LED BY A LITTLE CHILD.

Through despair, that bitter leaven, I had
lost my hope of heaven,
And the faith I once had, seven-fold, was
dead:
Always my feelings were unholy; I was humbled, but not lovely.
As I lay a-dying slowly on my bed.

Though my sins were red as scarlet, and I
was a worthless wretch,
On me, like the heavens star-lit, Eva smiled.
I had quaked in fear of dying, dreading
to be lying,
With my wickedness so crying, 'neath the
sky.

But her simple wiles have caught me: with
kisses sweet she fed me,
My dear Amy's child has brought me back
to God.
For one day, as she was reading, with her
voice so sweetly pleading,
On my bosom torn and bleeding sank soft
balm.

Sin's accursed chains were riven, the dark
spirit was out-driven,
And unto my soul was given Eden's calm.
Then the Sacrament they bore me, to the
nest Fold to restore me,
And the path lay plain before me once I
trod;
'Twas my child brought me Christ's chal-
lace, and led me, despite hell's malice,
Through the portals of His palace, back to
God.

As my dying eyes grew dimmer, Cansan
brighter seems to glisten;
I can see white lilies shimmer Jordan o'er
Where the sorrowful cease sighing, where
God wipes away all crying,
Where comes agony and dying nevermore;
When I pass the sapphire-studded, pearl-
white gates, with glory flooded,
Where waves starry almond-budded, Aaron's
red,
Then a child with bright hair streaming,
dazzling fair beyond all dreaming,
Shall lead me up to the glowing throne of
God.
—George Hill.

CHRISTIAN PERFECTION.

When Plato, the ancient moral
philosopher, and disciple of Socrates
described his imaginary good man,
according to his idea what a good
man should be, he faithfully described
some of the characteristics of the
man Jesus Christ. He described a
true and living representative of the
sublime moral principles taught by
such men as Zarooner, Confucius
and others who were men far in advance
of their time in the conception and realization of the moral
duties existing between man and
man. Notwithstanding many of the
moral principles taught by the
earliest benefactors of the human
race are identical with the moral
teachings of Christ, there is a vast,
yes infinite difference in their effect,
tendency and character. While the
ancient philosopher and philanthropist
taught little of the true and
living God and still less of the di-
vine relation existing between God and man, it was the mission of
Christ as a mediator to effect a re-
conciliation between them, not by
changing in any way the course,
will or purpose of God, but by liber-
erating man from that bondage
which keeps him down and by help-
ing him upward into the divine
presence of God where he can par-
take of His divine nature and realize
that "God is love." By such
means man is reconciled to God in
which condition he sustains radically
a different relation to Him from
what he did before his reconciliation.
Under such circumstances the relation
sustained between God and
man, admits man into the presence
of God, where he can enjoy satisfac-
tory and profound communion with
Father, Son and Holy Spirit. He
is now a disciple of Christ and can,
by obedience to his Master, draw
nearer and nearer to that state of
union with God which Christ Him-
self occupied when in his deep har-
mony with God He could say, "I
and the Father are one."

Christ as our teacher and Saviour
was neither wholly human nor
wholly divine, but partook of both,
a human and divine nature. As a
human He approximated as near to
perfection as was possible for any
human creature to attain. He lived
a perfectly pure life, without sin,
this must needs be so else a Savior
would be necessary to save Him
from His sins and He could not be
our Saviour. Notwithstanding He
was subject to all temptations, con-
sequently subject also to all natural
sinful inclinations as all other hu-
man beings, He never was subject
to sin for He overcame and com-
pletely conquered all sin. Neither
was He exempt from any of the
trials common to sinful flesh while en-
vironed with the same, for He
overcame the last of them in the
garden and on the cross where He
died the death of an abandoned sin-
er.

Christ in His divinity was perfect.
When He dropped the flesh with its
human nature He then became per-
fected in its true sense, no more to be
tempted or annoyed by sinful incli-
nations for carnal inclinations have
no existence with what is divine.
But this state took place only after
death when He was perfected.

Sacred writers tell us of many
righteous and holy men who were
justified in the sight of God and
very near and dear to Him. Paul
says, "Behold what manner of love
the Father has bestowed upon us
that we should be called the sons of
**Evangelical Visitor.** July 15, 1890.

God, yet Christ is the only begotten of the Father who never committed sin.” He and He only stands preeminent in this destruction. As sin, and sin only, separates man from God it follows that Christ was never separated from God. Notwithstanding His human nature in the flesh, He constantly enjoyed a deep harmonious communion with the Father to such a degree as to maintain an inseparable unit with Him in will and works, since the carnal nature was entirely subdued and wholly under subjection but not dead, for signs of life were distinctly manifested as long as natural life remained. Of the whole human race Christ only deserves the distinction of never being contaminated with sin in the least degree, hence the only begotten of the Father. The foregoing facts prove that the human life of the human body and its carnal inclinations are inseparably connected, one cannot die before the other. It also shows that perfection is an attribute peculiar to God. God was perfected only when released from the human body. Now if we are born of God we are sons of God and Christ who is the legal heir to the birthright of the Father, is our elder brother and we shall become joint heirs with him and ultimately attain to perfection also; not in this life but when we arrive at the perfect day.

In this life we need overcoming and sustaining grace to enable us to stand aloof from the contaminating influence and effect of sin. If we have grace to live a holy and pure life and do live without sin, we are as near to perfection as can possibly be attained in the flesh. In this state the “old man” (carnal inclinations) can be reckoned as dead, not that he is dead but he has no more corrupting effect than if he were already dead, as long as held in such complete subjection. As long as we have not yet attained to this state there is still room to go on unto perfection. This state is not impossible since Christ has opened the way and lived it to the full extent. But it is not at all probable that any other human being ever did, or ever will attain to the same degree of holiness, for with the very best endeavors of the most holy men inadvertent steps are constantly made to remind them of the fact that they are fallible and entirely dependent creatures, which will necessitate them to pray as directed by Christ “forgive us our debts.” It also reminds them of the fact they cannot be saved by their own piety or holy lives, but only by the merits of Jesus Christ their Savior. Notwithstanding some claim for themselves that they have crucified the “old man” to death, and buried him out of sight never to rise again, consequently have no more inclinations or proclivities to evil, neither need they pray or ask the Lord for any favor since they have all that is needed, wanting nothing. This is evidently an unreasonable presumption and far exceeds the holiness of Christ while in the flesh. “He that is born of God cannot sin” for the simple reason that the heavenly born spiritual man is of divine origin and has no earthly or sinful aspirations, inclinations, desires or proclivities to evil but has a heavenly tendency and heavenly aspirations, consequently temptations are impossible. But our natural bodies with all their carnal inclinations and desires were never born of God, they all come from the earth, have a downward, earthly or sinful tendency whence they came, consequently subject to all earthly or sinful temptation.

With the unconverted man these worldly propensities with only worldly aspirations reign supreme, checked only by innate conscience and some degree of human sympathy. But with the converted man this worldly selfish tyrant is driven from his throne, brought under subjection by love, the prince of light, which is now enthroned and reigns in his new kingdom as absolute monarch. Notwithstanding this old man and former king is brought under subjection to the new king, he is a very rebellious, revengeful, and troublesome subject, lurking in the secluded places of his former domain with which he is so intimately acquainted, making strong efforts to regain his former possessions by attacking the kingdom in such places where its defences are the weakest, with stratagem and cunning devices.

It is of the highest importance to keep a watchful eye upon this rebellious old man so as to be ready to repel his desperate attacks. This can only be successfully accomplished by yielding implicit obedience to the commands and directions of the reigning prince. Many hard battles must be fought while we yet occupy this domain, but we always have the assurance of victory as long as we obey orders, yet the warfare is kept up between these two powers, the prince of light and the prince of darkness, until the time when this earthly province shall be dissolved, its loyal subjects removed to a country where the old man and former king has neither power nor influence and where temptations are unknown.

In conclusion let me yet ask of any one who claims to have attained to that degree of holiness where all proclivities or inclinations to evil (the old man) are entirely dead, this one question. Have you any temptations to contend with? If not, you have outlived your usefulness. Your warfare in this life is over. You are no longer needed in the church militant to resist evil or fight the powers of darkness for these no longer molest you or cross your paths and this wide sinful world has no place adapted to your condition. But if you still claim to be subject to temptations, I would ask, whence the temptations? If you have no desire or inclinations to partake of the forbidden fruit or transgress on forbidden grounds it is absolutely impossible for you to be tempted to do so. Or in other words, how can a dead man tempt any one or be in any way tempted?”

