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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

VOL. I.

WHITE PIGEON, MICH., JULY 1, 1888.

No. 11.

A MINISTERING ANGEL.

She came to me when stricken low,
She spake to me, so soft and slow,
Of healing balm for every blow
From Gilcad's mount.

Her words so hush'd, so quieted down
The inward surge, the outward frown;
Brought stillest love that I had known
For many a day.

Her voice was like the cooing dove,
Her theme was Jesus' tender love:
Such tender love, enough to move
The stones to praise.

But, ah! poor I could only sigh,
And in my weakness wish to fly
To His dear arms, and there to lie
For aye at rest.

She read from out the holy psalms
Of havens quiet, in Summer calms;
She knelt, and then she asked an alms
For stricken me.

She rose, she whispered Jesus' name,
Her soft, warm hand on mine was lain:
Methought I heard the angel's strain
Long afterward.

—London Christian.

For the Evangelical Visitor.

LOVE OF GOD.

"For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."
John 3:16.

How often do we think of the great and infinite love of God toward the human family. So great that He gave His only Son in order that there could be a way made for our escape. Now in this that God gave His only beloved Son, He gave one who was the highest expression of His infinite compassion. And now the only Son of God left His Father with all the Glory He had with Him, and came down into this sinful world, took

upon Him human nature—became a man. Thus we are taught that the Word was made flesh: namely, the Son of God (for He was the Word) came but without sin; for nothing of sin was found in Him. So He came for no other purpose but to make a way whereby we can be saved.

Now we find that He was that true Light which lighteth every man that cometh into the world, and by this we know that all true knowledge comes from Him.

Now we find in the words as recorded by the beloved Apostle that He came to save those who believe in Him. So then there is a duty to perform for all who wish to be saved. We must believe that He has come to seek and to save that which was lost; that He gave His life that we might live; and that He now is, and that He is a rewarder of all those who diligently seek Him. Not only are we to believe that He is, but we must be diligent in seeking Him, with a lowly and contrite heart, believing that God is compassionate and will hear and answer us. For we find that everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened and the Savior said, "Without me ye can do nothing." So then it is useless for us to try to do anything of ourselves for it will not be pleasing in His sight and therefore will profit us nothing.

It is always wise for us to take the Word of God for the man of our counsel. We find that without faith it is impossible to please God, and that faith without works is dead, being alone; then by exercising a living faith we will receive the true love of God in our hearts. God's Spirit will enlighten our minds and we will receive that true knowledge which will help us to understand God's Word, which will secure us from any doubt or of being led astray. For God has said, "I will never leave you nor forsake you," and His words are sure and steadfast; for He said, "Heaven and earth shall pass

away but my words shall not pass away." The promises are all on the side of the believer and doer of the will of our Heavenly Father, for the Savior says, "Who-soever believeth shall not perish but have everlasting life." What consoling words to the Christian, that after living in this world of troubles and trials and sometimes sorrows; that which all meet with more or less; yet through all this the Christian enjoys a love and a hope that no other can enjoy. For he has the promise of the life that now is and of that which is to come. The Christian's heart is filled with pure love and joy and peace which can only come from God through His Son, and is unspeakable and can look forward with a hope of at last gaining an everlasting rest. A rest from all our troubles and trials and sorrows, where there will be no more sickness, sorrow, pain or death, for the former things are passed away; but where all will be love, joy and peace, and where we can meet one another again, never more to part. Many dear to our hearts have gone before and we trust are there to welcome us. But dear reader, are we living so that we can have a bright hope for heaven and eternal happiness? Have we continued in that first love and tried to discharge our whole Christian duty toward our fellow-man, our neighbors and friends, and especially our children? There rests a great responsibility on us as parents in regard to how we lay out the way for our children. It is very true that praying for and talking with our children is not all that is needed; but let us be careful that whatever we do may have a tendency to draw them to Him who first loved us and gave Himself for us, so that we will not be found among those who will be found wanting. May God help us to "lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, ever looking unto Jesus as the author and finisher of our faith."

J. C. DICK.

Osnaburg, Ohio.

For the Evangelical Visitor.

BAPTISM.

(Continued.)

Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost, Acts 2:38.

First I will ask the question, Have we any reason to believe that because we are promised the gift of the Holy Ghost after baptism that we should not have our sins forgiven before? I would say no reason whatever. We believe that receiving the gift of the Holy Ghost, and receiving the forgiveness of our sins are different gifts. We will take scripture to show that they are not the same, Acts 10:2, 3, 4. We learn that when Cornelius sent for Peter, he was a devout man which gave much alms to the people and prayed to God always. The angel of the Lord which he saw coming unto him said, "Thy prayers and thine alms are come up for a memorial before God." At this time Cornelius was a devout man, and the word devout means religious, although we have no reason to believe he was always a man of this kind. Rom. 3:23, takes Cornelius in as one of the number and says, "For all have sinned and come short of the glory of God." So we believe that Cornelius held his place with all the rest of us in this world as a sinner. But at the time above mentioned, he was no more a sinner, but a man who feared God with all his house, so there must have been a great change taken place in Cornelius although he had not yet received the Holy Ghost. We will go back to the time of our Savior when he chose His twelve apostles; they followed Him in all His commands, and at a certain time He sent them out to preach the gospel. Thus we know it would take converted men in those days to preach the Gospel as well as it would in our days. Thus passing on to the night in which our Savior was betrayed, they went along with Him in the communion or the Lord's Supper. Here we might say as some will say, This is not the Lord's Supper because it is not a full meal; but I will say, Well may it be called the Lord's Supper; while our temporal body will not receive much nourishment, the inner man is strengthened and nourished and made stronger in the good cause.

As I said they went along with Him in the communion, and we are told 2 Cor.

11:29, if we eat and drink unworthily we shall eat and drink damnation to ourselves not discerning the Lord's body. At this time the apostles had not received the Holy Ghost, although we believe they were converted men. So I believe in being baptized, because our sins have been remitted for that remission, but not to remit our sins. While John was baptizing in Jordan, many of the Pharisees and Sadducees came to his baptism. But as he looked upon them he said, "O generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits meet for repentance." Now comes our Savior who has given us an example, pure and without sin, to be baptized of John in Jordan, Matt. 11:28, 29. The Savior says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Now after we have rest, he says, "Take my yoke upon you, and learn of me." The yoke of our Savior was doing the will of the Father. We will take notice that we have one thing to do which our Savior did not do, and this is repentance. This is what He means, Matt. 11:28. Then after we have rest, He says, "Take my yoke upon you," and this is baptism and all the rest of the commands. We have baptism nicely pictured in the case of Naaman. He was a great man, although he was under this awful disease leprosy. And this little maid wished he was with the prophet that is in Samaria, for he would recover him of his leprosy. No doubt when he heard this, he was very anxious about his case. When he reached the place the command was, "Go and dip seven times in Jordan and thou shalt be clean." We will take notice that the dipping in water cleansed his leprosy, while leprosy is an outward disease, the outward works of dipping cleansed his leprosy. But while sin is an inward disease, the inwork of repentance will cleanse the sick soul and make it a fit dwelling for the spirit of God.

Dear brethren and sisters, while looking over the commands of our Savior we find one, "Judge not that ye be not judged." Matt. 7:1. Let us be careful and not break this command, as it can be done in many ways. For instance, if we would go to a certain place and meet a class of people who would not take the word of God as we do, we would say, You folks are entirely wrong, would this not be judging? Well some will say, the Savior

never was backward in telling what He thought. No he was not; but He has done that and told us not to do it. Let us hold up the Gospel and it will tell them if they are wrong. I believe the River Brethren as a church have been free from violating this command and would to God that they may always be free. Let us keep on in the good old way and if our work be of God it cannot be overthrown, Acts 5:39.

JONATHAN LYONS.

Victoria Square, Ontario.

FOR CHRIST'S SAKE.

She was the only daughter of wealthy, but worldly parents. Brought up in the lap of luxury, it was her lot to know nothing of the privations which so many endure. Riding out in the carriage one day, her attention was drawn to a plain, unpretentious chapel, the singing in which caught her attention. The hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly,"

was sung with great fervor. She alighted from her carriage, and there heard the Gospel preached with simplicity and power. Her heart was touched. Convinced that she was a sinner in the sight of God, and without Christ would be lost forever, she sought Him, and believed and was saved. Frequently she visited this place of worship, to the annoyance of her father and the family. Her soul was fairly enlisted in the service of Christ, and she determined to deny herself, take up her cross and follow Him. Now came the testing-time. Her father insisted on her leaving "this low rabble," as he called the church-members, but her heart was fixed. She had received Christ, and could not, dare not, deny Him, but remembered His words, "Whoso loveth father or mother more than Me is not worthy of Me."

As a last resort her father said to her: "You must leave these poor, low people and come with us, or you must leave our home. We will disown you." This was said in the evening, after a return from a delightful meeting. Her father desired her to consider the consequences of her decision. "If you go with us you shall have houses, lands, silver and gold, and other treasures; but if you will not give up these religious notions, then I will cut your name from the family Bible, and disown you as my daughter." Of course, these stern words of her father's drove

her to the mercy-seat, where she found mercy and grace to help in this time of need. She kissed her father good night, expecting that would be the last kiss of affection. Much of that night was spent in prayer for Divine direction and Divine strength. Both were given to her. Dressing herself in a pure white dress, she came down the next morning, never looking more beautiful; calmness and peace on her brow, with the love of Christ in her heart. Her father inquired what was her decision. She answered: "I am determined to follow Christ and leave all the rest to Him." With his pen-knife he cut out her name from the family Bible and burned it, and told her to be gone from the mansion and never return. She obeyed, and as she walked down the steps sang in a sweet voice, without a tremor:

"Jesus, lover of my soul,
Let me to Thy bosom fly;
While the raging billows roll,
While the tempest still is high."

