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Sharpening Intellect | Deepening Christian Faith | Inspiring Action
EVANGELICAL VISITOR.

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

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COMPLAIN NOT.

Complain not of the sadness,
The sorrow and the gloom,
That hover o'er life's pathway
"Twixt the cradle and the tomb.
'Tis true, there's much of sorrow,
But, oh! there's joy as well
That thrill the soul; and laughter
Rings out its merry swell.

This life has much of sunshine,
Of hope, and cheer, and joy
Despite earth's disappointments—
Despite their power t' annoy.

Could we but bring together
The sorrows of our soul,
Apart from all our blessings,
'Twould sum a mighty whole.

And so, with all the pleasure
Of human, earthly life;
If piled in one vast laver,
Despite earth's disappointments—

There's much of mirth and sunshine
To thrill their souls with joy.

* * * * * * * *

For the Evangelical Visitor.

THE SOUL.

We have heard many comments on the above subject. The question which has fully developed itself is this: "Why do the Protestant churches reel to and fro as a drunken man?" To the student of prophecy it is evident that the time is at hand when the elect must put on the bridal robe, pure and white, untainted by world, flesh or doctrines of devils. 1 Tim. iv, 1. Men have expostulated and philosophized for centuries, until the minds of mankind in general have become so alienated from the truth that if a man of God were to arise and say, "and God breathed into his nostrils the breath of life and man became a living soul," he would—by many who claim to be orthodox Christians—he called a prophet of Belief.

Men may imagine, believe and teach that God breathed mind or intelligence into Adam, but there yet remains the first word of sacred writ to be found to substantiate this idea. We must abide by the Mosaic account of this matter if we would find the harmony of the scriptures as given from Genesis to Revelations. We have heard men reason concerning the spiritual (?) death which Adam died, in the day wherein he ate of the forbidden fruit. We would only call the attention of the reader to the marginal reading: "Dying thou shalt die."

The only way to harmonize the fall and the redemption is to accept the Bible truth; namely, that in eating of the forbidden fruit, the germ of mortality was sown in Adam's literal body. All Bible students are free to admit that prior to Adam's transgression he had right to the tree of life, which right conferred on him the privilege of living forever. To say that Adam, as formed out of the dust of the ground was not the real man is simply to assume that Biblical literature is a mere farce. And right at this point, the beginning of man's creation, is the switch which Satan uses to turn men into the line of heathen (Platonic) philosophy.

Saying that God formed man is saying that he formed him perfect; but saying that he was formed perfect, does not say that he was set in motion. It was the breath of life which made him to become a living soul.

Darwin's theory of tracing man's origin to the ape, tadpole or mollusk, failed of general acceptance; he failed to find the connecting link. So, also, certain theories of modern mental scientists might be better relished by some if the dividing line between mind and matter were more definitely given. Some zealous men will advance the idea that as man was created in the image and likeness of God, he must necessarily have been created a threefold personage; but the falsity of this idea is at once exposed by the fact that God is all-knowing, all-seeing, and is from eternity to eternity.

To assume that the human mind is an existence, eternal, like God, is saying that the literal man is a mere machine. Why do men assume that Adam was imbued with a "from eternity" intelligence, without for a moment considering the theory as altogether impracticable in the birth of children?

Paul's words to the Thessalonians is often the last resort for those who hold the threefold theory: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." If the union of two chemical ingredients had never produced a third, and that even more excellent than the others, we might have some cause for a halt; but since Moses says that the union of body and spirit constitute the soul, we accept the sacred writer's words until God chooses to reveal the history of man's creation in another light. But the question which arises, and rightfully arises in the mind of every intelligent man and woman is this: "if the doctrine of 'the immortality of the soul' as taught by Protestantism, Catholicism and Paganism (under different forms) is false, how or where did it
organize? and by what means has the Christian world become intoxicated?" It is beyond the ability of the writer to enter into detail concerning the origin of this doctrine more than to state that it is an instigation of satanic development.

It is, however, agreed by all history on the subject that the transmigration theory was taught by Egyptian priests in the days of that nation's prosperity, many centuries before the Christian era.

Buddhism, Brahmanism and Confucianism all have their peculiar theories concerning the soul, but it probably remained for Greek philosophers in their searchings after the unknown God to give a sway towards the civilized nations of the Christian era.

Plato, in searching after the "unknown," fell into the line of reasoning to which mental science seems to look with pride. But where is the intelligent man, who, having read Plato's "Immortality," does not stand in awe, seeing the utter falsity of a principle founded only upon the reasoning of man. The man who accepts Plato's philosophy must accept it as a whole. If we reject it in part, we deem it non-sacred. And truly there is no harmony whatever between it and sacred writ. It was undoubtedly come to some of these theories that Paul had reference when he warned Timothy to discard "oppositions of science, falsely so-called, which have caused some to err concerning the faith."

No one who has carefully read church history of the first centuries will fail to notice the great controversies which the Platonic theories have brought about. The mystery of iniquities already worked in Paul's day, but it remained for Origin of the third century to scatter far and wide the doctrines of non-reality, thus making way for Papacy. He also assumed and taught that "the Holy Scripture may be obliged to say anything, everything or nothing, according to the fancy; peculiar creed, or caprice of the interpreter." And what was the outgrowth of this assumption but the doctrines concerning purgatory, for the release of damned souls, by paying a bounty to the priestcraft of Rome? (We especially refer the reader to the writings of Origin as found in the Ante-Nicene Christian library, Vol. 1, page 118. Subject, "The Soul.") In the beginning of the seventh century, when Papacy was fully established, the doctrines of Romanism were forced upon all nations to the utmost of the "Harlot's" capacity; and, lamentable it is, that although the reformers brought about religions liberty, they failed to release the minds of the nations from the effects of the intoxicating cup. That our translators have been held in captivity by this doctrine will at once be seen by their disagreement or passages of scripture which relate to the future state of the dead.

Let the reader notice all such passages in the original. Also, compare the words spirit and soul; the first, as referring to the principle of life; the second, as referring to the animated body. One Catholic priest, when being asked plainly, honestly and intelligently to express his views and the views of an infallible (?) church on the immortality question, evaded every effort, although strenuous to speak on the subject. Another, first by a charitable exchange of words and followed by an exchange of letters, concluded that "we reason out the immortality of the soul."

If holy (?) fathers who proclaim the doctrine of purgatory to the people can show no better evidence of an intelligent existence between death and the resurrection, is it not high time for men who claim more enlightenment to look about and see whether indeed the Word of God is the foundation of their faith?—H. N. Engel.

Gratitude to a covenant God makes even a temporal blessing a taste of heaven.—Romaine.
divine scriptures laid down the principle that anything in the Bible accepted "in its natural sense," which might appear modifying, "must be made edifying by some method of typical or figurative application." This was reading into the Bible their ideas of it. But not so now; we must take the word as it reads to us, not as we read to it.

Many difficulties are seemingly overcome yet by hitching on a lesson which is read into them instead of seeking other passages of scripture which may be used to make the difficulties vanish. Not a few are satisfied with tacking on their understanding, but this method by no means solves the difficulty.

We need to retire from the cares of the world and enter into the pure and holy realms of divine thought, and draw out therefrom the sweet and fragrant ideas which edify the believer, purify the heart and bring peace and joy to the soul.

M. M. Eshelman.

North Cucamonga, Col.

For the Evangelical Visitor.

And he said unto them, go ye into all the world and preach the gospel to every nation. Mark xvi, 15.

These words were spoken by our blessed Christ when he was about to be received up into heaven. The words were addressed to his chosen apostles, as the commission to them by the loving Master.

1. We will consider the attitude of the apostles relative to the human family. The command to them was go. This implies that they were to move not to sit down and wait for the people to come to them. From this we can infer that the ambassador of Christ was to deny himself and labor for the good of the cause which he espoused. The territory assigned them was "all the world." This rendering to the critic may seem preposterous from the fact, to use the term according to the general acceptance thereof, would give more latitude than any twelve apostles could possibly do, though their longevity of life were great, as the reader will readily see that the commission did not imply that they should go, but should preach the gospel to every creature, which vastly changes the import of the same.

