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Henry Davidson

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
RETURN again to Christ and say,  
Then He will thy backslidings heal,  
Come, backslider! Como away!  
He’ll give thy troubled conscience ease.  
If thou wilt on Him now believe,  
In that blest house there still is room,  
Yes, weary, heavy-laden, come;  
And make the heavenly arches ring.  
There saints and angels sweetly sing  
His God and Savior to adore.  
But live with Christ in Heaven secure,  
The conqueror’s palm our hands shall bear,  
The crown of life we there shall wear,  
Our days of mourning past and gone.  
We're going to join the heavenly choir;  
'Tis there the saint will die no more,  
And sorrow we no more shall know;  
We're going to walk the plains of light,  
Will you go? Will you go?  
Where perfect day excludes the night,  
Will you go? Will you go?  
Our sun will set no more go down,  
And thou shalt my salvation see.”  
Come to me! Come to me!  
Oh could I hear some sinner say,  
“I will go! I will go!  
I'll start this moment. Clear the way,  
Let me go! Let me go!  
My old companions fare you well,  
I will not go with you to hell;  
I mean with Jesus Christ to dwell;  
Let me go. Fare you well!”  
—Selected by FANNY KLIPPERT. Published by request.

THE SECOND COMING OF CHRIST AND THE RESURRECTION.

There are many pious people who make death the coming of Christ. But where is it written that death is the second coming of Christ, or that we receive immortality at death? Immortality of the soul distinct from the body is not taught in the Scriptures; and that he was buried and that he rose again the third day according to the Scriptures.”

The apostle then goes on to tell by whom all he was seen, after he had risen from the dead. In the 12 verse he says, “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen? And if Christ be not risen then is our preaching vain, and your faith is also vain?” Here the apostle makes the resurrection of the dead the foundation of the gospel; for this reason he says in the 2nd verse, “unless ye have believed in vain.” For if they deny the resurrection of the dead, they have nothing to hope for.

The benefit of Christ coming in the flesh, and dying a natural death and rising again from the dead, could only be realized through the resurrection. It is useless to try to construe the apostle’s language into figurative language, as having reference to our conversion or baptism. If the apostle does not de-
fend the resurrection of the body, then Christ did not rise in the body, for he declares that if "there be no resurrection of the dead, then is Christ not risen?" Proving that our resurrection is identical with Christ's resurrection, and if the one does not take place, is at stake. For then we have no hope in Christ, so even all men must perish. Why? Because if we obey the gospel and become followers of the meek and lowly Savior, we must suffer in the flesh.

The apostle says, "Thou art the manner of men I have fought with beasts at Ephesus what advantageth it me, if the dead rise not? let us eat and drink, for tomorrow we die." If language means anything, then the apostle had no hope without a resurrection, but he knew that Christ's resurrection was a fact. Therefore, he says, "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the body." For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. What a glorious expression this is! It fills the soul with joy of whom hope is in Christ, as a guarantee to the Corinthians he says, "Now the body is not for fornication, but for the Lord; and will also raise up us that die, for the Lord, and will also raise up us by his own power. Do you not see that Christ is here upon earth, and died, and rose again from the dead, and ascended into heaven, so sure will he come again to redeem man from death.

In the 6th chap. of Paul's 1st Epistle to the Corinthians, he says, "Now the body is not for fornication, but for the Lord; and the Lord for the body. And God has both raised up the Lord, and will also raise up us by his own power. Do you not see that Christ is here upon earth, and died, and rose again from the dead, and ascended into heaven, so sure will he come again to redeem man from death.

We believe that the notion of immortality of the soul distinct from the body, and the resurrection of the dead the Christian shall bring in Christ's resurrection to prove that the body shall not be annihilated, but that God will raise it up again. Therefore the Christian has no right to dishonor his body, neither should we despise our bodies or look upon the body of Christ as the prison house of the spirit, the Christian should not wish for death, that is to be disembodied spirit. Paul did not wish for death, but that mortality might put on immortality. 2 Cor. v, 4.

The Christian should, therefore, keep his body clean; he has no right to defile his body. "What? Know ye not that your body is the temple of the Holy Ghost, which is in you which ye have of God, and ye are not your own? for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's."

Here we see that the spirit is not the whole of self, (as is sometimes claimed) but it is the spirit and the body that makes the living soul, and when the spirit is separated from the body, man is no longer a living soul, man is dead; his personal existence has ceased, and without the power of death throughout all eternity, were it not for Christ.

The expression "For ye are bought with a price" meaneth that Christ gave his life as the ransom for man's redemption. Therefore the death and resurrection of Christ stands as a guarantee to man, that he shall be redeemed from the power of death, that he shall be brought back to a consciousness of a self, made up of the spirit and the body. Therefore in the resurrection of the dead the Christian shall become an immortal living soul; but the willful sinner shall be condemned to the second death, from which there is no redemption, it will therefore be an eternal death. We see then that the notion of immortality of the soul distinct from the body conflicts with the word of God.

We believe that the notion that death is the second coming of Christ is an error, and must give way to the Bible truth; for the Scripture points to the resurrection, and the consummation, to be earnestly looked for. 2 Cor. v, 2, 3.
This doctrine is so ancient, and so popular that one must almost be afraid to oppose it. But when we go to history, we find that in the past, error has held out against the truth for centuries, but eventually had to give way to the truth. And we believe that the time will come when the humble followers of Christ will accept Paul’s declaration, that “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Therefore comfort one another with these words” not because we are to be a disembodied spirit, as something, and yet a nothing, but because we shall be an immortal soul when Christ comes again and not before, because the apostle declares that the dead and the living receive immortality at the same time, hence they could not have received it at death.

The apostle says, “For this we say unto you by the word of the Lord” a very pregnant expression. It is, therefore, a revelation from heaven concerning them that are “asleep in Jesus.” Oh what a tender expression, what a glorious thought put to sleep by Jesus. Well might the poet sing:

“Asleep in Jesus, peaceful rest,
Whose waking is supremely blest
No fears, no woes shall dim that brow
That manifests the Savior’s power.”

The apostle charged the Thessalonian brethren that this epistle should be read to all the holy brethren, showing that it is a very important epistle. According to the apostle’s declaration, the saints that are living at the time of Christ’s second coming, will never see death. And this agrees with what the Savior told Martha. St. John xi. 23-26. “Jesus said unto her, I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.”

Here are the two classes, the living and the dead. He is “the resurrection and the life” and when he comes in the last day, he will raise the dead who have believed in him to immortal life, and they that are alive who have believed in him will be changed from mortality to immortality. Christ emphatically tells us to watch for his coming. Paul told the Corinthian brethren: “ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.” 1 Cor. i, 7. We understand by this that the crowning proof, that they came behind in no gift, was then waiting for the coming of the Lord which is an antidote for worldliness.

