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**For the Evangelical Visitor.**

### The Various Natures.

The various distinct natures which are set forth in scripture are not generally recognized by Bible readers. The thoughtful will, however, admit of three such natures; namely, the Divine, the angelic and the human.

To the confirmation of the above we refer the reader to St. Paul’s writings in Heb. ii, 16, where, having spoken of Christ leaving the former estate and glory, and laying aside a certain nature he says: “For verily he took not on him the nature of angels; but, he took on him the seed of Abraham.” The plan of redemption together with prophetic utterances strictly demanded such an action on the part of the Son of God. To what extent this action reaches is not considered by some. Many persons who do not make proper distinction of natures, are not slow to allow a co-mingling of two natures which is a thing utterly impossible. One nature is laid down; another nature is taken up.

Let us for a moment consider the impracticability of an immortal and a mortal nature co-mingling. Paul in writing to Timothy iii, 16, does not simply speak concerning a marvellous thing, (a thing possible to the human mind or power) but he speaks concerning a mysterious matter which has actually transpired. And when we consider what Jesus has actually done and what the final development of the action will bring about (2 Pet. i, 4) then only will we learn to know the preciousness of our redemption, and the great glory which shall follow the humiliation and suffering of the Son of God.

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**Returning to the afore mentioned Christ, what think ye of him?**

Christ is also called Messiah, Savior, the Anointed One. And yet so plainly is it written that notwithstanding his being “the Anointed One” he was tempted of the devil to doubt the high origin of his own personage. “If thou be the Son of God” was the repeated question brought as a weapon whereby to defeat the Son of God.

We, however, find that he was a divine personage who had taken upon himself the human nature. He being the “Anointed One,” Savior, Messiah, henceforth to be alive forevermore. Rev. i, 18. Hence after his triumph over death he exchanged the human for the divine. And now this Christ personally has his dwelling in the heavens who shall be revealed from thence in his time, when it shall be shown who is the only Potentate, King of kings and Lord of lords.

The time draws nigh when Christ in his present nature will come, and we shall do well to purify our souls that the life of our Lord may be manifest and we be able to be like him (in nature) when we shall see him as he is. Then shall be dealt out to us our inheritance which is incorruptible, undefiled and that fadeth not away, reserved in heaven for us. To this final crowning of the Christian life does Paul refer when he says, “this corruptible must put on incorruption and this mortal must put on immortality.” 1 Cor. xv, 53.

When we see the rays of divinity shine forth through earthen vessels, then do we know that the seed which bears fruit unto the kingdom of God has indeed been sown.

H. N. ENGLE.
DO GOOD TO THE NEEDY.

Luke x, 30-37.

The lawyer who came to Jesus was a man whose office was to study the law of God, and to explain it to others. It was therefore to be supposed that he understood it well himself; and he did understand the letter of it; but not the spirit. He knew the words of the law but he was ignorant of their spiritual application. He came with the wicked intention of ensnaring Jesus by asking him questions that should lead him to give some answer contrary to what Moses had written. First he asked Jesus, what shall I do to inherit eternal life? But the Lord asked him another question. What is written in the law? How readest thou? Thus showing that he approved of the writings of Moses. To this the lawyer gave a correct answer. He said, the duty of man consisted in the love of God and the love of his neighbors. The love of God is to delight in him perpetually; to show forth his praise and to do his will without weariness and without fault.

Now what is the love of our neighbors? This Jesus explained by bringing up the history of the good Samaritan. The Samaritan did not act from a sense of duty alone, but he had compassion on the poor traveler that went down from Jerusalem to Jericho and fell among thieves and was robbed of his money. The kind Samaritan paid him immediate attention; he treated him with kindness, tenderly bound up his wounds, pouring in oil and wine. Perhaps he lost rest over the stranger for he took care of him at night; he made provision for his future comfort and promised to pay whatever sum might be spent, although he could not have known how long the sufferer might languish there. And this all he did for a stranger. What would that man be to his friend or his brother who would treat a stranger with such generous kindness?

Dear brothers and sisters the point of this text commands us all strictly to go and do likewise. Thus the Samaritan sets us an example in various respects; but the special lesson we are to learn from him is that hinted at already: not to confine our kindness within any narrow bounds, but to show ourselves neighbors to all who may want our help. As disciples of Christ we are to be kind not only to those near, but to those afar off; not only to friends and relatives, but to strangers; not only to those who love us or will be grateful to us, but even to enemies.

There are some that are kind to us. It is easy to be kind to them; but we must be kind also to those who are not. Some will receive our kindness gratefully and repay it with love; it is pleasure to show kindness to such. But we must not confine our help to them. There are some again that would envy us of the right we have and would even care to cause us to be injured, yet we must seek to do them good in order to be a salt to the earth. Dear brethren, the command is loud to all, go and do likewise.

Now when we look into the world at large, far beyond the narrow limits of your own sphere and hear of vast numbers in need both temporally and spiritually, and especially of the heathen who know not God, let us not turn away and plead home claims as if their case was no concern of ours; we must be neighbors for them all for Christ's sake. Let us be neighbors to them as Jesus teaches us in this parable. The Christian must be sound at heart, also just, pure and benevolent in life. The church must abide in Christ as the branch in the vine. We Christians must have the good Samaritan character. Faith must be accompanied with works.

Therefore, dear brethren and sisters, let us not have our talent lying unused in this direction, that at our Master's coming we may feel clear, knowing that we have done to others as we would have others do unto us. Our heavenly Father knows all about us and he is ever ready to accept all those who are kind to the poor and needy, and he will abundantly, yes richly, bless such. I have found some true Samaritans in our brotherhood in Brown county, Kansas.

I have spent a greater part of three years here, and have made a large acquaintance, and can truly say I have found fond and loving friends among all kind of people. I am not selfish to charity in our church alone, but will leave the Rewarder to judge.

Pray for me brethren and sisters that I may strive to be a Samaritan in all respects. I have need of the grace of God in order to be a salt to the earth. I have met with many hard trials and chastisements from the Lord but I feel that each trial brings me nearer to my God than ever. At the present time it is my heart's desire to be strong in the Lord; to grow in grace day by day. I want to be a true Christian, a faithful servant, fit for whatever use my heavenly Master may see fit.

Your unworthy sister,

N. Baker.

Brown county, Kansas.

For the Evangelical Visitor.

DIE GEISTLICHE WACHE.

Es sind zwei Haupt-Stücke die uns unser Heiland sehr ernstlich anbefohlen hat. Das Eine ist zu ringen und das andere, wenn wir eingegangen sind, das wir standhaft beharmen sollen in unserem Beruf. Das Eingehen ist der erste Schritt, aber das Aushalten ist nicht viel weniger. Den was hält das Eingehen, wenn der Mensch bald lasz wird und zurück fällt? Darum spricht Jesus — "Was ich euch sage, das sage ich allen: Wachet" Marci xiii 37.

Mit diesem Wachen meinen wir nicht das wir uns vom natürlichen Schlaf sollen halten; O, Nein — Das wäre unmöglich! Fast ein jedes weis
das wenn der Mensch sich ruhich
hinsetzet und sich um nichts bek‘um-
mer t das er bald schlaf‘rich wird.
Also ist es auch im Gottesdienst
Wenn wir unser Gottesdienst
nicht jeden Tag ernstlich unter-
suchen und uns selbst pr‘ufen ob
wir noch auf dem schmalen Weg
sind, so werden wir bald schlummern
oder gar einschlafen.
Was ist den eigentlich zu verstehen
bei diesem Wachen womit Jesus so
ernstlich ermahnet? Wir glauben
er meint wir sollen uns die Mühe
bei diesem Wachen womit Jesus so
mit uns tun, dass wir aufmerksam
bleiben. Er meint wir sollen uns die Mühe
bei diesem Wachen womit Jesus so
der wahr die Geist
den Menschen zu ermahnen
ist seine geistliche Pf‘uchten zu
halten. Der Mensch der fi‘uszich
ist seine geistliche Pf‘uchten zu
ver‘nehmen, der stehet auf der Wache
die Jesus angef¨ohlen hat.
In Garten Gethsemane da die
jung‘er schlaf‘rich waren, ermahnete
er sie auch zum wachen: doch zu
dieser Zeit hatte er eine zwiefache
Wache in Betrachtung.
CHRISTIAN STEINER.
Polo, Ill.

