
Henry Davidson
So the multitude goes, like the flower or the weed, 
The leaves of the oak and the willow shall fade,
And the smile and the tear, the song and the dirge,
Oh! why should the spirit of mortal be proud?

They loved, but the story we cannot unfold; 
They scorned, but the heart of the haughtiness is cold; 
They grieved, but no wail from their slumber will come; 
They joyed, but the tongue of their gladness is dumb. 

They died, they died; we things that are now, 
That walk on the turf that lies over their brow, 
And make in their dwellings a transient abode, 
Meet the things that they met on their pilgrimage road. 

They grieved, but no wail from their slumber now, 
That walk on the turf that lies over their brow, 
And make in their dwellings a transient abode, 
Meet the things that they met on their pilgrimage road. 

They joyed, but the tongue of their gladness now, 
That walk on the turf that lies over their brow, 
And make in their dwellings a transient abode, 
Meet the things that they met on their pilgrimage road. 

They died, aye! they died; we things that are now, 
That walk on the turf that lies over their brow, 
And make in their dwellings a transient abode, 
Meet the things that they met on their pilgrimage road. 

Oh! why should the spirit of mortal be proud?

For the Evangelical Visitor.

GOSPEL MISSIONS.

Seeing that the missionary cause is receiving more consideration among the brethren than heretofore, and that a more effective system for our future course in this noble work is very desirable, a few thoughts in that direction are herewith submitted.

To send a ministering brother or two, 
Here and there, into new fields and unfrequented places, who can stay but a very short time and then leave again for an indefinite period, looks like an indifferent or unsystematic way of "fishing."

Go to the river and throw in your hook two or three times at a place, and get no bite! To lose no time you hasten to try another place in the same way, and with the same result, and so on and on from place to place, until the day is spent and no fish. Not so with the skilled and persistent fisherman. He waits away the time at a place where he knows fish are abounding, until they become hungry, or until they are drawn into shoals by his attractive way of presenting the bait. It is such a one that lands the piscatorial prize.

Looking at the matter of establishing new missions in this light—how would it do to follow the example of the honey bee? When a colony gets numerous enough to afford it, the queen and a part of the workers separate from the rest, by coming out and clustering on some convenient bush or shrub; as much as to say to the "bee-man," "We can be spared from the old home, and here we are now at your disposal. If you can use us profitably, point out where we are to labor."

It is suggested then that the Church at next Annual Council issue a proclamation something like this: that every brother throughout the Church, who is the head of a family, and who possesses enough of the missionary spirit to engage in it, so report himself at next Annual Council following, then—

1. Every brother so reporting, is to be willing to dispose of his effects where he is living, and to move to a new field of labor.

2. From the number so reporting, five be chosen by lot, as primaries, or members for the establishment of a missionary post or colony.

3. The Church to assign to them some state or territory wherein to locate.

4. The aforesaid five brethren in company, to visit the country named and select their own locality—agreeing on this point by a majority vote.

5. After having made choice of a place, they should all find homes with means of support within a radius of two miles, as a convenience for holding meetings.

6. The Church to obligate herself to pay a certain bounty to each one of the five, and a double portion to the minister,—the money to be ready for them when they are ready to move.

7. If no ministering brother be among the five, then let the Church extend calls until one be found to take the place.
8. If any others, more than the five, should desire to go in the same company, no objections should be taken, provided they go unaided by the Church.

9. After locating, and as soon as practicable, let them have meeting every alternate Sunday at the most convenient point for all to attend. The other Sundays to be either for rest, or for holding meetings at some little distance from their own district.

10. Let them go to work as honest and industrious farmers and mechanics, letting the people know that they are going to help improve the country, and that they have come to stay.

Vast territories in the Southern and South-western States, including California and Oregon, are inviting laboring people from the north and east, to settle there; and as land is still cheap in the Southern Sates, brethren settling there would likely be crowned with success in a two-fold manner; namely, spreading the Gospel as missionaries, and at the same time bettering their own condition financially, and that in a more mild and genial climate than that of their present abode.

By following the plan as here outlined, a new post or mission might be established each year, and likely, without burdening the Church any more than it is under the present system.

C. STONER.
Polo, Ill.

For the Evangelical Visitor.

AFFLICTION.

"It is good for me that I have been afflicted; that I might learn Thy statutes, Psalm 119:71.

By the help of God I will try to pen a few lines for the welcome Visitor, as it is my earnest desire to obey the promptings of the Holy Spirit; and we learn that it is only through obedience that we can receive a blessing. By disobeying the teachings of that spirit, I have been made to suffer many things; but I am determined to be an obedient servant of the Lord. I feel my weakness, but the Lord has promised to be mighty in the weak, therefore I want to come just as I am. Affliction has been the means of bringing me nearer to the Lord, and I can say with the Psalmist, "Lord, it is good that I have been afflicted." Those hours of pain have yielded me more good, than the prosperous day would have done. Should we not bless the Lord then, when we see the many ways He has to bring us nearer to Himself? Certainly we should. Paul says we shall "glory in tribulation also; knowing that tribulation worketh patience;" Rom 5:3. We must have patience too.

"Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

How true the words of the apostle! We can only realize this when we are truly trusting in the Lord in the time of suffering. What joy and peace we have when we can feel that we have Jesus to stand by us, even in the hour of knees. "He is a very present help in the time of trouble," says the Psalmist; and again, "It is better to trust in the Lord than to put confidence in man." Psalm 118:8. How much happier we could be if we would trust the Lord more! I must acknowledge that I have not trusted the Lord as I should have done in the days that are past; but glory be to God! He has opened my eyes that I can (through His help) "behold wondrous things out of His law." Should we not tell it when the Lord so wonderfully, through His mercy, enlightened us? We should never be ashamed to tell what the Lord does for us; but ah! let us be ashamed when we find ourselves engaged in vain and idle talk which is not becoming, and which does not "administer grace to the hearers." Let us "watch and pray; that we enter not into temptation."

When we read the Holy Bible, and see how God in olden times punished the children of men for disobedience, is it any wonder that the so-called children of God in our day are so sorely afflicted when we see how far they are wandering from the old path? Oh! may God help us that we may inquire for the old way as said the prophet of old. Let us say with David of old, "Teach me thy way, Oh Lord! and lead me in a plain path."

Dear sisters, let us search the Scriptures. It is a command from our dear Savior who said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." When I look back over my life since I set my face Zionward, I have only one thing to regret, that is, that I did so little for the Master.

May the blessings of the Lord be with all my dear brethren and sisters and all who may choose to read the Visitor.

Let us do as we wish to be done by. We would like to know the names of those who write, so let us be willing to sign our own names. Pray for me.

ANNIE M. NEWCOMER.

New Carlisle, O.

EDUCATION AND RELIGION.

Persons are sometimes led to the conclusion that since Christ chose unlearned fishermen to be with Him as his immediate followers, He prefers ignorance to knowledge, or that education is unnecessary, or even hurtful.

Before deciding upon this question, it might be well to note the relation existing between education and the followers of God, as presented in the Scriptures.

Foremost, among the characters of the Old Testament, and one that stands in nearly the same relation to the old dispensation that Christ does to the new, is
the man Moses. Notice the preparation of this man of God for the work to which he was divinely appointed. "He was learned (educated is the better translation) in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. This education occupied about one-third of his lifetime, or a period of forty years. Egypt was then one of the most if not the most civilized nation on the face of the globe. And it was in these schools that Moses became proficient in many things, destined to be of service to him in later years, in his mission of deliverer, leader, law-giver, and mediator of the chosen People of God.