2. We will consider the nature of the creature to whom they were to preach. The apostle Paul in his letter to the Colossians i, 15, writes of Christ. "Who is the image of the invisible God the first born of every creature." Again in 2 Cor. v, 17. Therefore if any man be in Christ he is a new creature; old things have passed away; behold all things have become new. These with many other passages proves, conclusively, that our text relates to the creature man and does in no way imply the lower order of creatures which fact is also made plain by the text.

"Preach the gospel to every creature," i.e. to all who were susceptible of being taught. We are well aware that no creature except the one who was created in the image of God could ever conceive in minute detail the vastness of the Creator in his wisdom, power and might. Hence the command to teach, make known, that which the Lord did make known to them. That the apostles thus understood their Divine Master there can be no doubt from the fact Mark says, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs follow. Mark xvi, 20.

From the above verse we are made to more fully understand that the Christ would have his apostles to understand that everywhere they would go into the world they should preach the gospel, and while it was impossible for the twelve apostles to take the gospel to every creature, yet we believe in a certain sense every ambassador of Christ sustains the same relation to their heavenly Father that the twelve apostles did, and hence through their instrumentality by succession the gospel will be preached throughout the whole world.

3. We will consider briefly the effect produced by the preaching of the word. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. Thus we are made to see the vital force wrought through faith. The casting out of devils at this age of refinement, (to many we fear) is as dark and mysterious as the new birth was to Nicodemus. From early training (in many cases) the devil is pictured a monster full of terror, carrying with him hooks, bands, etc., and assuch a personage is never seen the fact that the devil is extinct, to many seems a reality. Forgetting that as God is recognized a spirit of all good so the devil is a spirit of all evil. Hence, when a man who was taken with the evil spirit of intemperance, through faith becomes strong then through the power of God through faith in him the spirit of drinking or that evil habit is cast out, and the individual is clothed in his right mind. Such signs followed in the days of Christ and the apostles and we are glad that still living witnesses are bearing testimony to the same effect. Again we take the individual who through associations and surroundings was made the slave of the vile use and habit of tobacco, and would use the vile stuff as a sweet morsel and would rather lose the advantage of a good square meal than to be deprived of his tobacco, and through the indulgence for years the habit becomes confirmed to such an extent that no lust of the flesh seems to have such a hold and no devil so hard to conquer for the individual but finally through faith, takes hold of the promises of God, and with violence starts hostilities against the evil spirit and throws away the dirty stuff turns his pockets wrong side out and dusts them clean, next takes the pure elixir of life and washes the last vantage from his mouth and teeth, and then falls down before God and prays for deliverance not only from the vile stuff, but from the very taste and the spirit of God comes down in such power as of old and says, "I will be thou
clean" and immediately the spirit
for tobacco flies away. The taste,
hankering, wanting, longing and
craving is all gone so that the in-
dividual can in truth say, what I
once loved, I now hate and what I
once hated, I now love. Thus their
deprecated tastes cast out and peo-
ples get rid of them and oh what
blessedness follows.

Again, take the spirit of pride and
vanity which seems to become so
thoroughly fastened in the heart,
nothing but faith will cause or give
the individual power to cast out
that devil of pride. Where these
signs follow conversions, it is no
strange thing to hear the individual
speak with new tongues. This
cannot be construed to mean that flesh-
ly tongue is made new, no more than
receiving a change of heart to mean
that the fleshly heart be changed.
No these will remain the same and
are needful to perform their proper
functions, but the affections of the
heart are changed and the flow of
language is also changed so that
the tongue seems to be new, and in
fact is new in praises, new in utter-
ances and new in all the conversa-
tions in life. It is a demonstrated
fact and one much to be lamented,
that these latter days do not bring
with them much of these signs which
indeed are the vital issues of all true
spirituality and all those who hear
this glorious commission and be-
come believers and are baptized
shall be saved, but those who do
not believe shall be damned. In our
next we will consider the latter part
of these signs. T. A. Long.

For the Evangelical Visitor.

"FOR OF SUCH IS THE KINGDOM OF
HEAVEN."

Dear little readers of the Visor:
I am alone in my room and it is
night, but the moon is shining into
the window so brightly and the
stars look like little golden specks
in the sky, and everything seems so
lovely that my thoughts run away
back to the time when I was a little
girl and used to play with my
brother and sister in the moonlight.
But who is it that gives us the
beautiful evenings and pleasant
days and refreshing showers? You
all will say that it is God.

How many of you love God and
love every one around you? If we
do this we will like to help brother
and sister with their work and be
so attached to them that we are
not selfish or cross and rather play
with some one else. When I see
children that are not kind to one
another I think of a sad lesson in
the reader I used to study at school
of two little sisters, eight and ten
years of age. But the older one
would never play with her sister but
herself. One day the girls
were going to gather pebbles and
flowers, and little Julia (that was
her name) pleaded so earnestly to
get rid of them and oh what
they wanted, tired and hungry
they returned home. But what was
their sorrow when reaching there to
find little Julia so sick that she soon
died, yet not before she kissed and
forgave them. How sad it would
be if we would treat one of our
loved ones this way. And when
you do something to grieve papa
or mamma do you ever tell them
you are sorry? And when you
kneel with them in prayer and you
hear them ask their Heavenly Fath-
er to make you good and kind, try
and remember what they say and
when you are grown to man and
womanhood it will be such a help
to you if you still remember your
parents' prayers. I was not al-
ways kind and obedient and I had
grown to be eighteen years old be-
fore I was willing to ask forgiveness
for all the wrong that I had done.
Dear children, a great many of you
do not know me, but I love you all
and would ask you to come to Je-
sus. You all know who he is, and
He loves you more than I can, and
if you follow him you will never be
wicked or bad.

Some time ago I attended a child-
ren's meeting where I saw about
twenty children who had been
brought from an orphan's home,
and truly and earnestly did I offer
up a prayer to God to care for them.
As I looked at the innocent faces I
wondered what their fate would be.
Will any of them have a histo-
ry pitiful to read when their life
shall have ended, or will they live
such lives as to meet where or-
phans' homes are known no more?
Have all the little readers fathers
and mothers? If you have not do
you not want to live with them by
and by when you leave this world?
My father died before I was fourteen
years old, and I shall never forget
how kind he talked to me and how
he put his arms around me and
kissed me and how I promised to
meet him in heaven, and I do want
to meet him there and all little
children, and if you grow to be men
and women I want to meet you
there when we all shall stand before
God, and if we are good we will live
with him forever.

Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own.
O. Ida Sheaffer.

For the Evangelical Visitor.

ANGEL.

Solomon says, "He that is slow to
anger is better than the mighty,
and he that ruleth his spirit than
he that taketh a city." Prov. xvi,
32. And Paul says, "Be ye angry
and sin not: let not the sun go
down upon your wrath." Eph. iv,
26. And again in the 31st verse,
"Let all bitterness, and wrath, and
anger, and clamor, and evil speak-
ing be put away from you with all
malice?"

According to Webster there is
some difference between anger and
wrath; the latter being a higher
state of the passion and bent on re-
vence. But the two words are often used interchangeably. In common conversation the word mad is often used to denote the same thing.

According to Solomon, when a man can be slow about getting angry, it makes him a better safeguard than the one who has the power to conquer by force of arms. Such a man will put to practice that other saying of Solomon's: "A soft answer turneth away wrath." Truly a humble spirit accompanied with soft words, is more powerful to averit injury, than the General with thousands under his command.

In James i, 19, 20, we have the following: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." In this Scripture we are exhorted to be swift to hear, but slow to speak. It is not said that we shall not speak at all. The meaning evidently is, that under provoking circumstances, we should first weigh well in our mind what is best to say, and not excitedly gabble out things, that on sober second thought, we might well be ashamed of—and things too that only tend to make matters worse.

