Evangelical Visitor- August 15, 1890. Vol. III. No. 16.

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THE BLESSING OF SONG.

"What a friend we have in Jesus,"
Sung a weary child one day;
And a weary woman listened
To the darling's happy lay.
All her life seemed dark and gloomy,
And her heart was sad with care;
Sweetly rung out baby's treble.

"All our sins and griefs to bear,"
She was pointing out the Savior,
Who could carry every woe;
And the one who softly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a failing soul to bear;
But the baby, singing, bid her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn she turned to God,
As he was the sinner's Lord.

Jesus was the only refuge;
He could take her sins and care;
And he blessed the weary woman
When she came to him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

O young man! you who have been
created in the image of God; who art the highest order of His workmanship; of whom the Psalmist has said "ye are God's"; the Grecian poets—although estranged from law and gospel—had concluded that man is the offspring of God himself. It is to this order of God's creation that we make an appeal. It is with you we wish to reason. Will you give place to a few thoughts expressed out of sympathy and respect, to the rising generation of men? You are placed upon the earth for a noble purpose—for an infinite calling—inconceivable at least to the unregenerated mind.

Yet many, very many who are of divine workmanship, will squander away their vitality, and spend in riotous living that which is given them of the Creator—a noble intelligence.

What will you do with your life? How will you devote your holy powers? Will you allow your eyes to be covered with scales ere the light of a glorious day has Rightly dawned upon your intelligence? Will you enter upon the path-way of the prodigal, or will you ever remain in the Father's house? Have you strayed, you may return. While meditating you will take a retrospective view of self and of God; also view the promises of immortal joys. The blessings of Christ's kingdom are within your reach. The glories of an immortal existence are open to your grasp. Do you ever take into consideration that God has a claim upon you? He demands His own with usury. He claims your service in this age, preparatory to more glorious ones in the next. Have you ever been thankful to your Creator for ushering you into an existence, with the right of becoming heir to eternal things?

How many of mankind cast away their confidence, their birthright, heirship merely for want of consideration. Many a young man says, "I am of no use in this world." We believe it; your works prove it. But turn yourself about and consider. Should it be thought a thing incredible in the mind of the intelligent, that he who is made in the image of a maker should be linked to the extremities of his thoughts; that he should have the tenor of his speech, or even reflect the radiance of his works? But we appeal to reason and ask, will you offer as a oblation to satans riches of your life?—your youth, your bright mind, with the vital part of your God-given talents; and then you propose to offer to your Creator, your Savior, your Redeemer and Friend the balance of your life—expect with works of righteousness to cancel the stain, or through the merits of Christ to become freed from the cultivated sin which so haunts your higher intelligence. You desire to be clothed in linen pure and white—at least you want a title to that effect a few days ere your appointed time comes. Is this reason; is it loyalty to your Creator?

It was a wise man who said: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

H. N. Engle.

MEDITATION.

This word is found six times in the book of Psalms, and according to Young's Concordance, with five different shades of meaning; but in its most extensive sense it implies a deep, sober, serious thinking of matters pertaining to our present and future welfare, with a desire to fill the end of our creation—which means "to glorify God, and enjoy Him forever." In short, meditation is a step stone to prayer.

A drunken man cannot meditate. His brain is muddled with alcohol and his mind unhinged to all the tender sensibilities of his nature. An angry man cannot meditate. He is encouraged to a desire for revenge at
almost any cost. A covetous man will not meditate, although he may secretly devise plans to defraud his neighbor. Neither is a man apt to meditate seriously when surrounded by light-minded companions or a noisy throng. A man desirous of meditation often seeks solitude. He wants to be alone with God. Isaac went out to meditate in the field at eventide. Gen. xxiv, 63. David speaks about meditating in the nightwatches. Ps. lxiii, 6.

When a man wakes up in the night, he ought to be in a good mood for meditation. Then all about him is quiet. His mind is serene. It is then he can soberly think of the mistakes of his past life and of the best means of improvement for the future. It is then we can ponder in our hearts the matter of our everlasting destiny. It is then we can cogitate on the things of eternity. It is then we can ruminate on the won­
ter becomes useless to us. This earth simply supplies our physical needs, hence, necessarily only while we have a physical body. Now, then, the question which Jesus gave us, can be answered. This earth is only for this transient body. To lose our souls is to be banished from eternal happiness and glory to everlasting darkness and pain. The inevitable answer must be loss—an eternal loss. Don’t you believe if the un­

When we enter on any line of business we, as we should, investigate to see whether it will be profitable or not, and also consider its legality and justice.

When we make the decision as to which course to pursue to gain a certain object, we should be very careful not to lose anything of greater value than the object in pursuit of.

Here comes Jesus with his great promise of profit and loss, saying, “What shall a man profit, if he should gain the whole world and lose his own soul?” “Would” as here used, no doubt, means the earth with its treasures. Does Jesus mean that the soul of man is worth more to the world (to the people of this world) than this whole earth is? I rather think He wants to tell us that we, individually use infinitely riches, without any earthly possession, having our souls saved, than to possess the “whole world” having our souls lost; because this earth is very useful to humanity as a place of birth, physical support, formation of character and decision of mind.

Does it effect the earth when a man dies? No. Will it disturb the glory of the saints in heaven because there are many souls lost? No; not whatever. Heaven will be full of glory whether we get there or not. Would the salvation of my brother help me any if I were lost? No. Can a man be lost who has no property nor ever tried to secure any? Yes. Our condition in eternity depends exclusively on the relationship which we sustain to God while in this life.

We may have been in business already which resulted neither in profit nor loss. But the question in consideration does not embrace that principle; it must be profit or loss.

When we die this earth will become immaterial to us, and in this manner becomes useless to us. This earth simply supplies our physical needs, hence, necessarily only while we have a physical body. Now, then, the question which Jesus gave us, can be answered. This earth is only for this transient body. To lose our souls is to be banished from eternal happiness and glory to everlasting darkness and pain. The inevitable answer must be loss—an eternal loss. Don’t you believe if the unhappy spirits were permitted to answer this question for us, there voices would ring out in tones long and loud, eternal loss?

Exchange. “What shall a man give in exchange for his soul?” This earth and its treasures are only leased to us during this natural life. Death is its limit, therefore in this natural death we lose our claim, though we may have owned the “whole world.” Job says, “I came naked into this world and in the same manner I shall return.” By this we see that death dispossesses man of earth and all its treasures, hence has nothing to give in exchange. When a man’s soul is lost, all is lost. “What shall a man give in exchange for his soul?” Answer, Nothing. He cannot redeem it.

“Set your affections on things above, not on things on earth.”

“Lay not up for yourselves treasures upon earth * * * but lay up for yourselves in heaven, “for where your treasure is, there will your heart be also.” J. R. ZOOK.

For the Evangelical Visitor.

PROMPT OBEDIENCE.

There are different ways of obeying. Sulky, cheerful and prompt obedience. Now which of those do the little readers of the Visitor most practice? When you are at play and are called upon to do anything, do you answer “in a minute?”

