when things go wrong. Ah, yes! we find it hard at times to be quiet, but let us pray earnestly for the gift, God’s promises are sure, and his Word says, “Ask and ye shall receive.”

This spiritual adorning is, however, not assigned to women only. We read of adorning “the doctrine of our Savior,” Tit. 2: 10. Ah! this is a grand work, and one that every Christian can take part in. It is mentioned in connection with the duties of servants, and among this class we find men and women, boys and girls. So then every one who loves Jesus can help to adorn His doctrine. And we need not be especially gifted or educated. Even though we have had no college training, yet we can take an active part in this noble work.

How many person there are who do not like this plain, simple doctrine of Jesus. Now if we try to adorn it, or make it beautiful by our “good fidelity,” the world will see more of the beauty in the religion of Jesus. We may feel too ignorant, or unqualified to help in the work of leading souls to Christ, but this doctrine of our Savior is a plain one, and not hard to understand (when we are willing to obey) and if we live and act accordingly, it makes the doctrine more beautiful, there is more power in the sermons, and our deportment will help to convince sinners of the error of their way, and also of the blessedness in religion.

With sadness we note that much of the scoffing at religion is due to the conduct of professed christians who do not show fidelity, or faithfulness, to Christ’s doctrine, and instead of adorning they bring reproach upon it. Oh, let us join hands and be zealous in this beautiful work of adorning “the doctrine of God our Savior.” “Not with eye-service as men-pleasers; but in singleness of heart, fearing God.”

TO DO TO OTHERS AS WE WOULD BE DONE BY.

These blessed words often come to my mind, especially of late, since I am alone so much. Perhaps one like myself takes more notice how this rule is carried out in practice. Experience with our fellowmen shows how little this rule is regarded and in how many different ways people are trying to take advantage of each other. While such a state of things exists, we wonder not that the hearts of the lonely and destitute are made to feel sad, and tears at times dim their eyes, and they are led to inquire within themselves, regarding the words of the Psalmist, if indeed the Lord is taking a special care of the widow and fatherless in regard to temporal things. But in regard to the spiritual there are no misgivings, if they can feel that they have had as thoughtful a concern for their fellowmen in like circumstances, as they have had for themselves.

My mind was running more of late on faithfulness in little things. The Scripture says, “He that is faithful in that which is least, is faithful also in much.” And how can it be otherwise in a truly regenerate heart since the very nature of Christianity is to love God with all our heart, and our fellowmen as ourselves. Again in another place the Scripture says, “Owe no man anything but to love one another.” It is hardly possible but that many Christians will be in debt more or less. How can they then love each other according to this expression? For instance, a person borrows a sum of money and makes an agreement to pay it back at a certain time. If he pays according to the agreement, what a confiding trust is kept in the creditor’s mind towards him. Surely he loves him. Or if he cannot meet the demands, he comes in an humble way and tells him all the truth. He cannot help but love him again, although he might need the money.

But we come to another class. They seem quite unconcerned about what they owe their fellowmen. They do not say anything in particular about it, but leave it hang on from year to year until the creditors are themselves obliged to make inquiries into the matter, which is very un-
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pleasing for the creditor, and debtor as well. And how can it otherwise but lessen the love between them. Surely no one wants to be treated in this way, but wants love returned for love, then everything moves in harmony. Let us strive to have the whole mind, or spirit, of Christ in our hearts, and carry it into practice, and our words will have weight.

Catherine Shupe.

Berlin, Ont.

For the Evangelical Visitor.

OUR INFLUENCE.

We being a plain, peculiar people, at once call the attention of the world unto ourselves and while every person leaves an influence either for good or bad, we Christians who thus by our dress say to the surrounding world that “we are a people apart from you” shed abroad a double influence, and often, I grieve to say it, a conflicting influence. Perhaps we have not fully realized this, but it is yet true, and painfully true. It is painfully true when our dress and our outward appearance say to those around us that we are a sect of Christians, full of deep earnest convictions, zealous even that we regard not what the world may think of us, and yet closer acquaintance, which some of our fellowmen and even of the world will be sure to have with every one of us, reveals the sad facts that in our families and in our dealings with men in our business, be that what it may, we do not show a Christian example “in word, in conversation, in charity, in spirit, in faith, in purity.” 1 Tim. 4:12.