Paul told the Philippian brethren: “For our conversation is in heaven; from whence we look for the Savior the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.” Phil. iii, 20. See also 1 John iii, 2. It is evident that it was the intention, or that it is the will of God, that the Christians in every generation, from the ascension of Christ down to his second coming, should look for his return. But men have made death to take the place of this great event. When Paul saw that “the time for his departure was at hand” he said, “Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing.” 2 Tim. iv, 6-8.

The expression “at that day” does not mean at the day of his death, but at the last day, when the Lord will come back to earth, then not only he but all the saints shall receive their servants. For this reason he says, “not to me only, but unto all them that love his appearing.” If death was the appearing of Christ, then all his children would have to love death. We know that this is not the case, for death is a terror to most of men, but if we love the Savior, we would also love to see him come, like the apostle Peter. “Looking for and hastening unto the coming of the day of God.” 2 Peter iii, 12.

Brethren let us be “looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.” Titus ii, 13.

“For yet a little while and he that shall come will come, and will not tarry.” Heb. x, 13. ELIAS M. SMITH.

ABIDING THE PROOF.

The apostle Paul in his second letter to the congregation of saints at Corinth, pertinently says: “I pray, not that my own power may be clearly proved, but that you may do right, although I should seem unable to abide the proof.” 2 Cor. xiii, 7.

In using this remarkable utterance, he had in view the completeness in giving; for much of the chapter is devoted to that subject. Contributions were being made in Macedonia, Achaia, Philippi and Thessalonian and the instructions were needful in every instance, as far as we know. He knew the calamities of his enemies, and how they lay in wait for him on every occasion to entangle him in some way and bring accusations against him. They were every ready to assail his character, therefore, in the matter of receiving he took the utmost prudence against the possibility of being accused of impure and mercenary motives. Instead of carrying the contributions to Jerusalem himself, he informed them that “whosoever they should judge fitted for the trust should be sent to carry their benevolence to Jerusalem,” thus guarding himself against all suspicion. He was “careful to do all things in a seemly manner, not only in the sight of the Lord, but also in the sight of men.” 2 Cor. viii, 20, 21.

In this manner he gave proof of his integrity, and demonstrated to saint and sinner that the power of God was with him and in him. To those who were to give, he said they should do it “not” grudgingly or of necessity, but according to the free choice of his heart. This manner was an abiding proof of the word and Spirit of God in the giver. Such is the pattern to believers in Christ now.

M. M. ESHELEMAN.

North Cucamonga, Cal.
WILL IT PAY?

This question we frequently ask ourselves. Perhaps there are few people who do not at certain times ask themselves this question. It engages the mind both of the worldly and the Christian. With the former it is dollars and cents and very often with the latter.

But there is another pay which should and does engage the mind of every true follower of Christ.

Will it pay for me to stay from prayer meeting and from class meeting? Will it pay for me to neglect my morning and evening prayer or the daily reading of God's word, that I may have more time to spend upon the things that perish? To all these we say no. The question is frequently asked, are you going to the fair, or the show or some other worldly gathering? Why, there is no harm in it. Well, is there any good? Can you take Christ along? If not, then there is harm in going. And will it pay to gratify our carnal desire at the expense of our soul's salvation.

Daniel prayed three times a day and prayed aloud with his windows open toward Jerusalem. He knew it would not pay to omit one prayer even though he should be put in the den of lions.

Noah that good old man, knew it would not pay to disobey God, so he went on building the ark while multitudes of worldlings scoffed at him. If we are true to God, if we obey Him, and deny ourselves of all ungodliness and worldly lust, we get our pay right along in the bountiful blessings of God. Is that all? No. In the world to come life eternal, and what more? Listen. Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that are promised to those that love Him.

But there is another class of person whom this question should concern. It is the unsaved. If they would but stop and ponder over this question they might save themselves many a snare. Can I afford to engage in the sinful vanities and pleasures of this world, neglect my soul salvation?

Eternity is before me, will it pay to gratify these carnal desires and miss heaven? We believe if the unsaved would stop and meditate upon this question for a moment they would with a Mary of old choose that good part which can never be taken from them. Had the rich man asked himself this question instead of where shall I bestow my goods and my fruits, it no doubt would have been better for his soul, but it was too late, and so will it be with you unless you stop now.

EMMA C. DAVIDSON.
White Pigeon, Mich.

WHAT DO WE BELIEVE?

What mankind in general believes does not therefore necessarily constitute the truth; it must first be proven to be so. The truth has sometimes been found to be in direct opposition to what even morally good and religiously zealous men have believed and taught. The majority of men and women believe what they are taught; some, however have learned to "prove all things." If a man is taught the truth, it is right so to believe; if he be taught wrong can it be right to blindly follow a blind guide? The truth has sometimes been carried in vessels of clay, while from apparent vessels of gold and vials of silver have issued the intoxicating beverage which is dealt out to all nations by the mother of harlots. Rev. xvii. 15.

How sad the prevailing error of believing what good men believed instead of exercising faith in what God has said. We grovel in the pleasures of this world; have our life in the world to come life eternal, does our believe constitute the truth? We may not believe in a literal resurrection of the dead. Is this sufficient evidence that the dead rise not? If we believe that eternal life will be dealt out prior to the resurrection of the just, does our belief make void our heirship and inheritances? If a man believes that at the close of his earthly career he will be received into a region of glorified souls, does his belief constitute God so to deal with him?

Conclusive we say that many Christians who cry "orthodoxy" might receive a confirmation of the "blessed hope" by comparing their belief—as dictated by hymnology—with God's word.

H. N. ENGLE.

-.Ask your neighbor to take this paper.
Temptation.


First, I thank God for the plan of salvation: next, that I was made willing to accept this salvation, and that all along the journey of time he has had a people that trusted in his saving power even while passing through privations, tribulations, and even blood; while now, we are living in a time that no man can hinder us from worshipping him according to the dictates of our consciences. Yet of all ages, I believe this is the most perilous; not that we stand in danger of having to seal our faith with our blood or receive the tortures our foreparents endured, but because every inducement of vice worldly pleasure and enticing wickedness prevails throughout our land. It seems to me those that are nearing the eve of life and have traveled the way of righteousness these many years, have not so much to contend with but to us young in years and service the temptations seem the greatest, not only because the enemy of souls is going around as a roaring lion, but because he assumes the form of an angel of light.

What do we call temptations? Is it the disappointments and vexations that we daily encounter, or is it the inducements to lead the mind away from God? If we stay right under the parental roof surrounded by Christian teaching and influence the temptations seem the greatest, not only because the enemy of souls is going around as a roaring lion, but because he assumes the form of an angel of light.