*The percentage according to Matt. xix, 29, and Mark x, 29, 30, in forsaking or leaving possessions and friends shall be 10,000 per cent plus persecutions in this time, and in the world to come eternal life. This showed the great gain in true obedience to God’s word. Answer. Profit.
Never do that, because the minutes by the clock are not near so long as your minutes, and when you are called, do not answer so low that you must be asked, "did you hear me?" Neither answer over loud, and then walk off with such a broke-up face that mother will do itself next time for fear she must see that face again. We think that is very impolite. Do not answer "yes" and act "no." Perhaps you do not do so meaningly, but you answer "yes" and you mean "yes." But you want to finish this story first, or that play, and it takes much longer than you think, and so the one that asked cannot wait on you and will do it himself, or it will remain undone. When you answer "yes" and then go at once you will find that the reading or play will be much more pleasant after the work is done. When you are called do not answer what" and stay where you are, but answer "yes sir" or "yes ma'am" and go at once and see what is wanted of you. When you are asked where a certain article is, do not say I saw it there, or I guess it is there, but when you know where it is, and you are not at work, go and get it, and hand it to them.

By minding such little things you will make yourself so agreeable that all good people that know you will love you. And by always obeying promptly you will be happy. You will make others happy and your parents will find more time to tell and read stories to you—Bible stories I mean. You like to hear those do you not? I always did. I used to like to hear my mother tell of when she was a little girl, but I don't remember that she read many stories to me. She was not a great reader, and with the cares of a large family, and her children not always being prompt, she had many cares that might have been avoided. How much happier we could have made her, but now, I can only feel grieved as I look back. But you dear little ones, you have that time before you. Your life will just be what you make it, and if you mean to make it a success, you must ask Jesus to help you. I hope you have learned to love him.

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MISCELLANEOUS.

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

I am pained to discover that in certain parts of the church the so-called "Harvest Meeting" is almost unknown. For a Christian body of people to gather in a bountiful crop and then not hold one special meeting on a week day for the purpose of rendering thanks and praise to Him who has so generously bestowed the gifts, is a condition of things which I cannot reconcile with the spirit and teaching of the gospel. We are an agricultural people and ought certainly hold one meeting a year to acknowledge the blessings of Ceres besides celebrating appropriately our National Thanksgiving Day.

If, as Spurgeon so truly says, "good thoughts are blessed guests," ought it not be our great delight to entertain them right royally, and keep them constantly invited to a "feast of reason?"

Said my Christian neighbor to me the other day: "Bro. Marx, what has become of some of your leading thinkers? I do not find their names in the Visseron as often as I should like. Of course, I enjoy your 'Miscellaneous' effusions tolerably well, and I enjoy a reasonable amount of 'Christian experience,' if written clearly, briefly and to the point, but I am anxious to hear from such men as the Zook's of Kansas, T. A. Long, David Shirk, Geo. Detweiler and others of their stamp."

Well, come, you brethren and tell us what you've been thinking about. Let the readers of the Visseron enjoy the advantage of your prayerful thinking!

"A painter on a high scaffold had just finished a noble picture on the ceiling, and was walking slowly backward, gazing so steadily at his work that he did not notice that he had come to the very edge of the scaffolding. Another backward step and he would be dashed to pieces on the floor far below. A brother painter saw his danger. There was no time to speak. But he threw his brush at the beautiful picture and splashed it over with paint. The indignant artist rushed forward, and was saved. So God sometimes mars the beautiful pictures of peace and health and pleasure we are cherishing too intimately in our lives and hopes, in order that we may save our souls from destruction."

The more I study the gospel according to St. Luke, in our present course of Sunday School lessons, the more I am compelled to admire the peculiar accomplishments of that polished writer. Surely his professional attainments were superior. In discussing diseases he employs a most charming delicacy. He evidently wrote for Greek scholars wherever found. His object was to represent Christ as the Great Physician and as the universal Savior. The reader will be interested to read in this connection Cor. ix, 14; Gal. iv, 13; 2 Cor. i, 9; iv, 10-12, 16.

Several years ago, when I was in the state of Kansas, I had the pleasure of being entertained by a young brother, who, under God, was the means of opening my eyes on the subject of Sabbath observance. Several points were made very clear to me: 1st. God's word recognizes one days' rest in seven as a physical necessity for man. 2nd. If it is a physical necessity for man then why not also for our domestic animals? 3rd. The Sabbath is acknowledged to be a most appropriate day for spiritual recreation. 4th. The nation has set it aside as a Holy day. 5th. If it is wrong for us to perform secular labor on that day, it follows from point two above that our horses need rest sometime during the week. 6th. If it is wrong for us to perform secular labor on the Holy day, it follows that we should engage in
nothing on that day that would necessitate others' working. The conclusion thus reached is that all pleasure riding, whether on land or on water, all railway and street-car riding, all attendance upon the post office, etc., must be abandoned by the Christian people.

But you say those who hold these views are so few that their abstaining would not change matters any. No difference about that my brother! The Lord will look out for that. Daniel was but one among the millions, yet his faithfulness won his case because he was on the Lord's side. The Lord and one more are a majority.

This same young brother accompanied me to the public hall of that city where Dr. Wilbur F. Crafts of New York City, the principal advocate of proper Sabbath observance in the world, was delivering an address on this and kindred themes. His positions were impregnable and his statements convincing. I think if some of our honest brethren were to give this matter some thought there would be fewer of our delegates to general conference who could consent to ride thither on Sunday trains.

Think of this matter dear brethren and sisters and let us hear your conclusions in the Visitor. Am I right, or do I go too far in this matter? I desire to know the whole truth, and any additional light on this subject will be greatly appreciated by your brother in Christ,

MARCUS MARX.

LET BROTHERLY LOVE CONTINUE.

Christ our example. Many ways we find in the blessed Word of God how He was our example. Matt. xi. 29. "Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." 30. "For my yoke is easy, and my burden is light." Christ is our justification, our propitiation, our life, our mediator, our priest, our Savior, our brother. Then dear readers, let us think for a moment that over eighteen hundred years ago the Son of God came down from the shining courts of glory, here in this lower and sinful world, to make a way open that all who will can receive everlasting life. 1 John iv. 14. And we have seen and do testify that the Father sent the Son to be the Savior of the world.

When thinking over all this, how he loved us and has said in his word that we should love one another as he loved us, and if we examine the Scripture we find much in it; how we should do and what we should leave undone, then the love of Christ may continue until the end of time. Though the love of many will wax cold, yet this is not the will of God. But how very thankful we should be that we can learn in the school of Christ; for the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. Then should we not praise the Lord with all our hearts, for all his goodness and love to us? Yes, dearly beloved we find when we read the good book, that Jesus Christ went about doing good, and now we are to be like him.

How happy we are when we are engaged in the service of our Master. We are not our own, but we are the Lord's. Now then is our duty to do what he bids us, and we find it a pleasure to be in his service. We experience this in visiting from house to house, that when we are right free in conversing about heaven and heavenly things, we get so encouraged that we almost forget this world. Praise the Lord, for he fills our souls with his love. All we have to do is to give our wills up to his will then we can break the bread of life to our friends and to our neighbors, and we can rejoice together and as we are commanded, to let brotherly love continue. This is a good way that it can be continued, and, also, when we meet the brethren and sisters we can have a word of praise for Christ our Savior who has done so much for us, and in this way we build each other up in that most holy faith. Let us consider one another to provoke unto love and to good works. This is what rejoices my soul to see that the church is at work; provoking one another unto love and good works.

Since the Visitor is in circulation there are many dear brethren and sisters enjoying each others love as well as did the apostles and prophets in their day. We can now hear from one another and we can see that brotherly love is continuing. We can hear that God is at work with the children of men. O that many more may yet be brought from darkness to that marvellous light and from the power of satan unto God so that if time last that others may be ready to put on the whole armor of God so that brotherly love may continue till Jesus comes with the many holy angels around him. Brother are you ready? Sister are you ready? Come to Jesus he will make you ready.

A SISTER.

HIS SOUL WAS SAVED.