In our quotation there are six sieves through which our conduct is put, each detecting its own kind of chaff and all removing even the finest particle. If the chaff that these sieves will remove is thoroughly removed, then will the world have naught to say of our Christian lives but will be pricked to the heart and we will shed abroad an influence that will be a power for good. To thus judge ourselves so that we be not judged will require more than a weak or even a strong resolve on our part that we will so live; it will require an entire surrender of ourselves and a renewing of the mind and spirit till we are not only nominally the Lord’s, but wholly His and made by His transforming grace such creatures as are described in 1 John 3:9.

For the Evangelical Visitor.

FROM DARKNESS TO LIGHT.

I will try and write a few lines of my experience for the Visitor. I praise God that he brought me from darkness to light. I found Him to be the only true and living way whereby we can be saved. Last winter, in Detroit, while the minister was preaching, I felt that to serve God was better than to serve sin. I thought I would turn to the Lord and serve Jesus. The same evening Bro. Noah Zook came home with us and he asked me how I enjoyed the meeting. I told him it was a good meeting for me for I found Jesus, and oh! I praise God that he brought me from darkness to light. I have no desire to go back. Your sister in Christ, aged 12 years. Dena E. Pyke.

Abilene, Kans.

For the Evangelical Visitor.

FROM A YOUNG PILGRIM.

It is now thirty-six years since I, with my father and mother, left the old country (Prussia) to look for a better land to dwell in. I will mention several incidents which occurred on our voyage, in which God’s providential care for us was manifested.

Going on board the vessel at Hamburg, we left the harbor a little before daylight and were towed out into the open water. While there another vessel was towed out in like manner. When the latter was left to itself it had such a speed that it was almost beyond control. It was headed toward us, and it seemed almost inevitable that it would run into our vessel. I firmly believe it was only by Providential interference that we were saved from a dreadful collision.

We then had a prosperous voyage until we arrived in the Gulf of St. Lawrence, where we met with a terrible squall, and our vessel was suddenly laid flat on one side. But here again the hand of God ruled for the good of mankind and our lives were saved.

We finally came to our journey’s end in Collingwood, Ontario, in a strange land among strange people. While living in this country I have had some very narrow escapes with my life, but I wish to speak more particularly of how I neglected my soul, and how the Lord finally found me.

I had many opportunities in my young years to become a Christian, and I believe God was often very near to me. Sometimes when I would be in prayer meeting it would seem to me to be such a good way to be a Christian. Then again when I would be alone, or with my companions, all such feelings would leave me.

Thus time passed on. I was afterward married and moved out of the settlement to (as some of the brethren often tell me) an out of the way place. But the Lord is present everywhere. He followed me even there, and I praise Him to-day that through His mercy I was brought from darkness to His marvelous light; from death unto life. I am now rejoicing in the hope of eternal glory.

My choice was to unite with the Brethren in Christ because they seemed nearest to Scripture and were humble enough to perform all the duties of the children of God. I remain your weak brother in Christ.

F. F. Baker.

Nottawa, Ont.
By chance a copy of the Evangelical Visitor fell into my hands, and it gives me much comfort to read its columns filled with letters from the dear people of God, which cheer me on my pilgrimage through this wilderness of sin, and enable me to taste some of the sweet promises of eternal life.

Though I am sometimes cast down, and think there is surely no one like me, and wonder if there are any among the people of God anywhere who feel themselves so down in the "valley of humiliation" as I do, yet, when I read the doubts and fears expressed by others, and find them so much like my own, it gives me courage, and revives my drooping spirit, and strengthens my hope and trust in Christ, and enables me to say, as did the queen of Sheba, "the half has not been told."

