
Henry Davidson
IN THE HEART AND LIFE.

O, for less of angry contention,
Less of needless and worldly strife,
Less talk of “Creeds and Doctrines,
And more of the Christ-like life;
Less said of the “Second Coming”
Of our blessed risen Lord,
And more lamps kept brightly burning
By the doing of His word.

Less fierce and loud dictation,
Less clamor for “right of way
More going about His business,
In meekness, from day to day;
Less said about “sanctified living,”
Less narrow compelling of others
But more of a generous living
‘Twill surely delay his blest coming,
Methinks if our Lord hear such clamor.

And our hearts swept and garnished
By the doing of His word.

If ye keep my commandments, ye shall abide in my love.—Jesus.

VOLUME V.

ABILENE, KANSAS, JULY 15, 1892.

NUMBER 14.

Mankind since creation are possessed of faculties of activity, even before converted to be a Christian, man is not dead spiritually, as if he were an inert matter; no, those faculties are active in one way or other; but marred through transgression, so as to become alienated from God. Man by nature, can love, hate, hope, mistrust, believe, disbelieve, etc., etc., but when he is converted, those qualities in him are reversed and incited with different objects from what there were before. I will refer here to what I observed lately in the Visitor, and which were very properly stated, that “the word conversion means to change or to turn around.” We know, says the writer, “We cannot walk north and south at the same time.” Very true and so conversion means the changing of those qualities in man to serve Christ instead of serving Satan. Then hope as one of those qualities in man is not dormant; but is always grasping. We see when those two men who went to the village called Emmaus, in the days of the crucifixion—when Jesus drew near and talked with them, they told him, (but not knowing him) their minds about Jesus in saying, “We trusted (or hoped) that it had been he which should have redeemed Israel.” Probably their hope meant temporal redemption, and so mankind, whatever their position or standing may be in this life, they are living, I may say, in hope though often that hope is frustrated.

Now the hope of eternal life which God, (that cannot die) promised before the world began is generated in us Christians by the resurrection of Jesus Christ from the dead, and is productive of love in all them that believed the glad tidings of salvation, as the apostle said, whom (Christ) having not seen, ye love, in whom though now ye see him not; yet believing, ye rejoice with joy unspeakable and full of glory. The apostle Paul in his epistle to the Ephesian brethren, very tenderly brings back to their mind again, their close relationship, spiritually to each other so as to keep the unity of the spirit in the bond of peace, in saying, “As ye are called in one hope of your calling.”

All the spiritual enjoyment of the Christian in this life is enjoyed in hope, and that through faith. Hence the same apostle impresses upon the believers in Christ, “be not moved away from the hope of the gospel, wherein (in that hope) ye greatly rejoice, though now for a season if need be, ye are in heaviness through manifold temptations (trials) that your faith may be tried, which is evidently needful so as to make you find your faith more precious than that of gold that perisheth.”

Dear brethren and sisters in Christ, have we not an ample encouragement here to have a strong consolation in the hope set before us—which hope we have as an anchor of the soul both sure and steadfast. Let us then be strong in the Lord and in the power of his might; since our hope is in Him who is the “Rock of Ages,”—in Him who is immutable. Hope means expectation and confidence founded upon something that we see not as yet; but which we expect to be fulfilled in due time. Hence the apostle declared, and that with all propriety, when said: “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. Rom. viii, 24, 25. Yes, ought to wait patiently, inasmuch as that hope is founded upon the unchangeableness of God. We can and ought to rejoice in this hope, and be so strong in it as if we were already in its immediate possession. The impressive exhortation for us then is, “Cast not away therefore your confidence which hath great recompence of reward; for ye have need.
of patience, that after ye have done the will of God, ye might receive the promise. Heb. x, 35, 36. Yes, the fulfillment of the promise that we hoped for. Let us then, beloved in Christ, "hold fast the confidence and the rejoicing of the hope firm unto the end." If we adhere faithfully to the instructions and admonitions given to us by the inspired witnesses of our Lord and Savior Jesus Christ—the apostles—then our experience and feelings will be pleasant; but when we happen to slip into any gloomy experience and feelings—then let us "live by faith," remembering that "He is faithful that promised." Thus we shall be delivered from our gloomy stations.

Bless the Lord O my soul, Amen.

A. B.

Stayner, Ont.

For the Evangelical Visitor.

THE SPIRITS OF I JOHN IV, 1, 2, 3.