Did the education of Moses draw his mind away from the worship of Jehovah, or lesson the zeal in His service? Nay, he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," Heb. 11:25; or as St. Stephen says, "deeming the reproach of Christ greater riches than the treasures in Egypt." Nor did it give him an exalted opinion of his own ability; for when the Lord wished him to go to the rescue of the Israelites he said, "I am not eloquent, I am slow of speech and of a slow tongue." He considered himself unfit to perform the great work intrusted to him.

His education was not complete, however, when he was graduated from the schools of Egypt. The next was to be more directly under the instruction of the great Teacher, without which his work would have been a complete failure.

O, that the scholars of the present day were willing to remain longer in the school of the Teacher of teachers! Then there would not be so much education of the head at the expense of the heart. A lack of heart-training is the cause of most of the failures in Christian endeavor. Like Moses who at first took his own way of delivering the Israelites—by slaying one of their oppressors—so now people oftentimes do not wait to hear the command of the Lord, but undertake to do the work in their own way and the result is a failure.

But to return to the subject—the second part of Moses' education occupied the same length of time that the first did; namely, forty years. Although the greater part of this time was not spent in direct communication with God; yet there is no reason to doubt that it was spent in meditation and prayer, while watching his flocks in Midian, and in a preparation of his mind for whatever might come to pass.

As the time drew near for the fulfillment of his mission, he was favored with a direct communication from Jehovah in the person of the Angel in the burning bush. Here he was rewarded for his patience and received the command to go and deliver his brethren.

Thus Moses spent eighty years in preparation for his work of forty years; first came the training and development of the intellect, next that of the heart and soul. These combined produced a man capable, as a servant of God, of leading the chosen Race out of bondage, of forming them into a nation, and of leading them, during the long period of forty years, from the idolatry and heathenism of Egypt to the worship of the true God and the land of Canaan. During all this time he stood as a mediator between God and man, turning aside the wrath of the one and endeavoring to reform the other.

(To be continued.)

For the Evangelical Visitor.

"LOST."

We frequently hear the word spoken, which heads this article, and when heard, the mind immediately asks, "What is lost?" The answer may come, O, only a pin! The pin is a very small object, and yet great consequences may hang upon the loss of even so small a thing as a pin.

But generally the loss of a pin is little thought of, and so it often is with little words and little deeds. They are spoken and done, only to be lost, and lost forever.

Lost! yes lost!! The nail being lost, caused the loss of the shoe, the shoe being lost caused the loss of the animal with its burden or rider; and all for the loss of so small a thing as a horse shoe nail.

As in temporal affairs, the loss of little things sometimes have serious endings, so in spiritual affairs always. Then let us take the advice given in Hebrews 2:1: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them (lose them) slip."

So my dear friends, if we lose our faith, our trust, our hope, and our confidence in God through our Lord Jesus, our experience is lost, and not only that but also our soul.

O, the terrifying thought: 'My soul lost!' yes lost, and utterly undone, having no hope, no Jesus, no God to rely upon.

And the question stares you in the face, 'What will a man give in exchange for his (lost) soul?'

While in this dilemma, the inquirer may look through all the sciences at his command, and may even study the "theology of dirt" (materialism) and in all he will find no satisfying answer to this all important question. But we turn again to the same source, from whence comes our question. He says, "The Son of man is come to save that which was lost." Bless the name of Jesus forever!

When the lost is found, there will be joy, not only on earth, but also in heaven—"Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons," etc.

Then, dear brother and sister, rejoice in this, that the Lord has found you, and saved you unto Himself. And you, dear lost soul, come to Jesus with all your cares and woes. Be lost no longer; but let the "Good Shepherd" find you and hide you away with Himself in God; and you will be able to sing the sweet refrain of love in Jesus' name.

ANTHONY STONER.

Polo, III.

A SERIOUS VIEW OF DEATH.

Proper to be Taken as we Lie Down on our Beds.

Oh, my soul, look forward a little with seriousness and attention, and "learn wisdom by the consideration of thy latter end," Deut. 32:29. Another of thy mortal days is now numbered and finished; and as I have laid myself upon my bed for the repose of the night, so will the day of life quickly come to its period; so must the body itself be put off, and laid to its repose in a bed of dust. There let it rest; for it will be no more regarded by me than the clothes which I have laid aside. I have another far more important concern to attend. Think, oh my soul!
For the Evangelical Visitor.

CONFESSION OF SIN.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:8, 9.

The Apostle John in the above text has stated two solid facts for our consideration. If we say including himself, that we have no sin—mark it is present tense, not had but have, we practice the very worst kind of deception, deceiving our own souls and thereby become destitute of the truth. In the present day, we meet with many who tell us they are fully sanctified and do not sin any more; but have experienced a second work of grace, which has extinguished sin at once and forever in their souls. In opposition to this view, and in harmony with our text, we believe the child of God as long as he dwells in this earthly tabernacle is exposed to the wiles and temptations of the devil, and is liable to sin. The history of the most eminent and devoted servants of God, who have ever lived, furnish infallible proof of this. Witness David; how dreadfully he sinned! Peter not only denied the Lord but also cursed and swore. Paul says, Rom. 7:19; "The good that I would, I do no not; but the evil which I would not, that I do." James says, "In many things we offend all." Having then by the mouth of these three inspired witnesses—John, Paul, and James—established the truth, we proceed to view the results of denying it. Ever since Adam tried to justify himself by blaming Eve, and Eve by blaming the serpent, mankind have tried to shirk the acknowledgment of sin by either ignoring it altogether, or putting the blame on others.

We deceive ourselves. How? We are tempted to do something wrong. At first we recoil from it, then perhaps we relax enough to parley with it; it becomes more enticing and we embrace it. Conscience speaks but in vain; we repeat the sin, conscience whispers; we repeat it again, it is still. Then we conclude it is no sin, or we would feel it. Thus we deceive ourselves and banish the truth from our hearts. How many who were once earnest members of the Church have fallen away in the way we have described! Perhaps it is in dress the trouble begins. The tempter whispers to some sister, "There is no need to be so plain. This or that added to your dress would be quite an improvement." His suggestion is adopted. She feels shy the first time she goes to meeting. It wears away and she soon thinks it is no harm after all. Satan comes again; says he, "If I were you, I would leave off this article of apparel," next goes another, the bonnet perhaps, and in a short time the once plain sister appears in the height of worldly fashion and claims she feels all right in doing so. This is no fancy sketch. We have seen the development of such cases repeatedly from the germ to the full fruition. How often have brethren, contrary to better knowledge, entered into business the very nature and surroundings of which they knew would lead them from God, for the sake of making money. At first they would be checked, but in time it would quiet down and they would justify themselves. The heart is deceived, the truth leaves it; the voice that once spoke of God's love and sang His praises in the assembly of the saints, may now be heard at Vanity Fair or the noisy political elections.

While the above presents some of the more serious examples of this kind, there are many other sins into which, according to age and disposition, we are all liable to fall; but the prophet says, "Thou shalt hear a voice behind thee saying, This is the way, walk ye in it." When you turn to the right or to the left, how faithfully that voice warns us to step back out of the byway of sin to the narrow way of holiness from which we have strayed, admitting then that we have sinned. We will now look for the remedy. If we confess our sin—this is the only condition for the Evangelical Visitor.

March 1,
uel 12:13.), with a "broken heart and a contrite spirit," Psal. 35:18; 51:17; Isa. 57:15; 66:2. No hollow, formal mouth confession will fill God's requirements; and yet how often are they of this character. Man may be deceived by them sometimes, but God never. Then again confession should not be postponed. As soon as the soul becomes awakened to a sense of its guilt, delay no longer. Flee to your closet, humble yourself before God, uncover your sin and implore His mercy; and He will be faithful and just to forgive your sin and cleanse you from all unrighteousness. May we ever be willing to walk in the light even as He is in the light, then we shall have fellowship one with another and the blood of Jesus Christ his Son will cleanse us from all sin.