Sometimes I hear those who are called to go in and out before us and proclaim the Gospel of peace to a fallen world, speak of the comfort that God's grace and His Holy Spirit give to his children, and this encourages me. I need His grace daily to bear me above temptation, and I praise God for this blessed gift. But one thing consolates me, and that is that the sorrows and cares of this life are not to be thought of when we think of the joys and blessing that are in store for us, when we are permitted to enter that blessed place prepared for His children. My earnest desire is that I may have my work done. Pray for me that I may be ready.

MARY WHISLER.

BABYLON'S BIG BAZAR.

There are two cities described in the Apocalypse—Jerusalem the Golden and Babylon the Gilded (Rev. 17: 4, marg.) This one is the City of God, the inheritance of the saints. Rev. 21. The other is the Satanic counterfeit, which is to be destroyed. Rev. 18. These two cities have laws customs and administrations; God governing the one, Satan the other.

Before the destruction of the apostate city, a voice is heard from heaven, saying, "Come out from her, my people, that ye be not partakers of her sins, and that ye receive not her plagues."

A curse was pronounced, under the law, upon him who removed his neighbor's land-mark; yet the boundary line between Jerusalem and Babylon, in many places, is fading out, and the old landmarks are being broken down. It is getting hard to tell where one domain ends and the other begins. The territory needs to be re-surveyed and re-marked.

There are two things which these two governments must do to maintain their existence here upon earth. They must raise revenues, and recruit men.

I.—The church of God finds it necessary to raise money, to sustain its worship, and extend its scope on the earth. How shall it be done? Methods are not optional and experimental, but appointed and obligatory. The children of God are not to beg money of the world, but ask it first of the heavenly Father. It is then to be received in voluntary offerings, as coming from God himself. There is no provision in the constitution of the kingdom, either for mendicancy or traffic.

A distinguishing characteristic of Babylon is greed of gain, as seen in her immense mercantile enterprises and tireless traffic. Her catalogue contains the commodities of her marts; gold heads the list, and souls of men close it. Rev. 18: 12, 13.

Many distrustful either of the Father's ability or willingness to provide for his own, are imitating Babylonish methods, to raise money for God's house, and are setting up the market-place within the sanctuary. Will success vindicate its wisdom? Never! Better an empty treasury, than one replete with tarnished gold. But will not strict honesty justify it, if a fair equivalent is rendered? No; it is not approved of the Master, nor the Book. Does not the end sanctify the means? God forbid! Such means rather unsanctify the end. O church of the living God, beware of Babylon's Big Bazar!

The spirit of competition is invoked to fill the empty coffers of the church. Stages are built to turn the prayer-house into a play-house, and worldly dramas, childish charades and silly pantomimes are acted. Tables are spread with knick-knacks which are for sale at ten times their value. Banqueting tables are spread, to which people bring all manner of delicacies; they buy them of themselves, and sit down and eat them. Schemes of chance are invented and artifice and expedient are indulged in to exact money, that the Lord's treasury may be filled. Like Babylon, it is gold at the beginning but the souls of men at the end.

With what righteous indignation did the Master purge the temple of unholy traffic! If he were to come to some modern sanctuaries, what would he find? Instead of tears of the penitent and shouts of the redeemed, there would be the clatter of dishes, the romping of merry-makers and the bustle of the bazar. What wonder if again the scourge of small cords should hiss through the air accompanied by the stern rebuke, "Take these things hence, make not my Father's house a house of merchandise?"

1. These methods of raising money are unnecessary. Why should the Bride of Christ stretch out her palms for any poor pittance offered when she is heir of all things in heaven and earth, and has all in our
Lord Jesus Christ? Jehovah has the silver and gold, as well as the cattle on a thousand hills. His wealth is exhaustless, and his resources are infinite.