Joshua Groff.

Sippo, Ohio.

*It would seem from the expression and
For the Evangelical Visitor.

GODLINESS WITH CONTENTMENT IS GREAT GAIN.

For what is a man profited, if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? Matt. xvi, 26.

Dear Editor and Readers of the VISITOR: My heart always yearns for those that are yet out of the fold of Christ and I want to help to gather the sheaves that are lying ungathered upon the plains. I want to do what little I can in the vineyard of the Lord. For this reason I try to write for the VISITOR, desiring that God may direct my thoughts while writing. The world is full of riches and places of enjoyment which are the longings of the carnal mind, but, “what is a man profited if he shall gain the whole world,” and has not prepared his soul for death? Here on earth we have beautiful mansions to dwell in, but we know that this world is not our home. We must all depart from this life, and leave all the riches and the perishable things of this world, and all the beautiful mansions here below and we must go when the Master calls for us prepared or unprepared and though we are rich and even had the whole world in our possession we would not have anything to “give in exchange for our soul” if we are not prepared. But we have a loving Father, who has prepared many mansions “For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens.” 2 Cor. v, 1.

Yes, there is a mansion prepared for every one, but we must prepare ourselves for it, “for heaven is a prepared place for a prepared people.” We must be washed in the blood of the Lamb and be cleansed from all unrighteousness, and walk in the narrow way which our dear Savior has laid down for us. Let us then “become more spiritually minded and set our affections on things above” and “lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where our treasure is there will our heart be also.” Matt. vi, 20, 21.

Dear readers, let us spend our days in serving God, and with a true heart so that when our soul shall be required of us that we be prepared, and are not found wanting. “For we have nothing to give in exchange for our soul.” Therich man had “much goods laid up for many years to live here on earth, and could eat, drink and be merry” but the Lord said unto him, “This night thy soul shall be required of thee.” Then what did his riches profit him? Nothing; oh no, for he had to leave all here below and go and reap the reward of his deeds done here on earth. And O my dear friend who is yet unprepared to meet God with a happy admittance into His kingdom, what are you going to do when your soul shall be required of you, if you have not Jesus with you? Do come to the fountain and be washed in the blood of the Lamb, walk with God in all His appointed ways and be prepared to gain a home beyond this vale of tears, where there will be no more parting and sad adieus, but all will be joy and peace forever. What a great gain that will be to gain a home forever with the redeemed in heaven. “For me to live is Christ and to die is gain.” Phil. i, 21.

INVITING SINNERS TO COME,

“O mourner in Zion, how blessed art thou, For Jesus is waiting to comfort thee now: Fear not to rely on the word of thy God, Step out on the promise—get under the blood, O, ye that are hungry and thirsty, rejoice, For ye shall be filled: oh, hear that sweet voice Inviting you now to the banquet of God, Step out on the promise—get under the blood. Who sighs for a heart from iniquity free? O, poor troubled soul, there’s a promise for thee: Thou shalt rest, weary one, in the bosom of God, Step out on the promise—get under the blood. The promise don’t save, though each promise is true, ‘Tis the blood we get under, that cleanses us through, It cleanses me now, oh, glory to God! I rest on the promise—I’m under the blood.”

My dear brethren and sisters, when you pray, remember your unworthy sister that I may be kept faithful until death. AMANDA S. HOKE.

West Milton, Ohio.

For the Evangelical Visitor.

PRAYER AND FAITH.

I feel impressed to write a few lines on that all-important subject of prayer and faith. What can be of so much worth to the poor, needy, starving, despairing soul as earnest, humble prayer, sweet communion between ourselves and our God? When we can come to Him with full confidence, taking Him at His word, knowing that whatsoever we ask of Him in faith believing we shall receive. No matter what our trials or difficulties may be or how great they may appear to us, God is willing to remove them if we only ask and rely on Him. No matter how or in what way we are tempted, if we only ask Him, He will make a way for us to escape. Oh, I often think we do not trust Him as we should. We are so ready to doubt Him. We too often worship Him as a God that is afar off, when, in reality, He is ever near, ready to help in every time of need. The trouble is we do not realize His nearness. How can we doubt it? We read in His word that not a sparrow falls to the ground without His notice, and even the very hairs of our heads are all numbered. Many more such beautiful passages we
could mention of the watchful care our heavenly Father bestoweth upon us. We can scarcely read a chapter in the whole Bible but we see more or less of the goodness of God in it. Oh precious Bible. What comfort it affords us if we peruse it well.

For my part I enjoy the reading of my Bible more of late then I ever did. The more I read the more precious it seems to me and the more I taste of the goodness of God. I can say the same of prayer, especially secret prayer. Oh! the value and necessity of secret prayer! Some may say we have prayer morning and evening; that is quite sufficient. Dear friends, I am very much afraid if we were to be so easily satisfied we would soon grow formal and lose ground. We have too much to pray for; we are too needy to be so easily satisfied. Martin Luther said, when he had a day of great anxiety and care before him, he could never expect to get along if he did not first bring it all before the Lord. Oh could we at all times, when in trials or difficulties of any kind, take it to the Lord in prayer, with faith believing that as sure as we ask Him just so sure He will remove our burdens; if not in our time it will be in His own time. If not in our way it will be in His own way. But remember we are not to doubt Him. He wants us to trust Him wholly and not in part. Can we read of a single instance in the whole Bible where any one cried to the Lord out of a full heart and was not answered in due time? No we cannot. God does hear and answer prayer. But we are such poor, weak, faithless, doubting creatures. We ask and then we are ready to doubt if He hears or if He will answer us.

I will here relate an instance of immediate answer to prayer which occurred several years ago. I had an infant only a few days old, when I suddenly took very severe pains which we understood at once to be inflammation. I was growing worse every moment in spite of treatment. My husband made ready to go for a doctor, but seeing me in such distress he felt he should first go and bring the case before the Lord. He went in an adjoining room to pray and when he came out he was rejoiced to find me in a peaceful sleep, my pains having all left me, and there was no call for an earthly physician.

We read in Mark xi, 24: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and yeshall receive them." These are Christ's own words. He has also told us what to do when we lack faith. When the apostles failed to cast the dumb spirit out of the man, after Christ had cast him out, they said unto Him privately, "why could not we cast him out?" And He said unto them, "This kind can come forth by nothing but by prayer and fasting." Mark ix, 29. Now I believe the true meaning of fasting is this: Not merely abstaining from food alone, but we become so earnestly engaged in prayer, our minds and hearts are so set on what we are petitioning for, and we desire so earnestly the spiritual blessing, that we have no desire for temporal food. Our appetite has entirely left us the same as if we were overcome with grief by the departure of a dear friend. I have experienced considerable of this of late, since my restoration, and I also feel more than ever the great need and value of secret prayer. I can find no rest or comfort unless I drop everything and go occasionally to my chamber and pray; not for myself alone, but for lost sinners and suffering humanity.

Oh children of God, do we do our duty in this way? Let us each one consider. Have we prayed as we should? Do we go daily to pray in secret? Or do we think, oh I never could take time! I have so much to do? I never would get my work done! Well then I would say, just take the time, take a few minutes of the Lord's time. It is He who gives you the time; it is He who gives you the breath you breath.

Then take it and you will be richly rewarded. Probably you spend many an hour over something that is quite unnecessary. Probably you are trying to make a bright vessel appear a trifle brighter or a clean floor a little cleaner. Truly this is a busy world. We all have a work to do, and while we see poor, dying sinners around us, let us be up and a doing. But often we can do more. If less time was spent in making decorations for our homes and families, if plain diet was used more instead of loads of dainties, how much more time could be devoted by our sisters in visiting the sick, attending prayer meetings, etc.?

But women are not alone to blame for wasting God's time. Men, too, are guilty and will be accountable for the same. Oh brothers and sisters, work while it is day, for night cometh when no man can labour.