"Beloved, believe not every Spirit, but try the Spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every Spirit that confesseth not that Jesus Christ is come into the flesh, is not of God; and this is that Spirit of Anti-Christ, whereof ye have heard that it should come; and even now already is it in the world."

The language of the venerable Apostle appears to be directed, as to reproof, against a certain class of religious professors, who denied that Jesus Christ came and suffered in the flesh. Which evidently resulted from a mixture of their own vain imaginings with the teaching of the inspired Apostles, and no doubt under the influence and direction of the same arch-enemy, who at first personally tempted our Saviour. Matt. iv, 1-11. To test him, whether he was the Son of God, and if possible, bring to naught his mission to save a lost world. Being foiled in his attempt, he went away. Matt. iv, 11. No doubt satisfied that he had met with more than his match.

We do not find that Satan made another personal attack upon our Saviour after this signal defeat. But afterwards changed his system of operation, and brought into his service, concealed weapons, to answer the same end, i.e., he infused of his evil Spirit, into the heart of evil disposed persons that they might through their questions and feigned words, ensnare him, or in some way cause him to say or do something whereby they might accuse him of violating the law, or speaking against the king.

They were astonished and confounded, because they could not "catch him in his words." And one acknowledging said, "Well, Master, thou hast said the truth." But the evil Spirit did not cease in his efforts until he had him accused, though falsely, Matt. xxvi, 59-60. Mark xvi, 56, and condemned to death. "Jesus died upon the cross as man dieth, "and gave up the ghost." Mark xv, 37. Now immediately after this occurrence, it seems to me, that old Beezleub called a council in the infernal regions, to lay plans to direct this great defeat which he suffered in the death of Christ, into a partial victory for himself. And this was the decision, "Say ye, His disciples came by night and stole him away while we slept". And this saying is commonly reported among the Jews until this day. This is the weapon that Satan has put into the hands of the unbeliever. The Jew does not believe that Jesus, who was crucified, was the Christ, the Saviour of the world. He still anticipates the true Messiah of which all the prophets have spoken. Acts iii, 24.

The Gnostics, a religious sect, against whom the apostles seem to have written, denied that Jesus Christ was come in the flesh. Of whom Dr. Moshiem says, "The notions of this sect concerning Jesus Christ were impious and extravagant. For, though they considered him as the Son of the Supreme God, sent from thepleroma, or habitation of the everlasting Father, for the happiness of miserable mortals, yet they entertained unworthy ideas, both of his person and offices. They denied his deity, looking upon him as the mere Son of God, and consequently inferior to the Father; and they rejected his humanity, upon the supposition that everything concrete and corporeal is, in itself, essentially and intrinsically evil. Hence the greatest part of the Gnostics denied that Christ was clothed with a real body, or that he suffered really for the sake of mankind, the pains and sorrows which he is said to have sustained in the sacred history." This is the class of "spirits," that the Evangelist has reference to, and is trying to refute, in his valuable epistle to the church in general.

The spirits that denied that Jesus Christ "is come in the flesh," are those "false prophets," referred to in verse 1. Our Saviour already sounded the trumpet of warning in Matt. xxiv, 4. "Take heed that no man deceive you." For many false prophets shall arise, and shall deceive many. Verse 11. Behold I have told you before. Verse 25. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, (false teachers,) and doctrines of devils." 1 Tim. iv, 1.

But there were false prophets also among the people, even as there shall be false teachers among you. 2 Peter ii, 1. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceit and an anti-Christ. 2 John vii.

In bringing these scriptures to our aid, we can easily determine who or what manner of persons these spirits are. We can also easily see how we are to try them. Trying the spirits, I believe is, none other than to compare their teaching and manner of life with the word of God. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar and the truth is not in him." 1 John ii. 3, 4.

How many of that class of spirits there are in the world today, who teach, "It makes no difference," about obeying the commands. Only believe and you shall be saved.

Clarence Center, N. Y.

D. Heise.
Love goes out for good towards the universe, and cares for it in the minutest detail. By it He formed the sun, the moon, and also the planets, and established a system of regularity in their movements beyond human comprehension. By it He also called into existence, and cares for the tiniest as well as the greatest of his creatures. Man, the noblest of the creation, upon whom was bestowed the highest intelligence, was created for the express purpose to receive and exercise the divine attribute whilst living here upon earth, and after his exit to dwell with God forever.

Depravity is the disposition of man, by which he yielded to the flesh instead of to the Spirit when he was tempted by the enemy. It is upon it that the enemy uses his craftiness successfully, and through it he also rules and controls the kingdom of this world. When man is wrought upon by the Spirit, and gives himself unconditionally to God, the love of God is shed abroad in his heart by the Holy Ghost which is given unto him. Therefore he has become “a new creature: old things are passed away; behold, all things are become new.” 2 Cor. v, 17.