When the angels commanded Lot to flee, the warning was, "Escape for thy life! Look not behind thee!" But the terrible grief of leaving home and loved ones behind was too overwhelming for Lot's wife and she gave one longing glance home and loved ones behind was immediately turned to a pillar of salt. O let us be watchful. "Vengeance is mine, I will repay saith the Lord." When temptations arise, when the "eyeoffends, pluck it out; when the foot offendeth, cut it off;" for we as children should not try God who has in much mercy opened a way for our escape; for the duties that are enjoined upon us, if we do them, gain for us a glorious victory. The Lord never requires more of us than we are able to do, but more sometimes than we are willing to do.

Peter, always foremost of his brethren, declared to his Master that he would die with him, yet that very night he left his Master in the hands of sinful men while he followed afar off under the shadow of the city walls that he might not be suspected of being a disciple, and when the finger of scorn was pointed at him he denied with vehement and cursing that he knew not the man. But one look of sorrow and pity from his suffering Lord was enough to melt his heart, and we read he went out and wept bitterly. This seems sad to relate of one so firm as Peter, but no doubt it taught him a lesson and is a warning to us all. "Watch and pray lest ye enter into temptation." Paul was caught up into the third heaven and saw visions of paradise and heard unspeakable words which is not lawful for a man to utter, and yet he had a "thorn in the flesh," a messenger of Satan to buffet him, lest he be exalted above measure, and for this he besought the Lord thrice, but the Lord's answer was, "my grace is sufficient for thee." Then let us take courage and instead of becoming disheartened and despondent let us rejoice that in all things we can "have a hope which is an anchor to the soul both sure and steadfast." Then trials make us strong, misfortunes make us rich. So God brings light out of darkness, joy out of sorrow and great peace out of conflict for those that are preparing for that blessed rest.

O. Ida Shaeffer.

Avoidance of Evil.

Sophronius had a fair daughter named Eulalia, and she asked him one day for permission to visit the gay Lucinda. "I cannot allow it," said the Greek father, "Then you must think me exceedingly weak," said the girl, indignantly. Sophronius picked up a dead coal from the hearth and handed it to his daughter; but she hesitated to accept it. "Take it, my child—it will not burn you." Eulalia obeyed and the milky whiteness of her hand was instantly gone. "Father, we cannot be too careful in handling coals," said the vexed daughter. "Naysaid Sophronius, solemnly, "for even when they do not burn they blacken." Ye weaker ones—the cup may burn you; but if it will not burn, it will blacken—so beware. Touch not, taste not, handle not!" J. Ossian Davies.
The definition of this word is "sorrowfulness," "heaviness of heart," "dejection," "seriousness," etc. Taking all these into consideration and especially the last, it will virtually apply to the Christian character, of which character has a telling effect upon those with whom we daily associate, and answers to the query whether we have been with Jesus and learned of him.

There is nothing which God more reproves in his people than a distrustful heart, and when his creature more slightly deviates from the old landmarks (Prov. xxi. 10) then the reproving spirit takes its flight from the omnific throne (John xvi. 8) and penetrates the conscience to such a degree, for the benefit of the erring one, that it brings the mind into a disturbed state so as to cause seriousness, and sometimes sadness.

"Why sayest thou, O Jacob, and speakest, O Israel? My way is hid from the Lord and my judgment is passed over from my God." (Zion speakest, O Israel? My way is hid from the Lord and my judgment is passed over from my God.) Isaiah lvii, 10. Then the doubt changes character, and becomes a terror to the sinner. The mountains, the hills, the heavens, the earth, the long successions of human generations are not so enduring as God's love to his people. But that is not all. I have loved thee with an everlasting love. "Thou lovest me" says Jesus to the Father; "before the foundation of the world." And then to the disciples, "as the Father loved me even so have I loved you." John xv, 9.

There is nothing so open as the way back to God for the wandering soul. The accusations, the threatenings of Scripture, awful as they sometimes are, have one termination: "Return unto me." Sin is an occasion for confession, for sorrow, for mourning, for humiliation. And so confessed and renounced, it is pardoned, forgotten and blotted out, buried in the depths of the sea.

A state prisoner once lingered many long years in an imprisonment under the ruthless rule of Napoleon. His case was at length brought before the Emperor. The result of his investigation was the following decree: "This man is pardoned. Let him be restored to his estates and privileges." When this unheard of sentence came to his dungeon in Italy and unlocked its ponderous doors, would that poor man hesitate to go forth and take with a joyful heart what had been so restored to him? No more should the repentant sinner linger among the gloomy shades and frightful shapes of his doubts and anxieties, and not come forth into the joys and enlarged forgiveness. When God says, "I have blotted out thy transgressions and will remember thy sins no more," the Christian may answer and pass away like smoke into immensity.

How strongly are God's people assured of this unalterable love. "Lift up your eyes to the heavens and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever and my righteousness shall not be abolished." Isaiah lxvii, 6.

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good fight of faith. Paul said, when about to depart, I have fought a good fight, I have kept the faith. Our depraved nature must be brought unto subjection, for the Bible says flesh and blood cannot inherit the kingdom of God. Neither can corruption inherit incorruption. So that while in this life there is always a warfare for the Christian, and like Paul the body must be kept under or we shall be cast away.

“If ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live, for he says, as many as are led by the Spirit of God they are the sons of God.” If then by the help of God we resist sin we are blameless before God and are fit subjects to enter the kingdom if we die. So then we have a daily warfare. But not so with the unconquered; they drift along with the current and because they are carnally minded, cannot please God.

In my Christian warfare I find it very necessary to put on the whole armor of God, and especially the shield of faith and also the sword of the spirit, which is the word of God.

Dear fellow traveler, in the fight we have to encounter with these weapons, we can gain the victory. But let us remember that it is prayer that keeps them bright. See dear brother and sister how strong and how sharp the word of God is, and how the living faith and truelove of God in its nature will overcome fleshly lusts which war against the soul. When Christ was tempted of the devil he used the sword of the spirit and satan fled and so can we through the help of God gain the victory.

Further we notice the word of God is a discerner of the thoughts and intents of the heart. By it we can understand what the Lord desires of us and what we are to do and if we are faithful we will not be led into sin, so that none can say that he cannot by the help of God overcome. But alas how many have been taken captive at this dangerous point. Dear reader if we let the evil thoughts get the control of our mind and do not resist the temptation, we will be overcome, and the love of the truth will depart and the fall is near; disobedience, pride, hatred and many other lusts will enter in and the heart will become defiled so that the Spirit of God cannot dwell there. Let us then flee from the wrath to come and lay hold on eternal life. Let us fight the good fight of faith and the Lord will sustain us in the hour of our greatest need.

C. H.

Hamlin, Kansas.

PRAYER.

If, while in prayer, the heart be roving after one object while the lips are employed in asking for another, we are insincere and unacceptable worshippers. Such conduct is an insult to our Creator,—a game of deception on ourselves! Such were the petitions at which God, in old times, declared himself indignant, when his professing people drew nigh unto him with their mouth and honored him with their lips, while their hearts were far from him. Such was the religion of the scribes and Pharisees,—fair and beautiful without but within rottenness and corruption.