PREPARE TO MEET THY GOD.

How careful we should be about
this very important matter. Pre-
pare to meet thy God. This is
something we must all do. As we
travel along life's short journey we
are making a preparation either
for one place or the other. We
cannot serve God and mammon at the
same time. Then how dreadful it
would be to die and not be prepared
to meet our God. This I believe to
be one of the greatest commands in
the Bible. We must observe this
day by day because we are told that
the Son of man will come again at
an hour we think not, and that will
be the end of time; then that which
is sown is sown. There will be no
time of recalling things that are
past, therefore it becomes a Chris-
tian to live a life unto God.
Yes, dear friends, this preparing
is not considered as much as it
should be. If the righteous shall
scarcely inherit the kingdom of
heaven, where will the sinners be?
It is awful to think what a perilous
position a sinner stands in. He is
compared to be lying on the edge
of a cliff in a sleepy condition, not
knowing how soon he will be rolled
over the cliff and dashed to pieces.
I often have to wonder to myself
why people stand aloof to the call-
ings of the Lord. I am sure it is a
pleasant life to live, and the nearer
a Christian lives the happier they
are. We look to the apostle Paul
for an instance. He lived as near
to Christ as he possibly could. Al-
though he went through a great
many trials and afflictions, yet his
faith wavered not; he calls them
light afflictions, which are for a mo-
ment, and worketh for us a far more
exceeding and eternal weight of
glory. If we could just have this
simple, child-like faith we could live
a far better life. We are so prone
to wander from our dear God. I
often think he is so merciful to us,
gives us good and strong invita-
tions, and yet he will be refused.
The enemy is at the bottom of all
this. He will try to blind the eyes
of man.

Dear readers, we must prepare
our souls if we want a home after
we pass through this world. The
apostle Paul tells us in 2 Cor. v,
that if our earthly tabernacle is dis-
solved we have a house not made
with hands, eternal in the heavens.
That is a glorious promise; but we
must prepare our souls before we
come to this end of the journey. It
is good when we part with friends
in this world and we can have a
hope of meeting them in the next.
What a sad thing it is to see a fam-
ily separate from one another and
have no hope of enjoying Christian
fellowship in the heavenly mansion.

Brothers and sisters, let us try and
be more faithful in the cause of
Christ. Let us look at ourselves
individually, because it is better to
cast off all imperfections here than
to be cast from God. As we are a
people that profess to live near and
as close to the Bible as we possibly
can, let us stand and hold fast to
our profession. I believe it to be a
pure and sound doctrine, and I feel
perfectly satisfied that if I were to
die, living a strict life to the doc-
trine of the brethren, I think my
soul would rejoice and say it is well
with my soul.

We will not be in this world very
long, then why should we give way
to temptations? The Lord has
promised we shall have no more
trials than we can bear, and he has
promised to be with us to the end.
Then I would say again, let us all
be prepared to meet our God. Sa-
tan would try and lure a poor inno-
cent child to ruin if he could, but I
am glad there is a greater power
than Satan; that is the Lord God,
who has power over all the earth.
We are told the earth is the Lord's
and the fullness thereof.

It is my desire to live an honest
Christian life and to do all things
to edify the church. Let us all
prove faithful. I wish to meet you
all in heaven. May God bless us
all.

Your brother in Christ,
CHARLES COCKLIN.
Gormley, Ont.

PRIDE AND DRESS.

"Why do you dress so plain and
so singular?" is the question often
asked me. "We do not read in God's
book of a pattern or a form for our
dress." No, but we do read, be ye
not conformed to this world but be
ye transformed. I have heard
teachers speak against pride and
fashion in dress, then turn round
and say they do not believe in a
form. Well, I do believe in a form;
it is not wrong for me to have a
form. It is not wrong for me to
make a new dress the way the old
one was made, but it would be wrong for me to get a fashion book to see what the latest style is. I once heard it stated that there was nothing in dress; that the dress was nothing more than the leaves on a tree. We all know when the new leaves come they are the same shape and color the old ones were, and if they fall off before their time we will soon find out that the tree is dead or is dying. We know a tree cannot live and grow without leaves. It makes no difference where a cherry tree stands when we see it we know that it is a cherry tree; if it grows amongst the hickory or oak trees it is all the same. Its leaves show that it is a cherry tree. So, too, with the chestnut or walnut tree. We can tell to what it belongs, but any of these trees can be known as belonging to the fruit-bearing class, but they are not worth anything unless they bear fruit. A tree does not bear fruit without leaves, but the fruit is according to the kind. The leaves and the fruit are the beauty of the tree. So, too, I think are the persons in plain clothing if they bear fruit to the glory of God. But if there are only leaves and no fruit we would have reason to believe that it was not true to its appearance.

So, too, with plain clothing. If a person wears plain clothing and does not live a Christian life, does bear Christian fruit and has nothing but a plain attire to recommend him he may deceive others but he cannot deceive God. But when he comes in a plain apparel and his Christian life is such that he honors God, that he does do justly, loves mercy and walks humbly before God, we can with confidence trust that person and have good reason to believe that he is a Christian.

I was one time in what is called a holiness meeting and it was expected that I should say something for my Savior. I stated that the fashions of this world gave me no trouble. A person sitting before me said out loud, nor me either, but I thought that if it was the fashion to wear a sun bonnet she would not have had a hat on. It is surprising to me that Christian professors are so much more afraid of a form in plain clothing than they are of the fashions of the world.

Why do you suppose the Lord does not want you to be conformed to this world if there is no necessity of a separation in plain clothing and modest apparel from the fashions in dress and other unnecessary things of this world? Do not the teachings of the Bible plainly tell us to be transformed by the renewing of the mind? Is it not because that pride leads away from God? And consequently to be proud is sinful and the vain and foolish fashions of the world are indications of pride, and, too, where pride, envy generally comes in and where those two spirits are the love of God can't dwell, and as a result there cannot be a real sanctified life.

Let us then pray that God may teach us and that we may more fully accept the plain teachings of the Holy Spirit and that we may be led into all truth and follow the Lord fully and lead a happy life that we may be permitted fully to enjoy a sanctified life here and in the end rest with Jesus in the far, far away.

From a Sister.

Lawndale, Pa.

For the Evangelical Visitor.

GIVING IS BLESSED.

"It is more blessed to give than to receive." Acts xx, 25.

"The liberal soul shall be made fat and he that watereth shall be watered also himself." Prov. xi, 25.

"Our Saviour often reproved his disciples for their unbelief. "O ye of little faith." Many of his sayings appeared strange unto them, because his teachings were so directly the opposite to what carnal nature desires. We sometimes wonder why they did not understand Him when he spake so plainly both by word and deed and showed them things concerning himself. Especially when they could daily see that his word was being fulfilled. But it is much easier to see the failings of others than to see our own.

How is our faith? Do we believe all that the scriptures (our Saviour's word) saith unto us or do we only believe that which is the most suitable to our mind and circumstances?