Neighbors and friends heard the song. Many doors were flung open to receive her, but she passed on to a very plain house, and there met with many seeking Jesus. Here she related her struggle and its results. Many were converted. She became a real missionary. And, strange to say, that stern father in less than a month sought her prayers and became an earnest Christian. Thus God made the wrath of man to praise him, and the residue He restrained. Is it not best to follow Christ and leave all consequences with him? To obey is better than sacrifice. What are all the riches of earth compared with salvation? "What shall it profit a man if he gain the whole world and lose his own soul?"—*Christian Press.*

For the Evangelical Visitor.
FREE GOSPEL.

Whether we as an organization rightly comprehend our relation to the Gospel of the Son of God, is to be questioned. It is to be feared that we, as the laity are too careless as to some very important duties enjoined upon the laity of the Christian Church. As an outgrowth of such thoughts, we commit to faithful men, and the charitable perusal of the brotherhood, the following:—

We believe that we are laboring under some wrong impressions—not wilfully,

but thoughtlessly. We know that "contact moulds character;" parental acts influence the life of a child very materially, and, so also, in the Church—practical rules influence the mind of the body in general.

But come now and let us reason together, said the Prophet already under the administration of condemnation; and notwithstanding the service of God is a reasonable service, it may sometimes lead us in direct contradiction to our carnal minds or implanted practices.

When our Lord chose the twelve Apostles, and also appointed the seventy, they were sent to the lost sheep of the house of Israel. They were to go forth, saying: "The kingdom of Heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." The faith of the disciples must necessarily be tried. Methinks that, to the covetous, and carnal man, the temptation must have been very great to receive donations for such uncommon miracles.

Especially do we believe that it was in direct contradiction to the mind of Judas, who had the purse and loved to see it filled. But it was never intended in the mind of God, that those who preach a "free gospel," should thereby become rich in this world's goods; and, it would indeed be very inconsistent.

The calling of the children of God—and especially the clergy is such, that they must necessarily not be entangled with the affairs of this life, to do successful and effective work.

We learn that the Apostles went forth into the cities and villages whither the Lord Himself would shortly come. Little do we know of their experience in this mission, although they had occasion to rejoice in this, that in His name the devils were subject unto them; and again, shortly before the suffering, they were asked, "Lacked ye anything?" The answer was given, "nothing." But now a greater work was pending—a purse is required—and the Master gave command, "But now he that hath a purse let him take it, and his scrip likewise." The message was not to be limited to the lost sheep of the house of Israel, but the Gentiles were also to hear the Gospel.

Perhaps they had not learned as much piety at home, as the charitable, well-trained Jew. In this that the Master gave

command to take the "purse," we do not understand that the administration was to be based on the modern salary principle; but, we do believe, that the workman is worthy of his meat.

Again, the Apostle of the Gentiles has said: "Even so hath the Lord ordained, that they which preach the Gospel shall live of the Gospel." Let us for a moment look at the example. The Son of God, who came not to be ministered unto but to minister—what do we find in His life's record? Many things, truly; but, among others was the instance of some "sisters of charity" who followed Him from Galilee and ministered unto Him of their substance. Let us remember that this was the Lord Jesus who said, "It is more blessed to give than to receive." The Son of Man had no certain dwelling place after He started on His mission—not so much as whereon to lay His head. He spent His early life as a carpenter in the shop at Nazareth, but now He must depend on the charity of such who have of this world's goods. True, the Apostle Paul boasted of his not being chargeable to the "seal of his apostleship" in all the regions of Achaia; yet, let us remember that what was lacking on his part, the brethren of Macedonia supplied.

It is not meet that the children lay by in store for the parents, but the parents for the children; so also viewing the matter from a point of reason, those who go forth doing the work of an evangelist, should not be burdensome, but that which lacketh on their part should be supplied from the parental church.

Thou shalt not muzzle the ox that treadeth out the corn. For whose sake was the above written? For our sake no doubt this was written, to teach us that he who casteth bread on the waters, shall find it after many days.

This same Apostle also asked some questions, appealing to our reason.

Who goeth a warfare at any time, at his own charges?

Who planteth a vineyard and eateth not of the fruit?

Who feedeth the flock and eateth not of the milk of the flock?

But Paul and Barnabas would do none of these things, (being exceptional cases, 1 Cor. 9:6, 12) lest they might in some way hinder the Gospel of Christ. Paul also refers to the old covenant:—"Do ye not know that they which minister about

holy things live of the things of the temple? And they which wait at the altar, are partakers with the altar? *Even so hath the Lord ordained, &c.*

Our ministry no doubt feels as Paul did: "I would not have this done unto me for it were better for me to die than that any man should make my glorying void."

Yet we do believe, that for successful mission work it will be the duty of the laity to help forward after a godly sort the ministers of Christ's Gospel, bearing one another's burdens and so fulfilling the law (Gospel) of Christ.

H. N. ENGLE.

For the Evangelical Visitor.

CHEERFULNESS.

"Thou hast put gladness in my heart, let all those that put their-trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee." Ps. 4:7 and 5:11. I am so glad that the gospel of our Lord Jesus Christ is a Gospel of joy and gladness. It is a sad mistake that persons are religious in proportion as they are sad and melancholy. There are professed Christians who talk and act as if it was a sin to be happy and enjoy life. They go about with a long face, correcting everybody's errors, but their own, and making Christianity repulsive to everyone with whom they come in contact. In view of this fact is it any wonder we fail to win people, and especially young people for Christ, when they receive the impression from Christians themselves, that in order to live a Christian life, they must give up all that makes life pleasant and desirable?

But this is all a mistake, we should not burden ourselves with such a thought. Christ rebuked the lawyers for burdening the people with burdens grievous to be borne; and He said, My yoke is easy, and my burden is light. This should be the experience of all true Christians. The practice of our holy religion is much easier than the servitude of sin. It is one of the offices of Christianity (while it takes away sin) to bring joy and gladness to the heart. When Jesus takes from us anything, He always gives something infinitely better. He takes away sin and gives salvation. And He says, "Rejoice

and be exceeding glad." At another place we read, "Rejoice in the Lord always: and again I say, rejoice," and why should we not rejoice, knowing that all things worketh together for good to those that love the Lord? Who has a better right to be cheerful and happy, than the true child of God? Who can rightly claim all the precious promises of the Bible? True Christianity makes us more cheerful and not more miserable; and if cheerful and happy we will not go about with a long face, but cheerfulness will shine out, illuminating our lives and making them rich with love to God.

There is vastly more Christianity in a smile than there is in a frown, and there is more true Christianity in a good hearty laugh than there is in a groan. I wish to be plain enough so as to be rightly understood. We should not be giddy and vain, but the point I wish to make is this, nothing can be more natural than for a happy person to laugh, and there can be nothing wrong about it, for Jesus says: "Ye shall laugh." Luke 6:21. David says: "Then was our mouth filled with laughter." Psalm 126:2. Oh, let us not be afraid to laugh. David laughed, and he was a man after God's own heart, and more than that, there will be laughter in Heaven, for the Bible says so. "He that setteth in the heavens shall laugh." Psalm 2:4. We may enjoy pure laughter, holy laughter, heavenly laughter.

Oh! the world needs more cheerful, loving, large-hearted, joyful Christians, who do not live for self alone, but who devote their lives to the comfort, happiness, and good of others. And by so doing, deny self and follow in the footsteps of the blessed Master, who while here on earth went about doing good. This blessed example of Jesus, although it can not be equaled by any, should be imitated by all. And when faithfully engaged in the work of the Lord, we may always say, "Her ways are ways of pleasantness, and all her paths are peace," sorrowful, yet always rejoicing, poor, yet making many rich, having nothing, yet possessing all things.

"'Tis religion that can give
Sweetest pleasures while we live:
'Tis religion must supply
Solid comfort when we die."

SALLIE KNIESLY.

Bradford, Ohio.

For the Evangelical Visitor.

PASSOVER.

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever." Ex. 12:14.

In all cases where the Lord wrought a special Providence for the liberation of His subjects, and promotion of His cause, He had some special sign or way to mark the occasion so as to bring the same to the mind or minds of those directly or indirectly interested. So in the case to which our text refers. Because of the terrible condition of the Hebrews in the land of Egypt, the Lord did a wonderful work, thereby showing His mighty power to save. For this purpose He called Moses, and used him as a special instrument to carry out His work; in setting the Israelites free. Before the great work was fully accomplished, special signs and miracles were brought about, to convince people that only one true God exists. Hard as the lesson was to learn, and great as was the expense connected with it, *Pharaoh* finally had to bow submissively to the dealings of God, who was bringing supernatural power to bear heavily upon his mind. But Israel was not yet free. Before their freedom from servitude, blood must be shed. The blood must be that of the best of animals. *Lamb*—the word in the original means either a sheep or a goat—The lamb is a beautiful figure of *Christ*. First, in its innocence, second, in its cleanliness, and third, in its disposition. The blood of the former was the token of God's love and favor toward the Israelites, while the blood of the latter was that to the whole human family; and while the animal (*lamb*) was used yearly in the way of a passover feast to bring to the minds of the Israelites yearly what the Lord did for them, so the *Lamb—Christ Jesus*, was slain on Calvary to free and liberate every one that is under the bondage of sin through the satanic influence of the king and prince of darkness. And while there was only one *Lamb, Christ Jesus*, the fruit of the vine was used to represent the blood of the lamb, that as oft as we eat of bread, representing His body, and drink the wine, representing His blood, we show forth that we keep in memory what the Lord has done for us. Hence, as the passover was instituted under the old

covenant, so the communion was under the new.

