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Henry Davidson

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Believe in the existence of a real, veritable, personal devil, who is the originator and instigator of all that is evil. Even the heathen Chinese are in line with this belief, as I soon learned on arriving at Sacramento, California, in October, 1883. Among the first things brought to my notice was, that they were just then having their annual meeting for driving the devil away. The number of Chinese then in the city was said to be about three thousand.

The meeting was continued for several nights and open to all that felt disposed to attend. From curiosity I went there one night, but will not promise to do much here in the way of describing the meeting, excepting to say that it was held in a kind of temporary building with no seats provided for the multitude, while those who took part in the exercises were seated at some height on a platform and with various small musical instruments, accompanied by the songs of the players, gave attraction to the performances. This was changed at intervals to what I supposed to be short speeches made in a very serious manner, of which I understood not a word. And I may here add that it is seldom any word of God. Let us be ever ready to hurl some suitable passage at our adversary. There is nothing he so much hates as these holy, piercing missiles.

For the Evangelical Visitor.  

RESISTING THE DEVIL.

Resist the devil and he will flee from you,” says the inspired James. The great majority of intelligent men and women, of all peoples, nations and languages, the world over, believe in the existence of a real, veritable, personal devil, who is the originator and instigator of all that is evil. From the foregoing it is evident that these heathen, though ignorant of the right ways of the Lord, believe in an overcoming of evil in some way, and they manifestly try it in the way they have been taught. Their example should animate us to a more earnest action in the matter of resisting the devil in the manner taught by James. Probably some one will ask—How does James mean? As his epistle is short, please read all of it and you will have a pretty good idea how he means. The prevailing trend of it is a drawing nigh to God in a humble and complete submission to his will, which brings us to counteract all the instigations of the wicked one. Or, in plainer words, it sets us in opposition to every evil thought, word, and act. In doing this, we resist the devil and the promise connected with it is, that he will flee from us. In this warfare we must not forget the most effective weapon at our command, namely, the written word of God. Let us be ever ready to hurl some suitable passage at our adversary. There is nothing he so much hates as these holy, piercing missiles.

G. STONE.

Polo, Ill.

“Christianity does not demand blind faith. It covets investigation. It has stood the questionings of almost nineteen centuries without a scar, and it can doubtless survive a few more. Therefore investigate, but do so rationally. Respect the opinions of the thinkers who have preceded you. Of all fools he is the biggest fool who thinks all men fools who lived before he did.”
"THE UNSPEAKABLE GIFT."

BY C. H. BALSBAUGH.

My Dear Brother:—

Your letter is here. Beautiful, Christ-exalting, Christ-indited letter. I am very glad God is feeding you on the bread He permits me to cut from His Loaf. It is easy to feed five thousand on a few barley cakes, if the fragments come from the creative hand of the Godman.

Your questions are many and cardinal, and have all been answered in the Person and Work of “God manifest in the flesh.” Many besides you have sent me queries of similar import. There are still hungry and thirsty souls in the world. John 6: 48, 50, 51, 53, 54, 55, 56, 57 is a Pantry and a Well that is never empty and never dry. God offers us His Co-Eternal, Co-equal Son as a Personal Savior; and our living contact with Him satisfies all our wants. Faith is the soul's grip on “all the fulness of the Godhead” embodied in “the Man Christ Jesus.” Col. 2: 9. The whole scheme of Redemption—provisional and practical—is pressed into these two words—GRACE, FAITH. The first means all that God has, done, can do. The latter signifies the whole of human possibility and evolution. The least reservation on either side would render salvation impossible. We can not magnify nor diminish Christ. “I AM” is a changeless Name indicative of a changeless Fact. Yet no two persons have exactly the same Christ. He is large or small according to our apprehension; but He is always larger than the largest faith; and the faith of to-day is larger than the faith of yesterday. So it must be forever in the very nature of things. No created intelligence can ever expand into the dimensions of the Infinite; but expand it must by the essential terms of its being. Our completion lies wholly in our identification with Him “who is the Head of all principality and power.” Col. 2: 10. We are from our very genesis complete in all the constituents of our immortality; and yet forever incomplete as regards undeveloped possibilities.

This principle lies at the root of the modern views of sanctification about which you specifically inquire. In its forensic or Pauline sense, justification is complete the moment we believe. In the experimental or utilized sense, to which James mainly refers, we are more and more fully justified as our obedience is more intelligent, comprehensive, and spontaneous. The Justification by faith gives us as perfect a judicial rectification with God as Jesus Christ Himself has. And as an essential concomitant we accept all the Holiness which such imputation implies. A second blessing at some future time is quite possible, and indeed probable, or rather absolutely certain; but it is in no wise different in character from that which was implanted at the moment of Justification. The faith that makes faithful will in due time give us an overwhelming revelation of the Divine Holiness and our inbred corruption. Justification deals directly with committed sins; but sanctification with natural disposition. The inshining of 2 Cor. 4: 6, is more and more unto the perfect day. Prov. 4: 18. See what Isaiah thought of himself in such a crisis, Is. 6: 1–5. Towering saint as he was, he cried out, undone, unclean. See a similar effect on John when the great vision of Patmos broke on his soul. Rev. 1: 17, and preceding. This is indeed sanctification, and a second work, but it is only the enlargement of what we possessed from the beginning. All faithful, prayerful, Christ-gazing, Christ-appropriating souls will know about this second blessing, or third, or fourth, or as often as greater familiarity with Christ and self calls for it.

Sanctification is necessarily progressive. And new visions of God bring new visions of sin, and deeper self-abhorrence, and more intense hunger and thirst for holiness, and larger measures of it. Christ claims all the territory of Mansoul, and our entire history is a continual conquest of the Holy Ghost; but the Christian is at any period of his life “ready to be revealed.” 1 Pet. 1: 5. Faith holds the end from the beginning. 1 Pet. 1: 9. In aim, purpose, will, enjoyment we are wholly at one with God as a condition of Justification. And these are all essential elements of holiness. We cannot accept a risen Mediator as our righteousness, unless we first die with Him. This sharing of His Cross is both negative and positive holiness. It means no more sin as the regnant principle, but the exact opposite. Justification without sanctification is an impossibility. But sanctification has mighty stages and uplifts which so widen our horizon that we seem in a new world and new experience. But it is the same Divine Life infused at our new birth, but heightened and broadened into the proportions of Christian manhood.

“Without holiness no man shall see the Lord.” And Christ inwrought by the Holy Ghost through faith, is the only sanctification possible to man. And this is by eating, eating, eating; growing, GROWING. John 6: 53–57, and 2 Pet. 3: 18.

Thanks for the stamps you enclosed. Please, dear brother, should the Spirit again prompt you to send, do not paste them to the paper. They were so mutilated till I had them detached that they were almost non-usable. I was entirely out, and had just made Philpp. 4: 6, the substance of my prayer when your letter was handed me. Oh if we would
know how to use the Name so mighty in the Court of Heaven, what answers would God certainly give. John 14: 13, 14. But we are so awkward in taking hold of John 15: 7 that the little we can grasp seems to fall through our fingers. But, blessed but—2 Tim. 2: 19, has lost none of its immutability and comfort.