2. These methods are unscriptural. Exodus xxxv. contains our example under the old dispensation, and 2 Cor. ix. our precept under the new. They point out the way of freewill offerings. If we follow them we shall find that God is still true to his Word.

3. These methods are unholy. The house of God is dedicated to his worship, and such things are its desecration. Many were the objections of the law, to impress upon the people the danger of mingling the holy and the profane.

Two lamentable consequences result from the use of these unscriptural methods.

1. There is the loss of all reward for benevolence. We are taught that he who hath pity upon the poor, lends unto the Lord. (Prov. xix. 17.) Although we give, hoping for nothing again, yet God will abundantly reward every self-denying and generous giver, in this world or the next.

This principle finds no place in the bartering that is carried on for the church. Merchandise is sold, sometimes at quadruple its value, ostensibly to promote God's cause. The seller has the uncomfortable consciousness of overcharging, but soothes his conscience by the assurance that it was for the Lord. The buyer has the unpleasant sensation of being cheated, but stifies his disgust by the reflection that it was for charity, and that the Lord will reward him. But he is greatly mistaken; it is not charity and the Lord will not reward him. It is an ordinary bargain, which he has got the worst of, and the Lord has no more to do with it than with a transaction at the grocer's. Here is the chief reason against this method of raising money—it brings no spiritual blessing.

2. The second reason against it is its baleful educative influence. It soon confirms the young in the false and foolish notion of not giving to the Lord without some fancied equivalent. Bountiful suppers keep the energies and appetites of the people down upon a corporeal basis, instead of drawing them up into the high spiritual realm of effort and desire. Paul would have regarded the modern church house kitchen-annex as a superfluity; especially, as he admonished against some in Philippi, whose God was their belly, and who gloried in their shame. (Phil. iii. 19.) Gluttony and luxury are evils that the pulpit should rebuke; but how can the ministers consistently preach against them, and then encourage these church suppers?—Tract.

PIETY AND PLAINNESS.

A marked feature at our late Annual Meeting was the general plainness and sociability of the members. In this respect it surpassed any meeting we ever attended. While there are always at these gatherings those who resemble the world far more than the church, still it is encouraging to see a decided tendency for the main body to adhere strictly to our non-conformity principles. And while we may never attain an exact uniformity in our apparel, still we are approximating it sufficiently for all practical purposes. In this respect we have no reason to be discouraged.

We also notice a decided improvement among our people in Christian forbearance. In the discussion of questions they are learning to not only be more guarded in their expressions, but they are learning to bear with one another in their honest differences and manners of expressing them. We believe this is the result of becoming better acquainted with each other, as well as a greater degree of grace in our hearts. This, too, is commendable as well as encouraging. The more of the grace of God we can have in our hearts, the greater will be our power for good. In fact we need to look well to our own hearts, and not so much to the hearts of others. And probably it is the attention that we are giving to our own culture that is improving our spiritual tone of these Conferences.

Reverting again to the plainness so manifest at the Meeting, we suggest that our Brethren give this question more attention from the heart standpoint. Paul says, “Be ye transformed by the renewing of your mind.” Rom. 12: 2. This shows that, to begin with, it is a mind or heart work. The mind must be renewed, that is, made new. This can be done only by careful and proper teaching. If we can get the foolish and ever-changing fashions out of the minds of the people, there will be little trouble in keeping them off their person. It is, then, the minds and not the bodies that we want to work on. If we get the heart right, the rest will come right. But when the body is not becomingly attired, we may rest assured that the mind is not yet properly renewed.

We further suggest that all our members take this matter a little more to heart, and see if we cannot make some improvements. Let those who are not attiring themselves as becoming people professing godliness see if they cannot lay aside those things that make them appear more like the people of the world than like members. This we can all do if we have the grace of God in our hearts as we ought to possess it. Then, on the other hand, let those who do dress plainly see to it that their conduct, generally, corresponds with their Christian profession. This thing of a man earnestly contending for plainness, and then being dishonest in his dealings, unchaste in his conversation...
so much about pride, let us be equally concerned about personal piety. Pure religion, like charity, should begin at home. It is altogether likely that all of us could profit to good advantage.—Gospel Messenger.