We will now proceed to look into this subject according to the Bible:

1st. We will notice the care and explicit manner in which the Lord instructed the Israelites, Ex. 12:3, 4, 5: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their father, a lamb for a house; and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats." These instructions were so plain that no one could make a mistake. We find the Lord's commands were plain so that, what seemed mysterious to the great and wise of this world, because of their unwillingness to accept Christ, was plain to His humble followers. As we find recorded by Luke 10:21, "In that hour Jesus rejoiced in Spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes, even so, Father; for so it seemed good in thy sight."

2d. We notice the oneness existing between the two covenants. The first lamb was to be without blemish, representing a perfect lamb, so we find Christ the only One who could say with propriety, "Which of you convinceth me of sin?" John 8:46; or according to the German "one sin." Thus we find both perfect.

3d. The former was to be a male—the latter was a male according to the promise of the Lord. The former was to be killed in the evening by the whole assembly, the latter was crucified by the decision of "the whole council," Mark 15:1. The former was used without breaking a bone, the latter was also killed without the breaking of a bone. John 19:36, "For these things were done that the Scripture should be fulfilled, a bone of him shall not be broken." In the killing and use of the former, hyssop was dipped in blood which was in a basin and put on lintel and side post of the doors, that the destroying angel would pass over, and no harm should come upon the first born.

During the crucifixion and death of the latter, a sponge was dipped into a vessel containing vinegar and put upon hyssop and put to the mouth of the Lamb of God. His blood, being properly applied will cause each and every one to be saved, and the destroying angel will bring no harm upon such.

Through the great deliverance from Egypt, a covenant was established that would bring to the mind yearly what the Lord had done for His people, so the young as well as old, learned to remember that the Lord should be honored and glorified by His people for His love and mercy toward them. Through the great deliverance from sin, there was also a command given to the delivered ones to partake of bread and of the cup in remembrance of what the Lord did for us, viz.: that He died and left the world, but will come again; and as oft as we keep the feast of unleavened bread and drink of the fruit of the vine, we show forth His death until He comes. Hence it is easily understood by enlightened minds that we are brought under obligations to our dear Lord.

And as the Children of Israel were very careful to observe the feast, as prescribed to them, by the great Law-giver, so we should also recognize the commands of our God, as being just what the Lord requires of us. The chosen people of God were obedient to the Lord in keeping the feast as prescribed to them, and we have reason to believe that they were careful to keep it just as the Lord commanded. This feast was observed year after year, until Christ was born. And after His birth, we notice that His "parents went to Jerusalem every year at the feast of the Passover," Luke 2:41. Thus the feast was observed yearly.

In Matt. 26:17—19, we read that "The first day of the feast of unleavened bread, the disciples came to Jesus saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man and say unto him, the Master saith, my time is at hand; I will keep the Passover at thy house with my disciples." "And the disciples did as Jesus had appointed them; and they made ready the passover."

These passages again prove that the Jewish people still kept up the feast above named. That it was the feast which was formerly observed, is clear, from the

fact that Jesus told His disciples to go and prepare the feast; but told them nothing how or what to prepare. Had this feast been anything different from the feast formerly observed, no doubt Jesus would have told the disciples plainly; for that was His manner of instructing the people. This is clearly demonstrated in His instructions about the communion-service.

Again, in Mark 14:12—21 we have the same narrative: "And the first day of unleavened bread when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him," etc. There again the Savior commands His disciples to prepare, but does not say how or what to prepare, which again proves conclusively that the disciples knew how and what they were to do when he said, Prepare the passover. Again in the 22d chapter of Luke's gospel, we have the same words in regard to the preparation of the passover, but nothing as to what they were to prepare. This to some may seem strange, but not when we go to the head where everything was told minutely what to prepare, and was observed from generation to generation.

(To be continued.)

For the Evangelical Visitor.

ENCOURAGEMENT.

I would like to do a little good by the way of encouragement. I know that I cannot write articles and present views of the Scriptures before the public as many of my dear brethren and sisters; but I wish, at least, to be a water bearer in the house of the Lord, and wish to say that I am well pleased with the VISITOR. I read the June number through in less than twenty-four hours, and was made to rejoice to learn what was written therein by the young brethren and sisters. I was made to drink of the rivers of salvation, of that water we read of in St. John 7:37, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink." Just behold the manner in which our Savior presented His entreaties to accept salvation. In like manner I was made to feel that the VISITOR comes before the

public. It certainly deserves credit. Why, just look with what power the truth is exemplified before the church and the world. Could one member with propriety find fault? Oh, I am so glad that the publishing of a religious paper among us was not forced upon the church; but prayed for again and again; reasoned over and over; pictured before council; entreated by those who had a feeling of its need; and at last when in time to do much good, we trust it was accepted and now read with pleasure by many precious souls. May the good Lord have all the praise, is the wish of His servant.

Take courage dear brethren and sisters. Get more subscribers; show the VISITOR to your neighbors; get them to behold its pure contents of religious matter. You that have not written, may the Lord awaken the gift that is in you. And those of you that are afraid of getting the paper, you say you have the Testament. How much do you read in it? How well are you versed in it? How much did you read last week? You, no doubt, excuse yourself saying, I must do this or that, and so the work is put off. "Work while it is called to-day, for the night of death cometh wherein no man can work."

My feelings are in sympathy with the Church, so that we all work for the Master. I desire an interest in the prayers of God's people.

JOHN H. MYERS.

Shepherdstown, Pa.

For the Evangelical Visitor.

OBEDIENCE.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22.

In reading over the well written articles of the VISITOR, I would almost shrink from duty, knowing that I cannot express my thoughts or feelings in writing, as well as some others, yet all this will not excuse me. I must improve the talent, that the Lord has entrusted to my care. "Obey my voice." How often this comes to me and I know the Lord is leading me: for He has wonderfully taught me out of His word in the past few months, and it is all because I am seeking Him with my whole heart. He said to me, "Call unto me

and I will answer thee, and show thee great and mighty things, which thou knowest not." Jer. 33: 3. In looking up the reference to this passage of Scripture, I found these words, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you; and ye shall seek me and find me when ye shall search for me with your whole heart." Jer. 29:12-13. Never can I tell how these words were shown to me, as it seemed by God Himself, and I feel that I would be doing wrong, if I would try to conceal it. The enemy is very busy, and often tells me to keep quiet; but after so much love and mercy from God, I feel that I cannot hold my peace. "Thou hast heard, see all this; and will not ye declare it? I have showed thee new things from this time even hidden things and thou didst not know them." Isa. 48:6. O, the joy and peace that I have since the Lord is my help! I cannot tell it. It can never be told.

"Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's flowers bloom."
Still I know the Lord is leading me.

Dear Brethren and Sisters, there is so much for us to learn yet. We have a very narrow path in which to travel, but it is a very pleasant way when we are resigned to the will of God. I am glad that we have the good, old Bible to read. There we can learn much of the dealings of the Lord with the children of Israel, and how faithful the old prophets were. What a good example for us! Many beautiful lessons can be learned if we obey. Sometimes I wonder why all this love to me. How God cares for us when we trust Him, and promise after promise we have in God's Word, that if we are faithful to Him, He will never forsake us. I feel an interest in the cause of Christ. The Master is calling for reapers, and shall He call in vain? Let us be about our Master's business. "Let us forsake all for Christ. Sometimes when we lie down on our beds at night, we will think of something which we ought to give up. Let us examine ourselves and see if we have left all. When the Lord shows us something, Satan will be ready to tell us to keep it if we do not obey at once. But let us "obey the voice of the Lord." He is so good and kind to us, and though it may be a cross to give up everything, yet the reward of obedience is great. This has been my experience. When I obey, the bless-

ing is sure to follow. I feel glad that the Lord showed me this way of self-denial and I thank Him too for kind brethren and sisters. "Let us earnestly contend for the faith which was once delivered unto the saints." I have a strong desire at present to prove faithful.

ANNIE M. NEWCOMER.

New Carlisle, O.

For the Evangelical Visitor.

THE CREATION.

"In the beginning God created the heavens and the earth." Gen. 1:1.

God is omnipotent and omnipresent, and His works are wonderful and greatly to be admired. God first said, "Let there be light;" then He divided the light from the darkness, and formed night and day. How well divided! God intends that we shall first toil, then rest.

Oh! may we here all learn a good thing for encouragement in our spiritual labors. Let us work for Jesus while the day of life lasts. Let us not grow weary, although the struggle seems long and hard, Jesus will help us to stand firm till the day of life is fled, and the night of death breaking in will open an eternal rest for us.

God next created the land for the use of man, then made the things of the vegetable kingdom.

What a beauty there is in nature when in the Spring we look upon the springing grass, the swelling buds and opening flowers. Each is a silent means to draw us nearer to God. How good and profitable is the handiwork of God!

God then brought into existence the sun, the moon and the stars, and placed them in their orbits, in which they run with unvaried exactness both as to position and time. What unfathomable wisdom! After this He created the beast of the field and fowls of the air together with all living things, and saw that it was good. Then He made man after His own image, out of the dust of the earth, breathed into His nostrils the breath of life, and man became a living soul. Out of the rib of the man God made the woman as a helpmeet to the man, and there instituted the divine law of holy matrimony, which in this our day is so lightly looked upon by some. The rib was taken from under Adam's arm to signify that the woman was to be pro-

tected by, and not trodden under foot by the man.

In six days the Lord made all and pronounced it good. No doubt the Creator could have made all in one day; but in His wisdom He did not do it. This teaches us not to over-burden ourselves to-day with cares for to-morrow, "Sufficient unto the day is the evil thereof."

After working six days, the Lord rested on the seventh day, and so instituted the Holy Sabbath, the emblem of eternal rest. In it man shall not work; but Oh, how often is the command broken! Is it not reasonable that we should devote at least one-seventh of our time wholly to the service of a good God. All days shall be spent in the service of God, but the Sabbath especially should draw our wandering minds heavenward to our eternal rest.

Who could look upon the wisdom in creation without feeling that there is a divine Hand in it all.