I would yet say ere I conclude, whenever you are burdened go to the Lord. Whatever your trouble may be, if it be that you are destitute of the necessities of life, tell the Lord, the bank of heaven will never fail. The Lord can provide in a way that we see not. The Psalmist says, "I have been young; now I am old, yet I have not seen the righteous forsaken nor His seed begging bread. If you are tempted or burdened with a load of sin take it to the Lord; He will help you. He is just waiting for you, and if you ask, He is just and ready to forgive. Or if you are mourning the departure of a near and dear friend, look up to Jesus. He will count your tears and heal the broken-hearted. He has done it for some wise purpose; perhaps to bring you nearer to Him. I believe if more praying and fasting were done in this our day, we would have less need of medicine. Remember me at a throne of grace. Farewell.

Your sister in the Lord.

SARAH McTAGGART.

Stayner, Ont.

The heavens declare the glory of God: and the firmament showeth his handy work.—Psalms.
MISCELLANEOUS.

A Few Stray Thoughts From the Busy Life of a Busy Youth.

In praying the Lord's prayer in public would it not be more nearly with the sentiment of the gospel for all the congregation to unite with the leader in repeating it? It would at least have the effect of unifying the devotion of the worshipers.

Some one has so beautifully said, "Ask great things and the smaller things will be thrown in; ask heavenly things and earthly things will be thrown in."

"Ask great things and the smaller things will be thrown in; ask heavenly things and earthly things will be thrown in."

The people of God ought not to sit quietly at ease, but in every department of Christian usefulness they should reach forth a zealous hand. We believe that war is contrary to the doctrine of Christ, and that therefore Christians must not resort to the use of the sword. If, therefore, this means of settling (?) difference were set aside, some other means must take its place. Now what shall this substitute be? There can be but one answer: it must be peaceable arbitration. Now shall we only passively permit this means, or shall we acknowledge it as our duty to boldly advocate it?

A zealous young brother asked me this series of questions the other day, when the mode of choosing ministers was discussed: "Is it possible that God designs to accomplish his great work through unwilling servants? Does God place a premium on men to whom his work is a burden? Can it be wrong to desire the privilege of spreading God's gospel truths? Is election the safest and most satisfactory method of choosing ministers?" To all these I unhesitatingly answer "nay." Was I right?

In a recent publication, Augustine Jones is quoted as stating that most of us are inclined to take a kindly and charitable view of the last war in the United States. We rejoice in what we conceive to be its results, such as the destruction of slavery, the preservation of the unity and integrity of the nation, and possibly of constitutional liberty on earth. But we seldom measure the real cost of the means used.

The country lost 656,000 men, or about one-sixth as many as there were slaves, and $3,700,000,000, not including the loss of the labor and industry of the vast armies, north and south, during the four years of war. The valuation set on the slaves at the request of Abraham Lincoln in 1862, by members of Congress from the border states, was three hundred dollars each, and assuming their number at 4,000,000, which is an over estimation, the value of all the slaves in the United States was $1,200,000,000 or less than one-third of the money cost of the war. Let us avoid such serious errors in the future, profiting by the sad lessons of the past.

"More love to thee, O Christ" is truly a Christian aspiration. I desire to make it my daily prayer. I know that when love to Jesus is the ruling passion of my soul, all evil thoughts, all guile and all evil speaking must vanish. It will make one humble and tend to lead one more and more into a state of perfect con
cereation. That this principle of love may more and more pervade our every heart is the sincere wish of your brother in Christ.

MARCUS MARX.

THE SIGNED AGREEMENT.

I was driving over our rugged hills in a desponding state of mind some time ago, when a man aroused me from my gloomy thoughts by calling out. "Will yer honor give me a lift? I've walked righ on to twenty miles, and have got eight more afore I get home."

Looking him squarely in the face, and finding him of an open and ingenuous countenance, I said, "By all means, my good man, come up into the trap," at the same time inwardly praying I might be able to drop a word by the wayside that should result in his blessing.

"You are a stranger in these parts?" said I. "What brings you over the hills in this weather?" for the wind was bitterly cold.

"I'm going to change houses, or I want to, and as the landlord of the house I want to take lives at H— I and my missus thought I had better see to it at once, and get the agreement paper signed, as there's only a fortnight to Christmas."

"So you believe in making things as sure as you can?" said I.

"Well, yes; you see, sir, we had agreed by word o' mouth, but I thought he might run word afore Lady Day, but 'tis all right now 'tis signed to," said he with evident satisfaction.

"What about that other house you have had notice to quit?" I asked.

"Other house?" said the man, with great astonishment. "I don't rent more than one; leastways, I don't live in more than one."

"Oh yes you do," I said. "You live in two houses. One made of bricks and mortar, the other of flesh and blood—your body. Where are you going when you leave that? Have you a building of God, eternal in the heavens?"

"I'm afraid I have not," said he, "that's just what I want, but I'm afraid 'tis too late."

"No," said I, "it is not, I can assure you it is just the right time, for now is the accepted time, the day of salvation. But why do you think it is too late?" I asked.

"Why, sir," he replied, "it was nigh on to eighteen years ago any one spoke to me as you have on the subject, and then my mother lay dying, and she made me promise I would turn to God and meet her in heaven. I promised her but I've never kept it, and I'm afraid 'tis too late," and he seemed deeply moved.

"No, said I, "it's not to late, for today if ye will hear his voice,' is God's word, and God desires your
salvation, and has made every preparation for it, and nothing remains but for you to accept it."

"I wish I could be sure of it," he said.

"How are you sure you are going to live in the new house?" I asked.

"Why, 'tis signed to," said the man, wondering at my apparent ignorance.

"Who signed to it?" I again asked.

"Why, the both of us; leastways, I put my mark, as I can't write very well," he replied.

"The landlord agreed to let the house under certain conditions, and signed to it. Was that it?" I asked.

"Yes sir."

"Did his signing make you a tenant?"

"No. I had to sign as well," he replied.

"Just so," said I. "God has agreed to give everlasting life, to certain individuals, because of certain conditions having been fulfilled by His Son, and has signed to it, by raising Him from the dead—for He was 'delivered for our offences, and raised again for our justification,' and He has farther given a memorial that no language can surpass, by sending the Holy Ghost to comfort our hearts."

"Is it like that?" said the astonished man. "then by God's help I'll sign to it now."

And as we drove along the country lane he lifted his eyes to heaven, as the tears coursed down his cheeks, and said aloud, "O God, I do accept thy blessed Son as my Saviour. I will sign the 'agreement.' Thou hast promised to give everlasting life to those who believe. I do believe, praise God!" and turning to me he said, "Oh, sir, I never felt so happy in my life. I shall have good news to tell my wife tonight."

I got him to repeat several texts of Scripture ere I parted from him (as he could not read), which he learnt, and on leaving he grasped my hand with both his, saying, "God bless you, sir, I shall have to thank God to all eternity for my ride in this trap. Believe me, sir, when I put my foot on the step of your trap, I felt as I had never felt for eighteen years before. I thought to myself, that man's a Christian—like my mother. My first step on your trap was my first step toward heaven, and if we never meet on earth we shall meet there, sir. And now, sir, I've no fear whenever the notice to quit comes to me—striking his breast—'I have a better house sure and certain above, for 'tis signed to.'"

I have never met him since, but I believe I shall meet him in heaven. I need scarcely say I returned that day to the "plants and hedges" with a joy somewhat akin to the "joy among the angels," feeling that, though but a simple conversation, God could and did, use it to his glory. Many such souls are to be found all round us; they are just waiting to be spoken with, and pointed to Jesus. If the "potters" but dwell "with the King," will He not give them the right thing to do at the right time? Infinitely better for us to be satisfied to do "the next thing" God gives us than to be exploring our inability to do the thing He sees fit to appoint to our neighbor.

"She hath done what she could" is a memorial that no language can possibly excel, and the opportunity of gaining such a reward lies within the reach of every one of the King's servants. May the Lord help us to "go and do likewise," for in this "little while" doth it matter.

"If we're filling the place lie assigns us, As we work, and we watch, and we wait.

-If we're filling the place He assigns us,
Be its service small or great?

There's a work for me and a work for you,
Something for each of us now to do.

-W. J. H. Brealey, in Word and Work.
"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them." Rev. xiv, 13.

These words have been ringing in my ear ever since the death of our departed sister Breckbill, of North Dickinson. She will not only be missed around the family circle, where she would be so much needed, but also in the church of which she was a worthy member.