Following the words, "slow to speak" come these "slow to wrath." We cannot give these words any other logical meaning than that which in common parlance we sometimes hear, "keep cool." That is, do not become excited or hasty. If under provoking circumstances our equanimity becomes ruffled, or in other words, if anger wants to take place in our "peaceful breast," it is our duty to calm down this passion with the thought that we belong to that God who has said, "Vengeance is mine: I will repay." Rom. xii, 19. A man that does this will be slow to wrath. As to the words of Paul: "Be ye angry and sin not," "Quarrel und sundiget nicht." (German.) Some will construe them the same as if he meant to say, "Be ye neither angry nor sin." Thus excluding anger entirely. But, that such is not the apostle's meaning is evident from the words that immediately follow. "Let not the sun go down upon your wrath" which is the same as to say, "put your wrath away from you before the sun sets," or in the words of the poet,

"The wise will make his anger cool,
At least before 'tis night,
But in the bosom of a fool
It burns till morning light."

Then again, when we consider the words of the Savior—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you"—and compare them with all other texts in the New Testament that have any bearing on the subject, we must come to the conclusion, that there is very little license given for that emotion which we call anger or wrath. Before dropping the subject, however, it may by proper to give a few texts in which to some extent the opposite seems to be discernible.

In Mark iii, 5, we have the following: "And when he (Jesus) had looked round about on them with anger." Here it may be said, "Well, if Jesus was angry his disciples have the same privilege: for they are to follow him in his footsteps. And to this it might be replied. Yes, but he was God and man; and as God he possessed some such prerogatives as were never delegated to any human being.

Another text we quote are the words of Paul in 2 Tim. iv, 14. "Alexander, the coppersmith, did me much evil, the Lord reward him according to his works." These words of Paul do not comport with the teaching of the Savior, who says, "Pray for them that despitefully use you and persecute you." In this instance Paul did not pray for, but rather against his persecutor. Likely this coppersmith was such an abandoned wretch as to be beyond all hope; and Paul knew that to pray for such a man would be an offense to God. There is a sin unto death, which is not to be prayed for. 1 John v, 16. It is very probable that Paul in whatever controversy he had with this coppersmith, was laboring much in the same sphere as was the archangel Michael when contending with the devil about the body of Moses. It is said, "he durst not bring against him a railing accusation, but said, 'the Lord rebuke thee.'"

If then the archangel was under restraint against uttering well deserved maledictions against the devil, it stands to reason that poor fallible mortals as we are, should in like manner be under restraint in the matter of anathematizing our fellows, and especially so, when moved by the passion of anger.

We conclude then, that it is hardly possible for the Christian man or woman to sail over this life's sea, and steer perfectly clear of all the sand bars of indignation; but that it is our duty to avoid them as much as possible; and if at times we become stranded, to make haste and get loose. Put out the spars of conciliation, shove back into deeper water and steer either to the left or to the right, and pray the Lord for patience under all circumstances. By doing so we may become slightly angry and yet avoid sinning.

C. STOVER.

A LITTLE BOY'S FAITH.

Last winter a little boy six or eight years of age, begged a lady to allow him to clean away the snow from her steps. He had no father or mother, but worked his way by such jobs. "Do you get much to do, my little boy?" said the lady. "Sometimes I do," said the boy; "but often I get very little." "Are you never afraid that you will not get enough to live on?" The child looked up with perplexed and inquiring eyes, as if uncertain of her meaning, and as if troubled with a new doubt. "Why?", said he, "don't you think God will take care of a boy if he puts his trust in Him and does the best he can?"—Sel.
The object of the creator in creating man undoubtedly was, the glorifying of the creator; viz., God. Man is, nay man was placed in this world with all the comfortable surrounding he could wish for to attain to the high and noble object of his creation. But has he been true to his calling? Has he attained to the degree of perfection that was intended for him to attain to? To answer this question, we will only have to gaze into the past, we can readily see. Viewing him in his sad and lamentable condition he has placed himself into by disobedience and the fall. Fallen from grace under the curse of a broken law, under the displeasure of his Creator, resting beneath the powers of a jealous God, and now is an object of pity and mercy only. All through God’s word we find that he was continually drawing, calling, warning, threatening, chastising and afflicting man. It was to bring him back to a state of mind and condition of soul, that he could reverence his Maker and save his soul from endless perdition and ruin. We find, and all Bible readers will know, that he always had some person or nation through which he displayed his power and magnificence to the children of men; and as when man was obedient would yield obedience he would bring him in close relation with him again. But,—with few exceptions—just so often we notice man’s mind was turned again; and he would be seeking after and worshiping other gods, whether of wood, gold, or fame, as the case may have been, and viewing matters in the light they represent themselves in, at the present time. Is it different? Is there any improvement? Is man getting better?

When we look at the world we see it has its gods; looking at many of our so-called Christians today, we hardly know where the line of distinction is, between their God and that of the world. Truly we see enough—too much—of the kind of service and praise as was spoken of by the prophet Isaiah. Read Isaiah xxix, 13, 17. Which to the Lord is an abomination and a tiresome trouble.

But turning to our subject. You may wonder how and where I shall praise my maker? Shall I not praise him with my lips? as implied in Isaiah xxix, 13. Yes verily with our lips not less, but with our souls more. We should praise him in adversity as well as in prosperity, in affliction as well as in health, in sorrow as well as in rejoicing, in pain as well as when at ease, in trouble as well as when at peace, in private as well as public, by our actions as our works, with that uplifting of holy hands to God within the soul, with a quiet, meek and submissive spirit, adorning his gospel and confiding in his promises. By showing our fidelity for his cause in working diligently, walking circumspectly, etc.

Sometimes we hear the aged fathers in Israel speaking of the sacred nearness they enjoyed when the love of God was poured out into their soul, how they were so wonderfully wrought upon by the power of God so much so that they set the mind to wonder. Such has been the language of some of the servants of God; so bright their evidences, so clear their testimonies. Sometimes we hear the question asked, why not so now? For this various reason may be given, two of which we will notice:

1. Those were their own experiences and they could appreciate them more, and express them better.

2. The interest, fidelity, integrity and zeal with which they accompanied their services and devotion to God.

We frequently hear them speaking of walking from three to ten miles on the Lord’s day in order to attend divine worship. Is it so today? Far from it. How reluctant we are in attending services. We must have our own special way, provided according to our own peculiar fancies. If we do not have this way—too much—of the kind of service and praise as was spoken of by the prophet Isaiah. Read Isaiah xxix, 13, 17. Which to the Lord is an abomination and a tiresome trouble.

Again, we see the Christian looking upon the world with such a hankering desire for its goods. The accumulation of the necessities, however, is scriptural, if man can bear prosperity—if a man work not with his hands let him not eat, etc. But alas how few can bear prosperity; while the Christian is grasping out on all sides for the things being covered with them, the true light—if there—cannot shine out. Thus the outsider fails to get sufficient light to see the reality in religion, yeu more than this he is sometimes led to doubt its reality. Kind Christians allow me to ask, is this giving God praise? You will all readily conclude it is not. We should remember that our actions speak louder than our words. When a man says he possesses his goods as though he was not the owner, is it consistent with that man’s confession or profession to act the part of a Jew, or for him to deal so close that he is not for becoming close? May God forbid. Do we think dear reader, that God will let such sins go unpunished? What sayeth the Scriptures? Read Deut. v, 1. Or again “according to our works so be it unto us.” In face of these facts we wonder why we are so cold and indifferent? Cannot our own actions in this respect be a cause of so much of our indifference? From the foregoing we conclude that the first step is to give ourselves into the hands of him who careth for us, and second live accordingly to the Lord’s day in order to attend divine worship. Is it so today? Far from it. How reluctant we are in attending services. We must have our own way, provided according to our own peculiar fancies. If we do not have this way—too much—of the kind of service and praise as was spoken of by the prophet Isaiah. Read Isaiah xxix, 13, 17.
praise thee with joyful lips.” As said, the more we exercise in denying ourselves and trusting in God the more we will be prompted and inclined to love and serve him and also to cherish his word. ***

For the Evangelical Visitor,

GIVE GOD THE PRAISE.