"The spacious firmament on high,
With all the blue ethereal sky;
And spangled heavens, a shining frame,
Their great Original proclaim."

How good God is to us. "His mercy endureth forever." We may well say with David, "Surely, goodness and mercy shall follow me all the days of my life." Oh! then praise the Lord in the mountain of His Holiness, for from everlasting to everlasting He is God.

A BROTHER.

For the Evangelical Visitor.

MY EXPERIENCE.

I feel it my duty to write an article for the Visitor. When I have a duty to perform and do not perform it, I haven't it good; but when I am always ready and willing to do it, the Lord blesses me. I feel very thankful to the kind Savior for His goodness and mercy shown to me. I am very glad that He did not cut me off in my sins. The Savior does not want one soul to be lost, but rather that all would take the cross of Christ and follow Him in all His appointed ways. Two years ago I was so broken down that I hardly knew how to get along, but still I would try to work those good convictions away. Sometimes I would not go to meeting because of those convictions. I thought the preachers saw that I was under conviction.

So I battled with those convictions for a long time before I became willing to break my stubborn will. The enemy of souls was laying things in the way. He would tell me to wait a little and have some more pleasure. Other times he would say, You are too young; but I overcame all that. If I had obeyed my first calling, I would have been serving the Lord long before I was. I never regretted that I started in the Divine life, but I often wished I would have turned to the Lord sooner. The Lord took special means to draw me to Him. Not long before I was converted, one of my cousins died, and then the Good Spirit said I would be the next to die; and that if I would die in my sins, where God was I could never come; then I began to prepare for Christ. We have fellowship meeting every Wednesday evening, and I think they are so encouraging. It is food for my soul to hear the dear brethren and sisters tell of the love of Jesus. These lines often come to my mind:

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

I think this a lesson for one and for all. We should be careful how we live. I would crave an interest in all your prayers in my behalf. Yours in Christian love.

ANNIE J. STONER.

Martinsburg, Blair Co., Pa.

For the Evangelical Visitor.

HEARERS.

I have known capital hearers who never seemed to carry a particle of the sermon outside of the Church door. The sermon got into their ears, but it never got into their hearts. It certainly never got into their lives, making them better men and women, transforming their very being, and making them Holy and Christ-like. To open the door to Christ is to let Christ into the heart, and to let Him into the heart, is to let Him take control of the life, directing its every thought and deciding its every act. A Christian life is a life controlled by Christ. Would you be a follower of Christ? The way is simple enough.

From this day forth let Christ control thy life. And from this day forth thou art a

Christian. The key to our heart's door is the will. When we submit our will to Jesus we give Him the key and He will come in. Why will you not open the door to Jesus? If we do not open the door to Him, there must be a reason why. It is because there is some other visitor within and we know that to open the door to Christ is to drive the other visitor out. Some put sin in there and you would rather entertain that sin than your Savior. Christ will not always knock. He stands. A standing position is a position of readiness. He stands ready to enter or depart. It will be no easier to yield to Christ to-morrow or next year than it is to-day.

Sin and difficulties, like tangled weeds, are growing about the door. Admit Him now, for soon another and more unwelcome visitor will come. Death comes to all, no bolt, no bar can keep him out; then, at the gate of heaven you will stand, knocking, weeping, waiting. You will cry, O! let me in. You refused to let Jesus in when He stood knocking at your door, now His door will not open to you. But to-day the door of Heaven is thrown wide open. You enter by opening your heart to Jesus. He still is waiting, pleading; Oh, let Him in.

Now is the accepted time,
Now is the day of grace;
Now sinners come without delay
And seek a Savior's face.

J. M. SMITH.

RULES IN REGARD TO AMUSEMENTS.

The following rules, in regard to engaging in social and public amusements, were adopted by Mrs. Marsh, the biographer of Hedley Vicars. They may help others in solving questions of personal duty:

"As I belong to the Lord Jesus by creation, by redemption, by *His* choice, and by *my* choice, I will not go to any entertainment where I could not ask for His presence to go with me; where I could not, as opportunity might occur, give a message from Him to any one who should converse with me; where, if He were still on earth, I could not have expected to meet him; and where, if he should return suddenly, I would rather that He should not find me."

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BENEVOLENT FUND.

Table with 2 columns: Donor Name, Amount. Includes: From a Sister \$1.00, From a Sister 1.00, Wm. H. Stauffer 1.00, J. W. Reinohl 5.00.

We wish to correct an error in our June issue. Where we were made to say in the contribution to the Benevolent Fund from a Sister \$13.50, it should read \$3.50.

CHURCH NEWS.

We, with many more of the brethren and sisters of the Black Creek district, visited the members of the Forks Road Church, Waenfleet, Welland Co., Ontario, on their Love-feast occasion which was held on the 9th of June. There was a very reviving season on Saturday, and Sunday following. A very large congregation assembled in their large meeting-house and were seemingly over-anxious as listeners to the word spoken, and very attentive through all the exercises until late in the evening. All were then dismissed for that time, to meet again Sabbath morning at 9 o'clock for admonition and encouragement for each other, by way of exhorting and admonishing each other in Psalms and hymns and spiritual songs singing with grace in our hearts to

the Lord. At ten o'clock preaching began again with a full house of anxious listeners.

On Saturday forenoon we drove to the Lake and there saw four converts buried with Christ by baptism, and we trust, to walk in the newness of life. One was reclaimed just before the evening exercise began.

In all it was a refreshing season to us, and an enjoyable time to many who met with us there. The Brethren are not very strong numerically, but they did all in their power and have the praise for the provisions made for the many visitors; for all were accommodated satisfactorily.

A. BEARSS.

Ridgeway, Ontario.

A PLEASANT VISIT.

According to previous arrangements I boarded the cars at White Pigeon, Friday morning, June the 8th, for Canton, Ohio, to attend the Love-feast at Bro. John L. Myers, and arrived there at about seven o'clock P. M. I met the brother at the station and was taken to his father's residence, near Canton, where I was made comfortable for the night.

In the morning we were taken over to the place of meeting; but an agreeable surprise was in store for me, when conveyance after conveyance came in, loaded with not only the brethren and sisters from the Canton district, but also from Ashland, Richland, and Wayne Co.

We had a very enjoyable feast—an old-fashioned love-feast—where every one was made welcome and comfortable at the hospitable home of Bro. and Sister Myers, who, I regret to say, have had their share of sorrow in the death of their beloved daughter who had died a few months before; but while they are called to mourn, they mourn not as those who have no hope. She left the evidence behind that she went to a better country.

The meeting was quite a success, both in numbers and in the apparent enjoyments of the members present. It was the largest Love-feast I ever attended in Stark county, but I missed many of the old and familiar faces which I saw on former occasions, and my thoughts were often carried over to that great congregation where Jesus reigns supreme. Among those who were not present on account of affliction, was Sister Hoffman, the aged

widow of our old Elder, Jacob Hoffman of former years, but who has gone to his reward; and we also missed Bro. W. O. Baker, of Louisville, who was kept at home by afflictions, but was glad to learn on visiting him that his health is improving.

On Monday morning I took the cars at Louisville for Westmoreland, county, Pa., to visit an aged sister. I found her in feeble health, but gaining slowly, and I hope for her speedy and complete restoration to health again.

During my short visit in the neighborhood of my birth and early life, I was made to feel how uncertain and changeable all earthly things are. As I passed over the places of my childhood days where I rambled with others of our own family and our neighbors, I looked anxiously for old and familiar faces of fifty years ago, but except in two instances I looked in vain. I passed the old farm, the old house where I first saw the light of day; I saw the same earth over which my childish feet had often trod; saw some of the same large and thrifty growing apple trees that were there many years ago; but somehow the hills seemed larger and the valleys seemed narrower than when we lived there with father and mother, brothers and sisters.

While passing over these grounds in company with a niece, my thoughts wandered to the resting place of the dead which we visited. I found the familiar names of my childhood joys. There a dear mother's name and age engraven on the marble slab; died, Feb. 26th, 1877, aged 88 years, 2 months and 3 days. There also, an aged brother and other members of the family are resting until the trump of God shall call them forth.

On Wednesday I left for Fayette Co. My first stop was Perryopolis with a nephew, Dr. J. H. Davidson. There I was kindly tendered a horse and buggy which I took and visited that evening yet a sister some 13 miles distant, where I stopped for the night.

Next day I left for a call on some of my nephews and nieces, stopping for dinner with a sister-in-law and niece near Merrittstown. After dinner I continued my visit, and in company with a niece, visited the burial grounds of others of our family, among which is a dear father, aged 75, and a brother, 41, with two sisters and other

members of the family. After leaving there I returned to Perryopolis, meeting on my return a venerable soldier of the cross, aged 87 years, the grandfather of Mrs. Dr. Davidson. In conversation with Mr. King I was pleased to note the strength of mind and memory that he possessed, and above all, the earnest Christian spirit that manifested itself. We spent a pleasant, and I trust profitable evening together.

On Friday morning, I left for Ohio to attend a Love-feast at Bro. P. B. Stoub, near Pleasant Hill, Miami county, arriving there Saturday morning in time for breakfast.

The Love-feast at this place as usual was largely attended and was an enjoyable feast. It has often been my privilege in the past to meet with the dear brethren and sisters on occasions like this. Here I met the old soldiers of the cross and the young in the service, and still others who are coming into the fold.

On Monday morning I left for home, arriving here in the evening, finding family and friends all well, after an absence of eleven days in which I can truly say I had a pleasant visit. ED.

For the Evangelical Visitor.

"PROVOKE ONE ANOTHER TO GOOD WORKS."

I understand that we have about one thousand subscribers to the VISITOR, and that one thousand more would insure us a semi-monthly issue.

Now dear friends, are there not enough of that thousand that can help this subscription list up to the required number (2000), so as to give us the VISITOR two times in a month?