I feel deeply impressed to write a few lines, as I received letters from her close up to her death, which gives me great comfort to know that our loss will be her eternal gain. It seems her whole heart and mind were working for her Master and for the upbuilding of His cause.

The above text speaks about the patience of the saints and those that keep the commandments of God and faith of Jesus. Surely there is a reality in the religion of Jesus Christ.

I remember very forcibly when the sister was truly converted to God, and believe she has kept the faith, therefore shall receive a crown of glory.

Blessed be the Word of God that encourages us that through Him we may have life, peace and joy unspeakable, that only those that have the love of God shed abroad in their hearts can realize the beauty there is in His service. When I look over my past life and find so many places where I could have done better and been more obedient to His service, I must say with the poet:

Sure I must fight if I would reign.
Increase my courage Lord.
I'll bear the toil, endure the pain.
Supported by thy word.

Since we are so fast hastening along, it is my prayer that I may grow in grace and in the knowledge of the truth, and be alive to every good work and the upbuilding of His kingdom that many may be brought into the fold of Christ and be eternally happy.

Elizabeth B. Wengert.
Dorrance, Kan.

What heaven wills, can never be withstood.

FAITH'S REWARD.

The discovery of the New World was not, like many discoveries, an accident; it was the reward of faith—the reward of Christopher Columbus's faith. He found fruits on the shores of western Europe, cast up by the Atlantic waves, which were perfectly diverse from any that the Old World produced. So one day, let me say, strolling by the seashore, he saw a nut. He takes it in his hand, and looks at it; he takes it into his capacious mind, and out of that little seed springs his faith in another world beyond that watery horizon. They thought him mad to leave his land and his pleasant home to launch on a sea which keel had never ploughed, in search of a land man had never seen. I tell that infidel that I know in whom I have believed; I can give a reason for the faith which is in me; and so could he. So he launched his bark on the deep, and with strange stars above him, strange seas around him, storms without and mutinies within, no man of all the crew hoping but himself, with a courage nothing could daunt, and a perseverance nothing could exhaust, that remarkable man stood by the helm, and kept the prow of his bark onward and westward till lights gleamed on San Salvador's shore, and as the day broke, the joyful cry "Land," rang from the masthead, and faith was crowned with success, and patience has her perfect work.—Guthrie.

Mothers, teach your daughters not how to whimper and simper, not how to look sidelong and use such words as "awful," "horrid," and "Chawls," not how to powder their faces, look ghastly pale, and develop wasp-like waists, not how to falsely affect modesty, put on style, and faint at the sight of a toad, not "how to dress and catch a beau," but teach them how to be sensible, candid, modest, thrifty girls, how to take care of and provide for themselves. Madame de Stael said, "It is not my writings that I am proud of, but the fact that I have facilities in ten different occupations, in any one of which I can make a livelihood." The mother who sends her daughter forth equipped with such a practical knowledge of work as renders her independent and self-supporting confers on her a far greater blessing than if she were to send her forth a mere butterfly of fashion, with a legacy of twenty-five thousand dollars.

IT IS BETTER TO LIVE.

I have sometimes felt that the burden of life was too heavy to bear, and have longed to lie down at the noon-tide and rest and forget all my care; but over my heart comes the message, repeated again and again:

"It is better to live and be faithful, Than to die and be rid of the care."
There is rest in the darkness of dying, And end to the weary despair;
The grave holds sure peace and calm silence, No sorrow nor pain can be there;
But perhaps in the struggle of living, Is a soul that has need of my care;
Some heart may be bearing a burden That my hands may lighten or share.

"Twould be easy to say "I am weary," And lie down and give up the strife, To suffer no more with the heartache And sorrow I meet in this life;
But perhaps from my sorrowful heart-strings A melody sweet may be wrung, And my lips when they drank deep of suffering, The tenderest songs may have sung.

Mothers, teach your daughters not how to whimper and simper, not how to look sidelong and use such words as "awful," "horrid," and "Chawls," not how to powder their faces, look ghastly pale, and develop wasp-like waists, not how to falsely affect modesty, put on style, and faint at the sight of a toad, not "how to dress and catch a beau," but teach them how to be sensible, candid, modest, thrifty girls, how to take care of and provide for themselves. Madame de Stael said, "It is not my writings that I am proud of, but the fact that I have facilities in ten different occupations, in any one of which I can make a livelihood." The mother who sends her daughter forth equipped with such a practical knowledge of work as renders her independent and self-supporting confers on her a far greater blessing than if she were to send her forth a mere butterfly of fashion, with a legacy of twenty-five thousand dollars.

Mrs. N. B.
EVANGELICAL VISITOR.


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To those who do not wish to take the Visitor longer we would say, when you write us to discontinue the Visitor, please send us also the business of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

White Pigeon, Michigan, July 15, 1890.

STUDY THE BIBLE.

Not long ago we received a communication highly commending the Visitor, and especially to preserve the back numbers to be read at some future time. We think it is a good recommendation. Old religious papers will be appreciated, especially of the Visitor class. The matter usually published in them will be good reading many years hence, and, on that account, as well as for present reading, our correspondents can readily see the importance of the care that should be taken to write only such articles that we need not be ashamed of when age has left its mark on the pages written.

But it is with a more important subject that we have to do at present, that is, with the reading of the Bible. The Visitor no doubt is good. We have many good books, but none should take the place of the Bible. There is nothing that can take the place of the Bible, That is God's Book without any al­

lay. The others no doubt give us much that is profitable and very in­

structive and should stimulate us to the reading of the Bible more. And we believe that those who read religious periodicals are more inclined to read the Bible than those who do not. But under all circumstances the Bible should be made our constant companion wherever we go. If we can afford to have but one book, let that book be the Bible. There is where we find all about God as our creator, preserv­

er and our Saviour. We remember once of hearing it stated of an able minister of the gospel of our ac­

quaintance who was well versed in sacred writ, he was a poor boy whose home was among strangers, that he always carried with him a small pocket Testament and when following the plow, if he had occasion to let his horses rest he would draw out his Testament and read a short lesson. And whenever he would have time from his other duties he would read in the Bible and meditate upon it; and although he had no collegiate education and no special theological training, yet he became one of the ablest of doctrin­

al Bible preachers. Of course he did not confine himself to the Bible alone, but read other good books and periodicals and schooled his mind to read and think and to apply what he read, and in this way he laid the foundation of usefulness and of profit to others as well as to himself.

No matter what our duties in life are we should be students. Very often we are not able to place ourselves under regular teachers. We are deprived of the means or opportunity to attend school, and yet we need Bible training. We need to acquaint ourselves with the teach­ings of God, and we should never for a moment think because we are not so favorably situated as others, it is not required of us, or not neces­

sary for us to study and improve the mind. But let us consider that there are really no obstacles that we cannot overcome if we apply ourselves properly and religiously to the work. Many of the able men of former days were self­

educated and were useful in their sphere of duty. If we make use of our God-given opportunities the way to usefulness and eminence in the service of God will be open to us. "Let us not be weary in well doing for in due time we shall reap if we faint not."

We are glad to note that the Sunday School is obtaining more of a foothold in the church than it formerly had. The day was when our people in many places were very much opposed to it, but we believe more on account of a wrong idea of its purpose than anything else.

We do not believe that any true child of God can really oppose any gospel means of instructing the youth in the knowledge of the truth as it is in Christ Jesus.

The main, and we may say, well­

grounded objection urged against Sunday Schools is found in its ten­

dency to lower the standing of Christian instruction to be obtained there, and this no doubt is a great injury and does retard the progress of Christian work in the School. But while this is the case in many—perhaps much the larger number—yet it should not tend to make us opposed to the object sought to be accomplished, but rather stimulate us to more careful as well as more effectual work in that direction.

The responsibility resting upon the church in this matter is so ap­

parent that we cannot, in justice to ourselves and the children who have a right to look to us for proper religious training, ignore or try to evade. But duty impels us to meet the issue at once, and why not meet it squarely as before God and try to remedy the evil?

The Catholics claim that if they can have the early training of children then they are assured of recruits
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for their church in later years. On the same principle Infidels can claim that if they can have the opportunity of instructing the children and youth in the doctrine of infidelity they are safe. So too with the Atheist and the Deist. It is this early instruction that brings in the recruits.