The evangelist says in the language of the word quoted, "It is more blessed to give than to receive." Can we believe it. Would we not much rather reverse and say we will enjoy the blessing of receiving gifts and blessings and have abundance laid up in store so that there will be no danger of being brought to want? Then if we have a little overplus that we cannot otherwise dispose of, we will give a little to the needy or perchance to the mission cause or for church expenses, and then try to think that we have done our whole duty. It appears to me that if there is one grace more necessary of cultivation than any other in the church it is the grace of giving liberally to the cause of God and the advancement of his church upon the earth. We see that all institutions and objects of a worldly nature are prosperous. They advance and multiply rapidly. Everywhere there are new institutions and organizations springing up and in a few years they become a great power in the world in their particular sphere. The effects of which are manifest and have a strong bearing upon all who come within their influence, whether their influence is for good or evil, and why are they thus prosperous?

We must believe it is because of the strenuous efforts put forth by their instigators, to convince men of their usefulness and thereby get access to their charitable dispositions and draw from their pocket-books liberal support. Having done this their success is assured, let the result be what it may. Though the end of it all may prove to be a deplorable loss. Inasmuch as it has not brought men to the true light and knowledge of themselves and of the true God and
Jesus Christ whom he hath sent.
John xvii, 3.

If these evils and the power of darkness are to be overcome, we believe that the church must come forth clothed in her white robe of righteousness and show to the world with convincing power, “the way, the truth and the life”. This must be done by a liberal and continuous diffusion of literature bearing on its pages the “knowledge of the Son of God and the glory of his power”, which far exceeds any and all other knowledge and glory that the world has ever been apprised of. Then it is also apparent that the world has ever been apprised of, and then it is also apparent that the world has ever been apprised of. Then it is also apparent that the world has ever been apprised of.

We have been once blessed in receiving good from the Lord’s bountiful hand. But a greater blessing awaits us if we give again of our means “as the Lord has prospered us,” for the advancement of his cause, not as compulsory but as a free-will offering to the Lord. I believe there is something implanted into the heart of every conscientious person that teaches us that we are debtors to God and if that something which is generally named conscience is not seared or deadened by self-will, or self-gratification or some other overruling power of selfishness, we will feel more or less disposed to return to God and his cause a portion of whatever he has blessed us with.

I once heard an old pilgrim say, “if the Lord blessed me in any way above what I expected I always gave a portion of it to the Lord.” This we believe is right and if we continue in well-doing the Lord will keep right on blessing us more and more. As the Lord Jesus has said, “give and it shall be given unto you; good measure, pressed down, shaken together and running over, shall men give into your bosom.” Luke vi, 38; xi, 14; xii, 33. But our corrupt nature will not. We are so slow to accept the divine injunction. “Have faith in God and trust Him for his grace,” and then give to the Lord’s work as though it belonged to Him and not to us. This was the great sin of Israel. They withheld the Lord’s portion through unbelief. It became burdensome for them to walk in the statutes of the Lord, their God.

They began to inquire “what is the burden of the Lord,” etc. Jer. xxiii, 33-40; vii, 18-24. The Lord has said: “My yoke is easy and my burden is light.” So I believe it is if we become interested in the Lord’s work. “For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not.” For instance the poor widow’s two mites, Mark xii, 42-44, received the Lord’s approval, not because of the amount but of the spirit in which it was given.

The Lord’s watchful eye is over us at all times and upon all occasions. He beholds us in all that we do. The Lord not only looks upon the outward appearance, “He seeth not as man seeth.” 1 Sam. xvi, 7. He also looks upon the heart and the motive in which our work is done. If it is done heartily as unto the Lord his blessing will rest upon us and go with us in all the duties of this life. But above all things let us remember that it is the Lord’s work and not our own that is the question and whatever we do, we do it unto the Lord and not unto men for speculative purposes; but for to enlighten, convict, and convince them of sin that they may see their lost condition and flee for refuge, to lay hold of the hope set before them in the atonement of the blood of a crucified Redeemer and the Lord will take knowledge of it and “a book of remembrance will be written before Him for them that feared the Lord and thought upon His name.” Mal. iii, 16. D. Heise.

Clarence Centre, N. Y.

THE MEN THAT FELL OUT.

Dr. W. D. Hoge, of Richland, Va., tells of two Christian men who “fell out.” One heard that the other was talking against him. And he went to him and said, “Will you be kind enough to tell me your faults to my face, that I may profit by your Christian candor and try to get rid of them?” Yes sir, “replied the other”, I will do it.” They went aside, and the former said “before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer.” It was done, and when the prayer was over, the man who had sought the interview said, “Now proceed with what you have to complain of in me.” But the other replied, “After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you.” The quarrel was settled from that hour; and there are several other difficulties that might be settled the same way. Try it.—Sel.

SHAM CHRISTIANS.

When men come to us with sneers and snarls, with party dogmas and burdensome Pharisaisms, talking beatitudes but acting inquisitions, the church forever on their lips and a want of common justice, honesty and fairness in their actions, I do not recognize them; they are deceivers; the voice is Jacob’s voice, but the hands are the hands of Esau. Men are repelled by such as these, and turn from them saying, “Jesus, I know, and Paul I know, but who are ye?”—Archdeacon Farrar.

The Son of man came not to be ministered unto, but to minister, and so give His life as a ransom for many.—Mark xiv, 10.
For the Evangelical Visitor.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
Matt. xviii, 7.

When I look into this part of the scriptures in comparing it with other scripture, and consider them all by the gospel light, it would include many things, or to say, in many different ways we may give offence, as it may be in our daily walk and conversation and also in dealing with our fellow travelers. May God direct my mind and hand to write a few thoughts upon this important subject to honor God and to the edification of our everlasting welfare. We often hear questions asked upon the subject, and often more for controversy than to edify.

In the first clause, "woe unto the world because of offence:" I might here ask, is this world a friend to God? Most every thoughtful will say, no; well then, how are we to reconcile an enemy with God? as God is angry with the wicked every day, there is no other way but to be brought as a transgressor under the penalty of the law of God so that by a true humiliation and a sealed pardon is obtained by the blood of Jesus. Therefore as long as we are living as rebels, and disobedient to God's holy will, we not alone offend God but often give offence to his people which often grieves them sorely. When we look into this world and see how offences act; they cause hatred, strife, and bloodshed which do not belong to the child of God, therefore our Lord has pronounced woe unto this world.

Second clause: "for it must needs be that offences come;" how are we to understand this? When I look back to the time when I forsook this world and its doctrine and all vain things belonging to it, then it gave offence by reproving such things as are contrary to sound gospel doctrine; and also by obedience towards God by doing that which is right and just in the sight of God; and by speaking against the wickedness which we daily see and hear.

Here we might say we offend, but is there any charge laid against such who walk not after the flesh, but through the spirit mortify the members of the flesh? We find that Jesus gave offence while he was on the earth, see John vi, 60-66; Matt. xi, 6, and was hated, and was called Beelzebub, how much more they of his household. Chap. x, 25. Therefore by speaking the truth as it is in Christ Jesus the charge of offences is made void, or properly speaking falls on the unbeliever and the workers of iniquity, as we can see in Mark ix, 42: And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone was hanged about his neck, and he was cast into the sea.

O! dear readers of the Visitor, converted, or unconverted, brethren and sisters, let us take heed to ourselves so that we do not offend those little ones which come unto the Lord with a full purpose of the heart, to throw a stumbling block in their way and thus hinder them from entering into the kingdom of heaven; but rather let us give them all encouragement to press through from darkness into His glorious kingdom; it must needs be that offences come. Here we might quote what Paul says: 1 Cor. xi, 19, For there must be also heresies among you, that they which are approved may be made manifest among you.