Richmond Hill, Ont.  F. ELLIOTT.

For the Evangelical Visitor.

IMPROVING OUR TALENTS.

"And unto one, he gave five talents; to another two, and to another one; to every man according to his several ability, and straightway took his journey." Matt. 25:14.

This is a parable which Christ spoke to His disciples, and is also handed down to us and teaches us a beautiful lesson. The question often arises in my mind, "Am I improving the talent which the Lord has entrusted to my care?" Though it be but one, it certainly will be required of me at His coming. If I have improved it, how welcome these words will be: "Enter thou into the joy of thy lord." No tongue can tell, no pen can write the joy which these words will give us in that day. Concerning this slothful servant who had only the one talent, he thought it was not worth while to improve it. He perhaps thought he would gain more by hiding it where there was weeping and gnashing of teeth.

What a doleful thought if we neglect to improve our talents! Should we not take warning of this lesson which Christ teaches us? And yet how many are following this servant's example. We see so many standing idle all the day long, as if there were no souls to save, and no God to serve, while there is work for all in the vineyard. I sometimes fear we who have been redeemed are not improving our talents as we should. May God awaken every one of us to a sense of duty, that we may be diligent workers in the vineyard of our Lord. The harvest truly is great, but the laborers are few. We can lift up our eyes, and see that the fields are already white unto harvest. Let us therefore pray to the "Lord of the harvest, that he would send forth more laborers into His vineyard?" There is much work to be done in the vineyard; there are sheep to be tended and lambs to be fed; the lost must be gathered, the weary ones led. And as we see the work, let us therefore try to improve those talents which the Lord has given unto us. Let us not say we are not able to do these things which are required of us; for Christ has given to every man according to his several ability, and unto whom much is given, much shall be required. It is not necessary for us to speak like angels or to preach like Paul. Even Paul says, his "preaching was not with enticing words of man's wisdom but in the demonstration of the Spirit and of power." If we had all of man's wisdom, and had not the knowledge of God, it would profit us but little. I think our words would be "as a sounding brass and a tinkling cymbal." But we may with a few simple words, or some good deed, make an impression upon some poor sinful heart. But sometimes we neglect this. We think it is not worth while; but if we have that love for sinners which Christ had for us, we certainly will do all we can to warn the people of their danger. The Prophet might well say, "Woe! to them that are at ease in Zion." We should not be at ease when we see so many precious souls around us unsaved. What is the value of one soul? It is worth more than all the treasures of this world. Or what can a man give in exchange for his soul? When the soul is neglected, it is lost forever; and all the riches of this world can never regain it. May God therefore help us to improve those talents which He has given unto us, so that we may hear the welcome approbation: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

I wish the editor and all the readers of the Evangelical Visitor the blessings of God.

Altona, Ind.  ANNA M. DICK.

For the Evangelical Visitor.

HOW DO WE TALK AND HOW DO WE WALK?

"Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you;" "Not purloining, but showing all good fidelity." Let us practice this, that we may adorn the doctrine of God in our walk and talk through our whole life; that the world may see that we are truly sincere in our profession; that we may watch unto prayer. It does not profit us anything if we pray and do not watch the darts of the enemy; for the more we try to live for Jesus the more Satan tries to lead us away from the way of right; but if we trust in God, there is always a way to escape. He has promised that He will suffer none to be tempted above that they are able, but will make a way of escape, 1 Peter 3:15; "Who is he that will harm you, if you be followers of that which is good?" 1 Peter 3:15. Sanctify the Lord God in your heart and be ready always to give an answer to every man that asketh you of the reason of the hope that is in you, with meekness and fear; that we may live as pilgrims and strangers in this world, ever looking to Jesus the Author and Finisher of our faith, who has called us from darkness unto light, and given us to see what to do and what to leave undone that we may gain a home beyond this.

Brethren, let us put on the whole armor of God and our feet shod with the preparation of the gospel of peace; for we cannot do too much for our Lord and Master; who has done so much for us. I thank God for what I can feel in my heart. It is alone through the goodness of God that I stand where I do. I have nothing to boast of myself, even when I was sinning against Him, He was merciful to me. It comes to my mind frequently; what am I, O God, that thou art mindful of me? Let us therefore, brethren, be earnestly engaged in the cause of Christ, and sisters likewise, that some good may yet be done in the upbuilding of Christ's kingdom here upon earth. What we sow we shall also reap. Let us then sow to the Spirit that we may reap life everlasting; and let us abstain from all worldly lusts which war against the spirit, preferring one another in love. Brethren, let us live according to Acts 24:16.  E. L.
Again we find that under the law it was said in reference to the statutes given from Mt. Sinai: Deut. 11:18-20, "Therefore shall ye lay up these my words in your heart; and in your soul, and bind them for a sign upon your hand; that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, and thou shalt write them upon the door posts of thine house, and upon thy gates. That your days may be multiplied, and the days of your children in the land which the Lord sware unto your fathers, to give them, as the days of heaven upon the earth."

Now the Apostle has said, "If the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory." And yet how many parents of families, who profess to have been translated into light, and were made fellow-heirs to the "ministration of righteousness," seldom speak to their children on the subject of religion, even some whom we have known to have children at the age of fifteen years, when asked as to the performance of duty in this respect, the answer was, "There is time yet to speak concerning that." Is that the ministration of righteousness? Nay, we boldly say. But a father or mother who is in sympathy with the salvation of a child, will be constrained to teach him first concerning the kingdom of God and His righteousness, and then the "all things" may follow. Children may be impressed with thoughts concerning God, the Redeemer, eternal happiness or woe, as soon as they can be impressed with things pertaining to morals or rules of the family circle. We have seen children not more than three and four years of age, being so anxious to hear of the story of the Cross, of suffering, and the beauties of heaven, as to sacrifice their toys for a season.

"Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His Angels to deliver His servants that have trusted in Him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god except their own God. Therefore I make a decree, that every people, nation, and language," etc., Dan. 3:28, 29.

Upon another occasion (by the spirit of prophecy in Daniel), the king was made to praise and exalt the "King of heaven, all whose works are truth and His ways judgment." Dan. 4:37. We also notice by the integrity of Daniel, through all the adversities, which he must necessarily pass in the courts of a godless prince, who rejected the counsel of his predecessors, that in his latter days he was again used as an instrument, by which the name of God became known to the one hundred
The query arises in the minds of many, why is it that mankind has such a wandering mind? We answer, because will and self wanted its own way, and finally turned the channel of thought towards the pleasing of himself and growing strange toward his Creator. There was such a change that the inmates of paradise felt the piercing rebuke. It just then became cool instead of that zeal which should accompany the happy beings in the garden; whereas it formerly was lovely and with cheerfulness they could hold sweet communion with the Omnipotent. What a change! "God walked in the garden in the cool of day," "and they hid themselves." There was a coldness just then and there between God's image and Himself, and like begets like, and "everything after its kind." It is strange to reflect upon the past, and even in the history of our own lives, when we call to mind our first wandering thoughts; and how our minds would conceive every day some new ideas and strange thoughts to receive every day so" new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts to receive every day so" new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts; and how our minds would conceive every day some new ideas and strange thoughts. A. B. E. S. R. S.

Ridgeway, Ontario.

"SEEK AND YE SHALL FIND."
Matt. 7:7.

How encouraging are those words of our Savior, God is present everywhere and knocks at the door of every heart; but how many are heedless of His calling! Like the prodigal son, they wander away from the fold of God until all their goods are wasted, and want drives them to seek for mercy.