The daughter of an English nobleman was providentially brought under the influence of the followers of Wesley, and thus came to a saving knowledge of the truth as it is in Jesus. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading and traveling in foreign countries, and to places of fashionable resort, took every means in his power to divert her mind from "things unseen and eternal." But her "heart was fixed." The God of Abraham had become "her shield, and her exceeding great reward," and she was determined that nothing finite should deprive her of her infinite and eternal portion in him, or displace him from the center of her heart. At last, the father resolved upon a final and desperate expedient, by which his end should be gained, or his daughter ruined so far as her prospects in life...
were concerned. A large company of the nobility were invited to his house. It was so arranged, that during the festivities, the daughters of different noblemen, and among others, this one were to be called on to entertain the company with singing and music on the piano. If she complied, she parted with heaven and returned to the world. If she refused compliance she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, and with peaceful confidence did she await it. As the crisis approached, different individuals, at the call of the company, performed their parts with the greatest applause. At last the name of his daughter was announced. In a moment all were in fixed and silent suspense to see how the scale of destiny would turn. Without hesitation, she rose, and with calm and dignified composure, took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then with an unearthly sweetness, elevation and solemnity, sang, accompanying her voice with notes of the instrument, the following stanzas:

"No room for mirth or trifling here,
For worldly hope, or worldly fear.
If life so soon is gone —
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne!

"No matter which my thoughts employ —
A moment's misery or joy;
But oh! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With friends or angels spend?

"Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies —
How make mine own election sure.
And when I fall on earth, secure
A mansion in the skies,
"Jesus, receive my soul into glory!"
Oh, write the pardon on my heart!
And where, or when, in peace, I lay
To glorious happiness!

The minister ceased. The solemnity of eternity was upon that assembly. Without speaking they disappeared. The father wept aloud, and when left alone, sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated in Christ.—Sel.

MOTHER'S JOURNEY.

There is a hint in the following incident, of the way in which children may be trained so as not to regard death as a king of terrors: That night, before they went to bed, they were allowed to go in and kiss their mother good night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better or she could not see them. The doctor had cured her. They would love him for it all their lives. She was very pale, but smiling, and her first words to them were, "I am going on a journey!" "A journey!" cried the children. "Will you take us with you?" "No; it is a long, long journey." "Mamma is going to the South," said Katy; "the doctor has ordered her to. She will get well in the orange groves of Florida. "I am going to a far-distant country, more beautiful than even the lovely South," said the mother faintly, "and I will not come back." "Are you going alone, mamma?" asked Katy. "No," said the mother, in a low, sweet voice, "I am not going alone. My physician goes with me. Kiss me good by, my dear ones, for in the morning before you are awake I shall be gone. You will all come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke their father told them of the beautiful country at which she had safely arrived while they slept. "How did she go? Who came for her?" they asked, amid their tears. "The chariot of Israel and the horsemen thereof!" their father told them solemnly.

People wonder at the peace and happiness expressed in the faces of these motherless children. When asked about their mother, they say, "She has gone on a journey;" and every night and morning they read in her guide book of that land where she now lives, whose inhabitants shall no more say, "I am sick," and where God shall wipe away all tears from their eyes.—Detroit Free Press.

THOUGHTS FOR MOTHERS.

Mothers do you not too often neglect the training of your child until habits are formed? Many say "Oh, he is only a baby, and knows no better," neither will he unless you teach him. Mr. Wesley, who was a wise and observant man says, "mothers may safely begin the training of a child by the time it is one year old for even before that it has begun to observe and think." The little one who can only with tottering steps just reach the vase on the table, may be taught obedience, and in one or two lessons know that he "must not touch." The mother's manner must be gentle and firm. A sharp "no, no, baby naughty," said while the whole expression of countenance shows she does not expect to be obeyed, and when the command is closely followed by, aside to friend, "ain't he cunning?" accompanied with a wink and a laugh—which the child is supposed not to see, but always does—will destroy all authority, and spoil any child.—Sel.

For the Evangelical Visitor.

AN AWFUL FACT.

A young woman, dying, said to her father: "Father why did you not tell me there was a hell?" "Jennie, there is no such place, God is merciful. There will be no future suffering." She said: I know better! I feel it now! I know there is such a place! My feet are slipping into it this moment. I am lost! Why did you not tell me there was such a place?" It is the awful, stupendous, consuming, incontrovertible fact of the universe.—Talmage.

The worst things of Christ—His reproaches, His cross—are better than Egypt's treasures.
RELIGIOUS TOLERATION.

The privilege of freedom of worship, so long as it does not violate the rights of others or infringe upon the necessary laws of a country has reached its greatest perfection under Christianity. The principle of intolerance had become so firmly rooted in the minds of the ancients that it required centuries to eradicate it; if, indeed, it has reached that point at the present day.

The Brahmans were bound by the most rigid laws to conform to the requirements of their religion. Mahomet propagated his belief by means of the sword. The ancient Greeks and Romans may have appeared to favor toleration, inasmuch as several forms of worship existed in those countries, at one and the same time, and the number of deities was very great. But the student of history cannot fail to note that the deities bore a certain relation to one another, and all were necessary to form a complete whole, also that there was a certain resemblance in the forms of worship which showed a oneness in religion.

Another circumstance which seemed to favor the idea of toleration—if it might be called that—was the aggressiveness of the various forms of worship. There was little effort on the part of any to convert others to their belief.

Toleration was not exercised, however, when evil practices were exposed and a purer form of life insisted upon. This is manifested in the fate of Socrates, the greatest heathen philosopher and martyr. We use the term heathen and yet it seems almost like sacrilege to apply it to one who embodied in his precepts and exemplified in his life so many of the virtues of that Greatest of all philosophers and martyrs. The Athenians, although proud of their distinguished citizen, yet on account of his higher views of life and immortality condemned him to drink the fatal cup of hemlock. Such was the attitude of the entire ancient world toward the introduction of a purer religion. Even the Jews, who were especially prepared by a Divine Hand for the reception of Christ and his teaching partook so much of this intolerant spirit that they rejected both him and his doctrine. Every attempt to introduce Christianity into heathen countries met with the most bitter opposition; for in it men beheld a power which for­boded the reformation of society.

The greatest efforts were put forth to extirpate the new faith, and its advocates had to render the most cruel tortures for conscience' sake. Let us turn now to the condition of affairs in modern times.

The skeptic is ever ready to refer to the lamentable time when Christ was arrayed against Christian in deadly strife, when toleration was almost unknown, and the right of punishing by the sword or the stake those who differed in religion was deemed the prerogative of the ruling power. Let us search for the cause of this. As was before stated, the idea of religious intolerance—that the religion of a state must be the religion of the individual—had been so firmly grounded into the minds of the people that it required centuries for even Christianity to eradicate it. Again the many changes in the languages, which took place about this time, and the ignorance of the people, placed the Bible, which was written only in the Latin tongue, beyond the reach of the mass of the people. All they knew of its precepts was given them by the priests; and it was to the interests of these teachers to keep the people in ignorance of many things in Holy Writ.

The origin of the persecutions was somewhat as follows: At the beginning of the sixteenth century the Pope possessed almost unlimited power in Europe both in spiritual and temporal affairs. The people had been taught to believe in his infallibility, and that salvation was unattainable beyond the pale of the Catholic church, also that it was a duty to punish and, if possible, exter­pate heresy. There began, however, to be a growing discontent about this time at some of the abuses which had crept into the church of Rome; and an awakening in the minds of a few that some of the prevailing beliefs and practices were not in accord with the Scriptures. This new doctrine spread rapidly, and under the leadership of Luther and others took deep root in central and northern Europe. An attempt on the part of the Pope to suppress it was met with a vigorous protest from some of its chief advocates—hence the name protestants.