Reflect a moment, ere you bend the knee at the throne of grace; I am not now about to approach an earthly monarch who, though surrounded with the pomp and circumstance of royalty, is but a worm of the dust, like myself, but I am to have audience with the King of kings, the Lord of the whole earth. I am about to come into the presence of, and to utter the name of, him at whose feet all creation sprang into existence. Were I in the presence of a finite being I might, perhaps, conceal my feelings under a form of words. I might utter one thing and mean another, but can I thus practice deception with God? Are not all things naked and open unto the eyes of him with whom we have to do? Does not he search the hearts of the children of men? Will he be satisfied with anything but truth in the inward parts? “If I regard iniquity in my heart,” says the sweet singer, “the Lord will not hear me.” Again, in his bold and beautiful interrogatories he exclaims, “He that formed the eye shall he not see? He that created the ear shall he not hear?

Let such be your meditations when you are about to kneel at the throne of grace. Not that I would array the character of God in terrors to your mind, or send you trembling, like a slave, at his feet. No, he is a God of love, of compassion, of long forbearance,—more beneficent and tender than the kindest earthly parent. You may go to him and you must so go in the confiding simplicity of a child and a favorite. When you take to him the name of Christ, your Mediator, you take, so to speak, a passport into his very bosom. You may unburden your whole heart, tell him things which you could confide to no mortal ear, make confession of sins which you dare only whisper in your closet. In the ingenuous frankness of faith and repentance, humbly cast yourself upon his all-supporting arm. He is your God, and when alone with him you may pour out your whole soul unto him and reflect on your own character as well as on that of the Being whom you address. The thought of both will humble you in the dust and prepare you in your approach to the Mercy-seat, to appreciate the all-glorious divine and compassionate Mediator.—Sel.

Him that contradiceth us must not again contradict, but instruct; for a mad man is not cured by another’s becoming mad.—Antisthenes, B. C. 426.

Show me ten miles of territory on this globe which are not Christian, and on which the life of man and the honor of woman are safe, and I will give Christianity up.—Matthew Arnold.
EVANGELICAL VISITOR.


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H. DAVIDSON, White Pigeon, Michigan,

To whom all communications and letters of business are to be addressed.

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

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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 identify your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

H. DAVIDSON, White Pigeon, Michigan, Oct. 1, 1890.

THE PHILOSOPHY OF SIN.

The philosophy of the apostle James, with regard to sin among human beings, is both positive and negative. He presents first the negative aspect of the question, and in these emphatic words:

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. James, i, 13. The term tempted is not here used in the sense of trials and providential circumstances, designed to discipline and test the heart and improve the character, as when God is said to have tempted Abraham, but rather in the sense of solicitations and influences to the commission of sin. God in this sense, as the apostle expressly affirms, cannot himself be tempted with evil, and never tempts any man. It is true that he created man with the capacity to sin, and with susceptibilities that might lead him to sin; that he did this with the foreknowledge that he would sin, and that he permits men to sin in the sense of not preventing either the temptation or the sin. There may be and there is a mystery in these acts of God that we cannot fully explain, and yet the positive and explicit declaration of his word is that he never tempts any man in the evil sense; and this is a sufficient answer to all human cavilings on the subject. Here we say, as did Paul: "Ye shall be tempted, but ye shall not be tempted beyond what ye are able; but with the temptation will be given the way of escape, that ye may be able to stand." 1 Cor. x, 9, 13."

At Detroit, Dickinson co., Kan., Oct. 4th and 18th, 1890. All are invited.

THE BENEVOLENT FUND.

White Pigeon, Michigan, Oct. 1, 1890.

B. S. Herr, $2.00

From a letter received from Abilene, Kan., we note that the good work is still prospering in Dickinson and Clay counties, Kan. On the 7th of September five more were added to the church in Clay county and others are on the way. At Detroit, Dickinson county, same day one was added, and the good work of saving souls is manifesting itself in other places. In Abilene several have been wonderfully brought to saving faith. "Praise the Lord for his goodness and for his wonderful works to the children of men!"

LOVE FEASTS.

At Lawndale meeting house, Bucks co., Pa., on the North Penn. R. R., Sellersville Station, Oct. 25th and 26th, 1890. A cordial invitation is extended to the brotherhood.

C. WISHER.

Near Hamlin, Brown co., Kan., Oct. 18th and 19th, 1890. A cordial invitation is extended to all.

C. H.

At Bro. John Stouffer's, near Hope, Dickinson co., Kan., Oct. 4th and 5th, 1890. All are invited.

Oct. 1, 1890.
The Psalmist says, "God is angry find you out." Num. xxxii, 23.

The Lord; and be sure your sin will so, behold, ye have sinned against death.

Paul says that "the wages of sin is even by temptation.

Whether he will yield or resist, is not a matter of necessity in either direction, but always of free and responsible choice. He is a moral agent; and has full power to do either. It is the yielding, and not the mere fact of temptation, that constitutes one a sinner. God does not command us not to be tempted, but he does command us not to sin. Even perfect holiness may be tempted, as in the case of our Savior, and of the angels who kept not their first estate. Christians may be, and often are, tempted to do that which is wrong, yet they sin only when they do the wrong. If they resist, they are not morally damaged even by temptation.

The apostle completes his statement of the case by adding that "sin, when it is finished, bringeth forth death." Death is one of the terms often used in the Bible to characterize the evils and woes, here and hereafter that are attached to sin. The curses which God visits upon sinners on earth and the great woes, here and hereafter that are attached to sinners on earth and the great evils and woes, here and hereafter that are attached to sinners on earth and the great
curses which he visits upon unrepentant sinners in eternity, are all embraced in the term death. Paul says that "the wages of sin is death." Rom. vi, 23. Moses said to the Jews, "But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out." Num. xxxii, 23.

The Psalmist says, "God is angry with the wicked every day." Ps. vii, 11. Isaiah says, "Woe unto the wicked. It shall be ill with him, for the reward of his hands shall be given him." Isa. iii, 11. He who expects to succeed by sinning against God, will at last find himself mistaken. God has affixed a penalty to sin: that penalty he describes by the term death: and that penalty he will enforce against every sinner who omits to flee for refuge to the hope set before him in the gospel of Christ. Yes it is true, always has been true, and always will be true, that "sin when it is finished bringeth forth death." James was right on this point.

Here, then, in these brief recitals, we have the apostle's philosophy of sin, both negative and positive. "God cannot be tempted with evil, neither tempteth he any man." This is one part of his philosophy. "But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." Here is the other part of the apostle's philosophy. The whole of it consists in a simple statement of facts. It is folly to cavil with these facts; it is wise to be instructed by them. —THE INDEPENDENT.