Those who have the love of God shed abroad in their hearts will bring forth fruit unto God. The fruit which love bears in our daily lives is meekness, patience and long-suffering under various trials and afflictions. Love will stimulate all our actions. It is the only correct token whereby we can discern the true child of God. It will multiply our efforts in various ways to win the lost. It forgets self and goes out after friends, neighbors and enemies alike. It is no respecter of persons. Love will cause us to pray for and exhort the erring ones with whom we come in contact, to leave off their evil ways and follow that which is good. It will also prompt us to aid the propagation of the gospel with a liberal hand, according to our circumstances, whenever an opportunity presents itself. It will induce us to deny ourselves of unnecessary luxuries, no matter of what sort they are, in order that we may have to give to those that are in need.

If the talent of love is put to use, it will increase a hundred fold. It is pure, fervent and zealous in the cause of God. He who has the love of God in possession will not show the manifestation of a wrong spirit under provocation. Neither will he be touchy when he is kindly spoken to of his faults, but he will take reproof kindly and thoughtfully with thankfulness. Love does not murmur or complain if everything does not go according to our view, but it yields in humble submission to a kind Providence, knowing that all things work together for good to them that love God. Without love we are nothing. Neither can we without it labor successfully for the Lord. We perhaps may be able to speak with men and angels’ tongues, yet after all, without love, we are only as “sounding brass or a tinkling cymbal.” 1 Cor. xiii, 1.

Love is the “wedding garment” by which we are known to the world, and without we are clothed therewith, we will not be permitted to appear at the marriage supper of the Lamb. Love never fails. It is like a hammer, which breaks the rocks asunder when wielded by a powerful arm. Through it the gospel hardened sinner can be melted like wax before the fire and brought to Christ. Through it the lukewarm professor can be made to see his error and be revived, the backslider reclaimed and again be reinstated into fellowship with God and the saints. If the coals of love are applied on our adversary’s head they will burn more vehemently than the fire which Nebuchadnezzar caused to be kindled to burn the three Hebrew children.

When the love of God is shed abroad in our hearts our soul is at rest. Our desires are heavenward. Our sole aim and object is to love and glorify God. He who is filled with the love of God is like a mighty giant going forth to battle who is clad in the whole armor of God, whose shield is impenetrable, who is able to handle the sword of the Spirit dexterously, who is the hero of every conflict, before whom the armies of darkness flee like chaff before the wind. He is like a pedestrian whose feet are swifter than the feet of a hind; who runneth the race which is set before him with patience; he runneth and does not get weary; and who walks and does not faint. Love is like a “pearl of great price.” It is more costly than the rarest gem. The value is incalculable. All the riches of this world are not to be compared to it. It is imperishable. Who will sell all and buy it?

CHARLES BAKER.

Notawa, Ont.

Dear readers of the Visitor, I have been more or less impressed this while past to write a few thoughts on this subject, but at times felt afraid I might perhaps not be qualified. I will here say that the first clause of my subject seems to present itself to me now as I venture to write. It says; “Come unto me, so I feel I must come unto the Lord, and ask him for assistance to help me, and direct my mind not my pen as some are accustomed to say Lord direct my pen. I think if we take heed of the words, come unto me, in all that we do the Lord will direct our minds so that we will try to do the will of the Lord. But the words here spoken by our loving Savior, had
rather another merciful, what other word could have been used by our Saviour that would have been more pleasing to the ear than the word come. And what a difference it is to hear the word come or hear the word depart, which our Savior has also used when he said, depart from me ye that work iniquity. Matt. vii, 23. But Christ says, Come unto me, and the Revelator says, And the spirit and the bride say, come, and let him that heareth say come, and let him that is thirsty come, and whosoever will let him take the water of life freely. Rev. xxii, 17. So we can see that all is ready and all is finished on the side of God. He sent His only begotten Son into the world that the world is the people, might be saved through him. Now it is plain if we shall be saved through Him we must come unto Him and learn of Him. Learn what? Learn meekness and lowliness in heart, which means heart humility.