But it was against the principles of the Roman Catholic faith to tolerate other forms of worship; and the ignorance of the masses made them fit tools to execute the commands of their leaders. No form of punishment was spared in order that the advocates of the new faith might be exterminated, for it was only by such means that the Pope could hope to retain his power. Although the Protestants were for the most part actuated by a pure desire to serve God as they thought right, yet there were also in their number some who had joined themselves to that party in the hope of obtaining preferment. From these and many other facts, which might be cited, it is manifest that many of these-called religious wars of Germany and France were mainly political, or at least the leaders were governed by political perhaps more than religious motives. Shall we then lay this intolerance to the charge of God's elect?

In England so long as the Catholic church predominated the persecutions were similar to those of other countries, though in a less marked degree. When the established church assumed control it also showed its want of toleration by requiring all to accept the reigning sovereign as head of the church, and by punishing those who were not willing to do this. As before the temporal power was too closely united with the religious to allow
the influence of Christianity to be properly felt.

It is interesting to note the progress of toleration. The rulers from persecuting the new sects which sprang up from time, gradually ceased to trouble them, and finally acknowledged their right to worship as their consciences dictated.

Although the intolerance of the mother country was carried to our own, by our forefathers, yet Christianity soon obtained full control where uncharitable opinions of others' religious views are wanting. These uncharitable persons may be found in every church, and they greatly hinder the progress of the Lord's cause.

Different views in regard to portions of the Scriptures will always exist, and while we should not judge unjustly any who differ from us, yet that does not imply that all are right. It behooves every Christian to make sure paths for his own feet, to see that he has not grossly and wantonly misconstrued the language of Sacred Writ; for by that we are justified and by that we are condemned. Woe unto him who shall add to or take away therefrom.

H. FRANCES DAVIDSON.
White Pigeon, Mich.

SELFISHNESS.

When a man is born into this world he is a little bundle of covetousness. His first instinct is to get something. 'Nature very properly provides this instinct because it is necessary to self-preservation. A child appears never to think of giving until he is taught to do it. Selfishness is natural; beneficence is acquired. And this fact shows the great need of moral and religious training. Particularly is this need obvious when you reflect that Christ makes the absolute subjugation of covetousness a condition of admission to the kingdom of heaven. To the rich young ruler he said: "Sell all that thou hast and give it to the poor." To the doctor of the law who asked him how to be saved, he gave the parable of the Good Samaritan, which inculcates beneficence even to our enemies. To another he gave the parable of the rich fool, who hoarded his wealth and then died not having treasures in heaven.

There is therefore a profound philosophy in the doctrine of the two births which Christ propounded to Nicodemus. A man is born to selfishness that he may save the life of the body. He must be born to beneficence in order to save the life of the soul. The root of beneficence is love. Love wants to give, to do good. Covetousness is its opposite. Covetousness wants to get and to keep. Love is happy when others are happy. Covetousness is miserable when others are happy.

We ordinarily associate covetousness with the rich. It is a mistake. There probably is more covetousness among the poor than among the rich; for, mark you, covetousness consists not in what we have but in our disposition towards our possessions. Christ says we cannot serve God and Mammon. Everything depends on that word "serve." If a child has but ten cents and serves them, he is covetous. If a man has ten million dollars, and makes the dollars serve him, he is not covetous. Covetousness is in the service, not the possession. There is just as much covetousness in serving ten cents as there is in serving ten million; and, on the contrary, there is just as much mer-

Success in the Christian life requires absolute promptness. Promptness in performing any religious duty makes it easy; while delay makes it a cross, and the longer the delay the heavier the cross. Promptness is also a remedy for idleness, and idleness is one of the Christians' most dangerous foes. In no place is promptness more needed than in resisting temptation, for unless we firmly withstand the tempter at the very outset, we are almost certain of defeat.

—Sel.

To him that knoweth not the port to which he is bound, no wind can be favorable; neither can he who has not yet determined at what mark he is to shoot direct his arrow right. —Leighton.
EVANGELICAL VISITOR.
Published in the interest of the Church of the Brethren is Christ commonly called in the Unitarian parties "River Brethren" and in Canada "Tankers" for the exposition of true practical pieties among all classes.

SUBSCRIPTION, per year, $1.00; six months, 50 c.
Special copies free.

EDITED AND PUBLISHED BY
H. DAVIDSON, White Pigeon, Michigan,
To whom all communications and letters of busi-nessis are to be addressed.

To Correspondents.—Write only on one side of the paper with black ink, and not too near the edge.

No communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the "Visitor" should be in not later than the first and sixteenth of each month.

If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary No.

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White Pigeon, Michigan, Aug. 16, 1890.

EXTREMES.

Under the above heading we would like to call the attention of our correspondents to the importance of the care that should be taken in writing for publication in the Visitor. There is danger that we may take extreme views on many, if not every subject we write on and by that means destroy the good we aim to accomplish and could accomplish by taking a more temperate course and always stay within what is generally understood as scriptural or orthodox views.

All our actions as well as our beliefs must be based on what is clearly understood as Bible grounds, and unless they are we will not be able to establish them to the satisfaction of reasoning and thinking people. But if they are clearly based on thinking grounds there will be no difficulty in maintaining our faith.

Take for example the Mormons. It is really only the ignorant that are deceived and designing men, like Brigham Young, and since him others of the same corrupt natures, that they can work upon the ignorance and superstition of such people, and make them believe improbable and sinful things, by trying to pervert the Bible so as to make it appear to teach what it does not teach. So it is, too, with many of the leaders among the Catholics. It is through this duplicity and false teaching that many are led to believe doctrines that are not found in the Bible, and may we not say that even some of our Protestant churches teach for doctrine and maintain practices that they have no warrant in the Word of God for, and are only able to maintain them by their sophistry and unfair manner of reasoning.

If then the danger is so great by taking things for granted that we do not have a clear basis in the word of the Lord, why should we run to extremes in any channel? For example take the subject of the Bible ordinances and some will ignore nearly every ordinance in the teachings of Christ, and will try and make it appear that we have no warrant in the sacred word for the ordinance of baptism, or the communion of the emblems of Christ's broken body and shed blood, or the washing of the saints' feet; but that the teachings of Christ are wholly spiritual, but when we look at the lives of that class we find no justifiable ground to believe that they ever had become spiritual children.

With others there is a disposition to try and make it appear that the merit lies in the performance of ordinances of the Church that by a strict compliance with the letter we can earn heaven. The happy medium no doubt is in obtaining the pardon of our sins by the application of the "Blood" to the cleansing and purifying of the soul and to obey the Lord's teaching, not expecting to merit anything, but as obedient children through love to God.

We might also refer to the doctrine of holiness. All Bible readers know that the doctrine of holiness is taught all through the Bible and is probably the most clearly defined doctrine taught in the Bible. No Christian can expect to be saved only in the practice of a holy life, and it is only when the extreme and un-bible or fanatical view of some of our fanatical teachers is brought forward as the requirements of God's people that we see the danger.

But there is another extreme that is if anything more dangerous, and that is that Christians are constant sinners. We hesitatingly say that we do not find this doctrine taught in the Bible, but where either of these extremes are entertained and taught we cannot but believe that no good can result from it, for it is only a fruitless subject of controversy.