I'll relate an instance: a neighbor of mine, although he had a praying mother (as he often told me) who instructed him in the ways of truth, did not heed her teachings, but spent his time in debauchery and drunkenness until above the allotted age of man, when God began to dig around him by taking his bosom companion, and it caused him to reflect upon his life. He found himself a great sinner. The devil tried to convince him that he had sinned away all his time; but the kind messenger of God presented to his mind those encouraging words of the Savior, "Him that cometh unto me I will in no wise cast out," John 6:37. He believed the words of Christ and went to Him with a penitent heart and the Lord received him. O, how willing he was now to confess his dear Savior! How cheerfully he went down into the flowing stream to be plunged in the name of the Father, and of the Son, and of the Holy Ghost, and to observe all His commands.

Now, dear reader, though your case may seem hopeless, seek the Lord with all your heart, and you shall find Him, although it may be at the eleventh hour.

Clarence Centre, N. Y.

P. RHODES.
REVIVALS.

We are receiving very encouraging reports from different fields of labor and we are glad to note the activity manifested by some of our ministers and Churches. We hope good results will follow where not already apparent. From the reports we have received, we condense the following: Bro. A. Stoner writes that in connection with Bros. A. Myers and J. W. Byers, they held a meeting of over two weeks duration in Good's Meeting house in Carroll Co., Ill., which resulted in two conversions and others being convicted, with increased interest among members.

From Stark Co., O., we have had several letters at different times giving very encouraging accounts of the work there. This is in Bro. Hershey's district. It shows that the brethren there are alive to their duty. We note first that brother Isaac Trump commenced a series of meetings at Sippo Meeting-house, in the western part of Stark Co., Ohio, continuing over a week. We did not learn the particulars of this meeting. From there he went to the Valley Chapel, east of Canton, and in connection with the home laborers there, commenced a series of meetings with good results. At this writing, Feb. 17th, there were 12 or 15 conversions; three had united with the Church. Brother Trump had been several weeks in Ohio and returned home; but the brethren at home there continued the meeting and were rejoicing in the fruits of their labors. We note from the names that were given us that one especial cause for joy among those dear brethren and sisters there is that their children are coming out on the Lord's side. Too often is it the case that the children of the Brethren are led away from the church of their parents to unite with some more fashionable churches, or perhaps still worse to wander out in forbidden paths of sin. But, thanks be to God, for leading those dear ones in the narrow way! Brethren, continue the good work if it takes all winter, and permit us to rejoice with you; we know what your joys are.

A letter from Bro. J. H. Myers of Shepherdstown, Pa., gives us the following information: Bro. Myers has been in Bedford county, near Woodbury, holding meetings nearly two weeks. The interest was good, attendance fair, and the Church apparently was very much revived, but no apparent conversions. May the seed sown produce fruit—to the glory of God. From there he went to Martinsburgh, Blair Co., Pa., and in connection with Bro. J. Hoover of Spring Hope, conducted a series of meetings in which there were about thirty came out on the Lord's side, nearly all professed to have experienced a change of heart. On the 14th of Feb. nine were baptized and united with the Church, and two were received in by the right hand of Fellowship. The meetings are still continued and the interest very good. The Church is greatly revived. Bro. Hoover remained while other duties called Bro. Myers home.

Brother B. F. Hoover of Mansfield, Ohio, with Bro. J. H. Smith of Vermontville, Mich., have been laboring in mission work in Shiuwassee Co., Michigan, with good results. They spent nearly two weeks near Carland. They report good meetings, good interest, and eight have formed themselves into a praying band to meet weekly for mutual improvement and enjoyment in the Master's service. This place should not be neglected, as there is no preacher near. Arrangements have been made for stated appointments to be supplied by Brethren from a distance. After leaving there, they returned to Bro. Smith's home with the purpose of protracting a meeting, but owing to sickness they did not continue long, but they found good interest there. Brother Smith needs help. Who will volunteer to spend a week or two in visiting those places soon?

From Vermontville, Brother Hoover stopped with us on his way home. We accompanied him to Oak Wood, Paulding county, O., where we met Bro. S. H. Lighthill and spent several days in his neighborhood, visiting and holding meetings. There is plenty of work to do; we found good interest in our meetings, and a very friendly class of people, where we believe much good might be done for the Master. We hope to get there again some day, Lord willing. Bro. Lighthill does not now stand connected with any organization, he having withdrawn from those with whom he was formerly connected.

We trust the way may open that will enable him to unite with our people. We think the Brethren from southwest Ohio could make that point in connection with their visit to Bro. Peterson's at Spencerville, in Allen Co., Ohio. Brethren, will you see to it?
A VISIT.

On the 17th of November, 1887, my wife, myself and child left our home on a visit to Indiana, Michigan, and Illinois. We arrived at South Bend, Indiana, at 7:30 P.M. of the 18th. Here we visited my wife's friends until the 22d, then we visited friends at Bremen and Bourbon, Indiana, until the 25th when we returned to South Bend. This was to us an enjoyable time spent with friends whom we had not visited before. On the 26th we went to White Pigeon, Michigan, and visited Bro. Davidson's and Bro. Stauffer's families. This was our first opportunity of meeting with the Brethren, and we enjoyed it very much both socially and in public worship. On the 30th we started for a protracted meeting held by the Brethren of Elkhart Co., Indiana. We, however, failed to get to the meeting until the evening of the 1st of Dec., (a notice of this meeting appeared in the January number of the Visitor). Here we spent a little over a week and it is to us a time long to be remembered. We found the brethren and sisters here seemingly wide awake and full of spiritual life. Although to the face we were strangers, yet we seemed to understand one another because we all spoke the same language (that of Canaan). Praise the Lord! Here was seen and felt the power of God both in convicting and in converting the sinner from the error of his way; and although we are separated from them, we pray that the dear souls saved at this meeting may be kept by the power of God. On the 9th we started for Noble Co., Ind., and visited the Brethren and friends and attended a meeting of the Brethren in progress here up to the 12th, when we again returned to South Bend. On the 16th we left South Bend for Morrison, Ill., where we arrived on the next day. Here we spent several weeks, visiting and holding meetings at different points as the weather permitted. Here we met with some of those who are dear to us by the tender ties of nature and whom we had not seen for over 20 years. We enjoyed this visit very much; and it is to us a time long to be remembered. We hope and pray that the seed sown may not all have fallen by the wayside. We found the Brethren and friends all very kind in administering to us the necessaries of life and also in liberally contributing toward the defraying of our traveling expenses. May heaven's choicest blessings rest upon all for the spirit of liberality and kindness shown us in so many ways.

On the 6th of January, we turned our steps homeward and arrived safely on the evening of the 7th; and to the praise of God, found our family all well. We felt while absent that He who has all power in heaven and earth had taken care of us, and of those at home, into whose care we committed ourselves before we undertook the journey. Hence with the Psalmist we would say, "Bless the Lord, Oh my soul! And forget not all his benefits." Much more might be said but I am afraid of taking up too much space. Yours in the bonds of Christian love and unity. 

NOAH ZOOK.
Abilene, Kansas, January 30th, 1888.

SANCTIFICATION.

Sanctify yourselves therefore and be ye holy for I am the Lord your God. Lev. 20: 7.

That holiness becometh the Lord's house, all Christians believe. Upon this there is no difference of opinion; but it is blessed to know that there is a high standard of piety and holiness which we can all enjoy if we will. The prophet Isaiah tells us that there is a highway of holiness, and the redeemed of the Lord shall walk in it. There has been much said on the subject of holiness, or sanctification of late years; although to our great sorrow we have not seen as much of it in practice as we have wished to see. We understand holiness to mean heart purity. Webster says, sanctify is to make holy or free from sin; to cleanse from moral corruption and pollution; to make fit for the service of God and the society and employment of heaven.