Aug. 15, 1893.

EVANGELICAL VISITOR.

For the Evangelical Visitor.

HOPE.

How deep, and all-important is the meaning of this one small word. It opens to us an extensive field for thought. It is of some importance in worldly matters, but spiritually it is vastly more so. When we undertake something, in worldly affairs, and can hope for success, we have the more energy to press forward and gain the end aimed at. Just so in spiritual matters; since we have a hope of a life beyond this, we should strive to gain the exceeding great prize which is in Christ Jesus.

A hopeful person is always cheerful, and especially should the Christian be, whose hope is anchored in Jesus; for “hope is the anchor of the soul.” As the ship without an anchor, so the soul without hope of its welfare hereafter; therefore we should be firmly anchored and grounded “in the hope wherein we are called.” Not tossed to and fro and carried about with every wind of doctrine, by the sleight of men and our ancestors are becoming sadly too rare, courtesy among others. Courtesy is as natural to some women as the air they breathe, while others spend a whole lifetime without even recognizing it when they see it in others. It is sometimes defined as “politeness,” but in truth it is far more than this.

Politeness is, in many cases, the outcome of courtesy; but a woman may be polite without being courteous, although a courteous woman is invariably polite. A charwoman may well set an example of courtesy to some of the highest ladies in the land, for it consists of that innate goodness of heart which none can assume and cast aside at will as a garment, but which must be present in one’s nature before it can be shown in word or action.

The polite girl is polite when it suits her to be so; the courteous girl shows courtesy to rich and poor, high and low alike, at all times and under all circumstances. An old fashioned engraving represents a hives, on which are “bees worth living,” and among these “Be courteous” is one of the most important, and yet few people—and especially few women—understand what it implies. The very derivation of the word gives its meaning, if one could only grasp it—“coeur,” the heart. Courtesy springs from the heart, and if this fact were more fully realized, this queen of virtue would less often be confounded with superficial polish merely a spurious imitation—that is found among women when they are in company, but so rarely follows them into their own houses. The young lady whose light “Excuse me,” or “Pardon,” with a vile French accent, is ever ready on the tip of her tongue before she has committed any breach of etiquette that requires forgiveness, is not necessarily more courteous than the clumsy kitchenmaid who springs forward involuntarily to carry a heavy burden for the tired-looking housemaid, or the tramp who helps a crippled sister over a busy crossing. There are two classes of workers to whom ladies are especially apt to show discourtesy—shop assistants and domestic servants. Is it courteous to order a girl about as if she were a dog; never to say “please” in asking for a thing to be done, or “thank you” when it has been done; to let her spread for your benefit heaps of goods, all of which you regard sightingly, and then to walk off with a disdainful look, remarking that “they won’t do,” without a word of thanks for the trouble she had taken? And is it courteous to assume a specially hard and dictatorial tone in speaking on any subject to your servant, simply because circumstances have placed her at a disadvantage? Surely not; and if courtesy were commoner between superiors and inferiors, as well as between ladies of equal rank, there would be many crooked places made smooth and rough places made plain; many paths now strewn with thorns would have their share of roses, in short, the sum of happiness in the world would be immeasurably increased.

Brooklyn Chronicle.
THE PASSION OF CHRIST'S TRIAL.

There is a period of several hours in the life of Christ—intermediate between his Passion in the Garden of Gethsemane and his Passion on the cross of Calvary—that embraces the facts of his arrest and trial immediately prior to his crucifixion. A part of these facts occurred in the night, and another part in the early morning of the day on which he died. The four evangelists, taken together in their several statements, narrate these facts. Matt. 26: 47-75, and 27: 1-25; Mark 14: 43-72, and 15: 1-20; Luke 22: 47-71, and 23: 1-25; John 18: 3-40, and 19: 1-16. The Passion of Christ's arrest and trial begins where the prior one of Gethsemane ends, and ends where the succeeding one of Calvary and the cross begins. The salient features of this Passion, as set before us in the Gospel narrative, are the following:

1. Christ—the great Teacher who had for three years and a half filled the land with the fame of his words and his works—was, during this Passion, a prisoner in the custody of officers sent to arrest him and bring him before the Jewish authorities for trial. The arrest having been made in the Garden of Gethsemane, these officers "bound him," and at once led him away. The rulers had previously made efforts to secure the custody of his person, but hitherto they had failed. Now they have succeeded, and Christ is at last in their hands. He made no resistance and sought no escape, and was in all respects a submissive prisoner, yielding himself up to the fate that awaited him. He had gone to the very spot where, as he knew, the officers would seek him; and when they laid their hands upon him, he was ready to go with them. He told his disciples, when on his way to Jerusalem for the last time, that he would "be delivered unto the chief priests and unto the elders." Mark 10: 32-34. Now the time had come for this delivery. To "the chief priests and captains of the temple and the elders," who came out to participate in his arrest, he said: "Be ye come out as against a thief with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour and the power of darkness." Luke 22: 32, 53.

2. This arrest was preceded by the betrayal of Jesus on the part of Judas, and succeeded by the flight of his disciples and the three denials of Peter, which left him for the time being without a solitary friend to interpose even a single word in his behalf. Humanly speaking, he was completely in the power of his enemies, with no one on earth to be his advocate or helper in any respect. Judas, the embezzler, the thief, the bribe-taker, and the hypocrite, under the disguise of a good man, had proved false to him; and the ardent and self-confident Peter was about to commit the sin of denying him. The record is that "all the disciples forsook him and fled." Matt. 26: 56. The seeming peril to themselves was for the moment too great for their courage; and with the exception of Judas, Peter and John, we hear no more of these disciples until after the resurrection of Jesus.

3. Being thus arrested and forsaken by his disciples, Jesus was, in the first instance, brought before Annas, who was the father-in-law of Caiaphas, the high priest, and who, after a brief examination, "sent him bound unto Caiaphas." John 18: 12-14, and 19-24. The Jewish Sanhedrim being informally assembled while it was yet in the night season, Jesus was immediately put upon his trial; and the result was his condemnation to death. Matt. 26: 57-68, and Mark 14: 53-55. Early the next morning steps were promptly taken by the Sanhedrim for the execution of the death sentence by sending Jesus to Pilate, and seeking from him a decree for his crucifixion. Matt. 27: 1, and Luke 22: 66-71. The Jewish authorities intended to have the case disposed of in the most summary manner.