But what is here said of these professors who claim at least some morality, can also be said in some respects at least by those soul-destroying customs so prevalent among us, and which we so greatly deplore as sapping the very life of morality and loom up before us as the crime of crimes. We refer to the saloon and its kindred vices, such as gambling and licentiousness which nearly always accompany drunkenness and saloon influence.

If then our children are to be surrounded with these influences and are in danger of being led into these evils—and many of our Sunday Schools are too much influenced by persons who are under the influence or lend a hand to the pernicious system of retaining our saloons in our midst either by license or any other way by which they are tolerated—what shall we do? Shall we fold our hands and stand by mute and not make use of the God-given means to so educate our children against the saloon influence? No! May the indifferent be aroused to see his duty and the time server see that with many people this is the crime of crimes. We refer to the saloon and its kindred vices, such as gambling and licentiousness which nearly always accompany drunkenness and saloon influence.

Then one of these ways, perhaps the most potent, is a properly conducted Sunday School, upon gospel principles, taught by godly men and godly women, who go to their classes from the closet after first invoking the help and guidance of an Almighty God.

This article is already much longer than we had intended to make it, but we do not feel like closing it without referring to the recent decision of the Supreme Court of Minnesota on the Bible in our public schools as being unconstitutional and is excluded from them by law. Another means of public instruction in the rudiments of Christianity is denied us. What the result will be is not a matter of conjecture, but our nation will be in name as it is too much in practice—infidel. The name of God excluded from the constitution, the Bible excluded from the Public Schools, the saloon and the rum power wielding an influence over the destinies of our nation, that who so runneth may read, May God avert our fearful doom.

CORRECTION:—In the last No. of the VISITOR in an article headed "Honesty the Best Policy" the signature should be H. B. Musser.

Bro. Jacob E. Stauffer and family, whose former residence was Constantine, Mich., started this morning, July 2nd, for Newton, Kansas, where they expect to make their future home. Those writing to them will address them at Newton, Harvey co., Kan.

To our Patrons. We are necessitated to call the attention of all the friends of the VISITOR to our present wants. This time in the year and during the summer months, we do not receive as many subscriptions as we need to meet our expenses and our indebtedness is increasing. We would therefore earnestly urge upon all who owe us to promptly remit the amount due. We would also urge all the friends of the VISOR to make a united effort to increase our subscription list, and would be thankful to receive from the Benevolent Fund their generous contributions now.

What people say.—A brother in sending money given him by a mother who wished to have the VISOR sent to her sons: "Would that many more would thus contribute to the subscription list of the VISOR, instead of spending their money and often time, too, for that which neither profits for soul or body."

Another, in renewing his subscription says: "My dear old friend and brother, Dr. W. O. Baker, I think, had the VISOR sent to me the first year and I am so well pleased with its general tone and make up that I cannot think of doing without it."

The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple.—Psalms.

The statutes of the Lord are right rejoicing the heart: the commandment of the Lord is pure enlightening the eyes.—Bible.

The fear of the Lord is clean enduring forever: the judgments of the Lord are true and righteous altogether.—Bible.

BENEVOLENT FUND.

From a Sister, $1.00

Push the work. We are well aware that with many people this is the busy season of the year and the time can hardly be spared to devote to anything else than the daily work of taking care of that which must be attended to for our temporal wants. But should we not consider that these bountiful crops are the gifts of our kind and benevolent heavenly Father that if he would withhold from us his blessings, would we not have to suffer want? Then in return for this we are in duty bound to render unto Him thanksgiving and praise, and to bring unto His store-house, the tithes due him, for His bounty. Let us consider this even a greater necessity.

We are in receipt of a chart or diagram of the "Passover and Lord’s Supper," compiled and arranged by I. J. Rosenberger of Covington, Ohio. It is certainly an ingenious arrangement and no doubt but it is highly prized by those who hold similar views with Elder Rosenberger. The price of the chart is 50 cents. Those desiring a copy should address him as above. Enclosing price.

Blessed are the pure in heart.
CORRESPONDENCE.

THE MISSIONARY CAUSE.

It seems to me in looking at the heading of my article as though I had taken up too broad a theme to write upon, especially for one not accustomed to writing for publication. I would shrink from undertaking it were I not partly convinced that it may stir up the pure minds of others better qualified to do the subject justice. I am glad to say that we have missionary talent enough manifested in our brethren, were it put to usury to be a credit to the church—and a vast amount of good might be accomplished thereby. I will here say it is not that we have not plenty of work at home, in the church and out of it besides going into new fields to labor, but when we reflect for a moment that it was one of the Savior's chief labors to send out His disciples to preach the gospel, first the twelve and afterwards the seventy disciples, giving them their distinct charge, and power over all the power of the enemy, and also how they should conduct themselves. In the first place they were commanded to go without purse or scrip or shoes and salute no man by the way, which all have their significance, but afterwards (I will quote Luke xxii, 35, 36) when He commanded them to take their purse and scrip with them, if they had any, to show that we allowed, yea, commanded to provide for our journey.

And if the brother so volunteering, or otherwise, to go as missionary away from home, is devoting his time and labor to spread the gospel, the brotherhood at home should supply the purse and scrip. Now then where shall they go? I am perhaps treading on other people's ground when I venture an answer to this question, but I will try and confine myself as much as possible to the charge given to the disciples. In giving command to the twelve the Savior expressly says, “Go not into the way of the Gentiles, and in any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, but after the resurrection.” Matt. xxviii, 18, 19, 20.

When Jesus had appointed His disciples to meet Him in a mountain in Galilee to give them their final commission, He said, “Unto me is given all power in heaven and in earth. Go ye therefore and teach them to observe all things whatsoever I have commanded you.” As said before I do not wish to tread into other brethren's labors as we have a church paper, a general missionary board and also home missions in the church, which are enjoined to say where they shall go, but in thinking over the labors of our church it seems to me as though they have not filled their mission in this direction or have carried out the idea set forth by the Savior where He says, (Matt. v, 14, 15,) “Ye are the light of the world, a city that is set on a hill cannot be hid, neither do men light a candle and set it under a bushel,” etc. True they have come west as far as Kansas, but when I consider that we are hastening on with electric speed, shall I say to the end of this gospel age, we should have extended our picket guard to the Pacific Coast.

We naturally look to the setting sun when our day's labor is finished. So with equal propriety we should extend our labors in a spiritual point of view, to the borders of our western country. I do not wish to advance the temporal advantage of California, but I believe that the labors of the church in this direction (on California soil) would be blessed; not that I am such a strong believer in the conversion of the heathen Chines in the near future, but with the Almighty all things are possible. But I would now leave the subject in the hands of the brotherhood of our church to consider whether it would be advisable to establish a colony of brethren in California or not. From your weak brother.

John M. Engle.

Abilene, Kan.

FOR OUR READERS.

I would like to say a few words to the readers of the Visitor. The Visitor has been in the family ever since it has been printed. We are getting the Christian paper besides. We appreciate the reading of both, and have saved them all so far. I enjoy to read the experience of others, and especially would like to see more of the old brethren and sisters' experience. I think it would be encouraging for the young members that are growing up.

Not long since I got a back number of the Visitor in my hands and read an experience that seemed quite new to me. I thought I never read it before. I thought perhaps it would not be amiss to remind the readers to save all the numbers. I am glad to know that some of you have done so already. I think the reading encouraging. It also is a nice paper to form into a book. Dear reader save every number you get, and then when you have enough to make a book of it, sew them together. By that time you will perhaps appreciate it more then you ever did.

I will yet say in conclusion let us not forget to read the Bible, which is the word of God. That is the most important book. Let us try to read it to be edified and meditate over what we read; not merely read so that we read the Bible and that is all. If ye know these things happy are ye if ye do them. M. H. L.

For the Evangelical Visitor.
great whale, money making. As them, or are swallowed up by that family cares, completely overcomes a work and many sit under their feels too weak to attempt so great work. They all want to read put ing all to attend church, as city follow the free use of papers, invit­ preachers unless personally invited. lay members and ministers should good reading matter before them from the Captain has spread the gos­ Pamphelets and personal visiting by pel to all nations; every body wants and some will believe and accept. wind is favorable and the command ship without sails. We have it, the worldly press, yet we should use our influence, We have a press of powers that control no one would need to say know the Lord, for all would know Him from the least to the greatest, as they would be taught grace, hu­ mility and Christianity. What a happy time that would be. It would be a foretaste of the Milleni­ um. We cannot expect to control the worldly press, yet we should use our influence. We have a press of our own which we can control. It should be run to its full capacity.