THE CURE FOR ENVY.

"I was envious," says the Psalmist. It was a sad confession to make, yet it was true. "I was envious at the foolish, when I saw the prosperity of the wicked." There were no bands in their death; their strength was firm; they seemed free from trouble; they wore their pride as a chain, and were covered with violence as a garment; they were fat, flourishing and rioting in plenty; they were corrupt and wicked in speech; they spake against God himself, and their tongue spared nothing in Heaven or earth. Meanwhile God's people were drinking the bitter cup of sorrow, affliction and trouble, until the question naturally arose, "How doth God know, and is there knowledge in the Most High?" And even the Psalmist himself murmured, "I have cleansed my heart in vain, and washed my hands in innocency, for all the day long have I been plagued, and chastened every morning."

How many times this temptation to envy arises! How many a Christian has seen the wicked in great power, spreading himself like a green bay tree. How many a man, cast out, rejected, abused, maligned and slandered, has heard the boast and seen the pride of men, and in heart has murmured and complained.

But yet how vain and foolish are such complaints! A little while and everything is changed. A little while and the wealth, pride and splendor have passed; a little while, and "like a dream when one waketh," they are gone, they are brought into desolation in a moment.

How little cause we have for envy if we can wait—wait till wealth goes down in disaster; wait till pride falls into destruction; wait till health ends in sickness; wait till our mightiest adversaries are little heaps of dust and ashes in a mouldering grave.

A little while and the proudest and the richest and the strongest will be where none would envy them, where none would wish to take their places, while those who trust in God live on and rejoice in the peace and comfort and blessing of the Most High. And when the storm is over, and faith revives and confidence returns, then we can say with the Psalmist when reviewing our murmuring and repining, "So foolish was I, and ignorant; I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by thy right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in Heaven but thee? There is none upon earth that I desire but thee." Psalm lxviii.

MARY SPURNED BY HER FATHER.

Mr. Chalmers observed: "A poor girl who had gone to London to make her way in the world got among bad companions, and was soon leading a life of sin. Just as she had reached the lowest depth and contemplated self-destruction, she happened to pass a Gospel meeting and went in, the result being that before she came out she accepted Christ as her Savior.

As she left, she thought of her father and mother, and resolved to go back to them, and cast herself on their forgiveness. Day by day she toiled on, till, having traveled many miles on foot, she at length stood before her father's home. With a trembling hand she knocked at the door, and it was instantly thrown open by her father. Looking coldly at her he asked in a voice he strove to make calm, yet which passion made quiver, 'Who are you?' 'Oh father,' cried the trembling, exhausted girl, 'I am Mary. God has forgiven me. Will you?' 'No, never. Get from my door,' cried the angry father; and in spite of her tears he drove her away. She wandered about for a few days, then, weakened by hunger and distress, she fell ill and was removed to a hospital. But she had not long to live. Slowly she wasted away. A Christian lady sat by the bedside whispering words of comfort to the dying girl. She turned a look of utterable gratitude upon her comforter, and with a gentle sigh her forgiven spirit went to be with God. Though her father had denied her welcome and forgiveness when she sought them, Christ received her because 'He came to call sinners to repentance,' and she obeyed that call."

"NO MATTER WHAT YOU BELIEVE."

Men assume to do in religious matters what they would not venture to do in reference to any other matters of importance. There are those who claim that they can believe what they choose as religious truth, and fare as well as anyone. Would any one take it for granted that he could eat or drink what he chose, and that nothing could harm him if he decided to believe that it was nutritious and helpful? We imagine that people generally would prefer a trustworthy druggist to put up prescriptions for them rather than one of loose and liberal opinions concerning the properties of medicine. Not less reasonable is the demand of the Bible that we shall believe God's way about spiritual and eternal matters.—Sel.
Sept. 15, 1892.  