Then again, take the subject of "Divine Healing." When we take the extreme view of God's over-ruling providence we can readily fall into the belief that we have nothing to do and that an unalterable destiny awaits us and it is useless for us to make any attempt in any line, that neither our care or forethought can in any way affect our lives or our sufferings here or our future. That might be truly called fanaticism.

On the other hand we may get the idea that it is in our power to control everything connected with our lives or health, and that we in our own wisdom or strength can bring about just that which we please—in other words that we do not need the help of God in things pertaining to our temporal or our eternal duty. This extreme is equally as dangerous. The true medium would be that God holds the destiny of men and of nations in his hands, but that he works by means and those means are in our reach and if we apply ourselves properly.
we can use them. It implies faith and works. That God can be approached by prayer and that he answers prayer is one of the grand principles taught in the Bible.

Some people are so tenacious about their belief and "teaching for doctrine the commandments of men" that if any subject is broached that is not moulded just according to their way of thinking, they reject it though it has for its basis "thus saith the Lord." If we desire to glorify God let us avoid all unscriptural teaching and follow the Lord Jesus fully.

From a letter received from eastern Pa., we learn that our aged brother, John Gotwals, of Phenixville, Pa., is in very feeble health, so much so, that he is confined to his bed much of his time. But we have the cheering consolation that he is earnest in the service of the Lord and is filled with the spirit of the Master, and earnestly urges the brethren to keep the good old way. This is undoubtedly as it should be. What would our profession of religion be worth if it did not sustain us in our declining days and comfort us when we see the end of our earthly career near? May God sustain us when we approach the river of death.

We received a letter from sister Ellen Elliott, of Salem, Oregon, dated July 24th, from which we learn that they are much pleased with their new home. We give below a few extracts and would be pleased to publish the whole letter, but for want of space we must omit it. She says, "it is the most delightful climate we ever lived in, so cool and pleasant and such good water and fine fruits. I have heard folks say who lived in California and Oregon that the fruit of Oregon was finer flavored than that of California, and that the Oregon winters are so mild. She further says, "if any of the brethren or friends think of visiting the coast, we would earnestly invite them to stop with us and see the country. Or if any one wishes to write to us we will reply and give them all the information we can."

Golden Gleams or Light of Life is the name of a collection of very appropriate passages of scripture published by the German Baptist Book and Tract Work, Dayton, O. The headings of the different subjects, or which there are forty, cover the grounds usually considered by most churches as orthodox and from which the Bible student can find much food for thought. There might in one instance probably be a room for criticism when the compiler uses the word "Lord's Supper," and we think another word would be more appropriate but we do not wish to criticise.

The whole work is neatly gotten up and should find a place in many families. It certainly deserves a large sale. It will be sent by mail, prepaid, and carefully done up, for 85 cents. Try it.

We are in receipt of several copies of the "Sunday School Lesson Helps," published by the Mennonite Publishing Co., of Elkhart, Ind. We think the lessons are well explained. And to such of our people who need the Helps in their Sunday Schools, it would be advisable to consult the publishers before purchasing elsewhere.

HENEYOLENT FUND.

A Sister, $2.00
Jacob Utery, $1.00
A. Stoner, $10.00

We clip from the Mt. Joy, Pa., Herald of August 2nd the following notice:

A SUDDEN DEATH.

Miss Mary Engle, the oldest daughter of Rev. Henry Engle residing about a mile below town, died shortly after four o'clock on Monday afternoon. She had not been sick at all, more than she was suffering from heart disease for some years, so that a sudden death was not altogether unexpected. She had just seated herself on the porch when her niece, Miss Annie, daughter of Rev. Noah H. Engle of Kanzou, near here on a visit, coming up the board walk noticed her taking off her bonnet and spectacles, and taking hold of the arms of the chair on which she sat. Going up to her Miss Annie asked whether she was sleepy, and receiving no reply she knew that something was not right with her, and notified the rest of the family. A messenger was at once dispatched to town for Dr. Ziegler, who in less than half an hour was at her side and found her pulse and respiration fast giving away. She lived about an hour and a half after the attack. She and her sister, Miss Annie, have been keeping house for their father since their mother's death.

The sudden death of Miss Engle cast quite a gloom over the neighborhood. Nearly every person in town and the neighborhood knew her, and she was highly respected by all. She was a woman of strong mind and many good qualities. To her aged father, and her younger sister who is now left alone to keep house for him, the loss is indeed very great. But having for some time been warned by the Doctor that such was apt to be her fate sooner or later, the shock will not be felt quite as severely as if it had come altogether unexpected.

The funeral was held on Thursday forenoon, services at the house, commencing at nine o'clock. Rev. David Engle from town made some opening remarks. Rev. George Saltz from near Strasburg preached in English, taking for his text the words which Isaiah the prophet spake unto king Hezekiah, "Set thine house in order for thou shalt die and not live." Isa. xxxviii. 1. He was followed by Rev. Mr. Hoisey from near Columbia in German, and Rev. Jacob M. Engle made the closing remarks.

After dinner the remains were taken to the cemetery at Cross Roads meeting house and there buried on the family lot.

The attendance at the funeral was very large. Some one counted over four hundred that took dinner.

LOVE FEAST.

At Clarence Center, Erie Co., New York, October 18, 1890. A cordial invitation is extended to the brotherhood.

THOMAS LEWIS.

LOVE FEAST.

Will be held at S. H. Lighthill's residence near Oak Wood, Paulding Co., Ohio, September 6, 7, 1890. A general invitation is extended to all.

Query: Why is the visitor so silent about tobacco? Whether it is wrong to warn through the church paper, while the members are still indulging in its filthiness, or are all the articles sent in on that subject "waiting for correction?"
True Christian fellowship and the blending of kindred minds enamor our souls with ecstasy, and carry us on the wings of love to Pisga's lofty heights where we imagine Canaan's bounteous harvest spread before our view. Such doubts were the feelings of many who shared in the harmonious gatherings of West Milton conference and love feast, beginning May 21st. Memories which will not be forgotten with the grave, memories which will develop themselves into jewels in the crowns of those who have turned many to righteousness; memories which will not be forgotten here if earnest joint labor will be spent.

Tuesday June 3rd, finds us on our way to Markham, but failing to make the train at Toronto, were late for the evening appointment. Here too the time was improved by family visits and evening meetings. Although the weather was somewhat unfavorable, many and some heavy rainfalls having occurred during the week yet during the love feast we were favored with reasonable fair weather. One dear soul was baptized and two brethren were ordained to the office of deacon. May the Lord make of them pillars in the house of God. General love and interest prevailed. May the Lord bless the brethren of Markham.

On Monday June 9th, in company with brother Clippert and wife, and the aged widow, sister Snyder, (although the latter is over four-score years, she is active in spirit, mind and body,) we took our leave from the Markham brethren for Nottawasaga. Arriving at Stayner, we were met by brother McTaggert, the husband of the sister on whom was inflicted a stroke of paralysis. May the Lord bless the sister on whom was inflicted the great trial, and still a number of others, no doubt, will be in the future, and much fallow ground ready for the good seed. Oh that the brethren of Nottawasaga knew the bounteous harvest before them. Dear brethren stand together as one man, and do not cease until the last vestige of self is burnt on the altar of God. Oh dear brethren, the price of souls is in your hands! Will you make all the needed sacrifice? Yes, I pray you will and even more. And to you dear penitent, seeking souls, "dig deep and lay the foundation on the rock." Here too the meetings were interesting, also two deacons ordained by the laying on of hands.

On Wednesday noon we arrived at Collingwood, Monday evening, June 16.