A church without a paper is like a ship without sails. We have it, the wind is favorable and the command from the Captain has spread the gospel to all nations; everyone wants to work. They all want to read put good reading matter before them and some will believe and accept. Pamphlets and personal visiting by lay members and ministers should follow the free use of papers, inviting all to attend church, as city people seldom go to hear a country preacher unless personally invited.

The Christian today, like Jonah, feels too weak to attempt so great a work and many sit under their own vine until that great gourd, family cares, completely overcomes them, or are swallowed up by that great whale, money making. As Jonah was not gifted with speech, he was given a short sermon to preach. Almost any Christian could say as much as he was required to say. The words were few but great was the result. So let us one and all use or influence, having faith that many who are now grop­ ing in darkness will be brought to the light of the gospel.

B. A. Hadsell, No. 122 S. Market St., Chicago.

WATERLOO NOTES.

Our love feast was held on the 21st and 22nd of June, near New Dun­ dee, and though the weather was somewhat unfavorable, there was a large attentive audience. We felt truly grateful for the presence of the Brethren from adjoining districts, and more especially to see Elder Jesse Engle from Kan., amongst us once more, who imparted unto us the bread of life, whereby we were spiritually nourished and we trust lasting impressions were made.

We rejoice to see that the spirit of the Lord is at work on the minds and hearts of some of the young people here. At the love feast two young sisters were baptized who had lately found peace, and since three more arose for the prayers of the church, and we believe others are impressed with the importance of seeking an interest in Christ.

* * *

Since our last love feast three of our aged brethren, who had all passed their three score years and ten, died with lingering diseases. Bro. Christian Reichard, a deacon of the church for at least half a century, who has been widely acquainted throughout the brotherhood, Bro. Jacob Cober, who more recently joined the church, and Bro. Smith, who stood connected with the church only a few months before his death. Peace to their ashes. C.S. Berlin, Ont.

The tears of earth are the crystals of heaven. Earthly subtraction is heavenly addition.—Rev. T. DeWitt Talmage, D. D.

For the Evangelical Visitor.

I felt this good while that I ought to write a few lines for the Visitor, but when the time comes, I feel so unworthy to write; but by the help of God I will try. I think when a person feels that he ought to do something, why not be willing to do so? If we do not we do not obey the spirit. We all have a work to perform in this world, if we want to gain that heavenly home. Therefore it is so necessary that we try to do what we can. I often have to think how careless the people are living in this world; not concerned about their soul's salvation, and have the gospel preached to them Sunday after Sunday and also have the Bible to read and know how to do better than those that are trying to do as they understand. I sometimes think the world is coming to an end, as nothing seems to affect people any more, and they see how uncertain life is. We see it daily, but it does not take any effect. But the time will come when we will have to meet death, prepared or not, and to die unconverted would be ter­ rible. If only people would consider in what way they are living. Some seem to believe in the half-way work; but indeed there is no such way. The broad road and the nar­ row are the only ones. Strange that some can have such thoughts. But if we read with an earnest de­ sire to see the right way then we can; but if we try to find a different way we can also. Satan has many ways to lead a person astray.

I often think when I am so tired how pleasant it is to have rest—how terrible it would be to miss that place of rest—that rest lasts forever. In conclusion would say, let us so live that we may meet one and all in heaven.

Amanda Ebersole.

Clarence Centre, N. Y.

Take what we can to heaven, the way is hedged up with crosses. Wit and wils, shifts and laws, will not find out a way round the cross of Christ; we must go through it.
EXPERIENCE OF MY PAST LIFE.

I have been about five years on the way of trying to work for the Lord. I hope the Lord will help me to write, that I can really say what I mean. I was between twelve and thirteen years old when I started on this way. I had many convictions before I started; but while a revival meeting was going on that winter, I said to myself, I will not hold back as long as my associates do. I was away from home at that time, and heard that some of my friends had become Christians at another meeting. I then made a new vow that I would start also, when the meeting was about closed, there were some also there who wanted to be baptised. I gave him an answer like this: I want to go to the communion, and if I wait I would not have that privilege. I thought I would not have been willing to wait, and now I must often ask myself, am I right? Have I made all things straight as I went? There were some things that I was doubting whether the Spirit meant for me to make right, but I could not understand it right. It did not seem to me as though I should go and straighten it; but now I think if I would have gone, the enemy would not have any hold, but I have tried to correct them since. Oh! I wish to become right. My prayer is that I may become willing to do just as the Spirit leads me, and say, "thy will be done." After baptism I felt as though I could go on my way rejoicing, although that little doubting was here. I felt as though I could almost laugh; but I did not know what trouble and trials would meet me on the way. That is the way I worked on till at last the enemy influenced me more or less. I began looking at things, thinking that they are not necessary, and putting on things that I did not have them without the brethren and sisters noticing them. I attended Sunday School, and always when coming home from it felt so strange and a kind of fear was with me. Conscience would remind me of those things, but still I thought it would not hurt. One evening when I came home, there was a fear came over me, I thought I would have to die, and I did not know what my portion would be. I then thought of those things and I promised the Lord that if he would spare me, I would put them away and not wear them any more, but that feeling was not away, I was thinking every moment I would have to go. Oh! I asked the Lord to help me, I hardly knew how to pray. That feeling was with me for a long time. I was afraid, darkness was before my eyes, the enemy brought me around from one thing to another, trying to get me into trouble. I thought there was nothing that suited my case. I did not care for the pleasures of this world. I was concerned about the other, the enemy marked me at every mistake I made, and told me how this will stand at the judgment. I often wept hardly knowing what for. My desire was to be saved. But while he marked me so close, I had this consolation, and that was to try and make it better the next day. But here he came again. Perhaps I may not live. I then said, if I am lost, I suppose it will be my fault. But I prayed the Lord if I should he would help me to become willing. "Oh teach me from my heart to say, thy will be done." So one day the enemy asked me whether there was a God. I could not answer, but still I said, yes; for I was afraid to say the contrary. The thought came to me, have I received such a great blessing? I hardly knew what to answer, but I answered, not so great a blessing as some, but I would not have been free to answer that I did not receive anything. So he kept telling me I was now believing like an infidel. And I now must say I am not yet free from it. This was one of the greatest trials.

I always had a desire to go to meeting, but I never could express my feelings. Also thought no one knows how I felt. I asked myself if others believed why could not I? The enemy tried to tell me that they were foolish. I then said, if it is only a notion it must be pleasant to live in this world. I often tried to get my mind off of those things, but it was almost impossible.

Oh, how I wished the Lord would help me. But the thought came again, there is no God and I would not plead for mercy; but I prayed any way and asked the Lord to overcome and forgive me for my many evil thoughts. I felt as though I

baptised at the lovefeast at Brother Brooks. There was a brother that asked me whether I would not wait until it would come nearer home as there were some also there who wanted to be baptised. I gave him an answer like this: I want to go to the communion, and if I wait I would not have that privilege. I thought I would not have been willing to wait, and now I must often ask myself, am I right? Have I made all things straight as I went? There were some things that I was doubting whether the Spirit meant for me to make right, but I could not understand it right. It did not seem to me as though I should go and straighten it; but now I think if I would have gone, the enemy would not have any hold, but I have tried to correct them since. Oh! I wish to become right. My prayer is that I may become willing to do just as the Spirit leads me, and say, "thy will be done." After baptism I felt as though I could go on my way rejoicing, although that little doubting was here. I felt as though I could almost laugh; but I did not know what trouble and trials would meet me on the way. That is the way I worked on till at last the enemy influenced me more or less. I began looking at things, thinking that they are not necessary, and putting on things that I did not have them without the brethren and sisters noticing them. I attended Sunday School, and always when coming home from it felt so strange and a kind of fear was with me. Conscience would remind me of those things, but still I thought it would not hurt. One evening when I came home, there was a fear came over me, I thought I would have to die, and I did not know what my portion would be. I then thought of those things and I promised the Lord that if he would spare me, I would put them away and not wear them any more, but that feeling was not away, I was thinking every moment I would have to go. Oh! I asked the Lord to help me, I hardly knew how to pray. That feeling was with me for a long time. I was afraid, darkness was before my eyes, the enemy brought me around from one thing to another, trying to get me into trouble. I thought there was nothing that suited my case. I did not care for the pleasures of this world. I was concerned about the other, the enemy marked me at every mistake I made, and told me how this will stand at the judgment. I often wept hardly knowing what for. My desire was to be saved. But while he marked me so close, I had this consolation, and that was to try and make it better the next day. But here he came again. Perhaps I may not live. I then said, if I am lost, I suppose it will be my fault. But I prayed the Lord if I should he would help me to become willing. "Oh teach me from my heart to say, thy will be done." So one day the enemy asked me whether there was a God. I could not answer, but still I said, yes; for I was afraid to say the contrary. The thought came to me, have I received such a great blessing? I hardly knew what to answer, but I answered, not so great a blessing as some, but I would not have been free to answer that I did not receive anything. So he kept telling me I was now believing like an infidel. And I now must say I am not yet free from it. This was one of the greatest trials.