OUR YOUNG FOLKS. 

LITTLE THINGS. 

Suppose the little flowers should think
That they are much too small
To be of any use to us,
And so not bloom at all;
How much that's pleasant we should lose,
For as we pass them by,
See every little flower that blooms
Is pleasing to the eye.

And so, shall little children think
That they are too much too small
To be of use to others here,
And do no good at all?
Ah! dearest children, think not so,
For little acts of love
Are pleasing in the sight of God,
And counted up above.

For the Evangelical Visitor. 

TO THE CHILDREN. 

Dear Children,—I often thought of writing to you, and since Aunt Mattie and others have not written of late I feel it my duty to write. I trust the most of you who read the Visitor have the privilege of going to Sabbath school. But let us not forget that there are many children who have not this privilege, not even to go to church. I hope you all remember something about the lesson we had a few Sundays ago, about Ananias, and Sapphira his wife. They had joined with Christ's disciples. They sold their land and took a part of the money and laid it at the apostles' feet. By that they wanted to show to the people that they had given all the money they had, and in this way they acted a lie and sinned against God. But God knew that they were not honest, and the result was they died.

I will tell you the story of a little girl who also was not honest. She was going to school. She loved her teacher, but she did not love him enough to tell him when she had done anything wrong. One day while this little girl with some others was standing around the teacher's desk, she accidentally spilled his ink. The teacher did not notice who did it, neither did he ask, but cleaned it away patiently, wondering how it happened. The little girl did not say anything but felt guilty. She felt sorry, but did not want the teacher to know it. Some years after that she became converted and then it came to her mind that she did not tell the teacher that it was her that spilled the ink. She then told the teacher and he freely forgave it. How glad she was that she lived until she was willing to confess it, but she would have felt better if she had told him at first. Now dear children be honest, and then you can feel happy, and you will not have so many things to confess.

AUNT MARY. 

THE "NO HARMS."

It was my privilege a short time since to be one of a large congregation that listened to a brother who related to us with simplicity and deep feeling his personal religious experience. He said he was converted at eighteen. For a short time he enjoyed much and was active but he soon became a backslider, and continued thus for twenty-two years. Among the causes that led him to backslide and to go further from Christ and duty, he gave prominence to what he called the "No Harms." He was induced to take a little domestic wine, being assured it was some which his friends themselves made out of their own grapes. There was no harm in taking a glass of that. He was invited to join in a game of cards. There was no money staked. It was simply an amusement, no harm in that. He was invited to join in a simple parlor dance to the music of a piano. There was no harm in that. But he soon became an attendant and dancer at balls. Invited to the theater, he declined. But being assured the play was a perfectly moral and proper one, and that there was no harm in it, he yielded. It was not long before he became a frequenter of the theater, and preferred it to the prayer meetings. Thus was he led down, down, lower and yet lower, by these "No Harms," until all trace of Christian living was gone. Significantly, he asked, who ever thought, in offering a cup of water to a friend of assuring him there was no harm in it. I believe the brother was right. These "No Harms" are perilous. They are working mischief and ruin in hundreds of characters. Any act or course of action that needs such an apology as that is probably wrong. Better avoid it. There is no sin in letting it alone.

I see a poor fellow who is the merest wreck of what I once knew him to be. What ruined him? Years ago, by the assurance that there was no harm in it, he took a glass of wine. It was easier to take the second and thus on till the habit was formed. Then followed drunkenness and ruin. No harm in that first glass! There was misery, ruin, death in it. The solemn warning from all this is to avoid the "No Harms." They are never safe.—Selected by Mary Lenhart.

Pardon and salvation come to us through the Redeemer, and his work is the meritorious ground on which we receive them; the exercise of faith in him, on our part, is the appointed means of obtaining them. Mark 5: 34.