Dear sisters and brethren in Christ, I thought I would write a few lines for the Visitor. I am glad I ever gave my heart to Christ, and now I can give God the praise. I often feel that I cannot be earnest enough when God gives us his good word to read and many other good privileges. How many of us are sorry we gave our hearts to Christ? I believe there is no one of us that can say we are sorry. O let us go on in this good way. I believe, if we go on in earnest prayer to God about our soul, he will make us humble. He will show us our missteps, and although we may feel our short comings, let us give God the praise that we gave our hearts to Christ.

We cannot miss heaven if we read his word and walk thereby. Let us be in more earnest to work out our soul salvation and to win souls for Christ. Let us offer many prayers to God for those who are young in Jesus and may we be a light and try to do what is right as near as we can. Although everything is to be left in God’s care. He can make our bodies a living sacrifice for God if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord. Rom. vi, 5, 11.

Dear brothers and sisters in Christ, I often feel my weakness, but God is able to make strong. Give God the praise. Whatever may come in our way he is able to help us in time of need. How many would give God their heart? The table is spread with the rarest bounties, the fountain of life is open, the sinner has nothing to do but come and ask for help. To you fellow sinners is this offer made—the offer of full salvation. The spirit and bride say, come and take of the water of life freely. No one need despise, no one need hesitate. The poorest may come. The heartbroken may come. Take the word of God for your guide. Come just as you are. One who is mighty and able to save will save you. Remember me in your prayers.

MARTHA M. WILLIAMS.
Richmond Hill, Out.

A FEW OF MY THOUGHTS.

Dear beloved brethren and sisters, I am still on my bed of affliction but am not tired of well doing in the service of the Lord, for if he loves us he will chastise us, and it will bring us nearer unto him. When I was well I felt like writing for the Visitor, but felt myself too unworthy. But when I took sick I promised the Lord that if he will spare my life I would do so. There has been so many good thoughts in my mind since I am sick, but I am almost too weak, yet, to quote many of them to you. But one was this: That we should live very careful in this world, so when death comes we may be prepared to meet our dear Savior in the clouds of “heaven,” and try and keep our lamps trimmed and burning so they will not extinguish for us. I can say, to the praise of God, that I felt this in my heart that I have my lamp full of oil, and by the grace of God I shall try and keep it full as long as I remain on earth.

The twelve gates of the New Jerusalem has been on my mind this past week, as I was reading in the word of God. I shall try and quote some of the gate and help of God. Of what the twelve gates are composed of. And the twelve gates were twelve pearls, every several gate was of one pearl and the street of the city was fine gold as it were transparent glass. Rev. xxi, 21, and what will be excluded from that city? And there shall be no wise enter into it anything that defile not whatsoever worketh a lie. Rev. xxi, 27. And who will be welcome there then when that time will be? Blessed are they that do his commandments, that they may have a right to the tree of life, and they may enter in through the gates into the city. Rev. xxii, 14. And in what condition will those be who are permitted to dwell in that holy city? And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying nor shall there be any more pain, for the former things are passed away. Rev. xxi, 4. And what is to be a prominent object in the city? And there shall be no more curse, but of the throne of God and the Lamb shall be in it, and his servants shall serve him. Rev. xxii, 3. And what will flow under the throne of God? And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

The water of life there is contained a life-giving principle in harmony with our condition of immortality. And there stands on either side of the river in the midst of the streets of it, and on either side of the river was there the tree of life which have twelve manner of fruits and yielded her fruits every month, and the tree was for the healing of the nations. The tree of life, that which Adam lost through transgression is to be restored to the redeemed, and will be enjoyed by them throughout the never-ending ages of eternity. Those who really keep God’s commandments have the promise of a right to that life-giving tree.

Thy walls are all of precious stone
Most glorious to behold,
Thy gates are richly set with pearls,
Thy streets are paved.
Thy garden and thy pleasant walks,
My studies long have been,
Such dazzling views by sight human
Has never yet been seen.
Lord help us by thy mighty grace,
To keep in view the prize.
Till thou dost come to take us home,
To that blest Paradise.
I wish an interest in all the prayers of God’s children.
From your weak sister,
LIZZIE S. NOLL.
Marion county, Kan.
EVANGELICAL VISITOR.

Published in the interest of the Church of the Brethren in Christ commonly called in the United States “River Brethren” and in Canada “Tunkers” for the exposition of true practical piety among all classes.

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THE EDITOR’S DIFFICULTY.

What shall we publish, is often a question that is very hard for an editor to decide, especially if he is the servant of the people by whom he is employed and for whom he is working. Occasionally we find an editor to rise to the dignity of his position and publish what he thinks would be right and proper. But very often he is made to feel that he is the servant and is expected to do the bidding of others. For example, he is scarce of copy, and he resorts to selections to make up the present number of the paper. Then the cry is sometimes heard, we want more original matter and not so many selections; we do not like stale matter; or, if there is not an over-supply (and there never is) of choice, well-written articles, on good subjects and the paper is partially filled with experiences, then perhaps the cry is heard that there are too many experiences, give us something else. Then again we receive some articles on the ordinances, and we are ready to publish them and probably do, but soon we hear that there are objections, they don’t see it in that way, and so on to the end of the chapter.

Now we think the Editor has a better opportunity of knowing what is profitable to the general reading public than the individual is who probably consults no one but himself. Yet, with all the opportunities that we have, we doubt very often and have plenty of room for improvement, and we are always willing to learn. We would say in conclusion, if you think it necessary for the general good and for our especial benefit, just let us know when you are not satisfied and we will try and do better.

ARE WE LED BY THE HOLY SPIRIT?

It is generally conceded by thinking people, in the service of the Lord, that the professed Christian people possess about as much religious as they live for. How near this may be to the facts we will not undertake to prove, but there do seem sometimes plenty of evidence to justify that theory.

We see a great difference among Christian professors and may we not say among those whom we have reason to believe are true Christians. For example some seem to have much more privilege to follow and enjoy, as they call it, the pleasures of the world. They can see no reason to believe are true Christians.

But notwithstanding this fall and so long as he is unregenerated he remains in this condition and consequently his inclinations are to do evil, and in this condition death to him means eternal misery.

The Bible plainly teaches that man is a fallen being, that he is depraved and that “every imagination of his heart is only evil continually, and that his heart is deceitful above all things and desperately wicked.” This was his condition after the fall and so long as he is unregenerated he remains in this condition and consequently his inclinations are to do evil, and in this condition death to him means eternal misery.

But notwithstanding this fall and notwithstanding this great wickedness, God’s interest in man and his love for him did not cease and for this reason he sent his only begotten Son, to be a sacrifice acceptable to God and to be a propitiation for the sins of the whole human family and in the death of the Son, he paid the debt of original sin and the innocent child that does not know good from evil has no sin to answer for, so that man need not suffer for the sins of his forefathers. “The father shall not suffer for the son nor the son for the father, but the soul that sinneth it shall die.”

The beauty in the plan of salvation is that only those who commit sin must suffer for their sins, and yet the penitent sinner, if he comes to Christ confessing his sins and pleading the merits of Christ’s atoning blood is pardoned, and ac-
cepted of God and although he is a fallen being yet he is permitted, yes invited, to return to his allegiance with God and all his past sins are forgiven and he is owned as a child of God and is adopted into the family of God; and this is done on a full surrender and an unreserved dedication of himself and all he has to the control of God. These are the conditions of salvation—anything short of this does not fulfill the requirements of God’s plan of salvation and has no promise. Selfishness cannot be an element in us as the children of God.

In our conversion we become Christ-like. Christ and the Father come and make their home with the convert and it is evident that although in our nature there is still an element or a propensity to wander away from God, yet the control being in the hands of the Spirit we are enabled to resist sin and live in the enjoyment of the love of God. Now as children of God we have the power of resistance. We are invited and commanded to be steadfast and to resist the devil that he may flee from us, and to dawn nigh unto God and he will dawn nigh unto us. Then instead of drifting away from God we are drawn nearer to him and are led to a fuller and more complete union with God, and in consequence we desire less, may we not say none of the amusements that belong to the world. But in our hearts and in our lives the line of separation is clearly drawn; for we know that to “be carnally minded is death, but to be spiritually minded is life; for the carnal mind is enmity to God and is not subject to the law of God neither indeed can be.”