Third clause: "but woe to that man by whom the offence cometh." Let each one who readeth, look to himself who nameth the name of our Lord be careful not to think more of himself than we ought to as Paul has reference to, not to be high-minded, lifted up, wanting to be masters or teachers, giving themselves out as being called of God to preach, perverting the gospel of God, giving heed to seducing spirits and doctrines of devils, as we see many who have forsaken the right way, and have made a shipwreck of their faith and become lovers of this world more than lovers of God. Offence often takes place among members of one's house which causes weary and tedious labor to get reconciliation established; Solomon says in Proverbs xviii, 19: A brother offended is harder to be loved than a strong city; and their contentions are like the bars of a castle. We may offend in many things through weakness of the flesh, but in some things we ought to be careful not to offend our brother or sister, as in wearing gold rings and jewelry, or anything which may not consist scriptural doctrine.

Let us therefore bid adieu to the things of this world and all vain things that only belong to this wicked world, and thereby show that we are separate people according to our profession; let us consider what Paul says: Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. We can see many careless professors now a days who say, it don't matter much what we wear, if the heart is only right, if we only have faith, and trusting in the Lord we can see such as teaching doctrines of men and make the word of God of no effect; such doctrines are of those days as it seems the most suitable to the itching of men's and women's ears, both old and young alike, to hear of the love God has towards a fallen race of men, but when they hear it said that we must follow Christ, and bear the cross, they will turn aside and seek some other to shun the cross.

In conclusion I would yet say to my dear brethren and sisters who earnestly try to walk in the ways of the Lord, let us boldly and zealously oppose every false doctrine which does not harmonize with the word of God. It requires men of boldness and courage, like Luther who did more alone in breaking the power of Rome than all the so-called ministers of the present day could do, for the world is at present ensnared with more delusions and deceiving doctrines as it was the case in Luther's days.
And it is no wonder that Christians or professors are so divided, as Paul says in 2 Thess. ii, 10, 11, because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie.

H. KLIPPERT.

Staynor, Ont.

For the Evangelical Visitor.

Rejoice in the Lord alway; and again I say rejoice. Phil. iv, 4.

The above admonition was given by the Apostle Paul to the saints which were at Philippi; yes and we may state truthfully, given to all the faithful who trust their soul's salvation to Christ Jesus, until the end of time. There is no other mood in which man can be so happy as when he is rejoicing, that is to say, so happy as he would be, he always rejoiced in the Lord. When he was buffeted by the wily enemy with whom we have to wrestle against continually—the more we feel our limitness and our need of that mighty arm to lean upon. Blessed be His holy name—who is “love” though in ourselves weak—that he is mighty to save us—to defend and protect us, and to guide us aright in our way heavenward. Have we not the greatest reason “to rejoice in the Lord alway,” especially when we can say from experimental knowledge, “He leadeth me”, giving us the strongest proof of his love—the surest foundation for our hope, “which hope we have as an anchor of the soul, both sure and steadfast,” so that we can always “rejoice in hope of the glory of God”?

It seems to me as if my attempt to write an encouragement to the brethren and sisters to “rejoice in the Lord alway” is unnecessary when seeing the many sublime admonitions ready at hand in holy writ, conducive to encouragement, and knowing from experience how profitable the scriptures are, “for doubting, for reproof, for correction, for instruction in righteousness,” that we might be “thoroughly furnished” to serve and to glorify our heavenly Father through our pilgrimage here below. Nevertheless we are sensitive that even fellow feelings and sympathy with each other is an encouragement to us. O Father in heaven, preserve, protect: and strengthen us that we may be able to rejoice always in Thee. Amen.

A. B.

Staynor, Ont.

THE REWARD OF THE OVERCOMERS

The overcomers are the faithful followers of Jesus, and all the rewards they shall enjoy are given in order in the messages to the seven churches of Asia. Here they are:

1. Ephesus. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. Rev. ii, 7.

2. Smyrna.—He that overcometh shall not be hurt of the second death. Rev. ii, 11.

3. Pergamos.—To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. ii, 17.

4. Thyatira.—He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. Rev. ii, 26, 27, 28.

5. Sardis.—To him that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father and before his angels. Rev. iii, 5.

6. Philadelphia.—Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. Rev. iii, 12.

7. Laodicea.—To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne. Rev. iii, 27.

Never suffer your goods to become your God.—Spurgeon.

God regards a saint in rags more than a sinner in robes. The whole of crumbling tabernacles now occupied by His people will soon be levelled with the dust; but it matters not, since “He hath prepared for them a city.”—Jackson.
EVANGELICAL VISITOR.

Church being without a resident minister suffered very much and some of those dear ones seemed to drift away from God and from the narrow way. It seemed at times as though the arduous labors of those devoted servants of the Lord would be lost to the church. Occasionally they were visited and about a year ago the effort to build a house of worship was renewed, a new site of an acre of ground was secured from the Davenport estate, one mile east of Carland station.

Another effort was made to obtain a subscription for that purpose as it was supposed that the old one was not binding on those who had subscribed. The result was that a subscription of about three hundred and twenty-five dollars was obtained and the arrangements were fully made to commence building; but it was only last March that the work was really commenced. Since then the work has progressed favorably and a house was built at a cost of about eight hundred and forty-four dollars, furnished as follows:

From the people in the vicinity of Carland, in labor and money four hundred and sixty dollars; from the church at large, three hundred and eighty-four dollars. The brethren have now a convenient and good house of worship and large enough to hold comfortably all who will attend on ordinary occasions, and they can worship God there now in peace.

There were there from a distance, at the dedication, Bro. T. A. Long from Howard, Pa., Bro. and sister Shellenberger from Grand Rapids, Mich., Bro. Reichard from Yale, Mich., and the writer from Abilene, Kan. Bro. Long remained to continue the meeting which commenced under favorable circumstances, and it is hoped that much good may be accomplished. We trust and pray that the Lord will bring about a deep work of grace and that the church there will be visited with much power and that many souls may be converted to God during the continuance of the meeting. If there could be located there soon a faithful minister we think that much good might be done. The people are kind and judging from the attendance and general deportment at the time of dedication, are seriously impressed with the subject of their salvation.

We give below a statement of money received from different places for the Carland church, not including those residing in the vicinity of the church:

- Williamsburg, Pa., $5.00.
- Martinsville, Pa., $9.00.
- J. G. Cassel, Tonawanda, N.Y., $5.00.
- Upton, Pa., $25.00.
- Moline, Mich., $5.00.
- A. H. Doner, Stayner, Ont., $5.00.
- Asister, Shippensburg, Pa., $1.00.
- Jacob Ullery, $10.00.
- A. M. Engle, Dayton, O., $15.00.
- Amos Bechtol, $5.00.
- Sister Lichby, Wisconsin, $1.00.
- Samuel Beck, Maryland, $1.00.
- A sister, Clarence Center, N. Y., $1.00.
- Thomas Lewis, Clarence Center, N. Y., $1.00.
- White Pigeon, Mich., $4.00.
- Sherkston, Ont., $16.20.
- Elizabethtown, Pa., $2.00.
- Abilene, Kansas, $25.00.
- Andrew Stoner, Martinsburg, Pa., $10.00.
- Lawndale, Pa., $1.00.
- Minerva C. Hershey, $2.00.
- Sallie Krider, $1.00.
- Mechanicsburg, Pa., $0.50.
- D. V. Heise, $20.00.
- Peter Fike, $8.00.
- Berlin, Ont., $1.00.
- M. B. Musser, $41.75.
- Abram M. Hess, $33.50.
- T. A. Long, $4.00.
- Adam Hocker, $15.20.
- Upton, Pa., $10.00.
- Lydia A. Davidson, $2.00.
- John H. Myers, $5.00.
- Andrew Shellenberger, $1.00.
Sherkston, $2.00.
T. A. Long, $15.00.

From different others about twenty dollars, this, with what was raised by those residing in the vicinity of the church, made the whole amount, $844. The new house of worship needs yet a coat of paint, for which there is no provision made and while the building committee does not solicit any more subscription for this purpose, yet if there is any money raised and not sent yet, if they will send it, it will be used in securing paint, etc.