Have you not some sons, daughters, brothers, sisters, or friends who do not take the VISITOR, to whom you might send it, and thus fulfill the commission, "Go teach all nations?" etc.

I understand that there is an abundance of material coming to the editor, and that some good communications have to wait quite a while before they can be sent on their silent mission of love and mercy.

In conclusion, I will say, Let us pray and meditate over the matter, and in a short time our hopes will be realized to the satisfaction of our souls. May God's richest blessing rest upon all his laborers. Fraternally, A. STONER. *Polo, Ill.*

JACOB MILLER'S EXPERIENCE.

Bro. Jacob Miller was born in Mercer Co., Ohio, May 17th 1851, and emigrated with his parents to Kosciusko Co., Ind., where he died June 16th 1888, aged 37 years and 29 days.

By his request I here give his experience in his own language: "I lived with my parents, moving from place to place, but finally settling down in the above named place. I was like all other children, somewhat wayward and disobedient to my parents, till after my father took sick and died, when I was deeply convicted of sin, and while Bro. F. Thoms was conducting a meeting, these convictions became so pungent that it was almost impossible for me to get to my seat in the congregation; but being too stubborn to yield, the Holy Ghost left me, and I had no more trouble with this, till God called away our little daughter. I was then again powerfully convicted which never left me till Bro. Wood held his last meeting in the Church near my home, when the Holy Ghost pressed them upon me so powerfully, that I thought I was sick. I labored by myself for several days and night, too stubborn to yield or give up. So one evening feeling worse than usual, I told my wife to go to church that I would not go, for I was not well (but I was only sin-sick). As soon as she was gone I closed the door, took down the old family Bible and began to read and pray. In this way I labored for some time, being determined to have relief now or never, when all at once—praise His name—the light broke in, the power of God came and the witness was given that my sins were all pardoned. I could read the print in the Bible clear across that room. Oh such peace and joy as I experienced, none but those who know the power of God can tell! Little did I sleep that night, but praised God for His goodness in saving a lost sinner like me. The next morning, I started for church with a light heart, stopping at father Weimers to tell them what the Lord had done for me; then left there and went down to my Bro. John's to tell him; for I thought I must tell everybody. Then I started for the church where the meeting was being held. I told everybody I met what the Lord had done for me, and I want to say to all that, in the years that have come and gone, I have kept the faith that was re-

vealed to me in that little log kitchen, and my experience along the way of life has been good, I never lost sight of my Savior. He is very precious to me now, and in this hour of affliction He is my only hope."

Bro. Miller was a pattern in patience. Having been confined to his room for over a year, he was never heard to utter a word of complaint; and in his last hours he was often seen raising his hands and praising God. His last words were, "Tell everybody I am going home to live with Jesus."

A few minutes before he left for his home in the skies, he called his little boy to his bed-side and told him he wanted him to be a good boy, obey his mother, read his Bible, go to Sunday-school and grow up to be a good man. The neighborhood has lost a good man; and while we deeply feel his loss, our loss is his gain. He was a faithful and consistent member of the River Brethren Church and was a model of piety. C. WEIMER.

"NEAR TO DEATH, AND OUT OF CHRIST."

These words were spoken of a young man who had been steadily going downward with a disease that must necessarily prove fatal. They were among the saddest words that could be spoken. Rapidly the tide was bearing the young man down, not only toward the first, but toward the second death, and as yet there was no assured hope for his rescue. He was like a man nearing the fatal Falls, and refusing to seize the rope that was thrown to save him.

There are many thousands who are out of Christ. Many of them may be near death; for every day death sweeps its multitudes away. To many death comes very suddenly. The crashing of a railway-train, the sudden sinking of a boat, the explosion of machinery, storms sweeping down swiftly with terrific fury, sudden and incurable diseases, carry thousands away almost without a moment's warning.

It is best to be always assured of a strong hope in Christ. Whether we live or die, we should be in Christ. No man can live as he ought, or die in precious expectation of a home in heaven, unless he be in heart united with Christ.—*Sel.*

For the Evangelical Visitor.

THE RIGHT WAY.

Reader, are you sure you are in the right way? Do you know where you must go for the pardon of your sins? Do you know where forgiveness is to be found? There is a way both sure and plain, and into that way I desire to guide your feet. The right way is simply to trust in the Lord Jesus Christ as your Savior. It is to cast your soul, with all its sins, unreservedly on Christ, to cease completely from any dependence on your own works and doings, either in whole or in part, and to rest on no other work but Christ's work, no other righteousness but Christ's righteousness, no other merit but Christ's merit as your ground of hope. Take this course, and you are a pardoned soul. "To Christ," says Peter, "give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43. The Lord Jesus Christ in great love and compassion, has made a full and satisfactory atonement for sin by His own death upon the cross. There He offered Himself as a sacrifice for us, and allowed the wrath of God which we deserved, to fall on His own head; for our sins He gave Himself, suffered and died, the Just for the unjust, the Innocent for the guilty, that He might deliver us from the curse of a broken law, and provide a complete pardon for all who are willing to receive it. Reader, believe on the Lord and Savior Jesus Christ, and thou shalt be saved. Come to Him this day with all thy sins and wickedness, with all thy doubts and fears, with all thy feelings of unfitness and unworthiness, and He will not cast you out, nor refuse thee. He has said it; He will stand to it; He never breaks His word, "Him that cometh to me I will in no wise cast out." John 6:37. Reader, do you want to have your sins pardoned? You have heard of the right way, walk in it and you shall be saved.

D. H. EICHELBERGER.

Morrel, Kansas.

For the Evangelical Visitor.

MY EXPERIENCE.

Dear Christian friends, I feel it my duty to write something for the Visitor. I enjoy reading religious instructions and take an interest in the paper,

I desire to tell my experience. I read some that have already been written. We do not all have the same experience, for some give heed to the callings of our Heavenly Father younger than others. I always had a desire from my youth up to serve the Lord. I never had a desire for the vanities of the world. I only remember of being called a few times, until I resolved to serve the Lord, then I was only seventeen. I used to pray every night before I was converted, the prayer my mother taught me, "Now I lay me down to sleep," &c. After I got older I felt as though the right way was to kneel and pray. I did not feel contented with the ruffles on my dress, or the trimmings on my hat, so I had them taken off. I used to read the Bible every day that winter, and liked to sing religious hymns.

I often lay awake at night thinking I might not live another day. Oh, if we would only think of that more every day of our lives. I was so determined to serve the Lord that I went to prayer meeting and thought I would ask the Christians to pray for me, but I could not get up to say anything. I waited until the next time, then I asked them to pray for me.

I was somewhat relieved of that burden but that was not all that was required of me. I did not feel at ease until I made a change in my apparel.

I did not feel the change until after I had made application to be baptized. Then it seemed to me as though I was in a new world. Since then I have enjoyed myself as a Christian, and would not exchange for all the vanities of the world, for what would it profit us to gain the whole world and lose our own soul.

The Lord is an ever present help in time of need. If we ask Him in faith believing we shall receive. If we are willing to be led by the spirit of God all will be peace. Let us do as the Lord directs, then we will at last gain that heavenly kingdom.

S. ESHELMAN.

Clarence Centre, N. Y.

KNOW that the old enemy doth strive by all means to hinder thy desire to do good, and to divert thee from all religious exercises; particularly, from the reverent estimation of God's saints, from the devout commemoration of His Passion, from the profitable remembrance of thy sins, from the guard of thine own heart, and from a firm purpose of advancing in virtue.—

THE STORY OF AN APRON.

BY MRS. H. L. HASTINGS.

When I was about thirteen years old, I went to live in the family of a distant relative, to assist in doing the work about the house. The man was well-to-do in this world, but wicked and profane, and his interest was in anything rather than the religious training of children. The work was hard and the prevailing irreverence and the profanity was harder still to bear; but I was needed there, and so endeavored to fulfill my appointed duties faithfully.

One Lord's day morning I heard that there was to be a religious meeting some three or four miles away, and my heart was set upon attending it, but how could I go? Would they give their consent? I feared not, as they might think it too far for me to walk, and their horses would be too tired to be driven such a distance. What could I do? I had not yet learned the way of salvation and knew not how to trust in God as in after years; yet I was religiously inclined, and I believe the sweet spirit of Christ was already at work upon my heart and its still small voice seemed to whisper, "All things, whatsoever ye ask in prayer, believing, ye shall receive." Matt. 21:22.

I had from childhood been taught to pray, and following the convictions of my heart, I left the house without saying anything to any one and ran up a little path which led me into a secluded spot upon the mountain side where there was a rock which seemed to be made in purpose for me, and where I often used to go and pray. The man with whom I lived, mistrusting my object, followed stealthily up the mountain and hid on the other side of the rock to listen to what I had to say. I opened my dear little Bible and read, "For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:13, 14. I was ignorant of the Scriptures, but I firmly believed that this passage was put there for me, and that I had some cross to take up; and though I knew not what it could be, yet I thought I must do something that would "mortify" me, and I inquired, what can I do to "mortify the deeds of my body?" I was

young and had no mother near to advise me, nor any Christian friend to whom I could go for instruction. I was entirely alone as far as religious matters were concerned, and so I asked God to show me what I could do to "mortify the deeds of the body." I wanted to attend the meeting that day and desired that the Lord would influence my relatives to let me go; and though the distance was so great that I was fearful I could not gain their consent, yet I thought I would tell the Lord about it, and He might possibly open a way for me to go.