The members of the Jewish court that condemned Jesus to death, were, as a class, corrupt and wicked men, and also bitterly and malignantly hostile to him. This hostility had extended through his whole ministry, and was specially intense after the resurrection of Lazarus. John tells us that "from that day forth they took counsel together to put him to death," and that they even proposed to "put Lazarus also to death" on account of the impression made upon the people by his resurrection. Jno. 11: 53, and 12: 10. It is evident that the rulers were simply waiting for what they deemed a safe opportunity to destroy Jesus. His open and severe denunciation of their corruption made him alike and object of their dread and their hatred. It was before such men that he was arraigned for his Jewish trial, and by such men condemned to death. The question whether he was guilty or innocent, was a matter of no consequence to them. The single point which they sought was to destroy him; and this, as they supposed, had been effectually gained when he died on the cross. The judicial function in this case was not exercised with any desire to administer justice, but simply to gratify the malignant passion of the judges. The record unmistakably shows that this was the fact.

4. The charge against Jesus, upon his Jewish trial, was that of blasphemy in having assumed and claim-
ed for himself divine attributes and prerogatives, which, under the laws of Moses, was an offense punishable with death. The effort to prove this charge by witnesses was a total failure. Matt. 26: 59-62; and Mark 14:55-59. In this emergency, as to evidence, and in view of the declivity of Jesus to make any reply to the witnesses who testified against him, Caiaphas made a direct appeal to him, saying: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Matt. 26: 63. Jesus answered this question in the affirmative, knowing the construction that would be placed upon his answer, and further answered by saying: "Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Matt. 26: 64. Caiaphas at once “rent his clothes” in token of horror, and exclaimed: "He hath spoken blasphemy. What further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?" His associates instantly responded: "He is guilty of death." Matt. 26: 65, 66.

The Jewish trial was at this point virtually ended, and judgment rendered against him. All that remained was to secure the concurrent action of Pilate in putting him to death. "When the morning was come," as we learn from Matthew, the Sanhedrin was formally assembled, and at once proceeded to bring the case before Pilate, with whom, under Roman law, the power of inflicting the death-penalty upon Jesus was exclusively lodged. Matt. 27: 1, 2. The Jews understood that it was not lawful for them "to put any man to death;" and hence the favorable action of Pilate was necessary to their plan. John 18: 31.

Nothing is clearer than that Jesus did, during his public ministry, claim for himself the possession of divine attributes, and did appeal to his miracles in proof of this claim. It is equally clear that on this occasion he made the same claim for himself. He knew that he would be so understood, and that he would, on his own confession, be condemned as "guilty of death" under Jewish law. We must hence either believe the actual truth of his testimony in regard to himself, or justify the Sanhedrin in condemning him as a blasphemer in the Jewish sense of this term. Whatever may have been their wickedness or their motives, their judgment was right according to the laws of Moses, if it be not true that Jesus, tho a man, was also a divine person. The denial of his divinity in logical effect subverts the believability of his whole ministry. We must accept him as divine, or we cannot consistently accept him at all.

5. The charge made by the Jews against Jesus before Pilate was not the one on which they had condemned him, but rather that of having committed an offense against Roman authority; and Pilate was lawyer enough to see this fact, and he did see it. This charge was made in general terms, as that Jesus was "a malefactor," that he perverted the nation, that he had forbidden the payment of tribute to Cesar, that he declared himself to be a king, and that he stirred "up the people, teaching throughout all Jewry, beginning from Galilee to this place." Specific acts that, if real, would constitute a crime against Roman law, were not definitely stated. The Jews had, during that very week, attempted to entrap Jesus into such acts, especially in the question put to him about the lawfulness of paying tribute to Cesar; but they were not successful. The matter of fact is that he never said or did anything at any time that furnished the least pretense for this accusation. The whole charge was a hypocritical fabrication, founded in falsehood, and trumped up to mislead Pilate, and make him an agent for the execution of a Jewish plot against Jesus.

Pilate, as the result of several interviews between him and the Jews, sometimes in the presence of Jesus, and also as the result of interviews between him and Jesus separately from the Jews, became satisfied that such was the fact, and hence that there was no just occasion for inflicting upon Jesus the crucifixion which the Jews demanded. He said to them distinctly: "I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him." Luke 23: 14. He repeated the substance of this statement several times; and each utterance was in reality a verdict of acquittal. The Jews, however, persisted in demanding the death of Jesus, and sometimes in virtually threatening Pilate in the event of his non-compliance with their wishes. To his proposition for the release of Jesus, rather than Barabbas who was a murderer, they instantly turned a deaf ear, and cried out for the release of the latter and the crucifixion of the former. Every device of Pilate to appease their wrath, and thus extricate himself from the seeming necessity of doing what he knew that he ought not to do, ended in a failure. Nothing but the death of Jesus would satisfy the Jews, and this is the very thing which he wished to avoid. Desiring, however, not to provoke their hostility, and evidently fearing for his own safety if he refused to comply with their demand, he at length yielded the point, signed the decree for crucifixion, and consigned himself to an immortality of infamy. Pilate, upon his own showing, was a judicial monster. He condemned to death, in a most cruel form, a person whom he repeatedly declared to be wholly innocent, and went through
the mockery of washing his hands before the multitude, saying, "I am innocent of the blood of this just person." Matt. 27: 24. Thus he appears in the Gospel record of the trial of Jesus before him.

6. Jesus, during the progress of his trial, was subjected to inhuman, cruel and barbarous treatment. This treatment began immediately after his condemnation by the Jewish Sanhedrim. On this point the record says: "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands," and Luke says: "Then did they spit in his face, and buffeted him; and others smote him with the palms of thorns and the purple robe," and said to them, "Behold the man!" Crucify him, crucify him! was the shout that instantly greeted his ears. Soon afterward the Jews, perceiving that Pilate was still hesitating as to what he should do, said to him: "If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king speaketh against Cesar." John 19: 14-16. This remark settled the question; and at once Pilate handed Jesus over to the officers for crucifixion. Matthew says that "after they had mocked him, they took the robe off from him, and put his own raiment upon him, and led him away to crucify him." Matt. 27: 31.

No one with a spark of sensibility in his soul can get this scene of derision, mockery and cruelty before the eye of his mind, just as it occurred according to the history given by the evangelists, without being deeply affected thereby. The pen of inspiration has written it for our reading. Jesus of Nazareth passed through such a scene on his way to the greater Passion of Calvary and the cross. It was once real in his experience, and when real, he felt it.

8. This whole procedure of arrest and trial, with all its attendant injustice and cruelty, as inflicted by men, resulting at last in the crucifixion of Jesus under the decree of Pilate, in which the Jewish rulers and the great mass of the people under their influence alike participated, especially in Jerusalem, had its basis in human wickedness and guilty ignorance and unbelief. The rulers instigated the movement, and the people accepted and sustained it. The general fact is that Jesus of Nazareth, who was in reality the promised Messiah, and was proved to be such by the miracles which he wrought, "came unto his own, and his own received him not." John 1: 11. This fact came to an awful climax in the scenes connected with his death. Jesus was too pure for the age in which he lived. His preaching did not suit the ecclesiastics, and did not reform that age. He was not the sort of Messiah that the people wanted, and, by perversion of prophecy, then expected. The consequence was his general rejection; and this rejection finally culminated in his death under the circumstances, and in the manner detailed in the Gospel narrative. His arrest, trial and condemnation constituted the method of reaching the closing tragedy.