We are glad to note the subscription for the printing press fund is progressing favorably, but we trust that all will do their duty without faltering as it will take a united effort to obtain the means necessary and it really is the only way that we can maintain our position satisfactorily and make the progress that we as a people should make. We hope by Jan. 1st, 1892, to be able to say that the money is subscribed. Will we be disappointed? We hope not. Our trust is in God.

If our subscribers will notify us if their paper does not come regularly, or if they do not receive credit on their labels for money sent, we will look the matter up and make the necessary correction if we can. We do not intentionally make any mistakes but in our present arrangements we are very likely to. We trust our subscribers will help us correct them.

In behalf of the building committee of the Carland house of worship we tender to all who contributed toward that house their sincere thanks for their generous help. May the Lord reward them.

An article of poetry from Hamlin, Kansas, is so dimly written that the printer cannot make out some parts of it.

BENEVOLENT FUND.

A Brother, Brown co., Kan. $1.00
A Sister, 1.00

SYSTEMATIC WORK.

An exchange gives this advice to its agents and readers, under the title of systematic work. Will our readers also act upon the advice given?

Having faithfully done our duty by all other general interests, we will be pardoned for a little demonstration in our own behalf. We ask of all our friends that they unite with us in a grand effort to increase our circulation; and, that it may prove in the highest degree effective, we ask that they work systematically and thoughtfully.

1. Obtain the assistance of every one you know to be friendly to the paper. If possible, act in concert with them.

2. Secure the assistance of the Elder, if possible. If he is not able to take the paper, induce some wealthier brother or sister to subscribe for him. He is always a valuable ally.

3. Make it your first aim to put a paper in every family in the church.

To do this, you will often need the help of others. Sometimes, when the family is poor, you can get a contribution from others for this purpose.

4. Make it an aim to secure a reader in every new convert. If not an inmate of a family where the paper is received, secure his or her subscription. He will be all the more efficient and intelligent for regular reading.

5. A good way to introduce the subject is by presenting a specimen copy, with a request to examine with a view to subscription. These we will furnish in any quantity, upon request. Nor should it end with one. If any inclination is shown to examine further, let others be supplied.

But this brief is merely suggestive, not exhaustive. There are countless ways of promoting the work. Our main exhortation is to prepare carefully and work systematically.

CHRISTIAN IDOL.

This is the label upon a gold dollar which a prominent native of Bombay has placed in his cabinet of curiosities of the idols of foreign nations. No observant heathen of the methods of many business men professingly Christian, could fail to come to the conclusion that the object for which they supremely labored, occupied the highest niche in their hearts no matter to whom or what was given the homage of their lips. The greed of covetousness, which is idolatry, manifesting itself in so many disreputable ways in Christian business circles, is both a painful and shameful exhibition of the grasp which the world retains upon many who are professedly the followers of Him whose beloved disciple wrote "If any man love the world, the love of the Father is not in him."—Treasury.

I want to feed on Jesus' word;
I want communion with my Lord.
I want salvation, full and free;
I want my Father's face to see.
I want to prove each promise sweet;
I want to live at Jesus' feet;
I want his mercy every day;
I want uplifting all the way.
I want to live as Jesus' bride;
I want in his dear wounds to hide.
I want to prize his fullness more;
I want his person to adore.
I want to hear his heavenly voice;
I want in Jesus to rejoice.
I want to trust him with my all;
I want on his dear name to call.
I want to die to all things here;
I want on him to cast my care.
I want to see his gospel spread;
I want on Satan's power to tread.
I want my Jesus as my friend;
I want him to my journey's end.
I want him as my Priest and King;
I want his precious love to sing.
I want him as my Rock and Tower;
I want him in each trying hour.
I want him as my brother dear;
I want my Jesus always near.
I want his eyes, his hand, his heart;
I want with all besides to part.
I want him as my husband kind;
I want in him my all to find.
I want him as my daily bread;
I want him as my living head.
I want him as my hiding place;
I want him as my God of Grace.
I want him as my life and peace;
I want him as my righteousness.
I want his own slaying blood.
I want to bathe in that dear flood;
I want his Spirit's voice to hear;
I want the love that casts out fear.
I want him now in Achor's vale;
I want him when all hell assail.
I want him when my flesh gives way;
I want him as my only stay.
I want his smiles, his looks of grace;
I want to see him face to face.
I want his wisdom, strength and love.
I want with him to dwell above.
CHURCH NEWS.

Through the providence of God, Bro. Baker and I are still at work. Our last letter gave an account of our work up to Oct. 26th. We held three meetings in the school house at Siloam, and the last night two arose for prayers. The Methodists offered their church near by to continue the meetings, which we thankfully received; we held four meetings there and one more arose for prayers. We tried to set forth the doctrine of the church as we believed, but found some opposition, however we believe good was done. In this place we did considerable visiting and were received very kindly. From this place Bro. Baker returned home.

On Sunday the 1st of November, I attended the Quaker meeting at their church, and heard an earnest exhortation from one of their members, which was followed by some remarks by myself. I enjoyed the meeting very much. In the afternoon, I held a meeting at the same place. There are four members in this place, Bro. and sister Cook, and Bro. and sister Klink; they seem to be faithful. May the Lord bless them and their children. On Monday the 2nd, Bro. Klink took me to Newmarket where I took the train for Collingwood where I arrived at about noon, when I was met by Bro. S. Ditson and here Bro. Baker joined me. We commenced meeting in a hall obtained for that purpose, and the meeting was continued until the 9th. So long as we talked of repentance and conversion, there seemed to be a ready acceptance, but when baptism and feet-washing and communion was taught, they were not so readily accepted. Monday the 9th, we left Collingwood for Stayner, and here we expect to hold meetings for a few days, then we expect to go farther north to North Bay.

There seems to be so much need of the plain simple gospel being preached everywhere, and not say peace, peace, when there is no peace. Our greatest opposition comes from church members who have a form of godliness, but who deny the power thereof. May the Lord open their eyes. We hope the brethren will pray for us that utterance may be given us that we may speak boldly the truth as it is in Jesus.

J. W. HOOVER.

Ontario.

**For the Evangelical Visitor.**

"Now if any man have not the spirit of Christ, he is none of his. Rom. viii, 9.

We hear a great deal about the spirit of Christ in the religious world, and it is to be feared that many do not comprehend its real and true meaning. I will therefore endeavor to present a few of its characteristics. First, the "spirit of Christ" is a spirit of confidence in God whereby we say, "Abba Father." O, what confidence Christ had in the Father! Although he was God in the flesh, he did nothing without communicating with the Father so that He could well say that He and the Father were one; and if we have this spirit, we will take heed to the injunction: "first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." That shows us that this spirit is also one of love, for Jesus so loved men that he gave his own precious life. This spirit must also be in us, and the apostle says that those who have this spirit are "easily entreated, not soon provoked, worketh no ill or evil to his neighbor, does not defraud anyone," etc. Another characteristic of the "spirit of Christ" is obedience. Follow the Savior and see how obedient he was in all things to God and His law; and all who have this spirit are satisfied with the word of God and will strive to obey the same, and conform their opinions to his teachings, calling nothing unessential nor incomplete, but everything right and in its place.

It is also a spirit of praise to God for all blessings conferred, both temporal and spiritual. Further it is a spirit of reproof; it is sent into the world to reprove the world of "sin", of "unrighteousness," and of "judgment"; and those who have this spirit, have a guide and a reprover. Oh, how this spirit checks and reproofs when we commit an error or do what is wrong; this is a very beneficial office of the spirit to us who are fallible creatures; and when we err, and are reproved, and take heed to the spirit's voice and admonition, how ready to forgive, which is also one of its principle traits.