THE LAST MINUTE.

How people do work at the last minute. For hours and days they will delay and neglect and dawdle their time away, until they come to the point where delay is no longer possible, and then they will develop a most astonishing power and capacity for work, throwing their whole souls into matters which they have long neglected, and finally coming out flurried and often belated, suffering loss and causing inconvenience to others by their procrastination and neglect. It is very important to be able to work quickly and energetically in times of special emergency, but it is yet more important to learn to take time by the forelock, and do promptly and be times the things that must certainly be done, and can be done much better in season than out of season, and after long and needless delays.

A great lesson which people should learn is to do their work at the beginning of the day instead of at the end—when they have the time before them, instead of when most of the time is gone beyond recall. The word of God urges people to promptness in all Christian duty, and the voice of inspiration says, "Behold, now is the accepted time; behold, today is the day of salvation." A little while later our opportunities will be gone. The present is the hour for improving privileges which once gone will return no more.—The Common People.

About $100,000 was sent to England during last year to support missionaries on the North Sea among English deep-sea fishermen. Ten vessels, fully equipped for evangelistic work, three of which are used as hospital ships, are employed in this good work. It is said that one of the fishermen, greatly moved by the earnestness of a woman missionary, expressed his surprise and gratitude that she "had come out to do us North Sea dogs good." It is no doubt, difficult for those who have no knowledge of the spirit of the gospel to understand the sacrifices that are made by the missionaries of the cross.—Sel.

We cannot injure God. The nearest we can come to it is to mar His image in ourselves. When we do this we become His enemies, and take the position of open insurrection against His divine government. We are guilty of treason and have no claim upon His mercy. There is no government on the face of the earth that does not make the penalty of treason death, and if God were to do less His throne would fall. To neglect to seek salvation is to refuse to obey God, and the penalty must be and is death, no matter who the offender is.—Sel.
CHURCH NEWS.

Dear Editor:—As I like to hear from the brotherhood and how the church is prospering, so I have no doubt others do likewise.

On Saturday afternoon, July 19th, we had a harvest meeting at Bro. John Neisley’s near Middlesex and on Sunday forenoon preaching at the Basan school house, near Carlisle. Services were interesting. Three precious souls were taken into the church and were baptized by Elder M. Oberholtzer. Oh may God bless the work!

On Saturday afternoon, July 26th, we met at the home of Bro. H. S. Heisey, near William’s Grove, and held a harvest meeting. Sermon by Bro. Jacob Martin, from Lancaster co., Pa., and on Saturday evening, Aug. 2nd we met at the Union church near West Fairview, for communion services. A good representation of the brethren were present. Elder Jacob Engle, from Lancaster Co., officiated.

On Sunday forenoon we had a good sermon by Bro. John Sternberger, from Perry Co. After services we went down to the flowing stream where two were baptized by Elder Engle. Oh, thank God for the good work is prospering in the old Cumberland church! Oh will you continue the work, that many more may be added to our number?

On Saturday afternoon, Aug. 16th, we met at the home of Bro. John Lininger’s to hold a harvest meeting. We listened to a sermon by Bro. Israel Sollenberger, of Franklin Co. We had three harvest meetings in our district and trust all were for the glory of God. Pray for us and the work here.

JOHN H. MYERS.
Shepherdstown, Pa.

OAKWOOD NOTES.

Beloved brethren and sisters we send you greetings. Our love feast which was held near Oakwood, Paulding Co., Ohio, on the 6th and 7th of September, ’90. It was well attended, though the weather was somewhat bad and the bad roads prevented a good many from attending. The congregation was not so large, but was attentive and great interest was manifested, and we think that the feast will be long remembered by some, and believe that the seed that was sown has fallen on good ground and will root downward and spring up and bear fruit to the honor and glory of God.

We were glad to see the beloved Elders’ face once more with us, Jacob B. Winger, of Clark Co., Ohio, who assisted our beloved Elder B. F. Hoover, of Mansfield, Ohio, in breaking of the bread to the little flock here. We do truly ask the Lord to let his choicest blessings rest on them both. Our visitors from other districts consisted of sister Hoover, our Elder’s wife, and sister Uley and Bro. Driver, of Miami Co., Ohio, on whom we ask God to let his blessings rest. CHARLES M. PETERSON.
Spencer ville, Ohio.

HOPE, KANSAS.

My dear Bro. Davidson:—A few notes from me through the columns of the Visitor may serve to reach scores of friends, all of whom I cannot find time to address by private letter.

My wife and I left home, Victoria Square, July 3rd, for Chicago. Thence we went immediately to Naperville, Wayne and Turner, Ill., where we visited for nearly a week with relatives and friends, enjoying our stay greatly. The crops here were good and the evidences of material prosperity were truly encouraging. We then went to Brown county, Kan., arriving at Hamilton on the 11th of July, where we visited a son, a daughter and a brother besides many friends and members of the church.

On the 29th of July we started, in company with other friends, for Dickinson county, arriving at the home of Bro. Jesse Engle in the evening of the same day. The scope of our visits here embraced a territory extending from a point within four miles of the north line of the county south into Marion county, east into Morris and south-west into McPherson. In Morris county we visited and greatly surprised our little grand daughter, of whom many of the readers of these lines will remember and who is enjoying excellent health.

The crops in Brown county are very good with little exception. Further west the drouth seemed to accomplish greater ruin, destroying the crops entirely in the extreme western portion of the state. We cannot repress speaking a kind word for the beauty and splendor of Dickinson county, which, indeed, is rarely if ever excelled. We found the church in good standing. The hospitality and unbounded kindness of the brethren and friends is certainly worthy of the most grateful acknowledgement. As we pass along we find some kinds of fruit very plentiful, especially peaches and grapes. Apples are more rare.

We met Bro. Samuel Leibeeck, of Nottowasaga. He will return home this fall. We enjoyed several short visits with sister Sarah (Climen-hag) Engle who seems quite contented and happy in her new home.

We desire to make special acknowledgement of friends who are not members of our body. May the Lord bless their liberality and kindness. The date of our return home is as yet indefinite. Westertoday on our return to Brown county, but will stop again on the way, with our little grand child at Wilsey, Kansas, in Morris county.

May the Lord abundantly bless all our kind friends and brethren who may chance to read these lines.

Your brother and sister in Christ.

C. HEISE AND WIFE.

POLO, ILLINOIS.

Bro. Davidson:—A lovefeast was held by the Brethren at Shannon, III., on Sep. 6th and 7th, in their
house of worship, located on a high
prairie at the crossing of two public
highways, some four or five miles
southwest of Shannon, as all know
who attended Annual council of
1885.

The roads were in the best of con-
dition for traveling and the weather
all that could be desired, except
perhaps a few degrees too warm for
real comfort.