Then the question arose again, How could I "mortify the deeds of the body?" The passage was a mystery to me; I did not understand it, but after a little I thought I had found the key. My mother had made for me a long calico apron, which came down to my feet, to wear when washing dishes and to do housework in. I always hated that apron; it was so much longer than my dress and of a very homely color, and it always mortified me to wear it. It almost made me cry every time I put it on. There was nothing in the world that I disliked as I did that apron, and I concluded that this was my cross and that there was nothing that I could do to "mortify the deeds of the body" like putting on that apron and wearing it to meeting. Like many another devotee who has thought to gain the favor of God by doing some disagreeable work, or suffering severe penance, I felt that this was my way of obtaining His blessing; and as I felt great need of help, I fell upon my knees and asked the Lord to put it into the hearts of my relatives to permit me to go to the meeting, and if they consented I would wear my long apron. After I had done praying about it, on rising, whom should I see but the man with whom I lived, who had been concealed over the other side of the rock and who, having heard all that I had been saying, came out from his hiding-place, and started for the house, shouting and laughing at my foolishness. Of course I knew what to expect, and went down the hill with a trembling heart, wondering if they would let me go, and thinking if they did, I must be true to my promise and wear the apron. When I reached the house, my relative began to laugh at me and make fun of my prayers. I said nothing, but finally asked him if I could go to the meeting.

He laughed and said, "Yes, if you will 'mortify the deeds of the body.'" So I prepared myself and, secreting the long apron under my shawl, started for meeting.

There was a small river which I had to cross either by wading or going over in a boat. I was somewhat afraid as the water was quite high, but I finally got into a boat—the same old boat which had once carried me down stream when a little child—and rowed across. When over the river, I knelt again in prayer to thank the Lord that I was so far safely on my journey, and I then put on the long apron. I thought at first of going directly by the by the road to the meeting, but afterwards concluded I would not, for I wore a short dress and over this the apron which came down to my feet; and to go along the public road in this costume was a little too much for my courage; so I went around through the fields, dodging among the trees and woods, and stumps and fences, some of the time coming out into the highway, and then going back into the pastures and over the hills to avoid passing any houses or meeting any one on the road. At length I came within sight of the school house where the meeting was held, and I saw that the house was crowded with people, outside and in, old and young, most of whom were my acquaintances. As they looked out from the corner of the school-house and saw me coming in my long apron, I could see them laughing and pointing at me, and I was too sensitive to face their mirth; and with a trembling heart I turned back to a convenient place, and quickly removed the troublesome apron, hiding it under the fence, wishing my mother had never made it, and feeling sorry that I had ever promised the Lord to wear it. I started on again, and came to a little stream of water which lay between me and the school-house, over which a beam was thrown for foot-passengers to cross. As I was crossing the stream I looked down into the water, and thought of Christ and His words commanding us to "repent and be baptized," and of the baptism with which he had been baptized for us; and I thought within myself, since Christ has done so much for me, could I not be willing to do so little a thing as I thought I was called to do for Him? These words also came to my mind, "Whosoever, therefore, shall be ashamed of me and my words in this adulterous and sinful generation, of

Him also shall the Son of man be ashamed, when He cometh in the glory of his father with the holy angels." Mark 8:38. My heart was filled with sadness. How wretched I was! I had never openly professed my faith in Christ, nor had I learned the way of peace, but I felt a love for the Lord and a desire to do His will, and the Lord pitied me in my ignorance and my honesty of purpose and desire.

I turned back again to the place where the apron was hidden, and knelt upon it to seek help from the Lord, and while I was praying the Lord seemed very near to strengthen and encourage me. It seemed as if the angels of the Lord were round about me, and I received such joy and courage from God that I felt I could do anything for Christ, no matter what it might be.

So I put on my apron which I had taken off, and started again for the meeting, as I approached the school-house the people began to snicker and laugh, with a firm step and a determined will I pressed my way through the crowd of boys and girls who were holding their mouths to keep from laughing and disturbing the meeting.

I thought I would take a back seat, but the school-house was filled, and the only seat I could find was in front, where the little folks usually sat, and where I was exposed to the gaze of all the people. My presence and strange dress of course created quite a sensation among both old and young in the house, and at short intervals some of the younger folks outside would put their heads inside the door, and then draw back snickering and laughing; and I well knew what it was for. The mirth produced was of course annoying to the preacher, who was an old, gray-haired gentleman, and who seemed to be much broken down and discouraged. He said he had been there three weeks laboring with the people, and not a soul had been converted, and he had concluded that it was of little use to do any more in that place, and it was probably the last time they would ever hear his voice, as that was the closing meeting. He soon concluded his remarks, and sat down, giving others opportunity to follow him in testimony or exhortation as the spirit should give them utterance.

The sadness and discouragement of the old preacher touched my heart, and after he concluded I arose, and in my childish

way told my simple story about my prayer by the rock and about the long apron, and the reason why I put it on, that I might "mortify the deeds of the body"—how my courage failed, and I had taken it off; and how I had prayed to God for strength to bear the scoffs and taunts of my acquaintances, and had determined to do right and serve the Lord, and not to be ashamed of His words, believing that the Lord would take care of me, and how He had blessed, strengthened, and comforted me, in my determination to do His will. The effect of the simple story was remarkable. The power of the Spirit of God seemed to rest upon the congregation. Both old and young were bathed in tears. The gray-headed minister buried his face in his hands and wept aloud, and rising, said, "This little child has condemned us all. She has been willing to take up her cross, and has done it with such courage it ought to be a lesson for us all."

The congregation was greatly affected; those outside crowded to the doors and the windows to look in, and before the old minister had concluded every eye seemed filled with tears; there was sobbing all over the house, and those who had been making sport of the long apron were weeping with the rest. Curiosity, mirth, and laughter had changed to solemn thoughtfulness. One after another broke down in penitence and confessed their faults; sinners voluntarily arose to ask the people of God to pray for them, confessing with sorrow their wickedness and their abuse of the Lord's goodness and the precious privileges they had enjoyed; and the most powerful revival ever known in that neighborhood commenced with that meeting.

The prophet once reprov'd those who despised the day of small things. God's ways are not as our ways; He knows the hearts of all men, and can use the feeblest instruments to accomplish His work. Small things may be used by Him to accomplish great results, and matters which may seem too trivial or absurd for our notice may yet be blessed of God and result in great good. I went home a happier child; and I think the Lord then and there called me to his service.

This was my first effort in public confession of Christ before men; and though I was young, and did not understand the ways of the Lord, nor know Him so that

I could follow out the teachings of Scripture, yet the Lord understood my motives, and I was blessed, and taught that the Lord uses the weak things of this world to confound the wisdom of the wise. I have since seen many instances where the Lord has blessed the ignorant and lowly on account of their humbleness and submission, rather than those whose ways have been more in accordance with the thoughts and desires of men.

The long apron passed from sight years ago, and is probably forgotten by all except the one who wore it, but the power that filled and encouraged the heart of the despondent old preacher, and which so strangely moved the feelings of the people and changed the whole spirit of the meeting, might be traced back, not to the long apron, which had no more value than the long robes and sacerdotal trappings with which some professing Christians now array themselves, but to the public confession of Christ by a young disciple, and to her broken, child-like prayer by the old rock in the hillside in Vermont; yea, farther still than that, to the presence of the Comforter which is sent into the world to abide forever, not only to comfort the children of the Lord, but also to convince the world of sin, of righteousness, and of judgment.

I am convinced that the Spirit of God often makes impressions on the minds of little children as well as older persons, and that parents and grown people think too little of these things. God may call little ones to do errands for Him, and if Christian parents had more confidence in the Lord, and would teach their children to watch the leadings of His Spirit, and believe in His providential guidings, they would be better prepared to serve their Master, and endure the temptations which surround them.

Little Samuel heard the call of God, and gave heed to his command, and so other children may be called to do something in the Lord's cause, and if any of my readers are tempted to disobey the divine call, let them bow the knee and ask the help which God alone can give, and so find strength to bear each cross and do the work which God requires.

Oh, let Him guide your feet aright,
And he will keep you in His fear;
Trust Him, and serve Him with your might,
And you shall find Him ever near.

—Selected by MRS. W. F. ROTH.
Manheim, Pa.

WHEN AND WHERE SHALL REST BE FOUND?

When shall the weary workers rest
Their tired hands and aching heads,
Hands worn with blessing souls distressed,
And forms that lie on fevered beds;
Will not some angel make them blest,
Seek they in vain on earth for rest?

Hearts tired with solving problems deep,
That lie so near the weal of men;
Those aching heads oft robb'd of sleep,
Sweet messages of love to send.
May not such faithful ones find rest,
Who minister to souls distressed?

Where shall the weary mother rest?
Whose very life is crushed with care,
Whose hands are stretched in eager quest
Of blessings for her loved ones dear,
Whose wakeful eyes night vigils keep,
That little forms may know sweet sleep.

When shall a father with his load
Of toil and care of burden sore,
Find for his feet a smoother road,
Or place of rest forevermore?
When shall his weary limbs find rest?
And ease and peace his spirit bless.

Ah, 'tis not for the toilers here,
Except a rest of soul they seek,
This may they find, since Christ is near,
To Him their tiresome lots to take,
By faith, by faith, in Jesus rest,
Lay down thy load thou shalt be blest.

Where shall the weary workers rest?
In Father's house, in mansions fair,
No tired limbs, no anguished breast,
No aching heads, no sadness there;
For all who trust there's perfect rest,
Both here and there on Jesus' breast.

—Pure Religion

A MINISTER visiting a young man of his congregation imprisoned for forgery was met with a defiant spirit and with the severe reproof, "You and the Church were the authors of my crime. I began the business in your Sunday-school when they hid a gold ring in a cake. Just for twenty-five cents, too, I got a whole box of little books. I was pleased with my luck and went in afterwards for chances. Sometimes I gained, and sometimes I lost. Money I must have for lotteries. I was half mad with excitement, so I used other folks' names, and here I am. The church may thank themselves that I am what I am: their raffling was what did it; it ruined me."—Sel.

WHAT CAN WE AFFORD?