Here then is the true condition of the child of God, a separation which keeps him away from sinful amusement—even though they should appear innocent—not by constraint but willingly as the children of God; and the result is a strengthening of the Christian graces in him and a seeking of his enjoyments in heavenly things when he is surrounded and filled with the Holy Spirit.

**Winter Evenings for Young People.**

We wonder what the young readers of the Visior are going to do these long winter evenings? Some of them we suppose, will have their lessons to get, especially those who are more advanced. But some children will probably want to take their books home with them every night, or perhaps will soon have their lessons learned, and then will have nothing to do. The nights are so long, and it will probably be too early to go to bed.

Well there are a good many ways to spend the time profitably, but, probably, none more so than to read an interesting book. Some parents are not as careful in furnishing reading matter for their children as they should be. They allow their children to get books of their own that treat of thrilling adventure of the cowboys out on the plains, or perhaps worse yet, the lives of some of the train robbers or daring adventures of some desperado, such perhaps, as the James boys after or near the close of our late civil war. Perhaps, they supply their tables with papers containing all kinds of stories that are made up only to supply the reading public with thrilling adventures that never existed only in the imagination of a diseased brain and a depraved heart. Now then that kind of reading is very injurious to those who read it, and especially to the young, as it poisons the mind and may lead the youth in after years to acts and deeds that may bring themselves to a bad end or at least to a miserable life; and may cause the parents many a heart pain, and bring their gray hairs to a sorrowful end and the lamentation may be, my poor children! My poor boy! What will become of him?

Then again some parents do not supply their families with any reading matter which is almost as bad, because the mind as well as the body must have exercises and if it is not furnished to the child by those who ought to know and who are the proper guardians and instructors of children, the child may seek its pleasures and pastime in some other way that may be even more pernicious and destructive to the morals of the youth. The proper way for parents to do is to supply their families with the best and purest as well as the most interesting reading matter they can find. Sometimes it is the case that in large families there is not always enough reading matter at hand to supply all at the same time, or perhaps some of the family may be engaged at some necessary work that they cannot get time to read as much as they would like. In that case if the school lessons are all learned some members of the family might read aloud to the rest of the family, not always the same one, but each could take their turn from the least to the oldest. The subject matter could then be discussed or explained by the older or more experienced members of the family and by that means the younger would not only learn to read well, but would also understand the subject better. But to return to the kind of reading matter most interesting and profitable as well as that generally received as true.

There is probably none more interesting than Bible stories. For instance, the story of Joseph, his captivity and imprisonment, his integrity in the hour of his greatest temptation, afterward his advancement to the highest honor in the gift of Pharaoh. In reading this story, it sounds more like fiction than anything else, and yet it has the sanction and imprint of God’s own hand for truthfulness. Then again there is the life of David from his being a shepherd boy keeping his father’s sheep, to his being king over Israel. What thrilling adventures, and yet what humility was blended in his life.

Also the child Samuel: the calling of God to the prophesy and even until the imprint of old age and finally

*(Concluded on last page.)*
CORRESPONDENCE.

In looking over the Visitor, one I had received from Elder Peter Keagy, on the occasion of their love feast, 25th and 26th inst, I find many good sayings and writings and some excellent selections. The one "Trust in God and do the right," by Lydia Otewalt, is indeed grand, and I would invite all to hunt up their last paper and re-read same. It is too true that in these latter days we cannot trust any party or sect or leaders in the fight, but in every word and action we should "trust in God and do the right." That some will hate and slight. Let us cease from man and look above, "Trust in God and do the right." Then again the selection of H. Klippert, entitled, "Thy Day" is worthy another hearing and a continual practising. We are too often found working for others to the exclusion of our own families. This we may all have noticed. All are not alike constitutionally, temporarily or spiritually, and as we differ in tastes, etc., so we differ in the mode of our direction of instruction in our families. How many of us instruct at all? is a question we ought to ask ourselves. There is no use dodging the question at issue. We have a duty to perform; are we doing it, or are we shirking? God holds us accountable. Let us see to it at once. It may be; the editor will be encouraged, you will be benefitted and feel as though you had tried to do something for the Lord and his people. Though you may have written and it has not been published, still try again, and may God's blessing rest on each and all, the editor, composers, proof-readers, readers and doers of the work is my prayer.

H. P. BRINKWORTH.

Maria, Pa.

For the Evangelical Visitor.

A LETTER FROM A SISTER.

Dear brethren, sisters and friends, I feel it a duty resting upon me to write a few lines once more to inform you how I am getting both bodily and spiritually. Thanks be to God for his abundant mercies in sustaining me and giving me enjoyment of reasonable health since early spring up to this present time, so that I have been enabled to take a great part in the duties of the household. Also the happy privilege of attending the house of God regularly, which I have enjoyed very much. I have also spent considerable time in visiting, especially the sick and afflicted, which I felt it was my duty to do from the time of my restoration. I made a promise at that time that I would by the help of God strive to do whatsoever was required of me, not looking too much to the things of this world, but if duty called me here or there I would at once obey the calling. This I have endeavored to do as far as circumstances would allow, looking and trusting to Jesus for help; as without his assisting grace we can do nothing. Since that time I have visited and prayed with quite a number of poor, suffering creatures, and I can truly say, in this I have been abundantly blessed. Although I have not been without temptations. The tempter says if you go on in this way people will say you are just doing it for a name. But I know it is the old enemy and that the All-wise knows for what intent I am doing it, and I feel determined to do his will let come what will. I want to be faithful and spend my strength in the service of the Master, that I may one day receive my reward. Truly I feel my weakness, but I feel willing to obey in all things; and I know if we come in our weakness to the strong for strength we shall receive it.

The good Lord is willing to grant us whatsoever we stand in need of, if we ask in faith believing. He knows all our wants before we ask. But yet we must ask before we can receive. I believe if we exercised more faith in prayer, more could be accomplished. I sometimes think our brethren have partially overlooked this matter, or probably feel a little weak concerning it. But if the Almighty gave power to his disciples to heal all manner of diseases why would he not give us the same power at this present time if we had faith to believe? I believe he would be as pleased to have such miracles performed in this our day as hundreds of years ago. I truly believe that it was through the weakness of faith that this has been lost to the profession of the day. Oh what an honor it would be to the God of heaven to look to them in faith at all times nothing doubting. If all do not agree with me on this point please bear with me. I see it as I have written, and I do not wish to write anything contrary to the word of God. My desire is that the church may stand true to the doctrine of our Lord and Savior Jesus Christ.

I hope my dear friends will not think me growing careless or neglectful in writing, as it has been my earnest desire to write long since, but owing to my many cares and as it has seemed to me I had a double work to perform. It seemed im-
possible. I hope you will all remember me and my companion at a throne of grace. Your sister in Christian love.

SARAH McTAGGART.

Stayner, Ont.

For the Evangelical Visitor.

SOME OF THE EXPERIENCE OF AN OLD SISTER.

When I was quite young at home with my parents, people were then not so well read and so enlightened as they are now; many of them had different ways or understood scripture different than they do now. My parents belonged to the old school Lutheran and were very strict in performing all the duties to the church, my father being a preacher. Ever since I can remember they were very strict in the family.

It was then a custom among members' daughters as well as among married women, young and old, to wear caps when going to preaching. I kept up that custom while at home. Of course I did not know what it was for at that time. When I was about ten or twelve years old I went to school and learned to read. Schools were not near so plenty as they are now. Our school was far off and that was one reason why I did not go younger. The New Testament was our school book. I loved to read in the Testament, but I did not understand it and had no one to teach me.

As we had been kept closely at home I did not know much of what was going on in the world. So when I was about sixteen years old I asked my parents to let me go with my brother to a singing school as it was something new to me and I was very fond of singing. Mother was consulted about it, but I got to go. We stopped outside to listen. Oh I thought it was so sweet, like angel voices. We then went in; they sang such good words. I asked father to go again, but he said, "no, you are needed at home these evenings." So we were kept at work as we had to manufacture our own clothing; flax for summer and wool for winter. So our going to school was only occasionally.