Since Christ is our example, we should imitate His appearance and His conduct while here on earth. The Bible teaches us that He was humble, impartial, always teaching the same thing wherever He went. Therefore we believe that His teachings will lead His followers all in the same way, and all will be cleansed from the pollutions of sin; such as, pride, light-mindedness, or carelessness in dress and appearance before the world, in a condition which will be offensive to many, and thereby mar our influence and usefulness in the vineyard of the Lord. We might mention many other sinful habits, but for fear our article will be too lengthy, we will pass by those sins which are of a gross nature, and call attention to only such as are most apt to get the advantage of us after our conversion. It is the work of the adversary of our souls to keep us bound in sin and blind to the enjoyments of the true and faithful Christian.

That some enjoy more of the fullness of the love of God than others is evidently so. Then why not get rid of all those hindering causes and let our light shine in its purity? We are so thankful that deep impressions are being made among our Brethren in regard to the use of tobacco and some are being cleansed from the use of it. (Praise God for it,) brethren, let us pray earnestly that many more may see the evil thereof, and come out and enjoy the fullness of God.

JACOB E. STAUFEF.
Constantine, Mich.

LOVE.

"Whoso keepeth His word, in Him verily is the love of God perfected," 1 John 2: 5.

Love is the main spring of all pure devotion. Love is the real principle of the holy religion of Jesus Christ. Love was the power that brought the Son of God down into this sin-cursed world to suffer, bleed, and die for humanity. It was love that paved the way from earth to glory, and it was love that devised all the plans, and furnished the means to call sinful man and liberate him from all the captivated influences by which he is surrounded. The scheme of God's love to save man was represented in all ages and is perfect. But all that would not in the least help us unless we have that principle applied to us, which, when applied, will save us from our sins; and when saved from our sins, we receive His word, and by keeping His word the love of God is perfected in us. This proves very conclusively that by keeping the word of the Lord, "love is perfected in us" This should be an incentive to us to keep the word of the Lord. Keeping the word of the Lord is to the Christian what the weapons of war are to the soldier. By close application daily the soldier becomes proficient. Why? Because of his keeping the armor.
joy! In this state there was love for all
perfected." There is nothing in this world
line love will be our constant theme; if so,
how our hearts were then thrilled with
will grow stronger in our hearts and
vance in life, love will not diminish but
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men and women in the Lord; as we ad­
of our lives. Then as fathers and mothers,
there will be no trouble in keeping God's
law, and nothing shall offend them." If
The Psalmist says in Psalm 119:165,
nothing offends us, we have the love of
keeping the word of God. If this princi­
we will have this love perfected in us.
Great peace have they which love thy
for us a far more exceeding and eternal
weight of glory; for it is through trials,
we may be enabled to rejoice beneath the
chastening rod, knowing that it will work
for us a far more exceeding and eternal
weight of glory; for it is through trials,
afflictions, and tribulations that we shall
wash and make our robes white in the
blood of the Lamb.
Let us bear in mind when there is no
cross there is no crown; when we endure
trials it has a tendency to draw our minds
from this world of trouble upward toward
that prize which we expect to win if we
are faithful. Let us ever prove faithful un­
til we have crossed the Jordan of death,
then over yonder on that bright shore of
immortality, we shall mingle our voices
with the sanctified in praising God and
the Lamb through all ages of eternity.
May we all meet in that beautiful land of
peace and rest is my prayer.

JOSEPH BASSLER.
Abilene, Kan.

TOBACCO.

When I read the articles of church
news of southwestern Ohio, and thought
of my experience of the use of tobacco, it
prompted me to write a few words of en­
couragement in favor of total abstinence
among the brotherhood. I said total, I
mean what is not necessary for our health
which I think will eradicate it 90 per. cent.

anyhow. I want to say before going any
further that I don't want to press or hurt
any brother or sister, for I can truly say
that I pity any one that is enslaved as I
was. When about sixteen years old, I com­
menced its use little by little. The longer I
used it the stronger I used it for twenty-one
years, always having some excuse for its use,
until it quite unnerved me and I saw I
was ruining myself and wished sincerely
to get rid of the nasty habit. I then re­
olved by the help of God to stop and I
did not taste tobacco from that time to
this, that was in June 1867 now over twenty
years. I can say that tobacco is very
offensive to me for the last ten years. It
sickens me to set on the same seat in the
cars with one who uses it.

I once had the typhoid fever while us­ing
it, but of course did not use it while
sick and some of the good brethren came
to see me, which was right, and should be
done more than it is oftentimes; but those
who made use of tobacco, made me
weaker. I could smell the tobacco before
I saw the brother.

The old pipe is the worse of the two.
But I am getting too lengthy, of only one
thing I want to put the reader in mind
who makes use of the weed; if you visit
the sick, make your stay short in the sick
room, especially if they are very weak,
another thing; are you as contented and
as good natured when you are out of to­
bacco as when you have it in your pocket?
Think over this and answer to yourself
and to God. What I have said I say as a
duty and I feel for others who are in
the same habit and think they must have it
to tame the old man.

D. E. STAUFFER.
Canton, Ohio.

REPENTANCE AND CON­
VERSION.

Repent, and be converted, that your
sins may be blotted out, when the
times of refreshing shall come from
the presence fo the Lord. Acts. 3:19.

"All have sinned and come short of the
glory of God."' Rom. 3:23: therefore all
have need of repentance because all have
sinned in not honoring and glorifying
God, their Creator. No matter how good
and moral a person may be, yet he has
offended in this one point: "Thou shalt
love the Lord thy God with all thy heart, soul, strength and mind." Luke 10:27.

First the sinner must "believe that God is and that He is a rewarder of them that diligently seek Him," Heb. 11:6; and then when the all appearing grace of God appears as it does to every man, Titus 2:11, the next is repentance.

Repentance implies a godly sorrow for sin because we have sinned against our God. The grace of God shows us our sins and unworthiness, and in repentance we become sorry for the same and cry for mercy to God; we feel very sorry because we have sinned against our God, whose love and mercy have been over us; not only so but, if we have wronged, defrauded, or stolen from our fellow-man, we will be anxious to make it right, with Zaccheus, Luke 19:8.

Conversion implies a change of heart, a turning from the power of Satan unto God, a being born again, "Except a man be born again he cannot see the kingdom of God." John 3:3. Satan will be banished from our hearts and Jesus will enter in the temple of our hearts, 2 Cor. 6:16. He says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me;" Rev. 3:20.

If Jesus is within us, our works and actions will be as becometh those who profess godliness. "Instead of the thorn shall come up the fir-tree, instead of the brier shall come up the myrtle tree," Isaiah 55:13.

Where the tongue has been used in swearing, it will now praise the Lord in sacred song; where drunkenness has been indulged in by the head of the family, he now remains at home all his spare time, and love pervades the home; where fashionable dress has been indulged in, they now seek only that true inward adorning of the heart which is highly esteemed among men, is abomination in the sight of God." And now my earnest desire is to ever walk in that narrow but pleasant path, for "His ways are ways of pleasantness and all His paths are peace." Laughing, jesting, and all foolish conversation, Eph. 5:4, became very sinful to me, and I could then realize the true meaning of those words, "The friendship of the world, is enmity with God;" and also, "that which is highly esteemed among men, is abomination in the sight of God." And now that I feel the love of God shed abroad in my heart, and enjoy such sweet peace and joy in the service of the Lord, I sympathize with the unconverted. I know by my own experience that they have no real enjoyment in a life of sinful pleasure; seek where they will after the vain pleasures of the world, they do not satisfy the yearnings of the heart: there is an aching void that the wealth and pleasures of the world cannot fill and no doubt, they many times feel like saying as the wise man did, "Vanity of vanities, all is vanity." Dear young friends, think of the uncertainty of life, and of what a terrible thing it is to even think of being lost forever, and then think of the many precious promises to those who are willing to deny self and forsake the vain things of the world and take up the cross and follow Him. "For wide is the gate, and broad is the way, that leadeth unto destruction, and many there be which go in thereat," Matthew 7.