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Oh, how I wished the Lord would help me. But the thought came again, there is no God and I would not plead for mercy; but I prayed any way and asked the Lord to overcome and forgive me for my many evil thoughts. I felt as though I
EXPERIENCE.

Dear brethren and sisters and readers of the Visitor, I have felt it my duty for a long time to write for the Visitor, but I felt too weak and unworthy, but I will try by the help and grace of God to write what I can. When I obey, I am blessed. I was nearly fifteen years old before I ever felt the Spirit of God. That time I was at a love feast. I reached there a little while before they began to wash feet and when they commenced their exercises, which I beheld for the first time, and when I looked at them surrounding the table of the Lord and singing so sweetly and looking so happy I had to weep and thought within myself they are happy people of the Lord. I thought that evening that I would like to be a child of God. I made a promise there that if I was spared till they would have another such a meeting in this district I would be with them. It was then in the fall of the year, and I did not make any application till the next spring. In May they had the next love feast, and I was with them, and I felt very happy in the Lord, and had a great love for the brethren and sisters. I loved to read the New Testament and sing the gospel hymns. It was food to my soul.

There were still things that I did wrong and untruths that I told when I was a child which I had to confess. And when I confessed my wrongs, I was blessed. I remember an untruth that I told my dear mother when I was about five or six years old. When I grew up, I remembered it and the Spirit told me to confess it to my mother. When I went home, I thought I would, and I did not; and before I reached home again my dear mother was taken from time to eternity. Oh, what sorrow that caused me! But the Lord has forgiven me all. How much better we can feel when we obey the Lord.

I have had many good and happy seasons since I have started to serve the Lord. I don't regret that I started when I did. It is now over twenty years since I have commenced to serve the Lord, but I have often failed in doing my duty. It is my desire to go on in this good way and be more obedient to my dear Savior. I feel He has done so much for me. I love to read the Visitor and I think it is so encouraging. I have some friends who are near and dear to me that have not given their hearts to the Lord yet. Oh! my heart often pleads for them and I only wish they could feel what joy there is in the religion of Jesus Christ. I wish the blessing of God on the Editor and all the brethren and sisters.

Your unworthy sister,

Susan C. Wolfe.

Franklin Co., Pa.

STROLLING IN TORONTO.

I left home on the 29th of June, Sunday morning, at West Toronto Junction where I had been for two weeks, completing the house for sale or rent. On this beautiful Sabbath morning I felt like going out and through the city to see whether I, in the name of heaven, could do any good, and if not, get some good. This city has a population of over 200,000 souls and a great church-going people of all denominations nearly. There are three or four brethren (I think) in it besides myself when I am here.

As I went down Bloor street, I inquired for Queen's Park, as I had been informed that it was a great Sunday resort and a place for religious worship—a place where some 15,000 or 20,000 people would meet, and it was free for one to speak. So at about one o'clock they commenced to gather on the grounds. The speaker must hold his own congregation and gather it. If the subject is interesting he has no trouble to get 200 or 300 to hear him, and if not they go on to hear others. Perhaps there are ten or twelve speaking at one time in different places, as the park is large, some 50 or 100 acres. I felt prompted by the Spirit of God to speak to those city people as I had an opportunity. So I sang that hymn,

"On Christ the solid rock I stand,
All other ground is sinking sand."

I began to speak to the few there, and to my surprise I soon had a large congregation to address. But I was troubled by an infidel or free thinker, who began to interrupt me, but he was soon ordered to be still. The police keep everything in order. The Lord blessed me while I was speaking to them. After I got through I had some warm friends to come up to me and welcome me, and one Methodist speaker offered me his stand any time I wished to speak. Also come to his place to stay over night. But I went to my own home where I was staying. I just mention a little of this, not in a way as boasting, but I think that if our faith and practice was introduced in the city, it would be received. I feel if there was a proper place in Toronto to worship, so that some of the pilgrims could meet for worship, good might be accomplished. May the Lord put zeal and love for souls in our ministerial brethren to storm the city and country.

J. W. Hoover.
YOUTHS' DEPARTMENT.

I will try and write a few lines for the Visitor if God gives me grace. It has been a great encouragement to me since I have set out to serve the Lord. Oh that more such reading might be found in every home instead of the worldly papers and books which are seen in almost every home. I was always fond of reading and for want of something to read I began to read novels and the like in which I became very much taken up. Although I would also read religious papers which often made some impressions but were soon forgotten when I would get these other papers again. It was a good seed sown among thorns and the thorns grew up and choked it and it yielded no fruit. But I was brought heavily under conviction and I felt if I did not give up this vain and idle reading, I should never be saved. So I at last made a promise to the Lord that by His help I would give it up. But I have many a time had to seek His help to resist the temptation.

Oh if parents only knew the worth of placing before their children good reading, that will not destroy their minds or their souls, for I believe there are many led to ruin just from the effects of reading papers and books that ought never to have been printed. Parents, if you take the Visitor and would wish to see the good result of it, do not sow the good seed among thorns.

It gives me much encouragement to hear from the young, and I often wonder why the Youth's Department is so much neglected. Perhaps some may think as I did, that they are too young to write. It has been a great cross for me to write these few lines and the tempter would say, "oh you have just started out on this good way surely it would suit better to wait awhile yet" but I was so forcibly impressed, I began to think, I was quenching the Spirit. So I made this feeble effort in doing something for Jesus who has truly done much for me.

I would ask an interest in the prayers of all God's children that I may be able to overcome all the temptations that the young are so apt to fall into. Yours in love.

LOUISA GINGRICH PRISTON.

For the Evangelical Visitor.

FROM A YOUNG SISTER.

I will try by the help and grace of God to write a few lines for the Visitor. I started out in my ninth year to try and live a better life. I have often great trials, but by the grace of God I can overcome them. Sometimes some of my schoolmates say to me, "they would wait till they got about fourteen or sixteen years old." But I told them that I might not live so long. I thought I would rather be ready, so if I should die I could be ready to meet my blessed Saviour and dwell with Him above.

I have been trying to serve the Lord about three years. Sometimes I have had such happy seasons while other times I felt as though nothing seemed right with me. But it is my desire to live nearer to my blessed Savior. I would ask an interest in your prayers that I may prove faithful unto the end. Pray for me. A weak sister.

KATIE E. ECHELBERGER.

Hamlin, Kan.

[That is right sister Katie. The Lord wants us to enter into his service while we are young. The Bible says, "Remember now thy creator in the days of thy youth." It is the best time and it is the only safe time. We may not live to get old, besides the young years are the seedtime of life. Be faithful and true and the Lord will be your helper. Error.]

SAGE ADVICE.

Russel Sage, whom Jay Gould once called the "Grand Old-Wheel of Finance," recently gave to New York Herald interviewer a column crammed with advice, from which we quote the following pointers:

I believe that any man of good intelligence can accumulate a fortune, at least a moderate one, by adopting these principles—industry, economy and patience. I place no reliance on luck.

A young man must so conduct himself as to command the respect and confidence of all with whom he comes in contact. The way in which he is regarded by others will have a powerful influence on his future. To disregard the opinions of others would be to invite failure.

Every young man should work on a salary, until he is able to comprehend the value of money, and also the source of supply and the ease with which it may be dissipated.

A young man must be determined to succeed. After all, there is one great lever, and that is will-power. Without it very few men succeed.—Sel.

TO YOUNG MEN.