The Apostles, in afterward preaching Jesus to the Jews, placed this whole rejection on the broad ground of wickedness combined with guilty ignorance and unbelief. Peter, on the day of Pentecost, which was only fifty days after the crucifixion, said to the Jews: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him through us unto you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2: 22, 23. Soon afterward Peter repeated the substance of this charge against the Jews, and then added: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those
things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Acts 3: 17, 18. The apostolic doctrine was and is that the Jews sinned against God in their treatment of Jesus, and that they "did it ignorantly in unbelief." This doctrine Paul applies to himself when he was a Jewish persecutor of Christians. Ignorance that results from unbelief when belief is a duty, is no excuse for the sin that may result from that ignorance. It was not, for the Jews who "killed the Prince of life," in the sense that they procured his death, as they would not have done if they had believed him to be the true Messiah; and it is not an excuse for any man. It was the duty of the Jews to believe in Jesus in the light of the evidence presented to them.

8. The moral and spiritual department of Jesus during the Passion of his arrest and trial, as it appears in the record, was that of quiet, patient and uncomplaining endurance. One feature of this department is the eloquence of silence. To the testimony of "false witnesses" he "answered nothing," even when the high priest called his attention to it. When the Jews in his presence accused him before Pilate, he made no reply; and this fact led Pilate to marvel. He did not always answer Pilate's questions. During the whole period in which indignities and cruelties were inflicted upon him, he did not, so far as the record informs us, say a single word. And when at last he stood before the Jews, "wearing the crown of thorns and the purple robe," and heard Pilate say to them, "Behold the man!" and then heard the Jews shout, "Crucify him, crucify him!" he stood there in absolute silence. When the soldiers removed the purple robe from him, and replaced his own raiment on him, and then "led him away to crucify him," he said nothing. No one can carefully read the narrative, and thoughtfully look at the circumstances, without observing and admiring the self-imposed silence of the great Teacher.

Jesus, however, was not always silent. He sometimes spoke. When asked by the high priest whether he was "the Christ, the Son of God," he replied in the affirmative, knowing the construction that would be placed upon his language, and knowing the consequence to himself. He said to Pilate: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." He also said to him: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18: 36, 37. The record shows that Pilate, tho he never before had any intercourse with Jesus, was strongly impressed with his words, and was fully satisfied that he was entirely innocent in respect to the matters charged against him by the Jews.

It so happened that, when Peter gave utterance to his last denial of Jesus, he was so situated that Jesus could see him. Luke tells us that at that moment "the Lord turned and looked upon Peter," and that the latter, remembering what his Lord had said to him in the "upper room," instantly "went out and wept bitterly." Luke 22: 61, 62. Not a word passed between Jesus and Peter on this occasion; yet there was a language in the look of the former that pierced the heart of the latter and made him a penitent. The loving Savior, by that one look recovered the fallen disciple for whom he had prayed.

No critic has ever pretended to have discovered the slightest fault in Jesus during this appalling period of his earthly history. Nothing here appears that is inconsistent with the antecedent record of his life. He made no apology, recalled no act or word, and set up no plea of defense as the means of his own escape. He asked for no postponement and sought no advocacy. He treated the high priest, the Sanhedrin, and Pilate with perfect courtesy. He evinced no impatience and betrayed no timidity. The humiliated beyond measure, and at times an intense sufferer, he passed through the whole scene with a meek, patient, and all-conquering endurance. The circumstances were, in themselves, awful; and yet Jesus, without any adviser or counselor on earth, and with no time for premeditation, was fully equal to them.

Such is the general outline of the facts found in the Gospel narrative, and relating to the Passion of Christ's trial. This Passion, as already remarked, followed that of Gethsemane and preceded that of the cross; and hence, while differing from both in its special facts, it connected the two together in the order of time. Gethsemane was a scene of suffering, and, in the exhibit which it made of the character of Christ, was also a scene of moral glory. The trial of Christ was another scene of suffering, and, Calvary and the cross furnished still another and severer scene. A suffering Christ comes before us with impressive distinctness in these final scenes. His public ministry ended in them and with them. Prophecy "testified beforehand the sufferings of Christ," and history records them. 1 Pet. 1: 11.

The Apostles, in preaching Christ to the world, as the Savior of sinners, give great prominence to his sufferings, especially to those directly associated with his death. They connect human salvation with these sufferings as the divinely appointed means of its procurement. Christian thought should often dwell upon them, and all hearts should be grateful for them.—Samuel T. Spear, D. D., in The Independent.
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The time will soon be here when the fall councils will convene in the several districts in the church for the transaction of the business that may necessarily come before them, and we trust one of the subjects for these different councils will be to take some action in the matter relative to the organization of home mission work in each state; and we trust that action will result in a state organization for not only home mission work but other church duties properly belonging to the work in the state. Such an arrangement or organization will be found very good in the various duties that pertain to church work. Unity of work will have a tendency to strengthen the church as a whole, within the state, and work can be planned and carried out much more effectually and at less expense, comparatively speaking, by thorough organization and under general management than it can when only local churches work independent of each other. We hope early and united action will be taken in this work, and a favorable conclusion will be arrived at that may redound to the glory of God and to the salvation of many souls.

NOTICE.
The committee appointed by last General Conference to take out a new edition of the brethren's hymn book would call the attention of the several districts to the instructions given by Conference. The ninety days will soon have expired, and only a few districts have responded. Promptness on the part of the church will expedite the work. Let the districts say how many books of each kind and binding are wanted. The size of the edition will, in a measure, determine the price of the books. The forthcoming edition should, we think, cover the want of the church for a period of ten years or more.

COMMITEE.
We hope those interested in the publication of the hymn book will not fail to respond at once. Delay in this matter only retards the work, and there can be no possible reason why they should not at once comply with the request of General Conference in this matter. If you fail in sending your order for the quota probably needed in the next decade, it may be, and no doubt will be, a matter of regret before half the time is past.—Ed.

"Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store!
—Kobe.
we get willing to be anything or nothing, and go anywhere, the Lord does abundantly bless. We had a second street meeting yesterday evening. We sang a few songs and gave a short talk to the people on Mark 8: 36, 37, and then invited them to the tabernacle. We do not know how much good this work is doing, but we know it is our duty to take the word to the people. Oh, that all those who profess to be our blessed Master, and preach along the sea shore or upon the mountain side, or, as Paul, in the market place and by the river side.

What are you doing, my fellow-laborer in the ministry? Are you unsheathing the sword? and are you, as a faithful steward, giving them their meat in due season? Blessed is that servant who, when his Lord cometh, shall find so doing. And we are evidently nearing the time when the Lord will come to take his people out of this world, and when the day of vengeance, spoken of in Isaiah 1: 2, will come upon those that will be left here. Oh, that the Lord would awake Zion! for it is said, "Woe to them that are at ease in Zion."