If anybody especially cares to know our ideas on the subject of dress, we have only to say that they coincide with those of Mr. John Wesley, as follows:

"The wearing of costly array is directly opposite to the being adorned with goods works. Nothing can be more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those that are sick and in prison, to lessen the numberless afflictions to which we are exposed in this vale of tears. And there is no room for evasion. 'I may be as humble in cloth of gold as in sackcloth.' If you could be as humble when you chose costly as when you chose plain apparel, which I flatly deny, yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel, you may spend in clothing the naked and relieving the various necessities of the poor, whom 'ye have always with you.' Therefore, every shilling which you needlessly spend on your own apparel is in effect stolen from God and the poor. And how many opportunities for doing good have you defrauded yourself of? How often have you disabled yourself from doing good, by purchasing what you did not want? For what end did you buy these ornaments? To please God? No; but to please your own fancy, or to gain the admiration and applause of those that are no wiser than yourself. How much good might you have done with that money? And what an irreparable loss you have sustained by not doing it, if it be true that the day is at hand when 'every man shall receive his own reward according to his own labor.'"

What is the use of anybody crying around an altar, claiming to be entirely consecrated, yet loaded down with trinkets of gold and silver and brass finery, and twisting over a quid of tobacco or a cigar, or some other insignificant trifle? No man has "the right to wear the best he can afford," while others are starving for spiritual bread, and perhaps for literal bread. No man can "afford" luxuries, while others cannot "afford" the bare necessities of life, and are swiftly going down to hell for want of the gospel. One of the most selfish words in the world is that word "afford."—*Christian Standard.*—*Sel by*——. *Abilene, Kan.*

CHRIST IN THE HOUSE.

The Savior's earthly life was eminently social. He "dwelt among us." Though at times He was alone with God in deserts and on mountain-tops, yet He was also with men in the activities of daily life and in the quiet of the home. By the way-side and by the sea-side; at the supper-table and at the marriage-feast; in the wilderness and in the temple; by the sick-bed and by the sepulchre;—wherever humanity lived and loved and sinned and suffered, there the Man of Sorrows came to seek and save the lost.

Did you ever try to imagine Jesus Christ as a guest in your house, as He used to be in the house of Mary and Martha and Lazarus?

Did you ever think of Him as entering your door-way with a pleasant word of greeting, taking your proffered seat, and gathering the happy group of little ones, who know and love Him dearly, about Him; placing the youngest on His knee, and folding His arms around them all?

Did you ever think of Him as sitting down at your table, and partaking of your fare; interesting Himself in all the little pursuits that rightly demand your attention, and sweetly drawing your mind through them, up to the Hand that overrules even the most trifling concerns?

Would you like to have Jesus thus make one of your number at all times? Would it be exactly agreeable to have Him by your side some morning when your affairs have been particularly entangled, when your servants have been especially provoking, or your business plans thwarted? Would you be willing to go on with your accustomed conversation in the home circle, giving religion only the place it usually occupies? Would it be such conversation as Jesus would join in with pleasure?

Would you like to have Jesus Christ stand by your side all day in your place of business, noting your very thoughts, as well as your words, while you are dealing with others?

Are you willing He should know precisely how much of His money you spend for His cause, and how much goes to idle adornings, which He has bid you avoid?

Would you like to ask your Lord to go with you to the social party and make one of the throng of merry-makers? Are

you quite sure it would be congenial to His tastes and feelings?

Oh! remember that Christ is there with you, whether you realize it or not. In the house and by the way, He is always at your right hand; and how should this thought cause us to order our daily lives that He may not be grieved in the house of His friends. Every morning in our closets we may obtain this realization of His presence; and, Oh! what a help it will be to us in the days of temptation and trials. "Lo, I am with you always, even unto the end of the world."—*Leisure Moments.*

DO YOU PRAY IN SECRET.

Prayerfulness will scarcely be kept up long, unless you set apart times and seasons for prayer. There are no times laid down in Scripture except by the example of holy men, for the Lord trusts much to the love of His people and to the spontaneous motions of the inner life. He does not say, "Pray at seven o'clock in the morning every day," or "pray at eight in the evening," but says, "Pray without ceasing." Yet every Christian will find it useful to have his regular times for retirement, and I doubt whether any eminent piety can be without these seasons being carefully observed. We read in the traditions of James the apostle that he prayed so much that his knees grew hard through long kneeling; and it is recorded by Fox, that Latimer, during the time of his imprisonment, was so much upon his knees that frequently the poor old man could not rise up to his meals, and had to be lifted up by his servants. When he could no longer preach, and was immured within stone walls, his prayer went up to heaven for his own country, and we are in these times receiving the blessing. Daniel prayed with the windows open daily and at regular intervals. "Seven times a day," saith one, "will I praise thee." David declared that at "evening and morning and at noon," would he wait upon God.

Oh, that our intervals of prayer were not so distant one from the other; would God that on the pilgrimage of life the wells at which we drink were more frequent. In this way should we continue in prayer.—*Spurgeon.*

“IF I JOIN THE CHURCH, MAY I DANCE?”

“If I join the church, have you any objection to my dancing?”

Such was the question of Mary W —, addressed to the pastor as he was speaking to her about her making a public profession of religion. She was about eighteen years of age, of high social standing, intelligent, cultivated, throughly a lady in feeling and manner, and surrounded by all that makes life attractive and pleasant.

Having been hopefully converted, after much thought and prayer, she had decided to unite with the church of which Mr. A — was the pastor. But before so doing she asked him, in the conversation alluded to, “If I join the church, Mr. A —, have you any objection to my dancing? I am very fond of it, and feel very unwilling to give it up. What do you think of it?”

“I will answer your question by another,” said her pastor. “Suppose there were a large and fashionable party, or a public ball in town, and you were invited to it. And suppose you had accepted the invitation, and that going at rather a late hour, as you entered the room you found all engaged in the dance, and that you saw me, your pastor, taking part in it, and leading it, what would you think?”

A look of surprise, almost of astonishment passed over her face, as she frankly said, “I should think it very strange, and greatly inconsistent.”

“Well,” replied Mr. A —, “If dancing is right and a good thing, why should not I enjoy it as well as you? And if in its influence and tendencies it is wrong and evil, why should you engage in it or wish it more than I? A minister is but a good man trying to do good to men. And there are not two standards, one for him and another for the members of his church: not two rules of Christian living, one for you and another for him. If he is to be spiritual, and set a holy example, and to come out from the world and be separate, and shun worldly amusements, why are not you? And if such amusements are right and proper for you as a follower of the Savior, why are they not for him? And why should you, or any member of the church, wish to be or do

what you would not like to see him be or do?”

She thought a moment seriously, and then said, “It is plain to me now. I will never dance again.” *And she never did.*

Uniting with the church by a public confession of her faith in Christ, she lived, and after some years died, an exemplary, faithful, spiritual Christian, and a help to her pastor in every good word and work, and a bright example to all who knew her.

With this brief narrative in view, three thoughts are suggested for serious and prayerful consideration:

1. As to all worldly amusements, if you have the least doubt as to your conduct—if there is the least conflict between inclination and duty, go in prayer to the Savior and ask him what you ought to do, and then act as you believe he would approve if he were present with you.

3. If there is the least doubt, is it not best to err on the safe side, and rather keep too far from the world, than go too near to it?

3. Is it not right for you in this, as in all things, to take such a course, that if all were to imitate your example, it would make the church a holy, and spiritual, and useful church, and give you, personally, the highest and best influence as a devoted and faithful Christian?

THE GOLDEN RULE IN THE HOME.

It is important that the child should early be rooted in the conviction that the parents' love not only provides for his ultimate welfare, but for his present joy, which is so precious in his own sight. It is hard to convince a child that an unpleasant thing is the best for him, and, leaving out compulsion, the only ground on which he will accept it is that of pure faith, by having before tested the parents' love. But when a child believes father or mother would rather refuse than grant a request, and his life is one incessant “Thou shalt not,” there is something wrong; and how dark and meaningless to our children must be the idea of God's fatherhood, if the fathers whom they know show only uncompassionate severity!

The people who pride themselves on their strictness and infallibility bring up, not sons and daughters, but rebels or

slaves, kept subservient till full manhood and womanhood are impossible, then blamed for lacking independence and good judgment. Repressed children in secret condemn their parents, and obey in fear without reverence. Severity challenges opposition in children, as in grown persons, and they are quite capable of appreciating the courtesy we bestow upon strangers. Better offend the self-importance of a visitor who claims your attention than rebuff a child, who at the same time makes a demand upon your paternal love.

Much is said of the need of keeping the boys at home evenings, away from bad associations, but if made the subject of indirect lectures, snubbed and treated with distrust, we can hardly wonder if they prefer the street, where consequent evil is the “sad end of principle unsound.” Home should be a welcome refuge from annoyance and temptation, not a bed of nettles.

Too much reproof is degrading and hardening, especially if the child discovers with his sharp discrimination and quick sense of justice, that the parent is far from faultless himself. Our common liability to error, if it be admitted, forms a bond of sympathy while if a parent assumes that he is always right, and is intolerant of acts of forgetfulness and carelessness, opportunities for influence are lost. Why not acknowledge that we, alike with our own children, are striving to become better and that we only represent a further progress in wisdom and experience than they, and so stand together as companions and friends instead of judge and culprit? Then it is well to remember that our children have for tendencies what we have bequeathed to them as a birthright, and not to censure unreasonably a fault that is also our own, and may be our father's before us.

A severe trial of the integrity of children is sometimes the parsimony of parents in money and amusements. No allowance being made for strong desires and tastes, they are tempted to purloin small sums or steal the time for recreation. We should consider their wishes if we expect them long to consider ours, and never treat with suspicion and impute unworthy motives, or we strike a blow at their self-respect. One of the saddest times for sternness is after a child's voluntary confession of wrong-doing, when, if ever, he

is open to the influences of truth and love. Think you, Christian parent, he will easily be won by "a religion which has no kind word for a returning prodigal?" Tell me not of the deep and tender feelings that lie hidden under a cold exterior. The other passions of human nature are not equally well concealed, and argue a less degree of intensity in those so successfully repressed.