O! dear young friends, let us be careful that we are not found among the many who are careless and unconcerned about that most important subject—the salvation of the soul. And, dear brethren and sisters, let us as members of one body manifest true love and sympathy one with another. "By this shall all men know that ye are my disciples if ye have love one for another." Let us as members of Christ's body, "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And let us by our daily walk and conduct show to the world that we have learned of the Lord, and that we find pleasure in His service knowing, that we are pilgrims and strangers here, seeking a better country.

Sister Susanna Martin.

Mercersburg, Pa.

NOVEL-KILLED.

Some years ago a lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every
hand her young friends were coming to Christ. But there she stood at the very threshold of the kingdom, waiffully looking over, as if her feet were chained. She made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instructions given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months labor and anxiety, her pastor said, "I can do nothing with Sophia L.—she is perfectly unmanageable. I doubt if she will ever yield to the claims of the Gospel." "What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel reader, and I have come to the conclusion that this will keep her out of the kingdom.

"Can she not be persuaded to give up her novels?" "That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue in that of unworthiness and injustice that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story-papers and the magazines, when we hear of this one "does nothing but read novels the whole day through," we think of Sophia L.—who is "perfectly unmanageable" on points of truth and duty, and wonder if they too must be given over to mental and moral disease and death.—Cynosure.

THE TRUE CHRISTIAN LIFE, THE BEST ARGUMENT AGAINST INFIDELITY.

When it is asserted that the word of God regulates society and business and ennobles personal and domestic life, some infidel says, "Yes, I know something about your professors of religion, I know some of them who will lie and cheat and deceive and oppress the poor, and I have very little respect for such a religion as that." But the question is not as to the character of professors of religion, but as to the character of possessors of religion. It is not as to the character of men who say, "Lord, Lord! and do not the things which He requires, but as to the character of those who do things which Christ commands and thus become his disciples indeed; and there is nothing more unfair than for infidels to pick out as examples of the influence of Christianity, those persons who live in habitual disobedience to its precepts and in utter violation of its spirit. If you speak to them of God's word, they at once pick out some hypocrite and say, "That is what you call a Christian? That is a specimen of your religion." Now if infidels wish to know about Christianity, let them go to some genuine Christian that loves Christ and obeys Him, and then they can judge concerning the power of Christianity upon the hearts and lives of men. There are men who were once drunkards, who were made sober by the Gospel of Christ; and others were sinful and vile who have been made pure and just by the power of God; and persons who were once worldly, covetous and ungodly have been made generous, self-sacrificing and holy by the power of God. Can infidelity show any such fruits? Where is the man who can say, "I was a drunkard and a blasphemer until I commenced reading infidel books and attending infidel meetings, and since that time I have turned from drunkenness to sobriety, from sin to righteousness?" If there ever was such a man we would like to see him. Many a person has been pulled down by infidelity; where is the person who has been lifted up thereby? Many a person has been ruined through its influences; where is the person it has redeemed? Christianity presents its redeemed ones by thousands and tens of thousands. The best test of the value of any doctrine is found in the lives of those who really practice it, "By their fruits shall you know them." A preacher said, "There was a poor woman in my church called Mother Rice. She went about doing good day and night and carried consolation to many hearts; if any were sick or dying they sent for her. There was not much chance for an infidel to make headway there. If I wanted to convince anyone of the reality of Christianity I said, 'Don't you believe Mother Rice is a Christian?' and that would shut him up."

There are many such persons in the world, who not only profess Christianity, but who live it. The best evidence of the Truth is found in the godly lives of people who believe the Bible and obey it; but if you say you are a Christian and then go and overreach and wrong your unconverted neighbor, is it strange that he has no faith in your religion, and says, "I do not want anything to do with such a religion?" If you abuse your Christian brother, the infidel will sneer at your faith. It is easy to lay stumbling-blocks in the way of the skeptics and worldlings; but it is equally easy for Christians to take out the stones and clear the way and lead sinners to Christ. And if Christians will so live that the Savior's prayer may be answered that they may all be one, then the world shall know that Christ is sent of God to be the Savior of the world. When Christians show themselves patterns of good works in incorruptness, gravity, sincerity, and soundness of speech, then they that are of a contrary part will be ashamed, having no evil thing to say of them. Christian truth right out of the Bible, and Christian living in conformity therewith, is the best answer to the cavils of the skeptical or the scoffs of the profane.

There is a fact that no one can deny, namely, that every man is cursed with sin, has within him principles of selfishness, hate, envy, and ill-will; he is a slave to appetites and passions that sometimes drive him to every extreme of sensuality and degradation; so that no one is able to render to God that service which is due to Him. If he has not been converted, he is a stranger to the world, who not only profess Christianity, but who live it. The best evidence of the Truth is found in the godly lives of people who believe the Bible and obey it; but if you say you are a Christian and then go and overreach and wrong your unconverted neighbor, is it strange that he has no faith in your religion, and says, "I do not want anything to do with such a religion?" If you abuse your Christian brother, the infidel will sneer at your faith. It is easy to lay stumbling-blocks in the way of the skeptics and worldlings; but it is equally easy for Christians to take out the stones and clear the way and lead sinners to Christ. And if Christians will so live that the Savior's prayer may be answered that they may all be one, then the world shall know that Christ is sent of God to be the Savior of the world. When Christians show themselves patterns of good works in incorruptness, gravity, sincerity, and soundness of speech, then they that are of a contrary part will be ashamed, having no evil thing to say of them. Christian truth right out of the Bible, and Christian living in conformity therewith, is the best answer to the cavils of the skeptical or the scoffs of the profane.
than by following the instructions of the Bible.

To this argument there is one very serious objection threatening, more than everything else combined, the overthrow of Christianity—it is the fact that there are thousands and tens of thousands of the profession of Christ who know nothing of this change of nature, who profess to be very devoted to Christ and yet have not passed from death unto life, but are, on the contrary, in bondage to sin; and they confirm by their lives and testimony the assertion of infidels that Christianity is a failure. With their lips they applaud it, but when efficiency of Christ's plan of salvation is demanded, they are worse than dumb.

We would advise infidels to go to truly converted persons and ask them concerning the hope that is within them—how they found rest for their souls, and then let them test the matter for themselves, and ask the Lord to enlighten them and lead them in the way of everlasting life; and if they ask in honesty they will not ask in vain. Read James 1:5-8.—Selected from The Christian.

WEARY, YET WAITING.

ROM. 8:29, 23, 25.

I am weary, yet I would not
Flee away and be at rest;
Jesus loves me, and He could not
Fail to give me what is best.

I am weary night and morning
Of the world's incessant strife;
But I know the day is dawning
Of a bright immortal life.

I can wait a little longer,
For His will is very dear;
And in waiting I grow stronger,
For I feel the day is near.

Not a moment will He keep me
When the harvest-time is come;
Angel messengers will reap me,
And shall take the harvest home.

Where He is—so hath he taught me—
I shall be when I can bear
All the weight of glory brought me,
By His intercession there.

Welcome then be every dealing,
That is helpful to the end;
Though the discipline I'm feeling,
I can hail it as a friend.

A DAUGHTER WORTH HAVING.

Two gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said, "Well, I'm off. I'm sorry but I can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.
"Only one," came the answer tenderly, "a daughter. But she's a darling."

And then they parted; the stranger in the city getting into a street car bound for the park.

After a block or two, a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable, until the car again stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain, "I suppose those rags are on an excursion, too."