Tuesday morning finds us in company with brothers Lebeck, Elder J. Baker, C. Ditson and son, and wife of Elder Baker, on private conveyance on our way to Waterloo, where on Wednesday noon we arrived with the late widow, Jacob Cober, the brother having departed this life in March. A few meetings were held here. Met some newly converted souls who truly have found the rock who also were baptized at the love feast. Still other dear souls in this vicinity being very deeply convicted, of which I have since learned by private letter, have yielded to Christ. "Praise the Lord for His goodness to the children of men."
and J. Willfong and others. We were conveyed to the love feast at the
private residence of Samuel To
man, who belonging to the old Mennonite church (his wife a sister) still,
had love to open his doors where
was held the love feast. An interest
meeting, we trust to the general
upbuilding of the brotherhood. Vis
its from proper brethren to this
place would no doubt be kindly re
ceived.
Monday morning, June 23rd,
finds us at the Station Odell, on the
Canada, Pacific R. R., and soon on
board the train for home, gliding
swiftly o'er the plains. We before
many hours find ourselves in the
great Mississippi valley strangely
impressed, when only a week prior
we passed by where apples were in
bloom and wheat just heading out,
now to cast our eyes over the richly
set plains with there golden sheaves
and the busy throng gathering and
threshing. Were it not for the
thought that sin existed so multi
farrassion among mankind it would
almost have appeared as a kind of
paradise on earth.
Wednesday, June 25th, 3 p. m.,
finds us safe at Abilene, my kind
companion awaiting my arrival and
reporting all well. "Bless the Lord
oh my soul and forget not all His
benefits." JESSE ENGLE.
CORRESPONDENCE.
To the readers of the Visitor, and
especially to the surprise of an old
sister in Christ, I shall endeavor to
pen a few lines as my thoughts were
ted as I sat under the sound of
Bishop Engle's voice on Sunday
morning, July 13th at Bonaccord's
school house, Dickinson co., Kan.
For his text he read from James iv,
7. Viz: "Resist the devil and he will
flee from you." Bishop stated the
various ways the appearances of
the devil, as they are recorded in
Holy Writ; also the ways in which
he is not spoken of. He stated that
he believed he could transform him
self into a mule and into feathers,
ribbons and fringes also into the lit
tle word "it" and make it look
large.—And while listening to
his able discourse I thought that
it was only too true; if we yield our
selves subject to him. Mr. Engle
says that the devil can go only so
far. That is all he wants of us—so
far—and then has us. All weaved
into the net, from the net work of
the spider and thefly. Also the lion
of the innocent lamb, which when
the lion opens his mouth and roars
like thunder, stands trembling with
fear, not knowing which way to flee;
making itself an easy prey for its
adversary. Would that we were
more as the first part of this verse
teaches: "submissive to God," and
resist after. Then I believe that the
devil would get behind us. Mr. En
gle says that he believes in personal
devils. His ground is that if there
bea personal God and Godhead, why
not a personal deviltry? Scripture
terms a good many ways of the per
sonalities of devil. He used one term
which I never heard before, and in
which I think there is a great deal of
truth. Viz: Little devils. He says
they enter the church service and
hang about and pull down the eye
lids of some of the congregation
and gets them to sleep and in that
way robs them of the benefits of the
sermon; for as a usual thing when
the eyes close the ears also are dumb,
and therefore God's word falls upon
hedges and thorns, and no good can
result therefrom. I do not remember
of ever going to sleep while at ser
vice, but I no know this much, how
ever, that sometimes the speaker is
tedious, that if one does not guard
against these little devils he will go
to sleep. I cannot however go to
sleep under Bishop Engle's voice.
Not that I mean to flatter—God for
bids—but may God help him to speak
so that the little devils must flee.
Now a few words from one who
has never before written for this pa
per. As I have before stated that
little devils enter and cause men to
sleep, yes, and even ladies, and
worse of all, members of the same
church. As Mr. Engle spoke I saw
several nod their heads, but perhaps
they were simply sanctioning his
entreaties. Well be this as it may,
friends, resist these devils and
you will not become sleepy. To the
men who may read this, whether you
occupy the pulpit or the floor for
the occasion, try to make it interest
ning and keep the attention of
your audience. And now for a clos
ing. I trust that the few lines
which I have written, although far
from perfection, may give light at
least to some. X. J. STONER.
Bonaccord, Kan.
EXPERIENCE.
Dear friends of the Visitor. It is
by the help and grace of God that I
will try to write a few words for the
Lord. It seemed to me for quite a
while that I ought to say a few
words for our blessed Master. I be
lieve the Lord rejoices when we say
a few words for Him if we are in
earnest. It seems to me sometimes
I have more trials and temptations
than any one else. Satan seems to
be raging in our little flock. He
comes and tells me that there is no
use for me to try to serve God. He
tells me, "you can't serve
Him unless you go to church every
Sunday." Then something says to
me, "they will make fun of you if you
don't dress so and so. You had bet
better wait till you can get you some
nice clothes then you can go." Oh I
often think, of what our poor
Savior bore. They made Him a
crown out of thorns and put it on
His head and put a purple robe on
Him and pierced His side till the
blood and water came out of His
side. We think we have a heavy
cross to bear to try to serve the
Lord, but oh, let us look and think
what our blessed Savior bore for
us. Brothers and sisters let us try by
the grace of God to ever be faithful to
the end. It has been about twelve
years since I first started out to
serve the Lord; but I had almost
given up at one time to try to serve
Him. It seemed to me because
I was away from my church I could
not serve the Lord.
I have had very poor health for
I was seventeen years old when I first started out in the service of the Lord. It felt so happy when I became right willing to obey the Lord and to take up the cross and follow my Savior. Before I took up the cross and while I lived in sin I thought when I would once try to serve the Lord I would serve him right; but I had to feel his convicting power before I was willing to give myself up. There was something seemed to say to me, this may be your last call, and I know if I would die in the condition I was in I would be lost. Under these heavy convictions, I gave myself up and turned to the Lord. It is now a little more than a year since I was baptized; and at that time I felt so happy and so willing to take up my cross and follow the Savior that nothing seemed too much for me to do for Jesus. But I must confess that it is not so now with me. Everything seems such a burden to me. It is not long yet since I had such a severe temptation that I thought it was almost impossible for me to overcome: the enemy tempted me wherever he could. One of his attempts was to plant unbelief in my soul. He told me it was no use for me to say anything in our experience meetings. The brethren and sisters had no faith for me and I was almost persuaded to give up the work altogether. But thank God I learned to realize that God was with me all the time if I would only trust, and I have taken new courage to go on and have made a new vow to follow my Savior more faithfully. But I find my best efforts are weak and I come often short of doing my work altogether. I do not write this to discourage any one, for it was a self-denial for me to write it, and given more as a duty and encouragement to the tempted. Pray for unworthy me. I will yet add the words of the poet which expresses so truly my own desire:

Oh for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely split for me.

M. H. Siegler.

New Providence, Pa.

HOW THE TWELVE APOSTLES DIED.

Matthew is supposed to have suffered martyrdom, or was slain with the sword in the city of Ethioptia, in Egypt.

Luke was hanged upon an olive tree in Greece.

John was put into a cauldron of boiling oil at Rome, and escaped death. He afterward died a natural death at Ephesus, in Asia.

James the Great was beheaded at Jerusalem.

James the less was thrown from a pinnacle or wing of the temple, and then beat to death with a fuller's clubs.

Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by command, and bound to a cross, whence he preached unto the people until he expired.