At about seventeen years of age I went to German school and I soon learned to read German. That was a great help to me, as that was mother's language. Up to that time I had never heard English preaching, but after that I did. I made use of the Sabbath to read my Bible, then I got a different feeling. I felt that I should lead a different life. The scripture said, "keep your commandments." I thought of this for some time, and at last it brought me to my knees. I went into my bedroom to pray to my Lord to show me the right way to be saved. I kept on praying at night before going to bed, also in the morning. Perhaps I got noisy, at any rate they heard me and called to me to know what was the matter. I said, there was nothing. Sometimes I got on to the bed so they would not hear me. I once heard some one say, is she quite out of her head, or crazy? but I can say I wanted to get my religion out of my head. I would then perhaps get more like my Savior wanted me to be. Although my parents had their worship evenings, yet I must say I never heard of a prayer meeting nor of an experience meeting. I never knew of any being converted, nor of this new birth. I did not know what it meant. We were as ignorant as Nicodemus, and could only say, how can these things be?

I had read this scripture over and over, but had no one to explain it to me that this was the way. In my early days this scripture was not taught as it is now. The young can now hear and see and can hear the gospel preached now in its true meaning.

After some time I got married and left home and came east to Mifflin with my husband, where there was a small membership of the new school or "River Brethren." About that time my husband was converted and some time after was taken into the church; but I did not go along just then, as my parents came to see us and have a talk with us and they wanted us to join with them, but were sadly disappointed. I was sorry in one way; I did not say much, but I say that I must serve the Lord in his appointed way and work out my own salvation as the Lord has shown me, and to keep that faith through the trials of life.

In the month of October the men left early one morning with apples to go to a cider mill to make cider. They did not return until late at night. I went out in the barnyard to do the evening's work at the barn. While there there was a great fear came over me. I stood apparently under a cloud; then there came a bright or pink colored cloud from the east, floating along softly over me and went westward and disappeared. My trouble and fear left me and I felt the burden leave me and I felt happy. I promised then that I would make my way heavenward and live to the glory and honor of God if the Lord would give me grace, and I can say now that I have no desire to go back to the world. We united with the church nearly fifty years ago. My husband was in a few years elected to the ministry. He labored in the cause of the Master for many years. He died when he was in his eightieth year, on May 15, 1882. If I am spared to see my next birthday I will be eighty-five years old, but since I have been on this journey I have passed through many trials, and only last spring we had to give up a dear child, a dear little grand daughter of mine and daughter of the son with whom I live. But the Lord knows best.

A voice we loved is still,
A voice we loved is still,
A voice we loved is still,
A voice we loved is still.

A precious one from us has gone,
A precious one from us has gone,
A precious one from us has gone,
A precious one from us has gone.

A place is vacant in our home
A place is vacant in our home
A place is vacant in our home
A place is vacant in our home.

Which never can be filled.
Which never can be filled.
Which never can be filled.
Which never can be filled.

ANNA MOIST.

Mifflintown, Pa.

You cannot dream yourself into a character; you must hammer and forge yourself into one.

Dec. 1, 1890.

EVANGELICAL VISITOR.
"NO ROOM FOR JESUS."

Was there no room in Bethlehem For Jesus at the inn? No room for Jesus, when he came To save a world from sin? No room for Jesus in our homes Or round our board, when he Above all other friends beside An honored guest should be? No room for Jesus in our hearts? Oh, sad and fearful thought! But in his dear love Who nor redemption bought. Dear little child, wilt thou not try The Savior’s lamb to be? So when he calls thee up on high He will make room for thee. —Sel.

NOW I LAY ME.

Bed time for the twittering birds, Mother Wren has hushed to rest; Bed time for my little birdie, Nestled closely to my breast. Now beside me, lovingly kneeling, Hear the lulling tongue repeat— Dear old prayer of tender mem’ry, “Now I lay me down to sleep,” With what trusting grace, and tender, Rosy lips petition make: “Pray the Lord to take my spirit, As I kiss her sweet “good night” —With no thought of dread comes o’er me, For no more my little treasure On the table lay her playthings, And no whisper, “Now I lay me down to sleep!” —With no thought of lonely me. We’re so careless of our darlings, There we’ll find our garnered treasures, Bed time for my little birdie, And no whisper, “Now I lay me down to sleep!” —Ah ! my mother arms are empty, Nestled closely to my breast. Mother Wren has hushed to rest; Nestled closely to my breast. No one ever uses our hearts, As I kiss her sweet “good night” —Mute reminders of my dead. Room for all else but his dear love. Now beside me, lovingly kneeling, There we’ll find our garnered treasures, Smooth and white the little pillow, And no whisper, “Now I lay me down to sleep!” —Where no sad good bye shall pain us, For we’re so careless of our darlings. Where no sad good bye shall pain us, We're so careless of our darlings, White Pigeon, Mich. —Sel.

CLOSE TO CHRIST.

How necessary it is that we keep close to Christ, for then, there is no danger of us denying him. But when like Peter, we follow Christ afar off, it is then that we are tempted, and deny him either by word or deed. We may feel very firm, and, like Peter, say we are ready to go with Christ both into prison and to death. I do not doubt but what Peter was sincere and really meant what he said, but he did not know himself as well as Christ knew him. For we find that it was but a few hours until he had denied Christ. When Christ turned and looked at him, he remembered the words which he had spoken to him, and he went out and wept bitterly, which showed that he was really sorry for what he did.

This is the way we should all do when we find that we have done wrong. We should repent and seek forgiveness. But let us remember the reason for Peter’s sin. He did not keep close to Christ, but wandered afar off. This is where we as followers of a meek and lowly Savior, too often make mistakes. We do not keep close to him, and thus are more easily tempted. We perhaps deny our Savior, that one who suffered and died on the cross, that we through him might be saved. How terrible it seems to think of, and yet, are there not more ways than one of denying him? Can we not deny him by keeping silent as well as by speaking? and I do not doubt but what we too often keep silent, when we should speak for Christ, and in this way deny him.

When the soldiers came with swords and staves to take Christ, no doubt Peter was afraid lest he should be crucified with Christ, and this lead him to follow afar off, thinking that the people would not know that he had been a follower of Christ. Peter made the mistake here that many are making at the present day.

We find some people who claim to be followers of Christ, but when in company with those who are not Christians; they try to mingle with them and appear at ease. Perhaps afraid they will be persecuted for the sake of Christ. But as a general thing they are pointed out, as was Peter. Then too, our influence for good is so much greater, when we keep close to Christ. For our hearts are filled with love and the grace of God, which shines out through our lives and thus our daily life gives evidence of the goodness of God.

If we would fulfill the purpose for which we were created, let us keep close to Christ. For the world is watching us, and if we are following Christ afar off, they will soon see it, and they will, also, see if we are keeping close to him, and will respect us more, and also see that there is a reality in the religion of Jesus Christ. May we learn a lesson from the acts of Peter and keep close to Christ. Especially is this necessary for us who are young in years, and have been but a short time in the service of God. The world is full of amusements and the enemy of our souls is ever ready to draw us from Christ. Hence, it is necessary that we be on our guard, that we watch and pray, and pray without ceasing that we may not enter into temptation.

IDA A. DAVIDSON.

White Pigeon, Mich.

THE HOPE SET BEFORE US.

Dear readers of the Visitor, do we appreciate the privilege we have through the medium of the Visitor? A privilege which is even pressed upon us by the Editor and publisher when he says, “we are at a loss to know why our correspondents are so slow to furnish us with matter for the columns of the Visitor.” Therefore we should value highly the means we have to communicate and interchange thoughts and experimental knowledge which should be conducive to impart encouragement, instruction, comfort and consolation to each other. May the
Father of mercies whose wisdom and benevolence far exceeds our conception, guide my thoughts when I do attempt to write briefly in regard to that hope set before us, which hope we have as an anchor of the soul, both sure and steadfast. I think it a very proper question to ask, to whom this hope may prove as an anchor of the soul? That it is to them who have fled for refuge and laid hold upon the promise of God which is freely offered in the gospel of his Son. The hope that rests on the immortality of God's counsel is precious; resting on the promises of him that cannot lie. Such promises will infuse in our heart a strong consolation. Yes, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory, and we can say in truth, "we love him because he first loved us.”