The attendance was good, and a
general feeling of love and good will
prevailed. There were about sixty
at the tables that partook of the
embellishments of the broken body
and shed blood of our divine Master.
Joseph Shirk, the elder, being indis-
pensed from a severe attack of rheu-
matism, could not be present, and
in consequence the duties of adminis-
tration fell solely to the lot of Eld.
Trump of the Pine Creek church.
The other ministering brethren
present were Michael M. Shirk of
Indiana, Abraham Zook and Harrison
Garwick of Whiteside county, Ill. Also Henry L. Trump, Henry
L. Shirk and Anthony Stoner among
the home brethren. Each of these
in his turn held forth the words of
life to attentive congregations, and
it is to be hoped that though imme-
diate good results may not be vis-
able to all, that some of the seed
sown may have fallen on good
ground and will spring forth in its
time, bringing an abundant yield
unto life eternal.

This church has had serious diffi-
culties running through a period of
fifteen or more years, but at present
the outlook for the dawning of a
brighter and more prosperous time
is cheering and hopeful. Oh that
all its members may collectively
and individually labor and pray for
the bringing about of such a state
of affairs as saints and angels may
rejoice in beholding, is the prayer of
your humble correspondent.

C. STONER.

I know no blessing so small which
can be reasonably expected without
prayer, nor any so great but may
be attained by it.—South.

CORRESPONDENCE.

For the Evangelical Visitor.

DEAR READERS OF THE VISITOR:—
I will by the grace of God try and
pen a few lines for your valuable
paper. I am still trying to serve
my God and Master. I started in
the service of the Lord when I was
quite young. There was a protracted
meeting in the church and broth-
er Joseph Shirk was preaching for
us. It was then that I made a start,
although it was some time before I
could realize the pardon of my sins.
I often thought it was for my own
good that He made me beg for par-
don so long. Perhaps if He would
have answered my prayer as soon
as I asked Him I would not have
been so willing to hold out faithful.

The Lord always knows best what
is for our good. I have never re-
gretted it that I started in the good
way, but often feel my shortcom-
ings. How much more real enjoy-
ment we have when we are right
willing to take up the cross and
obey in all our Lord’s appointed
ways. The cross never gets heavy
when we are right willing to obey.

When it seems heavy it is always
our own fault. We are not as will-
ing to bear it as we should be. I
feel encouraged to go on in the good
work. What a pity it would be if
one should miss heaven when salva-
tion is so free for all.

There need not one be left behind,
For God hath hidden all mankind.

I would yet say to those that are
out of the ark of safety, to not put
off the day of grace till it is forever
too late; there is room for all in
heaven.

Millions now have safely landed,
Over on the other shore;
Millions more are on their journey,
Yet there is room for millions more.
Came to the Savior in thy youth,
He’ll save you from a thousand snares.
I can not tell how precious
The Savior is to me,
I only can extol you,
To come and taste and see.

Remember me and my little fam-
ily at a throne of grace, for I feel
myself one of the weakest of God’s
children; but I mean to make my
way heavenward, hoping that I may
never get weary of the way. So
farewell, hoping to meet you all in
heaven.

M. Jennie Ebb.

Woodbury, Pa.

For the Evangelical Visitor.

DEAR BRETHREN AND SISTERS:—I
have felt it my duty to write a few
lines for your valuable
paper. I am still trying to serve
the experience of others, especially
of the young.

I was quite young when the Lord
first called me and showed me
I should turn to Him. I did not
obey, but rejected the good Spirit
from time to time, till I was about
fifteen years old. Then I gave my
heart to the Lord and found peace
to my soul. But I was not willing
to obey the good Spirit in every-
thing as I was shown, so I wander-
ed away in sin again, as far if not
further than I had been before. But
the good Spirit did not leave me. He
showed me often that I should turn
to Him again; but I was not willing
until last winter. I was so heavily
convicted that I could not rest, so
I again made a start and promised
that with the Lord’s help I would
serve Him. Then there was also a
work for me to do. I felt that I was
a sinner, and that I must give up
my sinful ways. At first I was not
willing to give up everything. Oh!
I was so self-willed and wanted to
do everything my way, but the Lord
would not accept me that way. It
took some time before I was quite
willing to give up all for Jesus. I
thought of how much He bore for
me, and that made me willing. I
felt then I could do anything for him
if he would forgive my sins, and
when I became obedient, he forgave
all my sins. Oh! what a love I felt
then toward Him and all mankind,
especially my young companions.
I felt like bringing them all to Jesus
that they might also taste of his
love. I must often think of that
verse:

Tongue can never express
The sweet comfort and peace,
Of a soul in its earliest love.

I meet with trials and tempta-
tions and sometimes feel discouraged, but when I come to the Lord for help, and put my trust in him, he is ever willing to help me. It is my earnest desire to go onward, and prove faithful to the end. Pray for me a weak one. Your unworthy sister.

Hannah Gingrich.
Preston, Ont.

For the Evangelical Visitor.

MY EXPERIENCE.

I will try by the grace and help of God, to write my experience for the Visitor. My desire is still to work for the Lord but sometimes the way seems dark and gloomy. Then again my greatest desire is to thank the Lord that he has brought me where he has. I want to go on in discharging my duties so that when I am called to leave this world that I may be ready to go. When the Lord first convicted me was the day when I was thirteen years old. In the morning when I got up I heard a voice say to me, now is your time to begin to serve the Lord; now you know good from evil. It was the Lord striving at my heart, but I was not willing to come down to the feet of Jesus and by not obeying I labored under many convictions for nearly five years before I started to serve him. I thought after the bands would be broke there would be no more to do, but when I became willing I found there was a work for me to do. We must work and be on the watch all the time if we want to meet our Lord and Savior. But I am sorry to say that I oftentimes fail and come short of my duties and I am not so willing as I should be, but my greatest desire and prayer is that I may be more earnestly engaged in this good work and that I may be a light to those that are around me.

I can say I received the love of God. When I was a sinner I did not care about reading the word of God; but now I love to read it. I must tell you that I often prayed to the Lord that he should use ways and means to draw me, because I was not willing. The last night before I was converted before I went to my bed I got down on my knees and prayed to the Lord that he should spare my life until I became willing to break the band. That night one of my sisters took sick and then she said she was going to lead a better life. She asked my sister and I if we would not go along with her. I said I would and that night I promised the Lord that I was going to love and serve him, it may go in the world with me as it would. I was taken into the church the last of May.

One day there was a young lady friend of mine at our place and we were talking, and I asked her when she was baptized and she said I was not baptized, I was just sprinkled; and then I asked her whether she believed in sprinkling. She said, I don’t know, that is the style, the way they do in the Lutheran church and I just went along though I believe there are many in this world that have thoroughly repented but they think there is no more work to do. I went to school with her and one morning she came to me and said she received a blessing. I asked her how she felt. She said she felt so happy and she told me to go to meeting that evening and go to the mourner’s bench. I told her I could not go with all my pride on like she did. I told her I would feel to humble myself and lay my pride aside.