How forgiving was the Son of God and how merciful to all. None who asked his aid were turned away empty, but all received mercy at his hands; and this spirit must also be in us if we expect to be his, for Jesus plainly tells us that we must forgive one another or else God will not forgive us. And we are taught to pray "forgive us our debts as we forgive our debtors," and the apostle teaches that we shall forgive one another even as God for Christ's sake has forgiven us.

If we are in the true spirit, it is our nature to forgive, for we see our nothingness, and we esteem our brother higher than ourselves. It is also a spirit of purity and of truth and will guide all who are led by the same in the way of peace and holiness, also of patience and righteousness. In short, it is the love and grace of God in the heart, and the life of Christ, exemplified in our deportment through life in all our intercourse with man, and a holy reverence, and filial obedience to God.

J. E. MISHLER.

Canton, Ohio.

**BIBLE TEACHINGS ABOUT SICKNESS.**

I write the following for the benefit of those who make them afraid of the doctrine:

1. Sickness is the result of sin. Proof, Luke xiii, 16; Matt. ix, 2-6;
It is necessarily the result of some particular sin, as in John ix, 3. The Lord neither denies the parent’s sin nor his; it is the chastening of no particular sin. In the direction of sin we are hedged in with fearful penalties. The more we follow it, the more we are given over to believe a lie. John vii, 44-45. In the direction of goodness, we are absolutely without limitation. John xvii, 20-22; Rom. viii, 17; Eph. i, 3-8 and iv, 13; Col. i, 9-13.

2. We are not under the dominion of sin. Proof. Rom. vi, 2; vii, 11-19. Rom. vii, 1, 2, 3, 32, 34, 37; 1 John i, 7; Heb. ii, 14-18; John i, 12; John i, 9; with iii, 19.

3. Therefore we are free from the consequences of sin or sickness; Rom. viii, 11; Eph. v, 23; 1 Thess. v, 23; Mark xvi, 17, 18; Luke x, 19; Matt. x, 8; and viii, 17.

4. Then why are people and especially Christians ever sick? Because, they, like all the world, have not understood the truth that they are free (John viii, 23.) from the law of sin and death. Rom. vii, 2. Man is made in the image and likeness of God. Gen. i, 26, 27. God is never sick. Why? Then need we be? We need not be if we will realize that health is among the all things, (Rom. vii, 32) which God has freely given us. Mark xi, 24; Jas. i 5-7; Matt. xiv, 28-31; Matt. ix, 20; John xv. 7; xiv, 12-14; vii, 17.

5. Must we be perfect before we can heal or be healed from sickness? Acts xiv, 14-15; Jas. v, 14-18: Luke x, 1-22. We know that not one, even of the disciples before the resurrection had attained to such a knowledge of the truth as we may any of us reach to day. Then should it be hard to believe the promise of John xiv, 12.

6. In Acts. xvii, 25-28. We learn that God gives to all, life and death; then is it a diseased life or sickness that he gives to some? By no means. Acts x, 34; Gen. i, 31. He renews his gifts every moment. Isa. xxvii, 3. But they are of no avail to us if we do not believe that we have them. Jas. i, 6, 7. We are liable to sickness so long as we believe ourselves under the law of sickness or sin. Rom. vi, 11, 12, 16. Do not admit this any longer. Recognize that you are a spiritual and immortal being made for dominion and not for subjection. Gen. i. 26-28.

Ps. viii, 5, 6. This reads, “Thou hast made him but little lower than God.” Sin and therefore sickness have no power over you, except as you yield yourself to them. You have only one master, even Christ. Matt. xxiii, 8. If you would gain the victory over sickness do not fear it; have faith in God. Mark xi, 22, 24. WHATSOEVER is not of faith is sin. Rom. xiv, 23. As a help towards overcoming the fear of sickness, let us approach it from another side. Brethren and Sisters think over these scriptures; they are the power of God unto our salvation. Pray for me as a babe in the Kingdom of our Father.

H. A. STAUFFER.

Navarre, Kans.

LET US BE FAITHFUL.

For the Evangelical Visitor.

LET US BE FAITHFUL.

Dear Editor:—I feel it my duty to write a few lines for the Visieron as it is a long time since I wrote for it. I am glad for the continuation of the Visieron. I love to read its pages. It is a great help to me in the Master’s cause. Dear reader, let us all make sure work for heaven, as we see one after another called away from time to eternity. It is so needful to prepare ourselves for that great day, as the time is passing, death is coming and O how soon and unexpected can come death’s alarming hour. My desire is to make my calling and election sure. I often feel my weakness and shortcomings. I often say things that I should not say, but I have a strong desire to work out my soul’s salvation, though it be with fear and trembling. I often think I had to live my life over again, I would spend it all in God’s service.

A few words to the unsaved. O dear souls, you that are out of Christ, come and give God your heart, for God wants us to spend all our days in his service. God tells us that his spirit will not always strive with men.

God’s spirit will not always strive
With hardened, self-destroying man.
Ye who persist his love to grieve,
May never hear his voice again.

I have some dear brothers that are yet living in sin. I would be glad to see them coming to Jesus. I hope the Lord will soften their hearts before it is forever too late.

The years roll round and steal away
The breath that first it gave.
What’s we do, where e’er we be,
We’re traveling to the grave.

I would yet say to all, let us be faithful to our calling, so that we may meet those loved ones gone before.

To the work, to the work,
We are servants of God;
Let us follow the path,
That our Saviour has trod.
With the balm of his council
Our strength will renew;
Let us do with our might,
What our hands find to do.

Your brother in bonds of Christian love,
SAMUEL LEBIECK.
Victoria Square, Ont.

The writer says: We do not like to say it, but it is a fact that a “cross” between the church and the world is the most unfortunate of creatures: neither cold nor hot, of no good to the church and but little good to the world, just as near a cipher in the world as it is possible to be; wants to dress like the world, and hangs just enough worldly nonsense on the Christian’s garb to spoil it; and yet not fashionable enough to show good taste. If those who do such things could stand off and take a good look at themselves they would certainly resolve to either adorn themselves as becometh people professing godliness or else humbly bow to Madam Fashion and enjoy her applause in this world, and share her torments in that to come.—From the Gospel Messenger.

When we are willing to be comforted, divine comfort is not far away.
THE EXAMPLE OF CHRIST (John XIII, 15.)

How many who could with difficulty understand an abstract reason on duty or if they understood it, would be but little affected by it, who are forcibly and comprehensively taught by example? And if example at all times has an astonishing influence, there are many circumstances which show the superiority of that of Christ to all others. There is no other example so comprehensive, from that wonderful union of greatness and humiliation, which was never found in any other being—there is no situation in which a view of him will not teach us our duty. The rich, the dignified, the lowest sorrows. Other lives may give to us excellent examples of particular virtues, as Job of patience, Moses of meekness, and Paul of zeal. But in Christ there is a beautiful and attractive harmony of all the virtues; and from the perfection of their combination results the spotless luster of his character, as the purest white is the effect of a proper and well adjusted union of all the primitive colors. What a precious advantage it is to have in our exemplar our whole duty exhibited in one single character, instead of being obliged to select particular virtues from different individuals, and unite them so as to form a consistent whole.

If there were some few duties which Christ could not exercise, because they result from relations which he did not sustain, yet even with regard to these he instructs us, by those dispositions which he exercised, and which are the foundations of these duties. Since, when we wish to attain to eminence in any art or science, we always propose to ourselves the most perfect, the most exalted models, we should do the same when we aim to acquire the art of holy living, the science of practical godliness. It is our profession, our duty, our interest, our privilege, and our honor, to be the followers of the Lord Jesus Christ. A conformity in our internal principles of conduct forms the first step of this imitation. We are exhorted by Paul to "have the same mind which Christ had," and by Peter to "arm yourselves with the same mind." Without this internal resemblance all our external conformity to his example will be in vain; it will be destitute of a soul. We shall be pictures without breath; gilded statues destitute of a vivifying principle; beautiful corpses, with paint at the cheek but death at the heart.