The Holy Ghost has been accompanying the word to the hearts of the hearers, both saint and sinner, and several have privately and formally asked for prayers, but none have as yet accepted the true light necessary to an evangelical repentance. We are still hopeful that sinners will be converted before we leave this place; but whether there will be or not, we aim to preach the plain, unadulterated truth, and leave the results all with the Lord. Noah, the ark builder, it is believed, preached for one hundred and twenty years without any converts that we know of, and we believe his reward was all the same because he was faithful to God and thereby condemned the world.

We think of leaving this place about the 16th, unless the Lord should direct otherwise. We purpose going to Hope, Kans., from here. We think of taking a few days vacation after closing the meetings here, so that in all probability we will not commence our labors at Hope before the 22nd. We have made many warm friends here and have received many kindnesses at the hands of quite a number who have been ministering to our necessities. May the Lord abundantly bless them for their tokens of love. We are all in good health and good spirits. Praise the Lord. Yours for the kingdom. NOAH ZOOK.

Junction City, Kans., Aug. 10.

FROM ONTARIO.

I will write a few lines which may be interesting to my family and friends. After visiting in Markham the past week, I went to Vaughan again, on the 23rd of July, and preached in Bro. George Cober's meeting-house at 10 a.m., to a large audience; the same evening at the Heise Hill meeting-house at 7 p.m. On Monday the 24th I left Markham for Toronto, in company with my brother-in-law, Nicholas Lynott, where we took the steamer across lake Ontario for Port Dalhousie, via St. Catharine to Merriton, to visit my nephew, John Lynott, whom I had not seen for about twenty years. On the 25th we went by rail to Toronto and spend a few days there, then on the 16th I intend to cross the lake to Lewiston, then to Clarence Centre, via Niagara Falls and Suspension Bridge. Bro. C. Heise and wife and Bro. Stoner and family intend to accompany me across the lake. I am still enjoying good health, for which I feel truly thankful to the Lord. May he bless us all.

John Eyee.
For the Evangelical Visitor.

THE STRAIT GATE.

“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.” Matt. 7:13-14.

Dear readers of the Visitor:—

We are commanded to strive to enter in at the strait gate. I have no doubt but that at the day of judgment many will wish they had given heed to this hearty invitation, but will find that it will then be too late, because they entered not in when they were yet in the time of grace. There is not any doubt but this is one of the most important admonitions in God’s Holy word, and unless the sinner takes heed to it he will be lost.

Sometimes we find some who profess to be followers of the Lord and belong to some church, but when you speak to them about having entered in at the strait gate, or about experimental religion, they seem to know nothing of it; they have not felt the saving power of God’s grace. They may have a form of godliness but they deny the power.

Christ said, “Come unto me all ye that labor and are heavy laden and I will give you rest.” He has promised rest to the penitent. Fellow traveler to the judgment, have you rest in Christ? If not, don’t delay, but come to Him.

Then again, He says, “I am the vine, ye are the branches.” Are you a branch of Christ the true vine? If you belong to church, is Christ the chief corner stone? Remember, all earthly buildings will crumble and fall; only that which is built on Christ, the Rock, will stand. Is your life holy? Remember, the Bible teaches that “without holiness no man shall see the Lord.”

Then, too, Christ suffered many things for our sakes. He became our example; let us follow Him, yes, let us follow the Lord fully. No doubt many will be, and probably are, the trials of life, but Jesus is our Leader, and the true children of God will follow Him. We may have persecutions, but if we have, let us rejoice that we are found worthy to bear persecutions for His sake; for the reward of the child of God is great indeed, if they continue faithful to the end.

I pray God for power to hold out faithful until He bids me come to Him. We can read, “He that dwelleth in the secret places of the most high shall abide under the shadow of the Almighty.” I will say of the Lord, “He is my refuge and fortress; my God, in Him will I trust.”

I know I entered in through the door into the sheep fold, and I am glad I can look to Him as my shepherd. He leads me along and tells me not to fear. Storms and clouds may roll thick and fast, yet I am safe and secure in Jesus. To the faithful He says, “The gates of hell shall not prevail against you.” Oh, I can say, take life and friends away but let me meet them all over there with Jesus. I have been for some time so impressed with these words, “Whatsoever a man soweth that shall he also reap,” and this makes me feel more and more the necessity of walking nearer to God.

I would say then, again, to all, Have we come in through this strait gate on this narrow way? If so, let us walk in it, for it will not be long until the Lord will come, for He will not tarry. Let us have our robes white and our lamp trimmed waiting for the coming of the Lord, and may we be permitted to meet our Elder Brother, where we can praise Him forever. Remember me in your prayers. LYDIA HAUSE.

Lawrenceville, Ohio.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure.—Marcus Aurelius.

A LETTER.

To all the dear brethren and sisters and readers of the Evangelical Visitor.

I have been impressed to write a letter to all of the brethren and sisters, as to write individually requires so much time, and I know that many are anxious to know all about how we like our new work, &c.

In the first place, I want to say, I believe it is the will of God that we are in this work. At first, when this great work was laid upon us, I thought it almost an utter impossibility for me to go, and it seemed so dark before me; my way seemed closed, I scarcely knew which way to turn. I thought I was so much needed at home with my little ones, who are at the age they most need a mother’s care. And to see the children weeping at the thought of us leaving them, and of the responsibility that rested upon us on their behalf, caused me such a burden that only those placed in the same position could realize. But I turned to the Lord with it all, in my distress. I, with a little prayer, picked up the church hymn book, hoping that in it I might find comfort, and the three hundred and twenty-first hymn opened to me, I believe through the direction of the Lord, and it was such sweet comfort to me that I read it again and again. Yet I was not resigned, and it took about a week until I could say “Thy will be done.” I will say this, too, that outside of my first surrender to God this was the hardest. But, bless His holy name, He gave me the victory.

It was not that I did not think I would enjoy the work, and, that it should not have been commenced. I had long thought we, as a people, were too much at ease, and often the question would arise, Will we be clear in the day of judgment? staying at home heaping dollar upon dollar, adding farm to farm, while
souls are going to ruin, perishing for the want of the pure gospel. Oh, may God help us all to awaken! We fall far short of fulfilling the commission Christ gave to the apostles, “Go ye into all the world, and preach the gospel to every creature.”

I can say that when I became willing to give all into the hands of the Lord, He blessed me wonderfully. I could then cast all my care upon Him with real confidence and trust, believing that He could care for our little ones better than I can. In this confidence I left home with all its endearments to work for the Master. And I can say that the Lord has frequently wonderfully filled me with His love, and has plainly shown me that His approval is upon me with His love, and has plainly shown me that His approval is upon this work.