Now we are taught in the word of God, and Jesus says, no one can come to the Father than by me, and no one cometh to me unless the Father draweth him, so we see the spirit of God is always drawing, always trying to tell the people that live out of the Ark of Safety, that they should better themselves. Work good in place of bad, serve God in place of serving Satan, and if that spirit is heeded, and a person gets concerned about his soul salvation, that is laboring, and the we labor, and the more we work about our souls, the heavier we get laden with our sins, and then we can see and feel our sins, and that is what keeps us away from God or rather out of heaven, because the prophet says, 'already your sins and iniquities separate you and your God from each other. Isa. lx, 2.

So we can see it is about our sins that we get troubled and begin to labor, and of those we can not get relieved unless we come to Jesus and plead to him for mercy, and if we are heavy laden enough and come to Him in an upright heart He will give us rest. Here is a point which I fear is too often overlooked. Readers remember in this text, Christ speaks twice of giving rest, and it seems to me by all appearance that some expect the second promise of rest upon the first conditions. Now remember Christ does not say, if ye are heavy laden with sins and ye labor at them and you come to Him that He will give rest to the soul. But He says, take my yoke upon you, and learn of me, etc., and ye shall find rest unto your souls. In this way it seems plain to me, and can also say so out of self experience, if a person gets troubled about his soul, and gets heavy laden and comes to Christ in the right manner, Christ will relieve him, and that sets him more or less at rest, but not unless the true and upright promise is made. Lord I will serve thee and I will work for thee all the days of my life, and on that promise the Lord will give rest. But this comes in right away, now learn of me heavenly things, no more the things of the world, and I say right there the work begins which we had promised to do, and if we do them we will get rest unto our souls. I call the first a conscience rest, and if we do not go to work and learn of Him whatever He tells us to do, we get disobedient and disobedience is sin; then we fall into sin again, and if we are not very careful, we will take that for a handle and say we know of a time when the Savior has taken away our sins, and we can tell how good we felt that time, and perhaps we were never willing to take the yoke of Christ upon us, and we never appreciated what it is to receive rest unto our souls, which is the second rest. But I say there is another rest; namely, that heavenly rest and of which the Apostles spoke, of that rest, that we should fear, that we do not fall short of entering therein, that rest no one can receive here upon earth, but here upon earth we must prepare ourselves in order to enter that heavenly rest.

And Christ says; "My yoke is easy and my burden is light."

Oh! brethren and sisters and dear readers of the Visirot if we are right willing to take the yoke upon us, that is if some trials and temptations come, take it to the Lord in prayer, he will help us every time, if we come right, then I know some of you with me have experienced already that the yoke is easy and the burden light.

Annville, Pa.

S. D. Books.

THE GREAT DAY.

The hour is coming in the which all that are in the grave shall hear his voice and shall come forth they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. John v, 28, 29.

I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works. Rev. xxi, 11, 12.

Sinners are you flattering yourself with a hope of escaping that day of trial? That out of the countless millions who shall appear, you may be able to avoid the eye of the judge? Vain thought! His eye will be as fully upon you as if you were the only one to be tried. How altered the tone of bold blasphemers and presumptuous sinners in that day! In this life they could laugh at everything sacred, and sport with the Saviour's name. Hear them now, "calling on the rocks and the mountains to fall on them, and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? If you can not escape the eye of the judge, will you be able to justify yourself before him? Do you allege that you do no harm, that you have a good heart? Hear what the judge says of your heart, 'The heart is deceitful above all things, and desperate-
fall into the hands of the living God. Who can conceive the full meaning of these words. The wrath of the Lamb? Ye fallen spirits, thrones and dominions, who kept not your first estate, and who have been long confined in chains of darkness, say what it is! Ye who have sunk deepest in the fiery lake, tell us what the wrath of the Lamb is! And ye sinners of mankind, condemned before the flood, declare, if ye can, what is meant by quenchless fire and the ever-gnawing worm.

Sinner let me entreat you to stop, before your feet stumble on the dark mountains. Oh sinner, stop! Why in such haste? Do not madly press forward in thy career of sin. Say not, there is no hope. There is hope—hope for the most abandoned sinner on the face of the earth. Hear the heart affecting address of the sinner in his evil course! Unfeeling indeed must be the heart which is unmoved on hearing such gracious tidings as these.

"Behold the Lamb of God which taketh away the sin of the world!" Hear him with his dying breath, pleading for the pardon of his murderers. See him with extended arms ready to receive you. "Come sinner to the Gospel feast; come, for all things are now ready. Ho every one that thirsteth come ye to the waters, and he that hath no money; come buy wine and milk without money and without price. Isa. lv, 1.