We must receive the same system of truths he held, and perpetually regarded, as the springs of his every action. The infinite holiness and unpolluted purity, as well as the abounding grace and ineffable mercy of God, the guilt and corruption of fallen man, the absolute need of an atoning sacrifice, the holy and divine influences of the blessed Spirit, and kindred truths lay at the foundation of the mediatorial work of Christ the God-man. In vain will we pretend to follow his example, if these truths are disbelieved or lightly regarded by us.

Christ was an example to us, his followers, in his piety toward God. In no single instance in his earthly career did his heart cease to flow with affection to his Father. His piety was zealous. To save sinners, he disregarded the insults of the proud Pharisee, and the reproach of a deluded race. To bring back the lost sheep to the fold, the tender shepherd knew neither obstacle nor danger. His was a prayerful piety. "His whole life," says another, "was a kind of prayer, a constant course of communion with God; since the sacrifice was not always offering, yet was the fire still kept alive." He appeared to have no necessity to pray, but yet he was ever engaged. He is to us an example of benevolence. Wherever he went he bore blessings with him, relieved indigence, consoled affliction, restored joy to the desolate and broken heart, and rejected none who applied to him in necessity.

He is to us an example of humility. Not of his condescension in assuming our humanity we can speak, for no mortal can imitate him here; but we can see in the lowliness of his character how that everywhere and in everything he was as humble as he was mighty.

He is an example to us in his patience and forgiveness. Under the most trying ordeals, the severest, and most unjust accusations, there was no murmuring word or impatient thought. And this characteristic proceeded not from a stoical apathy or stupid insensibility; his body with its well-kept and exquisitely formed organization, was doubtless as much, if not more sensible to pain than that of an ordinary man. When called a devil, he refuted the base slander by showing the benevolence of his mission, and thus proving himself above any diabolical passion. When termed an impostor, he replied by working more splendid miracles, and thus more powerfully declaring the truth. When called a traitor, he answered the charge by meekly subjecting himself to death. Never did he discharge the thunders in his grasp to crush his maligners, but always pitied and prayed for them. This forgiving spirit of Jesus, mingled as it was in him with zeal and love for souls, when displayed in the conduct and censures of his disciples, may reform, when dignified contempt or frigid neglect would only harden.

"No oratory is so powerful as that of mildness. The drops that
Dec. 1, 1891.

EVANGELICAL VISITOR.

WALKING WITH GOD.

And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. And Enoch walked with God: and he was not; for God took him.—Gen. v, 22, 24.

Walked with God means a supreme confidence in him. Enoch must have begun very early in life to have accomplished this long journey. There are people who begin the profession of Christian faith in childhood and maintain it all through life. The implanting of sound conviction in the little children is the best work done by the church. There is no reason why children should not be converted for life. The gospel should take root and grow within their souls and be not permitted to wither. We may believe that Enoch did begin his walk with God in his young days. He was sixty-five years old when he begat Methuselah. One-sixth of his life had passed and he thereupon devoted the remaining five-sixths to his walk with God. If we begin our walk with God when one-sixth of our lives has passed, we must begin in childhood. This country is increasing in population in appalling disproportion to the increase in religion. Continuance is the test of endurance. The religious world of today is given to spurs of fervor and enthusiasm which grow dull and dead all too soon. A spurt amounts to nothing when compared to the whole journey. The followers of Christ were a host on Palm Sunday, and on the very next Friday the crowd cried “Crucify him,” and there remained only the little band of women who were faithful to the end. An old colored man used to say in his prayer, “God keep us in the current.” There are too many Christians who get stuck in the mud on the bank until the next freshet floats them in—into the stream, when they ride along with a burst of enthusiasm for a time, and then they get stuck in the mud again until the next freshet.

Enoch walked with God steadily for 300 years. He walked the same rough road that we do. Aye, it was rougher, for he had fewer to walk with him and keep him company. Religion was not fashionable in those days. It was not considered respectable then. And then there was very little light about him. He had to walk in darkness. He had no Bible to guide him like we have. He had no one’s experience to be a lamp unto his feet. He had no precepts piled up as we have. There was no Bethlehem for him. He knew of no manger, no cross of Calvary, no Christmas, and yet he walked with God his 300 years steadily, continuously, without once turning aside. How ashamed of ourselves we ought to be, to think that Enoch should be more faithful than we with all our advantages. What an unworthy life we all lead.

Perhaps Enoch began his communion with God on his children’s account. There is not a purer, tenderer feeling in man’s life than that which comes the moment he hears that little infant cry for the first time. Many of you parents think that if you leave your children money you have done your duty toward them. That is false. Enoch left his children an inheritance that money could not buy. Faith in God was the balance wheel in his life. Trust in God is all that will hold a man in this world. Until God becomes a part of us we are not safe.

Another suggestion that comes to me is this: How much Enoch must have missed seeing on earth that we see. And he must thank God that he did not see it. Can any one fancy the foul condition of the mind that can gaze upon the iniquities and foulness of some parts of this world, read an obscene book or look upon an indecent picture? I cannot. I do not know anything out of Hades equal to the condition of such a mind. I recollect Gough once said to me that if he could with tears of blood wash out the early years of his life, when he knew sin, he would willingly open the deepest artery in his body.

Enoch had a clean mind. He did not have any Sistine Madonna to look upon, but on the other hand he did not have the great flood of nude art about him on every side. Enoch experienced the actual higher life that we have all heard talked about so much. He made no great professions of purity, but he was consistent. He walked with God until he was not. He was taken up by God to be in heaven. His life was a test of endurance. The religion of today is given to spurs of fervor and enthusiasm which grow dull and dead all too soon. A spurt amounts to nothing when compared to the whole journey. Even the followers of Christ were a host on Palm Sunday, and on the very next Friday the crowd cried “Crucify him,” and there remained only the little band of women who were faithful to the end.

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ADMONITION TO THE YOUNG.

Dear Children.—What a blessing it would be to you in later years to look over your past lives and see that although with many shortcomings and failures, your lives had been spent in the service of the Lord. If the first impressions that were made on your youthful minds, of being conscious of having done something that made you feel unhappy or uneasy, perhaps, being disobedient to your parents, which is generally the first known sin, you will grow up watchful and prayerful. As this process is so useful, you would go and frankly confess your faults to your parents and also ask your Heavenly Father for Jesus' sake to forgive you, how it would relieve your minds and you would again become free, and then keep asking the Lord every day to help you do what is right, and if in an unguarded moment you are conscious of having done something wrong to any one, ask their forgiveness and that of your Heavenly Father, and keep on in this way and you will grow up watchful and prayerful. As this process is so contrary to nature your conscience would remain tender and susceptible of good impressions. By so doing you would not be liable to get into bad company or bad habits which are so hard to get rid of after having been persisted in for years, as is often the case. Such as using bad language, telling falsehoods, harboring ill feelings, taking the advantage of others, bedecking yourselves with jewels or costly array, using tobacco, opium or strong drink, or any of the evils which we see in our enlightened age of the world.

Shunning all these you would instead grow up loving to search the Bible, delight in prayer and singing praises to God, be attentive in the Sabbath school and to the preached word be, helpful and obliging to others, especially at home to your parents, brothers and sisters, as well as to strangers with whom you come in contact. Always be engag-
other way in which it is possible to show love to God and our Saviour. These commandments embrace our whole duty to them, to ourselves, and to our neighbors, fellowmen and our enemies.