Thomas was run through the body with a lance, at Coremandet, in the East Indies.

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Thomas was run through the body with a lance, at Coremandet, in the East Indies.

John was shot to death with arrows.

Simson Zealot was crucified in Persia.

Matthias was first stoned and then beheaded.

Barnabas was stoned to death by the Jews at Salania.

Paul was beheaded at Rome by the tyrant Nero.—Sel.

UNDERSTANDEST THOU WHAT THOU READEST?

There are people who claim to be great friends to the Bible, but who do not seem inclined to read it. They understand something of its importance, and tolerate no assault upon it, but when they come to the perusal of the book, they have little taste for it. Others read the Bible, but do not seem to understand it or grasp its meaning.
It is not easy to say how there can be much faith where there is little or no understanding. Of course we may assent to the authority of a document which is as yet sealed up and unread, if we know from whence it comes; but if we are to put much faith in a document we must read and understand its statements, and accept them personally and intelligently.

So if we are to have faith in the Bible, we must read the Bible, understand the meaning of its words, and its phrases, take in its scope and plan of teaching, and so familiarize ourselves with its truths that we shall have an understanding faith concerning its contents. When we have such a grip of the Bible as this, we can be said to have faith, and shall be ready to do anything to defend that faith.

**THE SALOON.**

The saloon is a place with screened windows and closed doors, a place where the tread of a woman's foot is her everlasting shame. It is a place where for childhood to enter is everlasting wreck and ruin. It is a place where men gather only, where they shut their eyes to the world outside. It is a place where the cool, keen, voracious, designing villain on one side of the bar sells, for greed of gain, his liquor to reeling brains on the other side of the bar. It is a place where no man can enter for an hour and come out as good as he went in. It is a place that unfitts a man to be the husband of a decent and virtuous wife, that destroys a man for being a clear-minded, steady-nerved father for his children.

He goes there for his degradation, prostituting the name of woman, and blaspheming the name of God. He disgraces his wife, his mother, his sister, and comes out demoralized, obscene, less than a man, less than a brute, because he has not fulfilled the design of Providence. The saloon does not do that sometimes; it does it always. It cannot live without it. The saloon does not do that probably, or may be. It must do it. The saloon never lives except by feeding on moral carrion—on dead souls and bodies. This is the thing you have to deal with. You know what it is. There is not a man of you who is ignorant about it, but what knows to the depth of its eternal shame what the saloon is today. And if you stand by it, you stand where the judgment of God will rest upon you as a Christian man and an honest citizen if you do not strike your blows against it.—Mrs. Mary A. Livingston.

**LOVE OUR ENEMIES.**

Their conduct may have been most outrageous, but we must leave them with God. Vengeance belongs to Him. It does not do for one who thinks of going to heaven, to hold old grudges against any person. If others have sinned against you, that is no reason why you should sin against God. If you have been defrauded or wronged, even by a brother, the Lord has promised to be your avenger. (1 Thess. ix, 6.) Leave yourself in his hands. Be of a forgiving spirit. Watch for their amendment with the solicitude of a parent over an erring child. And if there is any change for the better, be ready to encourage it. "Charity hopeth all things." We should be willing to forgive all whom the Lord will forgive. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humility, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. iii, 12, 13.—Free Methodist.

**BE TRUTHFUL.**

"Harry," said little Annie one day, after working a long time over her slate, "won't you tell me just what this means? I forget what the teacher said about it."

"I can't," replied Harry, "I've got lots to do to get ready for my lesson tomorrow. I shall not have a minute to myself all the rest of the day."

"Oh, dear!" sighed Annie, as she bent her little tired head over the slate again.

Just then Edward Ellis came rushing into the room.

"Come on, Harry," he said, "we're all going off to Mr. Jones' woods for nuts. You've got time to go along, haven't you?"

"All right," cried Harry, springing up and flinging his book aside, "I'll put off studying my lesson until this evening;" and within five minutes he was on his way to the woods.

Should you call Harry a very truthful and generous little boy that afternoon?—Sel.

The Spirit of Christ dwelleth in us makes us compassionate towards others. We pity their ignorance and their mistakes: we sympathize with them in their sorrows, and are ready, whenever we can, to extend to them a helping hand.

This tender-heartedness is not a sign of weakness or of a compromising spirit; it is the part of a strong, true, Christian character.

Not the bright stars, which Night's blue arch adorns,
Nor rising suns that gild the vernal morn,
Shine with such lustre as the tear that flows
Down Virtue's manly cheek for other's woes.

The preacher who visits and preaches with a heart full of compassion, does not labor in vain. An iron, red hot, will burn a hole where a cold one would meet only with resistance. Moderate intellectual ability, with a large heart full of love to God and man, will succeed in the work of God where great intellect and great learning, with great coldness and selfishness, will fail.—Free Methodist.

A form will not acquire the religion of Christ, but the religion of Christ will assume a form.

When home is ruled according to God's word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—Spurgeon.
CHRISTIAN TEMPERANCE OR THE 
GOSPEL LADDER WITH EIGHT 
ROUNDS.

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godli­ness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1, 5-8.

This quotation from the apostle is a clear and beautiful illustration of the advance in the Christian life. In introducing this subject we call attention to the following points:

1st. The apostle addresses young converts, or those who have just "obtained like precious faith," and sets before them the victories to be obtained, or the grace to be added, in their order, necessary to insure an admittance into the immortal kingdom.

2nd. If the apostle regarded a happy frame of mind as alone constituting sanctification, then we might expect him to illustrate the victories of the onward course in the Christian life by higher and still higher flights of feeling. But in this quotation he is silent in regard to feeling, and present progress in well doing as the basis of true sanctification. The love of God shed abroad in the hearts, enlightening the mind, and purifying the affections, is the result of faith in Jesus Christ, while living in obedience to the word. Such blessedness, resulting from walking in the self-denying path of obedience, is Bible holiness. It is certainly the privilege of the true Christian, who walks in willing obedience to the word, to enjoy all that peace and fullness of joy expressed in the Bible. But to make flights of feeling constitute the sum total of sanctification, is to expose the minds of fanatics.

3rd. Peter's progressive (work) system is safe to embrace and follow, as it leads to all that faith and hope can grasp. It secures an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

4th. The apostle teaches the young Christian to progress by the simple rule of addition, with a persevering hand all the way through to the kingdom. We may illustrate his system of sanctification by a ladder with eight rounds, reaching from earth to heaven, or from a state of sin to a condition of moral fitness for the kingdom of God. Here are the rounds of the ladder: And besides this giving all diligence, add to your

1. Faith, upon which the young disciples stands.
2. Virtue, and to virtue.
3. Knowledge, and to knowledge.
4. Temperance, and to temperance.
5. Patience, and to patience.
6. Godliness, and to godliness.
7. Brotherly kindness, and to brotherly kindness.
8. Charity or love, the crowning Christian grace.