This experimental feeling in our heart is not a test of our salvation, but a result of our accepting the salvation which is given through Christ the Lord. Those special witnesses (the apostles) chosen of God and qualified by the Holy Spirit so as to speak as the Spirit gave them utterance for the purpose of making known to a sinful world (mankind) the love and compassion of a merciful God—and thus confirming the message—both with signs and wonders and with divers miracles and gifts of the Holy Spirit according to God's own will. Hence we should be very careful from whom we learn our lessons, whereas one of those apostles said, "he that knoweth God heareth us, (the apostles) he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error.”

So the hope of our salvation, if genuine, must be founded upon the testimony of those inspired embassadors for Christ, if founded. So it will be a lively hope by, or on account of the resurrection of Jesus Christ from the dead (looking) to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, etc.”

Now all the enjoyment, spiritually, we have in this life we have it by hope. Hence the apostle Paul said to the Romans, “for we are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it?” Bless the Lord O my soul for that blessed hope; and let all that is within me magnify and praise his holy and hallowed name. Amen.

Your humble brother in the Lord. A. B. Stayner, Ont. _______________

For the Evangelical Visitor.

HEAVEN AND EARTH.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea; and I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God: and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away, and he that sat upon the throne said, behold, I make all things new. And he said unto me, write, for these words are true and faithful: and he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.”

Faith is essential to our salvation, assurance is essential to our comfort, hope is essential to our happiness. The church militant is constantly praying, “let thy kingdom come, and thy will be done on earth as it is done in heaven.” In heaven the will of God is done perfectly. How much more on the new earth when they all shall be there with glorified bodies, with a glorified Savior, on a glorified earth? O what a beautiful sight that will be to be with the saints and angels, to enjoy their happiness, where they shall unceasingly praise God, and singing redeeming love to him that siteth upon the throne and to the Lamb forever.

O how important it is that we make our calling and election sure and see that our names are written in the Lamb's Book of Life, for all those that have not their names written in that book will be cast into the lake of fire. See Rev. xx, 15. O what manner of person ought we to be in all holy conversation, letting our light shine before the world that they may see our good works and be brought to glorify our Father which is in heaven, he who has made us unto our God kings and priests, and we shall reign on the earth. Rev. v, 10. Glory be to God for such a glorious and happy privilege.


WELL SAID.

Annie and Lillie were going to school together one afternoon. Annie was teasing Lillie to go off somewhere and play with her. “But mother told me to come right home from school,” said Lillie. “Well she has gone away, and would never know if you would go with me for little while,” naughty Anniesaid. “But God has not gone away; he would know,” Lellie replied, as she ran home.—Sel.

Holiness and happiness are twin sisters. We may, for the sake of explanation, speak of one as older and as introducing the other, but really they are born at the same time, and grow side by side. Blessed are the undefiled in the way; or, in other words, "happy are the holy who walk in the way of the Lord.”—Francis C. Monfort, D. D.

John Wesley once wrote to one of his followers a letter which contained a bank-note and the text, “Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.” His follower replied that he had often been struck with the beauty of the text, but had never seen such useful expository notes on it before.
THE FALL.

"I beheld Satan as lightning fall from heaven." Luke x, 18.

After Satan had been cast out of heaven, Rev. xii, 7-9, and delivered into chains of darkness, 2 Pet. ii, 4, from which there was no prospect of ever being delivered, he in his wanderings discovered the famous town of "Mansoul," and beheld the pleasure of the inhabitants thereof, and that they were also the pleasure and delight of the "great Shadai," the king of the universe, under whose care and protection and supervision this famous town was situated. He became very wroth, and immediately set about to lay plans and schemes whereby he might draw them away from the simplicity and innocence which they enjoyed in the service of their Lord and King. He also fully realizes that he cannot gain admittance into this famous town of "Mansoul" without first obtaining the permission and consent of the inhabitants, and as he had nothing to offer them in exchange for the privileges and blessings and comforts which they already possessed and enjoyed, he must needs devise deceit and advocate falsehood. For one of old hath said, "when he speaketh a lie he speaketh of his own, for he is a liar and the father of it."

The wily tempter in the first place seeks to draw the attention of the innocent soul that has thus far dwelt, as it were, in a nearness to God. So, to accomplish his purpose, he assumes the form of wisdom, the character of the serpent, and applies himself to "ear gate." After he has obtained audience he whispers into the ear, "yea hath God said!" As much as to say, it is not true that you must do just thus or so in order to please God or remain in favor with him. If so, you will be a slave instead of being a free man. You will also be kept in ignorance, as those very things that he whom you serve has forbidden, are the treasures of knowledge and are destined to make one wise, and who does not desire liberty and wisdom, both of which says Satan, I freely offer you, and that without restrictions. He also says, the Lord's ways are unreasonable; "ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as gods, knowing good and evil."

Having obtained audience he then draws the attention of the eye, to behold the beautiful things of the world, and adds, "all these will I give you if you will but worship me, which you can do by simply accepting what I offer you and thereby acknowledge my supremacy."

By his soft words and fair speaking he is daily deceiving the innocent and thereby causing them to take the first step in their downward course by the same system that he devised in the beginning, only the work is being done much more rapidly as time advances. He has multitudes of emissaries in the world who labor incessantly in what they claim to be their calling; to fill the young and tender mind with all manner of deadly poison, "for filthy lucre's sake." We do not need to go to the ball room, the theatre or the saloon and gambling dens to become contaminated with evil. No; the privileges are extended to us in a multitude of forms. Even in the popular churches of the day we have presented before us all the pride, vanity, pleasures and enjoyments of the world, which the apostle says "are not of the Father but of the world and shall pass away."

That which first attracts, and to a great extent moulds the mind of the innocent, can in many instances be traced to the society by which they are surrounded in early life. They hear the conversation that is too frequently indulged in, as talkable talk. Reviewing the neighbors or the church, or on the general topics of the times, which includes every new thing of man's invention, till their tender minds are stored with the lightest and poorest substance out of which to form good character. Then as they advance in life they come in contact with all manner of misleading and degrading literature which is sown broadcast over our land and placed in the hands of thousands of promising young men and women, which proves to be their downfall and ruin. These, with the almost numberless other inducements and traps which Satan has set in the very face of the church, yea, in the nursery, ought to be carefully guarded by every Christian parent. For the little ones hear and see all these things, then when they arrive at man and womanhood we are often astonished that the young people are so careless about their eternal interests, when the very persons that reprove them for their indifference have been their teachers and are in a great measure responsible for their children's conduct.