The presence of Christian friends, especially in time of trouble, is delightful. Their countenance and support afford encouragement in duty and the blessings which come through them should awaken new gratitude, and cause the offering of new thanksgiving to God. Acts 28: 15.
Sanctification.

Sanctification! that glorious work of God's grace in the human soul by which we are renewed after the image of God, set apart for His service and enabled to die unto sin and live unto righteousness. It must be carefully considered in a twofold light, first, as an inestimable privilege granted us from God, 1 Thes. 5:23, and second as an all-comprehensive duty required of us by His holy Word. 1 Thes. 4:3.

It is distinguished from justification thus: justification changeth our state in law before God as our judge; sanctification changeth our heart and life before Him as our Father. Justification precedes, and sanctification follows, as the fruit and evidence of it. The surety righteousness of Christ imputed is our justifying righteousness; but the grace of God implanted is the matter of our sanctification. Justification is an act done at once; sanctification is a work which is gradual. Justification removes the guilt of sin; sanctification the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to His image.

Yet justification and sanctification are inseparably connected in the promise of God, Rom. 8:28-30; in the covenant of grace, Heb. 8:10; in the doctrines and promises of the Gospel, Acts 5:31; and in the experience of all true believers, 1 Cor. 6:11.

Sanctification is, first, a divine work, and not to be begun or carried on by the power of man, Tit. 3:5. Second, a progressive work, and not perfected at once, Prov. 4:18. Third, an internal work, not consisting in external profession or bare morality, Ps. 41:6. Fourth, a necessary work; necessary as to the evidence of our state, the honor of our character, the usefulness of our lives, the happiness of our minds, and the eternal enjoyment of God's presence in a future world. John 3:3; Heb. 12:14.

Sanctification evidences itself by, first, a holy reverence, Neh. 5:15; second, earnest regard, Lam. 3:24; third, patient submission, Ps. 39:9. Hence archbishop Usher said of it, "Sanctification is nothing less than for a man to be brought to the entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ." Fourth, increasing hatred to sin, Ps. 119:133; fifth, communion with God, Isa. 26:8; sixth, delight in His Word and ordinances, Ps. 27:4; seventh, humility, Job 42:5,6; eighth, prayer, Ps. 109:4; ninth, holy confidence, Ps. 27:1; tenth, praise, Ps. 103:1; eleventh, uniform obedience, Job 15:8.

Sanctify often signifies to set apart but oftener to prepare sacredly for the presence and service of God. Thus Joshua says to the people (chap. 3:5) "sanctify yourselves, for to-morrow the Lord will do wonders among you." We desire of God that his name may be sanctified, or hallowed; that is, honored, praised, and glorified throughout the world; especially by those who have the happiness of knowing Him. Let them sanctify it by their good lives, their fidelity, their submission to His orders; and they who know Him not, that they may obtain the knowledge of Him, may hear His word, may become obedient to His instructions, &c. We may apprehend yet better what is meant by sanctifying the name of God, by the opposite to it; that is, profaning the name of God, by vain swearing, blaspheming, ascribing His name to idols; by furnishing wicked men and infidels with occasions of blaspheming it, by our bad lives and scandalous conversation, &c.—Encyclopedia of Religious Knowledge.

Philosophy may discuss nature in all its phases, but no conclusion of philosophers has the slightest power to make nature other than what God made it, and what God intends it to be. Prayer may seem to some minds unphilosophical, and viewed only from certain finite premises, perhaps it is. But suppose it is! "It is so natural for a man to pray, that no theory can prevent him from doing it."

Love-feasts.

Sept. 15, Bluck Creek church, Ont.
Sept. 24, Markham church, Ont.
Sept. 24, Walpool, Ont.
Sept. 24, at the residence of Bro. S. H. Lighthill, two miles northeast of Oakwood, O. A general invitation is extended to the Brotherhood to be present. Transportation by railroad will be met at Oakwood, by writing to Bro. Lighthill. Trains go west at 1 P. M. and east at 4 P. M.

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