Now I feel impressed to write a few lines to the unconverted. Oh sinners do not wait too long for time is precious. What we sow in this world we shall reap in yonder. There are so many spending there precious time in worldly pleasures, and they do not know how they are robbing themselves of the greatest pleasure. Stop poorsinner, stop and think before you farther go, and I would say, do not wait until it is too late, today is the time, not tomorrow. I formerly thought that if I would begin to serve the Lord I would not have any enjoyments any more, and the enemy made me believe that I would not have any more pleasure in this world; but I have had more pleasure since I am on this good way than I had in all the time I was a sinner. I have the Lord for my guide. While sitting alone this poet comes to my mind:

Called to a sense of duty, I would obey the call, And for the sake of Jesus, I freely gave up all.

My former vain enjoyments, Of pleasure, pride and gain, That I in Jesus' kingdom, A mansion may obtain.

How oft have I struggled, But hold some foolish sin; Yet, to the heavenly kingdom I mean to enter in.

But now I am persuaded That nothing else will do, But Jesus for my portion, And holy joys pursue.

I would have more to write but I will close for this time. Brethren and sisters pray for me that I may earnestly engage in this good work.

From a weak sister in Christ.

Mary C. Myers.
Green Village, Pa.

For the Evangelical Visitor.

EX-COMMUNICATION.

There seems to be a question in the minds of some men as to the propriety of excluding from church fellowship such as have become open transgressors of the law of God. Some hold to the opinion that there should be no such thing as excommunication, and declare very emphatically that they “do not believe in this thing of expelling members from the church. The church,” say they, “is the place to make people good.” This class of people would seem to propagate the idea that it should be the object of the church to get all within her borders that she possibly could, no matter by what means, and then keep them there, no matter how corrupt their lives may have become.

Human opinions are as varied as the shades of the rainbow, and we dare not base our conclusions upon
any subject where Christianity is involved upon what man opines. Hence, in the consideration of this subject we will not take what this or that church holds as gospel, but we will go to the gospel itself and from there draw our conclusions.

If Jesus taught that sinners should be taken into the church and there converted, then it is the duty of all Christians to teach the same. But if Jesus taught that sinners should first be converted and then as a natural consequence become members of the body of Christ, it is very wrong to teach otherwise. So, likewise, if the gospel teaches that when persons have committed a gross sin, “Know ye not that a little leaven leaveneth the whole lump?” The apostle understood the contagious nature of sin, hence he compares it to leaven and commands them to “purge out therefore the old leaven that ye may be a new lump, as ye are unleavened.” Sin can have no part in true God-worship, and there is no room for sinners in the church of God.

Paul further instructs the church “not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner.” Such men ought not to be found in the church, and if they are found there they should be excommunicated. If they are allowed to remain by and by others will become defiled through their evil influence, and the leaven of sin will continue to work until the whole body of the church is corrupted. The greatest care should be exercised to keep the church pure. One sinner in the church may put more stumbling blocks in the way of those who would desire to enter than half a dozen ministers could preach out of the way. “Therefore put away from among you that wicked person.”

The parable of the tares is sometimes explained as teaching that the good and the bad should be left to grow up together in the church until the final separation, thus making the church the field. But this is not a proper explanation. Jesus said, “The field is the world.” We would count it a foolish thing for a man to try to destroy all the weeds that are so prolific all over the earth, but we would consider it the proper thing for that man to keep them out of his garden. We look at the churches as gardens.

In driving over the country we see many gardens. Some are kept so clean that hardly a weed can be detected. But there are others that are overgrown with tall weeds, reaching far above the garden plants, so that it cannot even be seen what has been planted. So God’s gardens are scattered here and there over the world, and wherever the evil is not allowed to enter we see promise of much increase. But how sad that in some cases wicked and designing men have been allowed to get the upper hand and are choking the very life out of the little good that still remains.
DEATH SCENE.

Dying, still, slowly dying,
As the hours of night rode by,
She had lain since the light of sunset
Was red on the evening sky,
When we thought with faith unshrinking,
And we felt in the lonesome midnight,
As that in some convent picture,
One moment her pale lips trembled
Till after the middle watches,
Of her sinter, Mary Stauffer.

And taking the hand of her Saviour,
Sterns, broken cisterns, that can
Hold no water.

She had lain since the light of sunset
Dying, still, slowly dying,
On her spirit's vision fell;
As we sat by the silent dead,
Selected by Fanny Davidson on the death
Of her sister, Mary Stauffer.


The spirit of God Jehovah says to us: “For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

The entire Scripture testifies that man has always been the object of the infinite blessings of God, and God alone the source of blessing to man; but man is rather inclined to make the blessings of God his object instead of God himself, the fountain from whom all blessings flow. The result of this great mistake is, that God does not take the principal, the omnipotent place in our hearts; and from the very instant God is not the supreme object of love, of our praise, of our worship and our adoration, He is displaced by his own gifts of love, and then a declension begins in our hearts.

God is the Creator and we the creatures upon whom his blessings are bestowed: if we are Christians, then and then only,—God the Creator is our Father, the God and Father of our Lord and Saviour Jesus Christ, and forever worthy of preeminence in all that our soul can hold; but the moment the favor which the Father has bestowed upon his child becomes the object of our praise and thanksgiving the seed of declension is sown in our hearts and we are taken off with something second to the One who, in His mercy is the giver of all. Our heart is more occupied with the gifts, than with the Giver; thousands of God's people, of God's children are lured away from the person of God, the person of Christ, by a favor coming from Him; thousands of earnest Christians are completely turned aside by a favor which they know to flow directly from the Lord, the source of all blessings of which we are the recipients, and this by grace alone.

Is this not one of the many strategies of Satan which creep unawares into the hearts even of such as would, through their fear of God, show their love unto Him, whose will they hold forth as their highest endeavor, as their most sacred guidance in all their ways? But our God and Father knew the weakness of His children and therefore sends his message, saying, “Fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.”

Is. xli, 10. He also tells us of the Psalmist who said, “I cry unto Thee, O God, when my heart is overwhelmed; lead me to the Rock that is higher than I,” and so says the Spirit to us by Paul, “Put on the whole armor of God, that ye may stand against the wiles of the devil; for we wrestle not against principalities, but against powers, against spiritual wickedness in high places.”

Eph. vi. 11, 12.