The order in which the apostle has given these progressive steps is worthy of especial notice. The young disciple, who had just embraced the faith of the gospel, must first add to his faith, virtue, and then to virtue, knowledge. He may have been vicious; at least he may have lacked the principles of real virtue. His first work is to seek for purity of thought, words and acts. Then in a pure mind and heart, he may add knowledge in the sciences, of himself, and of the word of God, to enable him to defend his position before the world. Some make a careless stride over the first round and seek to add to their faith knowledge. They neglect to cultivate virtue, and labor to store their minds with knowledge, that they may be able to argue down their neighbors. Such seldom turn men from error to truth; but frequently from their lack of piety, disgust and prejudice those with whom they mingle. They may talk the truth, but it is poorly represented by them. The food they offer is good of itself, but tastes badly of the dish. They generally become self-righteous and say in their hearts, "I am rich, and increased with goods, and have need of nothing," and they know not that they are "wretched, and miserable, and poor, and blind, and naked." Who can but admire the order in which the apostle has given the victories in the Christian life? He continues, and to knowledge, temperance; and to temperance, patience. The intemperate man cannot be a patient Christian; hence he must add temperance first, then patience will be an easy victory. The man who uses intoxicating drinks is seldom a patient man. Intemperance in eating, either in the quantity or in the rich quality or in both, deranges the system, causes dyspepsia, affects the nerves, depresses the spirit, source the temper, and renders the epicure unfit for the exercise of true Christian patience. We live in an unfortunate age, when men move from impulse more than from reason. The appetite must be gratified regardless of results. In the preparation of food, the taster and not the stomach, is generally consulted. But while we object to high seasoned, greasy food, we would not recommend an impoverished diet, but plain, nourishing food. Thus prayed Agur, "Feed me with food convenient for me."

Prov. xxx, 8.

But we must come a little closer, and speak of the filthy habit and results of using tobacco. Probably no one at first loved the taste of tobacco. It was a task to learn to use it, yet millions contract this strong habit, useless, inconvenient, expensive, filthy and annoying to women and children and temperate men, and are slaves to it till their death. If tobacco had been known and used by any of the descendants of Abraham in the days of Moses, or by any of the nations around them, endangering the purity of the Israelites, God would have given them a law forbidding its use, in harmony with the principles of purity and cleanliness taught that people. And when we come to the New Testament, we may see that every declaration requiring purity, cleanliness and self-denial, is a plain rebuke on tobacco using.

But physicians recommend tobacco.
The habitual use of tobacco is injurious to the constitution. As one proof of this we refer to those who have become so nervous and shattered by long using this slow poison that they are compelled to abandon it. Says a veteran tobacco user, "I have used it thirty years and I do not see that it has much influence on me." Well, you certainly had a good constitution on the start or you would now probably be in your grave. But if tobacco is not disturbing your system, injuring your constitution, what makes you feel so dreadfully when your tobacco box is emptied and the stimulating influence of the filthy weed is gone from you? You may have been without it twenty-four or twenty-eight hours. How strangely you felt! Your head seemed to you thrice its usual size. And how wonderfully numb and strange you felt around the mouth and throat. In this deplorable condition, a trifle would irritate you, and make you manifest impatience, to be shamed of afterward.

God has made us wisely and nature will do his work well unless intruded upon and wearied to feebleness by receiving into the system the influence of stimulating poisons. When the work of nature has been thus disturbed and the habit fully formed, the stream must be kept up or the poor slave to a morbid appetite, is in trouble. Interrupted and enfeebled nature cannot rally in a moment to take the place of the intruder, and, oh, the demand just now for a little more tobacco! But keep the base intruder back, and give nature time to rally and fill her place, and the appetite becomes natural, the hankering is gone, and health improves. And so far as the health is injured by the use of tobacco, so far the mind is affected, and one of the evil results is impatience; hence, in the onward victories of Bible sanctification, patience is preceded by temperance.

We come a little closer yet, and ask, "why use tea and coffee?" In point of faith, these cannot be classed with tobacco; but they are as useless and more expensive. In regard to their influence on the health, we use the same arguments as in the case of tobacco. The reason why those who have for years used strong tea, (especially women) rise in the morning with such bad feelings at the stomach and at the head, is because the stimulating influence of the tea is gone, and they find relief only in a good strong cup of tea. Sleep will restore the temperate person, and to him or her the morning hours are the clearest and the best.

The drunkard lies down upon his couch at night under the influence of liquor; the tobacco slave casts aside his well chewed quid to smoke his pipe before retiring; and the tea drinker goes to rest under the influence of strong tea. In the morning they rise with languid feelings, while a cloud of melancholy hangs over them, and they are in danger of getting impatient, unless domestic matters move off smoothly. But the drunkard goes for his dram, and he feels better, for the stream is up again; while the others find similar relief in their morning ration of tobacco and tea. And are any of these real Christians? May God help them to cleanse themselves from all filthiness of the flesh and spirit, "perfecting holiness in the fear of God." 2 Cor. vii, 1.

This is Bible holiness. When men seeking for the grace of life are thus cleansed from idols, the light of heaven will illuminate their minds, and enable them in all the walks of life to exhibit true Christian patience.

The apostle continues, "and to patience, godliness; and to godli-ness, brotherly kindness; and to brotherly kindness, charity." He who has added to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience has so far escaped the corruptions of this world that he may understand the principles of true godliness. His idols are slain, therefore he has no other gods before the Lord. He now loves God supremely and delights to do His commandments.

And he who loves the Lord God with all the soul, and with all the mind, will love his brother as himself, and the manifestation of brotherly kindness will be natural and easy. Hence, he who adds godliness will also add brotherly kindness. Charity, or the perfect love of God, next comes in as the crowning Christian grace, constituting the highest round in the ladder of Bible sanctification.

The apostle continues in language pointed, as he applies the subject to the hearts and consciences of the people of God. Weigh well his words: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sin. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ."

In conclusion we notice the following points:

1st. The conditions stated: "if ye do these things" if ye ascend the ladder, step by step, and overcome, and gain the specified victories. Then these things will be in you and abound.

2nd. In so doing, there is safety. "Ye shall never never fall." Then let those who are trembling with fear that at some future time they will fall, cast aside such fears, and in
confidence ascend the way to life.

3rd. Those who lack these things are blind and forgetful. They cannot see afar off and have forgotten that they were purged from their old sins.

4th. Peter’s view of election. He does not teach that all men are elected to salvation or destruction, and that their fate is unalterably fixed before they are born, but he exhorts his brethren to diligence, to make their calling and election sure.

5th. The reward. The apostle in his first epistle (chapter i. 2) says, “Grace unto you and peace be multiplied.” He teaches sanctification by the rule of addition; but holds forth spiritual blessings to be enjoyed in this life by the obedient by the rule of multiplication. But in this connection he presents before those who “do these things” their final reward. “An entrance shall be ministered unto you abundantly in the everlasting kingdom of our Lord and Savior Jesus Christ.”

The ministration of an abundant entrance into the city of God means something more than a mere permission to pass in. Those who have honored their lives by well doing, and have ascended the ladder of Bible sanctification, step by step, will be conducted in triumph into the metropolis of the kingdom of God. Jesus overcame, and as he ascended to the Father’s throne, attending angels in triumph shouted, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.” And in response to the inquiry, “Who is this King of glory?” they again shouted, “the Lord, strong and mighty; the Lord, strong in battle.” Ps. xxiv, 7, 8.

In like manner those who overcome and sit upon the throne of the Son, as he overcame and sat down upon the throne of the Father, will be escorted thither with triumph, while the voice of Jesus will be heard saying, “Come ye blessed of my Father, inherit the kingdom prepared for you. Welcome to the tree of life and the crystal waters! Welcome to all the joys of the kingdom forever.”

Selected by M. E. Gordon.

Mercersburg, Pa.

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THE CHILD’S FIRST GRIEF.

“Oh! call my brother back to me! I cannot play alone! The summer comes with flower and bee—Where is my brother gone?”

“The butterfly is glancing bright Across the sunbeam’s track; I care not now to chase its flight—Oh! call my brother back!”

“The flowers run wild—the flowers we sowed Around our garden door; Our vine is drooping with its load—Oh! call him back to me!”

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