True greatness, character, moral excellence, are not dependent on houses and lands, on gold or jewels, on education or princely halls. The wealth of the Indies can not buy greatness. It must shine forth in the beauty of holiness, and be attested by the life. Character will outlive the fitful coruscations of intellectual brilliancy, flourish, and remain pure and fadeless, when all that belongs merely to learning, wealth, and hereditary distinction shall wither away and be forgotten.

Young men, be not deceived. God is not mocked. "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Look around you, and seriously inquire whether your daily walk and conversation tend to the good of those about you. Your circumstances can not be such as to leave you unaccountable. Rank, authority, influence, opportunity, may and must, in a fearful degree, increase your responsibility; but flatten not yourself that comparative lowliness and insignificance leave
you at liberty to transgress. Religion is the most important distinction in human character. Will you barter away your eternal interests by neglecting all preparation for the future life until the call of death startles you, and you are with the wicked driven away in your wickedness, or will you not, here and now, enlist under the banner of the cross, fighting the good fight of faith, that, at last, you may be numbered with the heavenly host and receive a crown of immortality?

“For behold,” says inspiration, “the day cometh that ye shall burn as an oven; and all the proud, yea, and all that do wickedness shall be stubble;” and in which the valiant men, the cities, the armies, the navies, the impregnable fortresses, the solid towers of political grandeur that ascend even unto the skies will become as chaff upon the summer threshing-floor, and the winds will carry it away.

Whatever may be the excellence of the life beyond us, it is certain that the measure of our participation in it must be determined by the character of our conduct here. Day by day we are fixing the condition in which we shall be called to move hereafter, and it is fearful to reflect that some negligence, or folly, may throw us backward long ages in the march of immortal enterprise, and hinder us from rising to heights of knowledge and moral purity which we might otherwise attain; and how the whole course of our ulterior destination may be cast among lower and less hopeful chances, and bring us no return of the opportunities which in this life were neglected.—U. S. Army Visitor.

Beware of unbelief, and do not suspect the Lord’s kindness; but seek Him, and hope in Him, and expect all good things from Him, assuring thyself that neither thy hope nor thy prayer, nor a single sigh, will be lost. The Lord supplieth all thy wants, and leaveth thee nothing to be desired but Himself.—Bogatzky.

Adversity borrows its sharpest sting from our impatience.—Bishop Horne.

We are justified not by giving anything to God of what we do, but by receiving from God what Christ hath done.

The pious man and atheist always talk of religion—the one of what he loves, and the other of what he fears.—Montesquieu.

The Christian looks upon the scenes of his past life not as battle-planes and ruins, but as harvest-fields.—Richard Rothe.

A thing which does not appear wrong by itself shows its true character when brought to the judgment of God and the knowledge of Jesus Christ.—Bengel.

Men are what we need in this country; not lawyers, or physicians, or ministers, but men—men, who, whatever may be their profession, are more than their profession; men, who, whatever may be the extent of their knowledge in their own peculiar science, know much that is beyond their science, and see the glory of all knowing and of all truth.

The fathers had, at least, a wide outlook, as far as their field of vision reached. They believed in men, not in mere workers in the great human workshop. They believed in individual men, full-grown and matured in their whole manhood, and not in mere scholars or practitioners in some one section of life or knowledge, whose mental culture should be limited to that one section.

The latest postal laws are such that newspaper publishers can have arrested for fraud anyone who takes a paper and refuses to pay for it. Under this law the man who allows his subscription to run for some time unpaid and then orders the postmaster to mark it refused and sends a postal card notifying the publisher, lays himself liable to arrest and fine the same as for theft.—Exchange.
PLAGIARISM.

What does that mean? The inquiry is just to be made until it is understood. If we turn to Webster we have it defined thus: "The act or practice of plagiarizing." What is plagiarizing? This is the definition; "to steal or purloin from the writings of another." One who is guilty of this is called Plagiary. The definition given of this word gives us the best clue to the meaning of these words, which is as follows: "A thief in literature; one who purloins another's writings and offers them to the public as his own."

Some who are so conscientious that they wonder at the thought of stealing a pin may be guilty of this, simply because they did not know that there is such a crime.

Let all that write articles for the press or select them beware, that they do not fall into the snare and become guilty of this kind of pilfering. It is not honorable, but wrong.

If you make a selection from a paper, periodical or book, give due credit where it belongs. If the author's name heads it or is signed to it, leave it where it is. If your selection is from a book, generally give page or pages.

Let us illustrate; say you copy from a periodical called "The Microcosm." After the last period place a dash and then the name of the periodical, thus: ('The Microcosm.) If from a book, give name of book, with page or pages, then (.—Fifty Years and Beyond, p. 50.) Or if more than one page, pp. 45-48. Sometimes the author ought to be given, thus: (.—History of Modes of Baptism, by James Chrystal, pp. 20-25."

If, in preparing an article, you wish to use the language of another, generally name the author, book periodical or both as may seem right, and inclose the language in quotation marks. Example: we quote Dr. Franklin's maxim:

"Vessels large may venture more; But little boats should keep near shore."

If you do not know who the author is still use the quotation marks. If you closely follow the thoughts or arguments of another, give credit for what is borrowed, either in a footnote or at the end of the article in parenthesis. It is perfectly allowable to borrow and quote, so we give due credit and do not put it before the public as original.

A CORRECTION.

Brother Davidson: The readers of the Visor are doubtless remember an item of church news recently sent from Kansas, in which the writer, probably with a too meagre knowledge of facts, refers to "rum-ridden" California. A good friend who has traveled much in that state and who knows whereabouts he speaks, sends a prompt protest to the use of the above term, stating incidentally that within a radius of 25 mi. from his place of writing, Lordsbury, Cal., as many as four towns have availed themselves of local option and have in force stringent prohibition laws.

I, therefore, cheerfully acknowledge that the term was to a large extent misapplied. And while it is sadly true that California wine is both famous and plentiful, it is nevertheless cheering news to know that the sober, moral Christian element of her population is establishing a public sentiment which is at once encouraging to the philanthropist and inviting to the Christian home-seekers. May heaven prosper the temperance cause everywhere and incline all Christian people to not only think, but also act on this great question.

John H. Exgle.

EISENHOWER.—Died in Abilene, Kansas on June 22, 1890, Sister Rebecca Eisenhower, wife of Bro. Jacob F. Eisenhower, minister, aged 65 years, 5 months and 4 days. Sister Eisenhower was born in Elizabethville, Dauphin co., Pa. Her maiden name was Rebecca Matter; was married to Rev. J. F. Eisenhower Feb. 22, 1847. Seven children, three sons and four daughters and her husband survive her.

Twelve years ago Bro. Eisenhower and family moved from Lykens Valley, Pa., to Dickinson co., Kans. Was the first minister of the Brethren to locate in this county. She was converted before she was married and was a member of the United Brethren church, but soon after marriage she united with the Brethren and always proved herself a worthy member. She was an earnest Christian, an affectionate wife and mother. Her sickness was pneumonia, which she bore with Christian fortitude, leaving the consolation with her friends that she was prepared to meet her God in peace. During her sickness, which was brief, she desired to be undated, which was attended to by the Brethren. Her funeral took place on the afternoon of the 23d, and her remains deposited in the Belle Springs cemetery.

SAMUEL ZOOK.

THE JESUITS.

We have just received a copy of a 56 pp. Pamphlet on the above subject by Principal Austin, A. M. B. D., of Alma Ladies' College, St. James, Ontario. The work contains chapters on the Origin, History, Principles, Condemnations, Expulsions of the Order with the Bull of Pope Clement abolishing the Order for its Crimes, also papers on the Jesuits Estates' Act in Canada by distinguished Canadians, etc., etc., 30,000 sold in Canada in one year. Price, 15c. May be had by addressing the Author.

We desire to commend to those who are vexed with infidel doubts and objections, the lectures on infidelity by H. L. Hastings, 47 Cornhill, Boston. The first is the noted lecture on The Inspiration of the Bible, which has already had a circulation of more than a million copies. Then there are Remarks on the Mistakes of Moses; Who Made the New Testament? Is the Bible a True Book? How to Reach the Masses, and Friendly Hints for Candid Skeptics, and a score of others, published at from 5 cts. each upward. An assorted package is sent for 25 cents, and whoever orders them will be sure to get their money's worth.

Good thoughts are blessed guests,—Spurgeon.