Blessings of infinite value which cost a sum so great that an angel cannot estimate the value; are offered to all who will receive them without price. You are guilty; Jesus shed his blood as an atonement for sin. You are unholy and polluted, there is a fountain opened for all uncleanness. Hear the gracious promise of the Holy Spirit. "A new heart will I give you and a new spirit will I put within and I will take away the stony heart out of your flesh." Ezek. xxxvi, 26. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto." Luke xi, 9. "Without delay hasten to the Saviour; the door of mercy is now open, whosoever will, let him take the water of life freely." Rev. xx, 17.

Seek ye the Lord while he may be found, call ye upon him while he is near.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.
LET no man deceive you by any means; for that day shall not come, except there come a falling away first. 2 Thess. ii, 8.

As I have felt for some days past of writing of falling away of the grace of God, to which we once yielded obedience, but by becoming indifferent, and by the slight and craftiness of men, and instrumentality of Satan having turned aside from the truth, and giving heed to seducing spirits, and doctrines of men, therefore my prayer to God is that I may write as may be to his honor: let us, dearly beloved brethren and sisters be wise for our own selves, as we know that the day of the Lord is close at hand, and death is on our track, and be careful what doctrines we go to hear, and prove all doctrines by God’s infallible word, and his spirit will guide us aright, if we live a life which will correspond to it, God will not let us go astray, as he tells us in plain words, that we are not to be carried about with every wind of doctrine. Weread in Matt. xxiv, 24. 26. For there shall arise false Christs and false prophets, and as we find it the case in our sorrowful experience that this is the case that many snares are laid to catch us when we get a little tired, and faint in the way, and perhaps look to smoother paths for our feet. Or it may be that the cross presses some heavier than to suit our wishes, and under such trials we may give away, and having itching ears, and turn unto fables, 2 Timothy iv, 3, 4. As men will not at all times endure sound doctrine. But after their own lusts shall they heap to themselves teachers. It is sad to say that it is lamentable but the truth must be told, that thus it stands with Christianity, in these days in which we live’ for let the heathen of any tribe or nation, give their decision, they will tell us that Christianity is nothing but a mockery, and falsehood, just as matters stand in Japan, as reports are afloat, that missionaries are complaining of failure in getting them turned into Christianity, as each missionary, in their divided localities, preaches a doctrine different one to the other. If the Japan heathen in his ignorance, or superstition can see into the truth, and the corrupt doctrines of men, how can it be otherwise with us who profess to have passed from death unto life, and from darkness unto light? shall we, which have our understanding enlightened, say that we as Christians are divided. Are we Christians at all, when we hold to doctrines of men, and men’s opinions only? May God open the eyes of the so-called Christians, or more properly called anti-christ, I wish this to be published if it will suit the natural mind or not.

H. KLIPPERT.
Stayner, Ont.

I have been impressed somewhat in the past few weeks to write a few lines for the Visiter, to the honor and glory of God who has done so much for me. Oh could I but half express the great comfort and peace and glorious seasons I have had since I have started out, when I am but willing to say, thy will, not mine, be done. We find God’s ways are not ours, but I have found that his ways are ways of righteousness and all his paths are peace. I have experienced this fully in the past three years as I have been much afflicted in body, and especially the past winter was confined to my bed for five months, I did not expect to be among the spared by this time, but it has pleased God to raise me up again. Oh I hope and trust it may be to catch us when we get a little rowful experience that this is the case that many snares are laid for us that he suffered and died that when this pilgrimage is o’er, that we may be so happy as to hear that welcome voice, “Come in ye blessed of my Father, inherit the kingdom prepared for you.”

Had I ten thousand gifts beside, I’d cleave to Jesus crucified, And build on him alone.
For no foundation is there given, On which to place my hopes of heaven, But Christ the corner-stone.

An unworthy sister,
R. J. LANVER.

BIBLE QUOTATIONS.

This second epistle, Beloved, I now write unto you in which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets and of the commandments of us, the apostles of the Lord and Saviour.

Knowing this first that there shall come in the last days scoffers walking after their own lusts, and saying where is the promise of the coming for since the fathers fell asleep all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of that, by the word of God the heavens were of old and the earth standing out of the water and in water.

Whereby the world that then was
being overflowed with water perished.

But the heavens and the earth which are now by the same word kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years.

The Lord is not slack concerning his promise as some men call slackness, but is long-suffering to usward was not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Looking for the hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat.

Nevertheless we according to his promise look for a new heaven and a new earth, wherein dwelleth righteousness.

Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot or blemish.

The account that the long suffering of our Lord is salvation even as our beloved brother, Paul, also according to the wisdom given unto him hath written unto.