Again, the flesh which is carnal, sold under sin, is prone to accept these things which appear so harmless and yet so important that they are kept in the front rank of the family conversation. Here Satan has two powerful allies; viz., the world and the flesh, that are in themselves formidable enemies to the soul and will surely, yet in, many cases imperceptibly lead his captives down into darkness and eternal death. The poet has truly said: "The flesh is a dangerous foe to grace, where it prevails and rules." We have many instances in the Bible where good and holy men have been deceived thereby and have fallen into sin. I believe we can trace every sin and fall from the creation and fall of man unto the present time, to these two agencies. For we find that by their ruling unbelief is begotten, which is simply an action of the carnal mind, prompted or over-ruled by sinful flesh. These persons who desire to gratify the carnal mind can easily find opportunities. We have them at hand everywhere and how harmless they appear,
It is heralded from the pulpit and from the press, that it makes no difference—if the heart is only right—whether we obey in all of the commandments or not. God is merciful and will overlook our weaknesses. We can engage in those innocent and harmless amusements, as they are called, without suffering any moral defect. For we are well aware that the young people must have some enjoyment and the world is the only place for them to get it, and in order that the young people may enjoy themselves, the old folks go along with their mouths full of excuses, such as, “the children wanted to go;” “they worked hard and we could not refuse them;” “we promised them a holiday and thought this would be a good time to take it.” For the very reason that the old ones wanted to go just as much as the children, and a little excuse will help to keep conscience from becoming alarmed, while Satan rejoices over the whole affair. In fact, he is delighted in anything that has a tendency to corrupt and detract the human family from the simplicity of the gospel of Christ and turn the course of life downward in the scale of holiness. The depth of sin was not reached in the fall of Adam, that only severed the bond of union between God and man, and cast him out into the cold uncultivated world, a responsible being, accountable for his life and conduct. Fully exposed to the intrigues of the enemy of God, and his beloved “man-soul.” The deceitfulness of sin as prompted by the world, the flesh and the devil has a continual downward tendency. When the innocent soul departs from God, it has fallen from the most exalted position that is possible to attain in this life, and the farther it travels on in the ways of sin (like the prodical son) the more extended and deeper the fall, the wider the chasm between it and God, the farther from the light of life—“which lighteth every man that cometh into the world”—the darker the understanding, the harder the heart, the more depraved the mind, the more seared the conscience. Gradually step by step satan leads the way down, down, down to the regions of despair, into the bottomless pit. Rev. ix, 1, 2; xx, 1-3. Where their course will continue to be downward forever. Failing to all eternity without the slightest hope of ever reaching the bottom or being delivered out of their perilous condition. “These shall go away into everlasting punishment, but the righteous into life eternal.” “Wherefore let him that thinketh he standeth, take heed lest he fall.” “For whatsoever a man soweth that shall he also reap.” D. Hulsh.

Clarence Centre, N. Y.

For the Evangelical Visitor.

Justification

But ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi, 11.

Justification (in a limited sense) is the first step on the line of experience by those who have entered into a religious life. It may be considered in a threefold sense, first, in the lowest, second, in a higher, and third, in the highest sense. Some claim that justification in the highest sense is, when we come to God and receive the pardon of all our sins, and an evidence of our acceptance with God and become so changed that we know that we have passed from death unto life. But this is not justification in the highest sense. The Scripture set forth in justification which is not by faith only, but also of works, and this comes in both before and after conversion or regeneration. That which is experienced before conversion, is justification in the lowest sense, and that which is experienced after conversion, is justification in the lowest sense, and that which is experienced after conversion, is justification in the highest sense. To be justified in the sight of God in any sense, means to have the approval of God. Now to be justified in the lowest sense, is when the actions of the individual begins to move in a right direction, on the line and in the way which God directs by his word and by his spirit. For example, Saul of Tarsus, when the Lord appeared to him on his way to Damascus, and stopped him in his wrong career. He told him to go into the city, etc. He went and was justified in the act from that moment, and such, no doubt, is the experience of many who have entered a religious life.

I know it was so with me the moment I began to move in a right direction I felt in a sense justified even though I had no evidence that my sins were pardoned, which brings justification to us in the next higher sense, which is by faith. But the highest sense of justification that we can read of in the Scripture, is that which the apostle James writes of in his epistle. It is experienced after we have received pardon by exercising faith in the atonement of our Lord Jesus Christ. The apostle refers to Abraham. He says, was not Abraham our Father justified by works when he had offered Isaac his son upon the altar. Ye see then how that by works a man is justified, and not by faith only.

So every Christian is justified in this highest sense only so long as he goes on the right line. Now it may be objected by some who will say, we cannot be justified by our works. True, we cannot so long as we seek it by our works, (and no matter how good those works may be) but when the Lord comes to us and speaks to us and tells us what to do, it is then no more our work, but it is the Lord’s work. It is the Lord working in us to will and to do of his good pleasure, and we go forward in faith, doing that which we know to be right. Hence we are justified in the highest sense not by faith only, but also by works, not indeed our own, but that which God works in us when we are wholly given to him. But ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Now it is to be feared, that a great many do not reach justification in this highest sense. They stop when they realize the approval of God in the lowest sense and not even get the idea of anything higher and grander which God has promised in his word. But I would say, let none rest with such a low experience of justification, but seek the higher, namely the evidence of pardon from all sin. Then the still higher, which gives a constant approval of God. Then, and not till then will we have perfect peace.

B. Burner.
Editorials Concluded.

death closed his eventful career on earth. Then, the last but by no means the least, among Bible characters, we would mention the holy and faithful prophet Daniel, of his life after his captivity and his faithfulness, in the great danger he was called to pass through by his false accusers, and at last, of his greatness on account of his faithfulness before God and to men. We might mention many more of the Bible characters. In fact the whole Bible is a grand book for the student. And, then, coming to the more recent work, and yet equally as great—yes even greater—the New Testament of our Lord and Savior Jesus Christ. What a book for study and what a lesson to learn! Taking the whole Bible, from the beginning of Genesis to the end of Revelations, it is one of the grandest books for study that ever were published; and with some exceptions by the student, the mind can be schooled to delight in it and what very often does appear to many as a dry, uninteresting work only suitable to the religious mind may become to all the most interesting book extant. But then, aside from this, there are other works that are useful and profitable, such for instance as the lives of those things that cannot edify others as they should in what they have written and will try again. Improvement comes by care and perseverance—perfection is not attained in one day.

We learn that Bro. Anthony Stoner, formerly of Polo, Ogle Co., Ill., has removed with his family to Stark Co., Ohio. His post office address is now Greentown, Stark Co., Ohio. Bro. Stoner has located in a community where his labors in the ministry are very much needed and where he can do much good in the Master's service. For many years no minister of the Brethren church has been living in that part of Stark Co., and a wide field for usefulness is open for Bro. Stoner there. May he be full imbued with the Spirit of the Master and may his labor be blessed with the conversion and salvation of many precious souls.

Will not our friends everywhere do their very utmost to increase the circulation of the Visvisitor? All that possibly can be done for the next two months should be done. We think that we may safely predict an increase of several hundred new subscribers by a faithful and persistent effort by all. Brother, sister whoever or wherever you are it means you. Will you help us now?

BENEVOLENT FUND.
A. Stoner, $10.00

MARRIED.
Ginder—Gish.—Married October 21st, 1890, by Eld. Jesse Engle, Bro. Seth H. Ginder to Sister Sallie E. Gish, all of Dickinson co., Kansas.

WHAT IS IT TO BE A CHRISTIAN?

It is to be a loyal disciple of Jesus; a soldier for him; a friend of his; a worker for him. The blessings that come to all who are Christians are inexpressibly precious. How beautiful are the following words of the great and good Edward Payson:

“I am a Christian. What then? Why, I am a redeemed sinner, a pardoned rebel, all through grace, and by the most wonderful means which infinite wisdom could devise."

“I am a Christian. What then? Why, I am a temple of God; and surely I ought to be pure and holy.

“I am a Christian. What then? Why, I am a child of God; and ought to be filled with filial love, reverence, joy and gratitude.

“I am a Christian. What then? Why, I am a disciple of Christ, and must imitate him who was meek and lowly in heart, and pleased not himself.

“I am a Christian. What then? Why, I am an heir of heaven, and hastening on to the abode of the blessed, to join the full choir of glorified ones in singing the song of Moses and the Lamb; and surely I ought to learn that song on earth.”

—Sel.

Take my life and let it be
Consecrated Lord to thee,
Take my moments and my days,
Let them flow in ceaseless praise.
Take my hands and let them move,
Let them How in ceaseless praise.
Take my silver and my gold,
Not a mite would I withhold.
Take my intellect and use,
Every power as thou shalt choose.
Take my feet and let them be,
Always, only for my king,
Take my voice and let me sing,
Swift and “beautiful” for thee.
Take my love and let me give,
Filled with messages from thee.
Take my words and let them be,
Filled with the word of God.
Take my heart: it is thine own,
It shall be thy royal throne.
Take my love, my Lord, I pour
At thy feet its treasure store;
Take my self, and I will be,
Ever, only all for thee.

FRANCIS R. HAVENGALE.