We are trying to hold up the banner of Christ wherever we go, under the tabernacle, when we go from house to house, or wherever we are; we mean to stand firm for the Bible way. We are really surprised at the low ebb of Christianity. The lamentation comes to us wherever we go of the deadness and formality in the so-called christian churches. Pride and worldliness has eaten out the spiritual life. I sometimes think this must be the “abomination of desolation” spoken of by Daniel the prophet. But we can say to the praise of God, there are still a few warm-hearted Christian people, but they are a few in comparison to the multitudes who profess, yet by their works deny the Lord Jesus. I feel like saying to all, especially to the young, walk in the light; don’t think for a moment that it is unnecessary for you to deny yourself in your outward appearance. It all accords so harmoniously with the word of God, and if you obey the teachings of the Holy Spirit it will lead you in this way of self denial. Oh! let us consecrate ourselves wholly to the Lord with all we have, our children, our homes, our farms, our money and all, and then, and only then, we realize the fulness of His love. Then we can talk of holiness in its full sense. I feel so glad that my companion has such boldness in the cause that he is not afraid to denounce sin in every shape and form. He has been doing some very plain talking, and those that are the Lord’s enjoy it. They say we don’t get to hear such plain preaching, and they praise the Lord for it. Oh, may the dear Lord help us to be firm.

We have made some warm friends in this wicked city. We have been supplied with nearly all the necessaries of life. This morning when my husband got up and went into the tabernacle he found a peck of nice apples and some fine ripe tomatoes that were left for us. Yesterday a boy came with two loaves of bread, some ham and some canned tomatoes. A lady in the afternoon brought us a chicken and a lot of vegetables. So you can see the Lord is providing for us. Pray for us. We believe many are doing this, and we hope that every brother and sister will lay all prejudice aside and enter into the work with us with your prayers and with your bounties. Some may think that we who are out in this work are having a good time in the way of recreation and that we have not much to do, but we find if we want to do real earnest work for the Master, that there is plenty to do, and we are often very weary in body and mind.

We have splendid meetings here, such a good attendance and interest and good order. As yet, no one has accepted salvation, but we cannot help but think that we are doing a good work here, and if the people do not accept the light we are free. God’s word will not return barren or unfruitful. We will leave the results with Him. I will close, I fear my letter is already too lengthy. Again I say, pray for the success of the Gospel Tent work. Yours for eternal life.

MARY ZOOK.

Junction City, Kans., Aug. 2.

CONFESSIONS.

I had rather see my own faults than other people’s.

I see, in other sinners, what I am; in Jesus, what I should be.

It is my great unhappiness, and curse of nature, that I cannot please both God and myself.

Oh! if the world knew, or I myself knew, what God knows of me, how should I then appear?

When I am well, I think I could die contentedly: when I am sick, I am impatient to be well again.

It is hard to sit down in the lowest room; not because I am bidden, or to save appearances, but because I know it to be my place.

I should not care if all the world saw my sin, if I could be sure that God did not. And why do I dread His knowledge of me? Not so much from a general concern for having offended so gracious and good a Being, as fear of His punishment.

For a great part of my life, I did not know that I was poor, and naked, and blind, and miserable. I have known it for some time, without feeling it. Thank God, I now begin to be pinched with it. Stand aside, pride, for a moment; let me see that ugly thing—myself.

It was not only Pontius Pilate and the Jews, but my sins, I myself, that condemned Christ, that scourged Him, and spat upon Him; that drove the nails into His hands and feet, and pierced His side, and forced Him to cry out, “My God! My God! why hast Thou forsaken Me?” He consented to all this once. What infinity of baseness, then, to crucify Him afresh! —Rev. Thomas Adams.
EXPERIENCE.

I have been impressed for the last few years to write for the Visitor, and not having been willing to do so, no doubt caused me to lose a great deal, spiritually. Being continually convinced of my duty to write, I will make the effort, though in weakness, trusting the Lord will direct my pen and thoughts.

It is now almost six years since I started in the service of the Master. I could have started sooner, if I had been willing to come when the Lord first called me; but I was too proud and haughty to give heed to His tender calling. I remember that at the time of the love-feast at Bro. Cyrus Lenhert's I was very heavily convicted, and I had promised the Lord I would make a start there; I could not even dress up that morning as I used to; but, alas! when I came there the tempter was there too, and so were my young associates, and I had so many temptations that day that I was not willing to come out on the Lord's side. Oh, how I grieved the Holy Spirit! I went home with a heavy heart. The Spirit left me for a while and I became more proud and haughty than ever before. I thought I could never give up my pride, which I very well knew I had to give up if I wanted to serve the Lord.

After some time, one night, while staying with one of my associates, I awoke out of sleep and great fear came over me; I thought I was dying. Oh! I felt terrible and prayed to the Lord, and promised if He would spare me I would serve Him. But the fear left me and I again broke my promise.

Then in the fall the brethren commenced a protracted meeting in the Zion church and the Lord called me again. I hesitated, thinking I could not forsake my pride. I will just here state that my health was very poor at times, so poor that I was hardly able to work, and the thought would come to me sometimes whether I would have better health if I would become converted. So I studied the matter over, but hardily knew what to do. I wanted to enjoy myself in the world and its amusements a while yet, but the Lord was still knocking at my heart. I had grieved the Spirit so often that I could not feel so warm anymore as I had felt at times before.

We went to meeting again and the Spirit operated upon my heart. A sister came to me and gave me words of encouragement, and finally I yielded, and rose, and asked the prayers of God's people. I just had to come as I was. I used to think if I would lead a moral life that was all I needed, but I praise God that He did not leave me in that state. After I made a start the Lord gave me power to lay off my pride; I had no more desire for it; it became very sinful to me. About the first I was led to was the covering, and I obeyed. The next was to make wrongs right; here I had quite a struggle, but finally became willing, and wherever I obeyed I received a blessing.

The next spring I, with a good many others, was received into the church and baptized. I can truly say that I am glad I started when I did, but am sorry to say that since that time I have made many mistakes. I was not so willing to bear the cross as I should have been, and for a time I had quite drifted away from God. I wanted a little more pride again, and took it to my own condemnation. But the Lord so severely chastised and afflicted me that I became more humble again. I feel so unworthy in His sight, and I can not praise Him enough for the goodness and mercy He has shown toward me.

It is now a little over a year that I have been trying to do His will. I feel so sorry that I did not have more patience and love for the one He has again entrusted to my care. I have an earnest desire to serve the Lord and meet my little one in heaven. My desire is to become more humble. I enjoy the reading of the Bible, it gives me comfort, there are so many precious promises found therein.

In conclusion, I want to urge upon the young brethren and sisters the necessity of becoming more humble. I sometimes think it cannot be that they are drifting away so much. What will the church be after the few old brethren and sisters who are yet on the good old way have gone and are no more here to instruct the younger. It does make me feel sad that they suffer themselves to be led astray. Oh, what are you hoping for? We can not expect to meet a merciful God if we are not willing to do His will, and we do not know how soon the Lord may say, It is enough. Let us strive to do our duty, that it may be well with us.