As also in all his epistles speaking in them of these things in which are some things hard to be understood which they that are unlearned and unstable wrest as they do also the other scriptures unto their own destruction.

Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.

But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever and ever. Amen.

Conscience vs. Common Sense.

There are some preachers, and other people too, who assume wonderful conscientiousness in plainly declaring what they believe to be the truth on questions of moral reform. They are extravagant in their utterances. What they say often will not bear inspection. The result is, people lose confidence in such speakers and the cause which they advocate. And yet to do differently would be to violate their conscience.

It is a good thing to have a sensitive conscience. But it should be controlled by reason and common sense. If it is not so controlled it is likely to lead to fanaticism. A man may be enthusiastic in the advocacy of a cause, but if he use “language which the case does not demand, especially personal language, he will excite sympathy for the cause or men traduced, never convince others, and delight only the less influential, the more ignorant and boisterous of their own adherents.” There must be common sense as well as conscience in the successful advocacy of any worthy cause.

The following incident with the comments on it, from the Christian Advocate, well illustrates the point we wish to make: Just prior to the late war a conversation occurred between two ministers. One said to the other: “You and I agree in our sentiments, and if I am correctly informed you utter your sentiments unequivocally, and you keep the peace with your congregation. Even if they don’t agree with you, they come to hear you. You preach abolition, don’t you?”

“Oh, yes, everybody who hears me knows that I am in favor of the abolition of slavery.”

“Well, I can’t keep the peace with my people. They are nearly all down upon me now, and they say that as soon as the time comes around to vote they will vote me out of my place, and I can not understand it.”

“Well,” said the minister first addressed, “I will come around some time and hear you, and if I can see anything which accounts for the general dislike which all parties have of your preaching I will frankly tell you.”

When a suitable occasion came the visit was paid, the visiting brother arriving during the first prayer. After the usual appropriate supplications for a public congregation, the pastor said, “And now we commend unto thee the condition of four millions of our fellow-creatures ground down under the iron heel of slavery. We know, O Lord, that there are some people even in this congregation, so low, base, and mean that they don’t like to hear thy servant pray for the slaves; but, O Lord, all the powers of hell, much less such mean, tyrannical spirits as those which we have to contend with here, can’t close the servant’s lips. He will pray for the slave if he dies on his knees,” and much more of the same kind. He was taking advantage of a prayer, addressed to the Deity, and using billingsgate against the people who were there, and who were unable to reply or defend themselves. Afterward his friend told him that though he was an abolitionist, during that prayer he almost sympathized with the other side. The peculiarity in his brother was constitutional. Everywhere he went he broke up congregations, though he had great natural abilities. He denounced all offenses, whether against God’s law or simple propriety, in the unvarying tone of harsh malediction. It was said of him by a worthy brother that all that preceded the last utterance of the service was malediction, but the discourses were invariably closed with the benediction. He has long since retired from the ministry; but every generation has representatives of that class. Yet this man could have uttered the same ideas with moderation and candor, and carried his congregation with him. Force is not the equivalent of violence, nor are earnestness and maniacal excitement convertible terms; fidelity is not bitterness, nor hurling epithets from a pulpit a manifestation of courage.
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.

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

EDITED AND PUBLISHED BY
H. DAVIDSON, Abilene, Kansas.

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

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

Any communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

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

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

If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary correction. Our rule is payment in full, Pa. dated June 20, 1892, reprinted for the benefit of the afflicted sister which has not been addressed.

We received a letter from west Fairfield, Ohio, to whom all orders should be addressed.

If there is any one sin abhorred more than any other by our people as a church, it is the sin of pride, and we are always pleased to receive articles on that subject, if they are such that we think will place the matter clearly before the readers of the Visitor, on an intelligent basis. Pride like every other sin, is susceptible of a wrong construction as well as a right one; but if handled from a gospel standpoint must evidently convince every unprejudiced mind of sin. But then it may be taught orally as well as by writing in such a way that it will do more harm than good.

Take for example the unconverted world, and preach to them about the sin of dress, and you cannot convince them that there is anything wrong about the appearance, until you can reach the heart. But convert the heart and you will be able to convince them of every sin and not only in dress but the evidence of pride disappear, but to the truly converted it will disappear in every other way.