"I shouldn't want to leave home if I had to look like that. Would you?" this to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation, "Why there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car-driver. When she entered the car, she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.
"O what lovely flowers! Who are they for?" said another.
"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitting gloves, she left her seat and crossed over to the little one. She laid one hand on the boy's thin cheeks as she asked of the sister: "This little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said, "Yes, miss, he is sick, Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it'll want make Freddie better."

"I am glad you are going," the young girl replied in a low tone, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there with the Spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush. "Yes, miss, we ought to for Freddie's sake; but you see we didn't have any lunch to bring. Tim—he's our brother—he saved these ppies, so as Freddie could ride to the park and back. I guess maybe Freddie will forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where they lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then saying to his sister in a jubilant whisper, "She said we could eat 'em all, every one, when we got to the park. What made her so sweet and good to us?"

And the little girl whispered back, "It's cause she's beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister with a heart full of gratitude following. He paid
WESLEY'S VIEWS ON WAR.

But there is still a great and more undeniable proof that the very foundation of all things, civil and religious, are utterly out of course in the Christian as well as in the heathen world. There is still a more horrid reproach to the Christian name of man, to all reason and humanity. There is war in the world! war between men! war between Christians! I mean those that bear the name of Christ and profess to "walk as he also walked." Now who can reconcile war, I will not say to religion, but to any degree of reason or common sense? Let us calmly and impartially consider the thing itself. Here are forty thousand gathered together on this plain. What are they going to do? See, there are thirty or forty thousand more at a little distance. And these are going to shoot them through the head or body, to stab them, or to split their skulls, and send most of their souls into everlasting fire, as fast as they possibly can. Why so? What harm have they done to them? O, none at all! They do not so much as know them. But a man who is king of France has a quarrel with another man, who is king of England. So these Frenchmen are to kill as many of these Englishmen as they can, to prove that the king of France is in the right. Now, what an argument is this! What a method of proof! What an amazing way of deciding controversies! What must mankind be, before such a thing as war could ever be known or thought of upon earth!

How shocking, how inconceivable a want there must have been of common understanding, as well as common humanity, before any two governments, or any two nations in the universe, could once think of such a method of decision. Surely all our declamations on the strength of human reason, and the eminence of our virtues are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world. Men in general can never be allowed to be reasonable creatures till they know not war any more. So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded; they have no place; they are a name and nothing more. If even a heathen were to give an account of an age wherein reason and virtue reigned, he would allow no war to have place therein.

Are our countrymen more effectually reconciled when danger and distress are joined? If so, the army, especially in time of war, must be the religious part of the nation. But is it so indeed? Do the soldiers walk as those who see themselves on the brink of eternity? So far from it that a soldier's religion is a byword, even with those who have no religion at all; that vice and profaneness in every shape reign among them without control, and that the whole tenor of their behavior speaks, "Let us eat and drink, for to morrow we die."

And what shall we say of the navy, more particularly of the ships of war? Is religion there, the power or the form? Is not almost every single man of war a mere floating hell? Where is there to be found more consummate wickedness, a more full, daring contempt of God and all his laws—except the bottomless pit?

Are the ships of war more effectually reconciled when danger and distress are joined? If so, the fleet, especially in time of war, must be the religious part of the nation. But is it so indeed? Do the seamen walk as those who see themselves on the brink of eternity? So far from it that a seaman's religion is a byword, even with those who have no religion at all; that vice and profaneness in every shape reign among them without control, and that the whole tenor of their behavior speaks, "Let us eat and drink, for to morrow we die."

And what shall we say of the navy, more particularly of the ships of war? Is religion there, the power or the form? Is not almost every single man of war a mere floating hell? Where is there to be found more consummate wickedness, a more full, daring contempt of God and all his laws—except the bottomless pit?

Wesley's Appeal to Men of Reason and Religion.

I wish some strong, bright angel stood before you, just now, while you read, girls, to flash before you as no words of mine can, the power you possess to help or hinder the cause of temperance; to make you feel your responsibility because you are girls in this matter; to shudder at its weight and to never cease trying to fulfill it. When the time comes that the young man who now shares his time in your company and the saloon; who jokes about temperance in your presence, and takes a glass socially now and then, is made to feel that these things cannot be if you are to be his companion at party, ride or church: that good society cannot tolerate these things in its members; in short that this kind of man is unfashionable and unpopular, then alcohol will tremble on its throne, and the liquor traffic will hide its cancerous face.

—Elizabeth Cleveland.

YOUTH'S DEPARTMENT.

I trust the beloved Editor will not debar me, from this department, nor the youthful reader object because I have lived three score years. My mind reverts back to the time when we made our first acquaintance, before our locks were whitened, and when our steps were firmer and more elastic than now. The bond that united us then was brotherly love, and with advancing years, it has gained strength. It being a heavenly plant, we trust it will never die. I would say to our young readers, that I am in sympathy with them, and in the sense of getting out of sympathy with the young, and out of harmony with the present generation, so far as right goes, I do not want to grow old. Do not understand me that I am in sympathy with the sins and follies of youth.
Allow me to call your attention to the importance of the time of life in which you are now living. With you it is spring-time. If virtuous, your sun is shining brightly, illuminating your pathway, imparting warmth to your sympathies, giving beauty and vigor to the character. In the natural world the spring sun revives all the dormant powers of nature that slept under the icy grasp of winter. Where all was apparently dead, there verdure decks the earth variegated with many tinted flowers wafting their sweet odors upon the breeze amidst the melodies of finely plumed songsters.

The spring-time does not only ornament the earth, but prepares the soil for fruitfulness. It has been well said: "If in spring time there is no seed sown, in summer there will be no beauty and in autumn no harvest." "Youth is the seed time of life." And unless the proper seed is sown, and it receives the proper culture, manhood and womanhood will be devoid of usefulness, and old age of honor. Neither period will yield its wonted happiness. The work that God has assigned us will not be done and life is a failure. May God forbid that this should be the case with any of the readers of The Visitor, whether youthful or aged. I would say to my readers: improve your time. "For time is the stuff that life is made of." Gather up your fragments of time; use the moments as they glide hurriedly by.

Read useful books. Be as careful in the selection of books as you are in the selection of companions. We are known by the company we keep, and the books on our shelves are indexes of our character, the company we keep, and the books on our shelves are indexes of our character, and those we read mold not only our character but often our destiny. Let not a single day pass without reading a portion of God's word, however young you may be, have a Testament or Bible that you can call your own. Have your name written in it with date of purchase, keep it as a sacred trust. It may be a present from a dear parent, or brother, or sister, or other friend. If so, have the name of the donor inscribed in it with yours. Make the portion you read a text for meditation, and if the meaning is not plain, take it into your closet and ask God to make it clear. Perhaps you know some person who is either too poor or too careless to have the Good Book; if you have the means you might do much good by making a present to such a one, always taking a pledge that it will be read. Let me conclude by saying, that if youth is properly spent, the after life will be useful and happy and the end peaceful and serene. Let no one attempt to live without God. "God's people have the promise of the life that now is, and that which is to come." More anon. SIXTY.

TO THE YOUNG READERS OF THE VISITOR.

Do you read your Bible? The Bible is the book of all books. It tells us how God made the world and all things that are therein. It teaches us that man has a "never-dying soul to save, and fit it for the sky." All those who can read, can see for themselves, how God has prepared a way that all may be saved: in sending His only begotten Son, Jesus into this lower world, to open the way to heaven for your soul and mine. We have full directions in regard to the way as He tells us to follow His footsteps. If we ever try to follow Him in a meek and humble way, we can not miss heaven: for He says, "And him that cometh to me I will in no wise cast out." Many such glorious promises as these we have in the Bible. Are we not foolish in neglecting to do all that is in our power for the redemption that the Son of God has made for us poor sinners? We should all greatly encourage one another to do our Master's will and work in the vineyard of our Lord and persuade others to fall in with His offered mercy.