I would yet ask an interest in your prayers for us, that we may prove faithful. From your unworthy sister. Lizzie L. Moyer.

Talmage, Kans.

For the Evangelical Visitor.

EXPERIENCE.

I have been impressed that I should write my experience for the Visitor. By the help of God I will try at least to write some of God's dealings with me. I had religious
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parents and was under religious influence from a child. There was regular preaching in my father's house. I was under conviction when quite young, but was not willing to yield till in my sixteenth year, when I was sorely afflicted and thought I would die and be lost. I prayed the Lord to spare me and promised to serve Him, but I did not want anyone to know that I tried to pray; I did it all in secret. Finally, however, I broke the bands and sought the Lord publicly and privately. With a heavy load of conviction, I would take my Bible and go into my father's woods and read and pray and weep for hours at a time. It seemed as if the heavens were brass. The enemy tried to make me believe there was no mercy for me, that I was a vessel of dishonor. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth."

I wept and prayed, almost in despair, not wanting to be lost, for two years. Then I walked ten miles to a campmeeting. Here I again prayed for mercy, but my feeling left me and I quite quit praying and told those around me I was lost, there was no mercy for me. But by the encouragement of others I came forward the next night again. I prayed a while, then it seemed as though I saw the flames of hell strike up before me. I told the people so, and then I saw that I deserved nothing, and became willing to be lost, or that the Lord should just do with me as He saw fit. Then and there the burden of my sins were removed and the peace and joy I received no tongue can express. I thought everything praised the Lord. My peace was as a river; my enjoyment was with the children of God. The world had no charms for me. I talked with all I met about Jesus. I was persecuted, but that did not disturb my peace. I had laid off pride before I found the Lord, and I was willing to do anything, or be nothing, just to have peace. I had promised the Lord I would follow Him in all things. I dressed plain but wore no covering; I was shown that I should wear one. I asked the minister about it, and he made fun of the way I dressed. I wanted him to preach against pride; he said I would stumble over others till I would stumble into hell myself.

But the Testament was my guide. My peace and joy was as a stream for years, but finally, when I had a large family and the cares were many, I did not have the enjoyments I once had, but I never gave up serving the Lord. About six years ago I was again permitted to see new beauty, so that I can praise the Lord for everything. I know that He is my Redeemer and ever liveth to intercede for me.

MARGARET EYSTER.

Abilene, Kans.

For the Evangelical Visitor.

AM I MY BROTHER'S KEEPER?

Just to what extent we are responsible for each other's keeping, I am not able to say, but think our ability (and dare I say responsibility) often goes further than our willingness. The old lady who picked up broken bits of glass from the sidewalk, might have walked on with that careless air, "I have shoes, and those who have none may "pick" their steps," but she meekly stooped and picked them up, and when the policeman accused her of theft, she simply showed him what she had, and said she thought it might hurt the children's feet. Does not this beautifully illustrate our duty towards each other? and especially to the young? This lady had no children, and we would hardly say that a poor old lady is responsible for the condition of the sidewalk, and yet, dare we say she is not, if she sees that which might cause pain and trouble, and she is able to remove the same, but not willing to stoop and pick it up, or perhaps too careless to think about the matter? Some of us know what mischief broken glass can do. Oh, that we were careful not only to pick away the broken glass and sharp pebbles for the untried feet, "but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way." Rom. 14: 13.

ANNIE ESHelman.

A CUSTOMER SECURED.

A young man in a dry goods store in Boston was endeavoring to sell a customer some goods. He had a quantity on hand which he much desired to dispose of, as they were not of the freshet style, and the man seemed inclined to take them, says an exchange.

When the goods had been examined, and the bargain was about to be concluded, the customer inquired:

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it appeared evident that if he said they were the latest style the man would take them. But he could not tell a lie, and he replied:

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined some other goods of later styles, and said:

"I will take those of the older style, and some of the new also. Your honesty in stating the facts will fasten me to this place."

The man not only sold his goods and kept a good conscience, but he also retained a customer whom he might never have seen again if he had not spoken to him the exact truth. There is no permanent gain in falsehood and deception. Righteousness and truth are a sure foundation.—Exchange.
GOVERNMENT COSTS MONEY.

The government of nations is expensive, and the expense is laid upon the people. They pay for order, protection, improvements, and the benefits which naturally come through government. But good men need little government. Men who are Christians, orderly, sober, and righteous, have little occasion for government. They labor with their hands, they eat their own bread, they “lead quiet and peaceable lives;” but the saloon keeper is the breeder of crime, his den is the nursery of violence. It is there that infidelity and blasphemy have their haunts, there passions are aroused, lusts are inflamed, crimes are plotted, anarchy is preached, violence is counselled, and out of the saloon men go equipped for the commission of every crime which curses the land.

The government is in partnership with the dram shop in the production of crime. The distillery and the brewery are licensed by the government and contribute to sustain it. The saloon has government license and protection. Every penny of license fee which the saloon and the distillery pays, comes out of the pockets of the people, and most of it is wrung from the hands of the toiling masses. Every dime the government pockets costs a dollar, and perhaps costs a crime or a life. Abolish the saloon, and you wipe out the fountain head whence crime issues, and without which peace and order are impossible.

The one storm-center around which government revolves is the saloon. One saloon needs more government than a hundred prayer meetings; one rum shop requires more government than a hundred churches. The man who is arrested for disorder often has in his pocket not a Bible, but a bottle. Eliminate the saloon from society, and there would be little left to govern; take away the madness of strong drink, and most men would live quiet and peaceable lives; but the saloon keeper is the breeder of crime, his den is the nursery of violence. It is there that infidelity and blasphemy have their haunts, there passions are aroused, lusts are inflamed, crimes are plotted, anarchy is preached, violence is counselled, and out of the saloon men go equipped for the commission of every crime which curses the land.

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VENTILATION OF CHURCHES.

That churches should be so ill-ventilated and badly heated as to become sources of danger to the assembled worshipers is at once hostile to the spiritual as well as to the physical interests of the community. All sanitarians are aware that the air of chapels and churches often becomes distinctly injurious before even an hour of the service has elapsed; many have marvelled that so little care and attention have been bestowed at the outset to construct churches upon even the most commonplace principles of hygiene. The gas—which is almost invariably placed low down over the heads of the people—owing to the large amount consumed, aids materially in the air pollution. No provision is made to supply fresh air which has been previously warmed, and hence, for the greater part of the year, the inevitable old lady or gentleman who is possessed of a special faculty of detecting an amount of air movement which an anemometer would barely be sensitive to, insists upon all ventilating openings, often only doors and windows, being shut. Further, so as to make matters as bad as they possibly can be, and so as to insure that air shall not be induced to enter by any circumventive tactics, no means of outlet, or at least very insufficient ones, are provided for the escape of foul air.