There should be no doubt that loving-kindness establishes rather than weakens authority. Whatever the differences of disposition and temperament, all yield to love, sincerity, and evenness of treatment. The Golden Rule, as a governing law or conduct, is worth as much when applied to our children as anywhere. That we are not responsible for results, but only for faithfulness, is no loop-hole of escape from an accusing conscience in some evil day. We cannot wash our hands of results unless justified by unremitting solicitude and tender unselfishness. — *Mrs. Eleanor Hale, in New York Christian Advocate.*

GOD HELPS THE MAN WHO HELPS HIMSELF.

We may lose heaven by neutrality as well as by hostility; by wanting oil, as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our soul.

Each man and woman was sent into the world, not to be like somebody else, but to do his own work and to bear his own burden, precisely the one work which God has given him, and which never can be done by any other.

I have been unable to perform scarce anything spiritual, through my own unfaithfulness, and through the many inconveniences through which I have to labor, as any considerate mind can see; but each has so much to think about their own circumstances, that another's position is hardly thought of.

There is nothing in the Bible that staggers me. There are many things I cannot understand, never shall in this world understand. But that would be a very poor God who could be fully understood by the human. — *Sel.*

YOUTH'S DEPARTMENT.

THE WILL OF GOD.

Only they who do the will of the Father, will enter into the kingdom of heaven. How carefully then should we search to know the will of God as it is revealed to mankind. If we then know His will, how important that we be "doers of the word and not hearers only;" and that we take God's way in the matter of bringing ourselves into His favor, which is to bring our will in subjection to His—"Not my will but thine be done." Then we will have the right spirit as our guide; "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. But if the young, to whom the temptation is so great, partake of the vain amusements of this world, and unnecessarily put themselves in the company of those who will seek to lead them away from the "paths of peace," they do these things with a troubled conscience, and are in great danger of losing their "first love," for they cannot enjoy what the world calls pleasure, because they "have tasted that the Lord is gracious," and "of the power of the world to come." Then when duties toward God and toward one another, present themselves, the vessel has but little oil, and the lamp seems to burn but dimly. The enemy begins to overpower with thoughts like these: "I don't believe I will enjoy the prayer meeting; If I do go, I will be so weak in the spirit, and cannot do anything for the cause of the Master." "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. O, may we be warned that we do not thus make shipwreck of our faith!

Dear readers, will we not be submissive to God's will that His spirit may lead us into all truth, unto works of righteousness, unto labors of love; always abounding in the work of the Lord? "It is good for a man that he bear the yoke in his youth." Lam. 3:27. And if we be persecuted let it be not for evil doing, but for righteousness sake; "For it is better, if the will of God be so, that ye suffer for well doing, than evil doing." 1 Pet. 3:17. But how often the follower of Christ is accused, not "falsely," and "for righteous-

ness sake," but in *truth*, of unjust dealing, unneighborly conduct, unkindness, of not living up to the golden rule—"all things whatsoever ye would that men should do to you, do ye even so them." Why should we be found guilty of these things which surely must bring condemnation, and so much reproach upon the cause of the Master? O, may the Lord help that we may not let the devil thus deceive us. "Be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3:14. If we are the Lord's in deed and in truth, doing the will of the Father, then, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for *my sake*." Matt. 5:11. As lights shining in darkness, in a crooked and perverse generation; "let your forbearance be known unto all men." Phil. 4:5. (Revision). "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, ***if there be any virtue, think on these things." Phil 4:9. They who are of this world surely do also think on these things when they see such fruits of the Christian life. We may not see what influence our lives, consecrated to God, may have upon those who seem to pass religion by unnoticed, but eternity will tell; for we are taught that man liveth not unto himself alone, our influence is going out either for good or for evil. So much should we endeavor to influence by "love unfeigned," by kindness, by unselfishness, "by the word of truth," "by the power of God, by the armor of righteousness on the right hand and on the left," that they who are blind may see the beauty of holiness. "For if ye love them which love you, what reward have ye? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" Now the God of peace make us perfect in every good work to do *His will*, through Jesus Christ the Bishop of our souls.

Covington, Ohio. H. E. CASSEL.

"THERE is a jewel which no Indian mine can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine—turns wooden cups to gold,
The homely whistle to sweet music's strains;
Seldom it comes—to few from Heaven sent—
That much is little—all in naught—*Content!*"

ADVICE TO THE YOUNG.

I would wish to advise the dear young readers of the VISITOR in a few things. While most or all of the young writers are brethren and sisters, yet a great share of the readers may be unconverted. To such, I would say, Do not form bad habits; never permit a vile cigar to come into your mouth; shun it as a viper; it is not manly or cleanly, but filthy. Do not use tobacco to chew or smoke, then your young intellect which God has given you will be clear and you will be fit to engage in any calling which the Lord will mete out for you.

Never drink a drop of liquor, nor even enter a saloon. One glass and then another has ruined many a young life, made many families miserable, and sent many to prisons and the gallows. Oh! then dear young souls, shun it as you would deadly poison. Never swear, but use your young tongues to praise God.

Never use indecent language. "Evil communications corrupt good manners." Never tell a lie. "No liar shall ever enter the kingdom of heaven. Never disobey your parents, "Honor thy father and mother." Yield to the first knocking of the Spirit at your young heart before the evil days come.

Remember thy Creator in the days of thy youth, and the Lord will richly bless you.

A BROTHER.

A PERSIAN LEGEND.

It is related of a Persian mother, on giving her son forty pieces of silver as his portion, that she made him swear never to tell a lie, and said: "Go my son, I consign thee to God, and we shall not meet here again till the day of judgment."

The youth went away, and the party he traveled with was assulted by robbers. One fellow asked the boy what he had, and he answered with a candor that surprised his questioner. "Forty dinars are sewed up in my garments." The robber laughed, thinking the boy jested. Another asked him the same question and received the same answer. At last the chief called him. The boy replied: "I have told two of your people already that I have forty dinars sewed up in my clothes." The chief ordered his clothes to be ripped open, and the money was found. "And how came you to tell this?" "Because," replied the

boy, "I would not be false to my mother, whom I solemnly promised never to tell a lie," "Child," said the chief, "art thou so mindfull of thy duty to thy mother, while I am insensible at my age, of the duty I owe to God? Give me thy hand, that I may swear repentance on it," He did so, and his followers were struck with the scene. "You have been our leader in guilt," they said to the chief; "be the same in the path of virtue," and taking the boy's hand, they took the oath of repentance on it.—*Christian Guardian*.

OH LET US LOVE EACH OTHER.

IN MEMORY OF ELIZABETH STONER.

Composed and recited at the Annual Examination of the Canandaigua Female Seminary, June, 1847.

* * * * * Oh cast thou not affection from thee in this bitter world. Hold to thy breast that only treasure fast, watch, guard it, suffer not a breath to dim the bright gem's purity.

Oh let us love each other the little while we stay;

We can not tell how soon from earth some may be called away.

The flowers we love and cherish most, will all the soonest fade,

And by pale Autumn's ruthless hand in death's cold arms be laid.

And Oh, 'twould be a happy thought when gloom has overcast,
That a kind smile and a tender word we gave them to the last,

Oh, let us love each other, forget each word unkind;

And let all thoughts, save gentle ones, be banished from the mind.

Let no ungentle action come, to cause the bitter tear;

Remember this is not our home, we are exiles here;

Yes, exiles in a stranger land far from our Father's hall,

And Oh, we need love's silken chain to bind us one in all.

A weary pilgrimage 'twould be as through the world we rove,

Were we deprived of life's best gift—pure, strong, and generous love.

Then let us love each other with affection deep and fast,

Let a kind smile and a tender word be given to the last.

If 'tis true we love each other 'mid life's sunshine and its flowers,

Our attachment should be stronger in its sad and gloomy hours;

If the light of love is round us in the fleeting time of mirth,
We should cling with closer fondness by the lone and sorrowing hearth.

A gentle word hath magic power to heal the wounded heart;

And oft at one soul speaking smile the tear will cease to start.

Then let us love more deeply, amid sorrow's chilling blast,

How sweet to think a tender word was spoken to the last!

Alas that anger, scorn, and hate should fill the human breast,

Till meek affection—like the dove—can find no place of rest;

O, in this cold, unfeeling world cast not the gem away.

No treasure that the earth can yield will e'er its loss repay.

How can we ever fitted be to dwell in heaven above

Where all is radiant with love's smile and God Himself is love,

If we in coldness turn away when human woe we see?

It were but just in God to say—This is no place for thee.

Then let us love each other till life's tears are past,

That surrounded by love's purest beams we may meet in heaven at last.

My dear brethren and sisters, the poet's lines I found pasted on a leaf of the "Pilgrims Progress" by an aged sister and aunt who for a number of years is moldering in the dust; and I believe she put it there that others should read it, and that is one reason I would like to have it in your paper. An other is, I think it so true. I will not forget while I live that shortly before my aunt died, I was to visit her, I couldn't help but weep. She looked up at me and said, "Yes, yes." Those two words sink deep into my heart; for I know I too must pass away. Peace be to her ashes.

Upton, Pa. ANNA STONER MYERS.

OBITUARIES.

DIED.—June 4th, 1888, Bertha O. Hoover, daughter of John W. and Harriet Hoover of South Cayuga, Ontario, aged 9 years, 4 months and 29 days. Her disease was diphtheria. She was buried June 5th in the Evangelical Burying-ground. She was an unusually bright child and the loss is deeply felt by her parents and friends, but their loss is her gain. The night before she died, her parents talked to her of heaven and Jesus and asked whether she wished to go there. She said she wished to go where Jesus was. We feel that the Lord has taken her in her innocence and that she is now happy with the redeemed.