Now as Christmas is almost here, we wonder whether we cannot do an act of love to Christ? You ask how to do it? Look around you and seek out some little children who have not the pleasant surrounding that you enjoy. Prepare to make them a useful present. Perhaps they have no books, no Bible. Small Bibles can be purchased cheap, and they make a present that is above gifts of every other kind to those who do not have them. How glad a little boy or a little girl would be who never possessed the pearl of exceeding price before, to receive a Bible and there after feel that they owned a Bible and it came to them as our Savior came to us all. The Lord would look with delight upon such an act on your part and it would not be forgotten in the days of heavenly rewards. Many other useful things can also be given in a manner that will please our heavenly Father who allows not a sparrow to fall to the ground without his notice. In giving to the poor we give to the Lord; and it follows, therefore, as an easy conclusion that when we make Christmas presents to the poor and needy, they are presents to the Lord.

How many of our young readers will make a present to the Lord, on Christmas?

A DIALOGUE BETWEEN A MOTHER AND HERSON OF EIGHT OR TEN SUMMERS, AT THE BREAKFAST TABLE.

What is the meaning of transformed, mother?

The definition of transformed is to change in form or external appearance. But why do you ask me such a question, Andrew?

Well, in that chapter you read this morning it is said, satan himself is transformed into an angel of light, and one morning you read, the devil is walking about like a roaring lion.

Yes that we read in the first epistle general of Peter, but you didn’t quote it correctly. Peter says: “Because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour;” as much as to say, the devil is strong and powerful like a lion, but the lion is sly, and takes his prey by surprise, like a cat, so the devil walketh about seeking whom he may devour, or beguile, like the serpent beguiled Eve in the garden of Eden.

What does beguile mean? Beguile means deluded, or misled by craft.

Well mother, when you read in the Testament, does serpent, or Satan, always mean the devil?

Yes, the devil is known in scripture by a variety of names.

But in the beginning of the Bible you read that the serpent was more subtle than any beast of the field.—Now what does subtle mean?

Subtle means sly, artful, cunning, crafty.

But you read there, “And the serpent said unto the woman,” could the serpent speak that time?

No, the serpent couldn’t speak, but here the devil transformed himself into the appearance of a serpent, because the serpent was more subtle than any beast of the field. and a very good likeness to assume, you know the serpent has a double tongue, or in other words, two tongues, anything so he can deceive.

Well, mother, one evening last week, coming home from school, Ralph Peters showed me a picture; it was to be a likeness of the devil. It was like a man, but it was black, and had horns and hoofs, and a tail like a cow, and had a pitch-fork in the hand.

O, that was a bad likeness of the devil. If I were to make a drawing of the devil, I would make him like a man, but white, maybe I would dress him in black. I would have his face clean shaved except his mustache, that would be large, but instead of horns I would give him a high-crown hat, and instead of hoofs I would give him fine boots; instead of a fork in hand, I would give him a hymnbook, or a Bible.

Why mother, the devil has no use for a Bible.

O yes, he quotes scripture, he is continually making non-essentials of the commandments of the Lord; the double tongue of the serpent still clings to him; he speaks nice words, but the weightiest matter he omits or contradicts.

Then mother, you would send him to the beer saloons and such places where they drink, and smoke the pipe, and get drunk, wouldn’t you?

O no, Andrew, the folks who go to such places are deceived already; the devil lets them go on in that way. They are in darkness, and hate the light because their deeds are evil.

You would send him to the horse races, circus’s, shows or dances, would you mother?

No there either, he is now an angel of light and goes about to deceive.

O now I know, you would send him to picnics, church fairs and festivals or conventions.

You have not found the place yet Andrew.

Well where would you send him anyhow with the Bible?

On the pulpit, my child, on the pulpit. 2 Cor. xi. 13, 14, 15.

DAVID ENGLE.


In creation God shows us his hand, but in redemption God gives us his heart.—Adolphe Monod.

You may be nearer to Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning that their Christ was gone, poured into His very ear the tale of their bereavement. They told Him of their trouble—that they had lost Christ; and there he was talking with them. In the midst of their deep grief there was their victory, and they did not know it.
THE MANIFESTATION OF THE GOSPEL TO THE CONSCIENCE.

By manifestation of the truth commending ourselves to every man's conscience in the sight of God. II Cor. iv, 4.

The Christian ministry, like the youthful captain, Gideon, has no place for cowards. While the Gospel has its mysteries arising from the nature of its themes, there is no mystery as to its character and purpose. There is no occasion whatever for shame, craft, or deceit, or for wresting the Word of God from its plain and simple meaning. The Gospel because of its liberty is an outspoken system.

The Apostle Paul would concede nothing from fear or favor, but by a full proclamation of the truth would commend himself to every man's conscience in the sight of God. St. Paul assumed for every man a capacity for moral judgment and the knowledge of the moral law. In making its appeal to conscience Christianity follows the indications of nature. There are as distinct evidences in the constitution of nature that man was made for a moral as for a physical end.

To manifest truth to the conscience was not simply to prove it scientifically and to exhibit it esthetically, but so to present it that its authority shall be seen and felt, that men shall feel their accountability to the penalty of the law because they deserve it. Christianity submits its doctrines to the witness of the human conscience. The atonement, the great vital truth of the Gospel, does not originate in the brains of the theologians, but is based in the necessities of universal conscience. Equally the practical truths of Christianity rest here for their vindication.

The preacher of the gospel also wants to be successful as well as right. His religion is the religion of promise and hope. We deem it a slight thing at first glance that the gospel should rest its success upon an appeal to the consciences of men. But we never despair of a man so long as he has a conscience for truth. Our hope for all good causes is not lost as long as we have the adherence of men of conscience. Seeing then that resting the gospel for its success upon the conscience is not so slight a ground, where are we to look for the responsibility of a possible failure? We cannot forget that the failure of the gospel to save men may be largely due to a failure in its adequate presentation. Such a presentation requires recognition of its supernatural character and dependence upon the power of the Holy Ghost. It implies that the whole circle of biblical truths be declared, and the preacher's life shall confirm the doctrine which is preached. Too often human opinions are preached, and it is called preaching the gospel. The sword of the spirit, which is the Word of God, is wrapped about with the velvets and tinsels of human speculation and then there is complaint that it will not cut or pierce.

Let it be remembered that the Gospel is the product of the infinite wisdom, love and power of God for the salvation of the world. God who knows what is in man, has adapted it to man. He has not left the universe of law to grind, as a great machine, humanity into powder, but as a person he deals with persons. This outlook sustains us in a hopeful view of the world's history. The race is growing better. Something is at work which is lifting mankind. In every sphere of action there is a struggle going forward on the part of men to rise to a mode of life more befitting to the original grandeur of human nature. If it be complained that the progress is slow, it should be remembered that the gospel as moral truth does not appeal to physical force.

The cause of righteousness can afford to wait for recognition. With great fitness God is called the "Ancient of days." It is the privilege of age to be quiet and rest. In this our day we see every great movement brought to the test of conscience. In Europe and America it is the conscience which is troubling old systems of misrule and wrong.

The law of eternal right alone can give such settlement to living issues as will secure permanent peace. —Sel.

God regards a saint in rags more than a sinner in robes. The whole of crumbling tabernacles now occupied by his people will soon be levelled with the dust; but it matters not, since "He hath prepared for them a city."—Jackson.

The Christ who prayed on earth teaches us to pray; and the Christ who interceded in heaven helps us to pray, and presents our poor cries, acceptable through his sacrifice, and fragrant with the incense from his own golden censor.—Maclaren.

As the fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the springtide, so God feels it his joy to give liberally, and to give above all we can ask or think or desire for Christ's sake. —Cumming.

It is as supreme a folly to talk of a little sin as it would be to talk of a small decalogue that forbids it, or a diminutive God that hates it, or a shallow hell that will punish it. Sin is registered according to heavy measurements of holiness and majesty.—Rev. C. S. Robinson, D. D.

Nearness of life in the Savior will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward him.—Spurgeon.

MARRIED.