Oh, how many of God's children who are proof against an open evil, against a sign-board sin, have been caught by such ingenious and fictitious artifices of the arch fiend and his contrivances. But whatsoever may be the means of displacing the supremacy of God in our hearts of our God who said, “I am Alpha and Omega,” if He who is a jealous God has not the place in our hearts which belongs to Him, I repeat it, the seed of declension is sown, and a spiritual decline begins; then He says, “I am displaced; they have forsaken me, the fountain of living waters; I have not my place in the hearts of Israel.” Let us not be deceived in the least concerning these things; we cannot have living waters out of broken cisterns,—for a Christian it is Christ; for Israel it was Jehovah.

A very solemn question this is for all who profess the name of Christ: has He the first place in our hearts? Is He the first and last? Is He All in all in us? Is He the supreme moving power in all our actions? Can we say with the Psalmist, “In God have I put my trust, I will not fear what flesh can do unto me?”

Ps. lvi, 4, or can we say with Paul, “I determined not to know anything save Jesus Christ!” and have we put on the Lord Jesus, making no provision for the flesh? If not, then it will not suit Him; if we cannot say Christ is All in all to me, then we are on slippery ground—the ground of temptation; if Christ is not sovereign in our soul, then we are sliding on the downward path, hence Solomon the wise said by the Spirit of God, “yet a little sleep, a little slumber, a little folding of the hands to sleep,” but he says also, “keep thy heart with all diligence, for out of it are the issues of life.”

Now if the Lord is not the supreme power, if He has not His own place of prominence in our hearts, then many are the issues of evil; above all and worst of all, is self, self-indulgence, a gratifying of self-indulging course, and fell; Lot sought his own pleasure, hence his trouble.
and profit in Sodom; Jacob became weary and settled in Shalem instead of going on to Bethel, and what did he get there?

If we are the Lord's, He says, I will give you life eternal, and you shall never perish, John x, 28, and praise be to our God alone for it; if it were not so, we might well say, woe is me. If our safety as to life eternal would depend on ourselves, there would not be one of us saved. As our salvation is only through the infinite grace of God, so our communion with Him in our daily life is entirely dependent upon our being in Him and He in us. If we cleave not to Christ, All in all, then the communion with Christ is broken and immediately there is a departure from Him, self comes in, the fountain of living water is stopped, the seeking of "broken cisterns" commences, and, as slight as it may at first appear even to ourselves, the leak will soon become visible to others.

Let us then watch and pray, that the Lord may, by His spirit, impress upon our hearts the need of Christ as the controlling and commanding object of our affections, of our aim, of our praise and of our fears. Let us never forget that the most imperceptible surrender of Christ's sovereignty in our hearts is the beginning of the seed-time of declension and that the evil fruit will soon be ripe for harvest. Let us not forget that Jehovah has said, "For my people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns—broken cisterns—that can hold no water; ** know therefore, and see that it is an evil thing and bitter, that thou hast forsaken me, the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts;" Jer. ii, 13-17.

May the Lord bless His own word in the hearts and souls of all of us. Amen.—S. S. LAMPE.

Blessed are the poor in spirit, for theirs is the kingdom of God.

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**ONE PAGE A DAY.**

One page of good literature a day, thoughtfully read, must produce beneficial intellectual results, even though the reader find it difficult to recall at will the full thought of the author, or to reproduce a complete sentence in which that thought, or any part of it, was expressed. Even slight effort at "giving attention" will increase power of concentration. The world opened by that single page may awaken a new intellectual interest, quicken curiosity, sharpen appetite, and suggest thoughts of his own to the mind of the reader. The simple passing of well-expressed ideas across his mental horizon will enlarge his world, enrich his mind, refine his tastes, increase his vocabulary, and give him new interest in the topics which obtrude themselves upon him in these days, when everybody is thinking, and when great events are crowding into the wonderful history now being made. One page a day guarantees so much gain of knowledge and power to the attentive and interested reader.

Of course, the results of one page a day will be scarcely appreciable. One day's toil will build no temple. But seven days make a week, and four weeks make a month, and twelve months contain three hundred and sixty-five days. One page a day will therefore grow in one year into a volume of three hundred and sixty-five. Now at three hundred pages to a book, one may read in ten years twelve stout volumes. He who in a decade reads with interest and inquiring attention twelve volumes is no mean student; and if the reading in five minutes of a single page should stimulate thought that keeps hammering or digging or ringing in the reader's brain during the day when he is at work and his book is shut, at the end of ten years such reader and thinker will deserve some reputation as a "scholar." He may be, in some sense, a master of twelve big books. And if they be the right books, no master of a larger library can afford to over-

look the claim upon his recognition of this man who reads well one page a day.—Canada Presbyterian.

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**MANY WAYS OF DENYING CHRIST.**

Bishop Heber said: "It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny his name, or to burn incense to an idol. We deny our Lord whenever, like Demas, we through love of the present world forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affection, and refuse to givencountenance, encouragement, and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecution and slander."—Sel.

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**GIVE THESELF.**

There are many worthy people who give everything for the common weal except themselves. Purse opens and pen flows, but self remains behind. It is as if they lived on an island, like some Robinson Crusoe of Defoe's creation, and sent out from their isolated habitation scrip and counsel to make the world better and to relieve the woes of life. Such well-meaning people are unconsciously very selfish; for they hold back the best with which a good God has endowed them—and that is, themselves. Much of beneficence, wise counsel, preaching even, is petty, and may be selfish because not borne to the recipient by the donor. Can we think for a moment of the Christ in his earthly ministry as isolating himself from human society and executing his divine beneficence by command and by proxy? Give thyself, is the divine word that should be heard by many who claim to be his disciples.
SECRET OF HAPPINESS.

Archbishop Fenelon discovered almost at the end of a long and saintly life, the true secret of happiness. A few months before his death he wrote to a friend, “I ask little from most men. I try to render them much and to expect nothing in return; and yet I get very well out of the bargain.” To give much and expect nothing must not be mistaken for the attitude of that cynic; nor is it exclusively even that of the saint. It is the attitude of that common sense which accepts experience and makes the best of what it cannot alter. It limits our responsibility to ourselves. It is the degree to which we can serve that concerns us, not the degree in which we are served. To adopt any measure for measure standards of scrutiny is to fall from a serene and worthy activity to the selfish and material plane.—Sel.

DIVINE PROVIDENCE.

There are two different conditions in which a man receives without bewildering surprise the changes which come to him in life. One is the condition of the man who believes in no government of life at all. The other is the condition of the man who thoroughly believes that God is governing his life. To both of these men mystery is not merely conceivable; it is inevitable. To one it is the vague, dreary mystery of chance. To the other it is the rich, gracious mystery of loving care. To one it is the mystery of accident, the most awful and demoralizing atmosphere for a man to live in. To the other it is the mystery of personal life, which is the noblest end of thought which man can reach on any side. Neither of these men can be surprised. One of them cries, “It is another accident!” The other cries, “It is my Father!” when any most unexpected thing occurs.—Phillips Brooks.

Put on the whole armor of God.