The truly converted child of God is a very humble child, and this will show itself every where when you come in contact with it. It will most likely be first seen in the deep contrition for sin. O how the sinner in his truly penitent condition does show the evidence of sorrow for the sins he has committed, and when the heart is cleansed by the blood of Christ, what an abhorrence he does feel for the sins that he had once committed; how he does shun those old habits; how he does try to live so near his blessed Redeemer. It is then he seeks to live a holy life. He is no longer conformed to this world but he seeks to conform to the new life in Christ Jesus.

There is a daily transformation, a daily renewing of the mind, a daily consecration to Christ. The Holy Spirit is leading and the root of pride is eradicated and pride does not rule or reign within that soul.

The inside of the cup is clean and the outside will become clean also. Jesus is enthroned in the hearts of all the children of men, and when pride and all its kindred sins will be eradicated from the hearts of the professed Christians.

CORRECTIONS.

After this date we expect to print the Visitor on our own type and at this office, and we wish to correct the mailing list. For this purpose we need the help of every subscriber where there is any apparent mistake, either in the manner the name is spelled or the Post Office address, or the time at which payment of subscription is made. Will all who know of errors please send their corrections, plainly written, accompanied by the money, where the subscription is not paid to date.

We hope all will avail themselves of this notice and at once make the correction. Our rule is payment in advance.

We received a letter from west Fairfield, Pa. dated June 20, 1892, referring to a communication from an afflicted sister which has not been published. We do not remember anything about the article referred to and the writer omitted to give his name. We have no other way to learn the particulars only by inquiry through the Visitor. Will the writer therefore please give us all the particulars and we will give the matter our attention. We will only add that we always give more particular attention to communications from the afflicted if we know the circumstances.

NOTICE.

To those interested in the publication of the ordinances—Baptism, Feet-washing and the Communion—we would say that the arrangements are fully made to have the work completed in a very short time and all desiring books or desiring information as regards price, etc., will please address Dr. W. O. Baker, Louisville, Ohio, to whom all orders should be addressed.

THE MISUSE OF SCRIPTURE WORDS.

God's own words are best used to express His own thoughts; but one of the evil practices into which many people have fallen is that of using scriptural words to express something entirely different from what they were originally intended to express. There is perhaps nothing more common in certain religious circles than for persons to compare their doings and experiences with something which occurred on the Day of Pentecost. Thus meetings have been described as "Pentecostal seasons," and some hour of special emotion or blessing has been called "a real Pentecost" or "a time of Pentecostal power," when a careful comparison of the words used with the facts in the
Elders of the church at Ephesus, that the Holy Ghost has made them bishops to feed the flock of God with which he has purchased his own blood (Acts xx, 28); and if he writes to "all the saints in Christ Jesus, which are at Philippi with the bishops and deacons" (Phil. i, 1), thus showing that in the New Testament times, bishops were simply the elders of the local churches, taking the oversight of their affairs, rather than men of far reaching authority and jurisdiction, how is it possible for us to understand the revelation of God if we take that same word and apply it to certain lords spiritual, whose work and office, however useful and excellent it may be, is no more identical with the work and office described by the same word in the New Testament, than a Missionary Board is like a mahogany plank.

If we are to know the mind of God and the truth in Christ, it becomes exceedingly important that we use the scriptural words which the Holy Ghost uses, and uses them in the precise sense in which He uses them; lest we misapply scripture, confuse hearers, pervert the truth, put light for darkness and darkness for light, and mislead ourselves and others like blind leaders of the blind.—Sel.

"I believe the church will have reason to doubt the divine presence within her when the enemy shall cease from troubling. The fires of persecution have lighted the pathway of her progress from the first, and it ought not to be a surprise to us to see the fires kindled and burning now.

I would like to know, anyhow, upon what the miserable doctrine of pessimism, which has gained prominence in this day, is founded. Where is the evidence, experience or justification that has not existed in all history in some and often more potent form?

Think it strange that there should be evolution, agnosticism, satire, ridicule? That there should be questions upon the authenticity and genuineness of the Scripture, inspiration, miracles, the possibility of a divine revelation, the miraculous conception, the crucifixion and resurrection?

'Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.' Get down your church history and read of Herod, Pilate, Nero, Diocletian, Julian the Apostate, Payne, Voltaire, Hume and hosts of others. Read of agnosticism, older than Christianity, and the source of modern evolution. Read of French atheism, English deism, German rationalism, and we will not think American agnosticism so strange. It is a logical conclusion of them all. Read of the dungeons, caves, prisons martyrs' stakes, crucifixions and wholesale massacres.

And what have we to offset this in our day in which some have raised the false cry that all was going to the bad? A few faint shadows of Darwinism, a few waning echoes of Huxleyism, a discordant disintegrated agnosticism and a threadbare Ingersollism.