The greatest work we can do on this earth is to work for Jesus. If we have Jesus, we have all. O, dear young readers of The Visitor, give your hearts to Jesus. He will care for you; you are yet near the kingdom of God. Return while you may; for -you will never regret it. There is pleasure in the religion of Jesus Christ. To some it may appear as if there was no real enjoyment in religion. But make a full surrender to Jesus and you will find there is true pleasure in serving the Lord that the worldly mind knows nothing of. O, I often feel sad to think that there are so many people in the world who have the Bible, and yet do nothing for their souls, and are called away, some without a moment's warning, to give an account of their stewardship, and have no treasure in heaven. It is deplorable indeed.

Then again to reflect over it, we all have the same privilege. God is no respecter of persons, and if we are not saved, it is our own fault. O, then let us be wise unto salvation. Let us try to meet our loved ones gone before. Let us not serve Satan any longer, for if we are called away while in his service we are then his angels. The Bible tells us there is a lake that burns with fire and brimstone prepared for the devil and his angels. Would you not rather join with the angels of God and walk the golden streets of the new Jerusalem, and be with the redeemed for evermore?

"There is a path that leads to God, All others go astray; Narrow but pleasant is the road And Christians love the way." 

MRS. F. HEISE.
Clarence Centre, N. Y.

A LETTER TO THE YOUNG MEMBERS.

Since noticing that our worthy Editor has set aside a page for the young folks, and more especially the young members, I have desired to say a word on that page; although I have advanced beyond the age more particularly addressed in that department. Having just been ushered into manhood from a youth spent in the church almost as long as any I know of, it is my privilege to speak largely from experience and feel that I would like to help a few, at least, to avoid some of the mistakes to which I fell a victim.

A large portion of my varied experience is mistakes; and in reviewing my life, I must say with the poet, "The mistakes of my life have been many, The sins of my heart have been more; And I scarce can see for weeping, But I knock at the open door."

One error to which we as younger members are subject is that of knowing too much, or rather thinking we know more than our seniors, will more fully convey my meaning; for I would not have you think I would discourage the acquisition of knowledge. On the contrary I would endeavor to encourage it in every way consistent with our profession.

But we are so apt to think we know more than perhaps even our fathers and mothers. Perhaps we do have more knowledge as gained from books, and indeed I think you are at fault if you do not,
for we are living in an age of vastly superior facilities in the way of schools than many of them were favored with. But we should not forget that they have the benefit of experience, which lessons are vastly superior to those the young have received. When we think we know more or better than our elders, it is a good plan to silently wait, and the chances are that after all we will be wrong; and if we hold our peace, we will be saved much mortification, and at the same time learn a valuable lesson, such is my experience.

If you desire to go some where, and there is the least doubt as to whether it is a proper place for you to go; first ask of God in prayer whether shall go or not; and if you are watchful you will soon receive an answer. A very good plan is to ask God's special protection in everything we undertake to do and every place we go; and if we cannot ask this of God, we need not ask Him whether we may go; for it is evident that we as Christians have no business in a place where we cannot invoke the protection of God. Let me especially caution you against going where you feel that you should not go; if we are not obedient to the warnings of God's spirit, warnings will cease and God's spirit will forsake us. This is truly a sad condition, and one we are more liable to fall into than we are aware of. In the latter part of the first book of Samuel, we have a forcible example of a man who was forsaken of God.

Again be careful that we do not fall into the mistake Baalam fell into. God plainly told him what he should do; but not being satisfied, he asked again when God gave His consent to Baalam's desires, only to his own hurt. So with us, if we know what God wants of us, it is our duty to obey and not ask of God again and again as Baalam did or our fate will be the same.

OBITUARIES.

DIED, near Hope, Kansas, Feb. —, of typhoid malarial fever, Melo Franklin Keeport, oldest son of Bro. David and Sister Emma Keeport, aged 16 years, 6 months and 23 days. The subject of this notice was without doubt an exceptional and worthy youth. He was obedient to his parents, thus fulfilling the first commandment, "Honor thy father and mother," endeavoring to do unto others as he wished to be done by. Shortly before his death, he called them to his bedside and bid them all good-by. He said to his mother: do not worry about me, and told his brothers and sisters to be good, so that they could come where he was going. He bore his afflictions with patience and resignation. He told his father that he heard the angels ringing the bells and said, "How nice it must be in heaven," and forever passed away.

The funeral services were held in the Methodist Church, which was crowded with friends and school-mates. His teacher said, if there ever was an honest boy, Melo was one. Thus we see the fruits of living for the right. Services by Elders Jesse Engle and John Mellinger.

S. R. WOLFE.

DIED, at Clarence Center, Jan. 11, Sister Anna Windnagle, in her 86th year. She was born in Lancaster county, Pa., on the 31st of March 1802. She emigrated with her husband John Windnagle to Seneca Co., N. Y., in early life, from thence to Erie county, N. Y., where she lived the remainder of her life. She was baptized by Elder Jacob Engle of Lancaster Co., Pa., and united with the Church. Her husband was baptized a few months later, and also united with the Church. He died three years ago at the age of 90 years. They were members of good standing in the River Brethren Church, for upwards of half a century, and were blessed both bodily and spiritually, until within a few years past. Sister Windnagle was afflicted with cancer in her right eye, and suffered much pain. Oh how often she wished it might please the Lord to call her home! During the last few months she had visions in dreams. At one time she saw an angel who told her to wait a little longer. Again she dreamed she was in heaven and saw and talked with friends gone before.

In her hours of pain, she thought of our Savior's suffering, and the hope of future rest gave her strength to endure patiently to the end. She was the mother of twelve children, three of whom preceded her to the spirit world. She leaves nine children, five sons and four daughters, with forty-six grandchildren and twelve great-grandchildren to mourn their loss. The occasion was improved by the writer in the German and Asa Bearss and John W. Hoover in the English, from Rev. 14:12, 13, and Job 5:26, to a large assembly of neighbors and friends.

P. RHODES,
Clarence Center, N. Y.

DIED, near New Paris, Pa., Fanny Miller, daughter of Daniel and Rebecca Miller, aged 3 years, 7 months and 17 days. Disease diphtheria. The sorrowing family have the sympathy of many friends. In the absence of the regular Pastor, the funeral services were conducted by the undersigned Pastor of the Evangelical Association.

S. J. CATON.

DIED, on Jan. 10, in Ness Co., Kan., Sister Mary Rosenberger, of cancer. The sister's maiden name was Mary Detweller. She was born April 15, 1832 near Philadelphia, Pa., and was married to Aaron Rosenberger in 1850. She leaves two sons and two daughters to mourn their loss. Her severe sufferings were borne with Christian fortitude; although very severe, yet she said it was only light, compared with Jesus' sufferings. Shortly before the end, she said, now Jesus was coming. Her life was seemingly devoted to the service of her Master, being mild and meek. Her remains were sent to Hamlin, Brown Co., Kan., and interred in the graveyard there. Funeral services by the Brethren from Rev. 14:13.


DALLAS CENTER, Iowa, Feb., 18, 1888.

Editor Evangelical Visitor:
By request of the friends of Brother Martin Miller, I write to you to have you put the death of our beloved brother in your paper, as many friends will learn of his death in this way. Our dear brother was sorely afflicted for about sixteen months, yet he was always resigned to the will of God. And oh how glad he was to have the Brethren visit him! More than once he shed tears of joy when we met at their house to have prayer-meeting. On Saturday evening following his death in the morning, we believe he had a better meeting and more comfort than we could have given him. Bro. Miller's age was 56 years and 10 months. He was born in Bedford county, Pa. The funeral was very largely attended. He desired to be anointed, and Bro. Trump and Bro. Fike came and anointed him. He seemed wholly resigned.

J. E. H.