It would have been easy to achieve good results in the first instance, since the matter only entails the application of a few measures which are well understood and often adopted; but after construction the best remedial steps involve considerable difficulty and expense. Provisions should be made in every case for warming the entering air, preferably by hot water pipes, since the building itself is best heated by these means; and the warm air may be best admitted by small gratings at the bottom of the walls near the floor, and through perforations in the flooring of the different passages. Gas should be placed high and not used to heat the building, and the jets might be disposed in rings, around openings leading directly to the external air, so that the heat generated may be utilized as an agency for extracting air vitiated by the congregation, while at the same time the injurious products of gas combustion are at once removed. Extraction shafts leading into the furnace flue, and having their openings well above the gallery level, might also with advantage be placed in each corner of the building.—British Medical Journal.
OUR YOUNG FOLKS.

HOW MARY WOKE UP IN THE MORNING.

"Oh, I am so happy!" the little girl said, as she sprang like a lark from her low trundle bed; "'Tis morning, bright morning. Good-morning, mamma; O give me a kiss for good-morning, mamma; only just look at my pretty canary, chirping his sweet good-morning to Mary. The sunshine is peeping straight into my eyes; Good-morning to you, Mr. Sun, for you rise Early, to wake up my birdie and me, and make us as happy as happy can be."

"Happy you may be, my dear little girl," said the mother, "and the sunshine is peeping straight into my eyes; Good-morning to you, Mr. Sun, for you rise Early, to wake up my birdie and me, and make us as happy as happy can be."

"Happy as can be; but think of the One who taught little children to pray."-Child's Companion.

A STORY OF MR. HAMMOND'S MISSIONS.

At the close of one of Mr. Hammond's services for children, many stayed behind to listen to the singing of the choir, and others, who for the first time had felt anxious about such matters, wished to hear more of that "old, old story."

Here and there a teacher was surrounded by a group of boys and girls, telling them of the love of Jesus, while Mr. Hammond moved about giving exhortation and encouragement here and there. Scores of little kneeling figures might also be seen thanking the Lord, in their simple language, for His great love to them. And many a happy face told of the peace and joy which came to them in those hallowed hours.

I with others was seeking for anxious little ones to whom I might give help and encouragement, when my attention was attracted to a little boy on one of the benches, evidently wishing that some one would come and speak to him. I sat down by his side, and after a few remarks on what the preacher had been saying, inquired, "Do you love this loving Jesus?"

"No, sir," came the answer, sadly enough. Then, as simply and lovingly as I could, I told him all the story of his need of a Savior and of God's wonderful plan of meeting that need, by sending His own dear Son Jesus to take the sinner's place and bear the sinner's punishment. He listened very eagerly and attentively, and when I had finished sat very thoughtfully and still.

"Now," I said, "don't you think that not to love that One who did so much for you is very wrong and displeasing to God?"

He said he felt it was, and thought he should like to love Him. I said, "Let us tell Him so," and we knelt down together. When we arose from our knees, I quoted a verse or two of Scripture, such as "Him that cometh to me I will in no wise cast out," and after a few words of advice and counsel, bade him good-night.

Some evenings later I saw him again and asked: "Well, my boy, how is it with you? Do you think that the Lord heard and answered your little prayer on Monday?" "I am sure He did, sir." "Well, I am glad to hear you say that, but what reason have you for thinking so?"

He answered eagerly, "I'll tell you, sir. I have a little sister Florrie at home. Every day, at dinner time, when I come home from school, I have to clean the knives and forks for dinner." "Yes," I said, wondering what all this had to do with my question. "And," he continued, "it's pretty hard work, sir. Sometimes I get very tired, and ask Florrie to help me, but she's very unkind at times, and will never lend me a hand. Last Monday evening, sir, after I found Jesus, I felt very happy, and when I woke up on Tuesday morning I thought, that as you told me to pray to Him for everything I needed, I would just tell Him about the knives and forks, and ask Him to put it into Florrie's heart to help me that day with them."

"Yes," I said, "and did He?"

"That morning, sir, after I came from school I felt very tired, but I began cleaning the knives, and wondered whether my prayer would be answered; when soon Florrie came up and threw her arms round my neck, and said, 'Can I help you today, Horace, dear?' I was so glad to think my prayer was answered, and now, sir, I take everything to Him, and I feel so happy, and I am sure He heard my prayer last Monday night and took my sins away."

And indeed he looked happy, and seemed full of childish faith and joy.

Some nights afterward I saw my little friend coming quickly towards me, leading by the hand a little girl, who, from the resemblance to her brother, I at once knew to be Florrie. Indeed, as though to remove any doubt I might have felt, he at once said, "This is Florrie, sir!"

"Ah," I said, "and are you the little girl who helps her brother to clean the knives and forks now?" "Yes,"

OUR LETTER BOX.

Dear Editor:

I am a little girl nine years old. We live in our new home in Glendale, Ariz. I go to Sunday-school and church every Sunday since I have been here. Miss Eyer teaches my class. These are my favorite verses.

O, praise the Lord, all ye nations;
Praise him, all ye people.
O, praise the Lord, for his great kindness to us;
Praise ye the Lord.

-Praise ye the Lord.

GLENDALE, Ariz.

BESIE TRUMP.
she said, "and, oh, sir, I am very happy, for I have found the loving Savior." And then they talked much to me, in their own childlike simple way, of all the joy they found in their new friend, and when at last I had to suggest that their mother might be getting anxious if they stayed much longer, with bright, beaming, holy faces, they bade me "good-night," and simply taking hold of each other's hands they left the hall.

I have often thought of these two dear children since, but little Horace and Florrie,—are but two of many of those young ones who at those happy meetings learnt to sing:

"I've found a friend in Jesus. He's everything to me."

—Thomas Sayer, in London Christian.

"Job said, 'My friends scorn me, but mine eye poureth out tears unto God.' The poor man has the same refuge to-day. His rich and more fortunate kinsmen may neglect him and pass him by in derision, but he has the soul-comforting assurance that his tears of penitence and sorrow are all noticed by our merciful Father in heaven, and in due time He will bring him out of all of his trouble."

It is a blessed prayer, "O God, Thou knowest that I am in trouble, that I want Thee, and desire nothing but Thee, and must be forever miserable without Thee!"

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ANNOUNCEMENTS.

THE JOURNINAL BOARD.

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LOVE-PEASTS.

Sept. 16 and 17, at Markham, York Co., Ont.

Sept. 23 and 24, at the home of Bro. John Wildfong, one and one half miles from Hespeler, Waterloo, Ont. A cordial invitation is extended to all.

Sept. 30 and Oct. 1, at Walpool, Halidend county, Ont.

Oct. 7 and 8, in Black Creek, Welland Co., Ont.


OUR DEAD.

PAULUS.—Mary A., infant daughter of Monroe and Lizzie Paulus, died near Getzburg, Dark county, Ohio, July 29, 1893, aged one month and 6 days. Services by Bro. J. S. Hoake, from Rev. 7: 15-17, assisted by John L. Christian (German Baptist). Interment at the Oakand cemetery.

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