And yet we have trembled and doubted. I tell you our trial came none too soon. Soon our frightened imagination would have had Christianity extinct.

"My beloved, these trials are not new to us and our age. They are as old as sin. Moreover, they form the well beaten path over which all of God's children are to come to that perfection which insures joy evermore."—Sel.

HAVE YOU THE HOLY GHOST?

No man is truly converted unless he has been convinced of sin by the Holy Spirit. No man can honestly say that Jesus Christ is his Lord, but by the Holy Ghost. No man has the love of God, unless it be 'shed abroad in his heart by the Holy Ghost.' No man has entered into the strange, sweet mysteries of the new life, unless he is born of God,—born of water and of the Spirit; and if any man have not the Spirit of Christ he is none of his.—Sel.
Dear Editor, I have often felt it my duty to write to the Visitor, but have put it off from time to time thinking my unworthiness too great. Of late I have felt so seriously urged that I feel sometimes as if this would be one thing to keep me out of heaven; for we read, "If we lack in one thing we are guilty of the whole;" not that I am so faithful in other things, by no means, for I have my daily work, and often do not do my duty as I should. I still try from day to day to live more close to my Saviour, for without him we can do nothing.

I do enjoy the Visitor; what a comfort it is to us. When I see a piece written by one of our old brethren or sisters, we have known for a long time, it makes me feel so thankful, for it brings my mind back to the time when I used to sit under the sound of their voices in our home church back in Illinois. If only more of them would write. I often think back to the happy time when us children would all go with father and mother to church. That time can never come back to us, an mother and one sister have gone to their long home. It is now thirteen years since mother has left us and I feel that she is with Jesus, for she was a kind Christian mother. How well I remember her good counsel and if I can only go to meet her when I come to die, I shall be well paid, and above all that dear Saviour who has done so much for me. I ask an interest in the prayers of all God's people for me and my family. Your sister in Christ.

M. J. Dull.

Morrill, Kansas.

OUR VISIT TO CONFERENCE.

On the 16th of May, I with a company of brethren and sisters seventeen in number, boarded the train at Stayner, at 5 a.m., which bore us rapidly on our way to Conference, which was to be held near Stevensville, in Black Creek Church, committing our loved ones at home and ourselves in the care of Him who careth for us. As we numbered quite a little band we truly had an enjoyable time while we engaged in social or religious conversation, or at times in singing praises to Him to whom all praise belongs. The day passed pleasantly and at 8 p.m. we arrived safely at Shirklston place of our destination. Here we were met by kind brothers and sisters who welcomed our arrival. Soon we were divided into small companies and taken to their homes where we were kindly entertained and made comfortable for the night. The next morning we were driven around and visited twelve different families which I enjoyed very much. I could say as Sister Helsy my companion said although she then turned homeward she had been repaid. Wednesday morning 18th found us in the Bertie Church where a large number of brethren and sisters from different parts of the States and Canada were met, and where Conference was already in session. I for one felt happy to meet with so many of like precious faith, feeling ourselves knit together in love. Quite a number of faces seemed familiar to me, though we had not met for a number of years. Others I had forgotten; but the great majority I had never met. As subject after subject was discussed and decided and as day by day passed away I felt truly happy to see the spirit of love and forbearance that was manifested, seeing love worketh no evil. I have now been a member of this body for twenty years and this was my first privilege to attend a general conference. I can say, it was good for me to be there. I received spiritual strength both during the meetings and in private conversation with the brothers and sisters. It brought to my mind a thought of our last meeting—that great meeting when we shall all surround God's throne and sing praises unto His name forever.

While here we have a time of meeting and parting and sometimes we are very loth to part; but there we will meet to never part. While here duty calls us to separate so we found it after a season of refreshing we were called to bid a parting farewell, and I have great reason to thank God for His kindness in bringing me safe home to find all well. But sorry to hear that Sister C. Byer, one of our neighbors was at the point of death. Although she lingered on till the 3rd of June bearing her sufferings patiently which was great, her disease being typhoid fever. She was fully resigned to the will of God, very often expressing a desire to go home. She leaves a husband and four small children to mourn her departure. May God comfort them in their sad bereavement. Although I have been very busy since I came home, yet my mind frequently runs back to the Black Creek brethren. I felt rejoiced to find them so kind and entertaining, having made ample provisions for such a large number of visitors that all could be made comfortable. And for those to whom we bade farewell on their beds of affliction. I often think of you—sometimes by day sometimes by night. Oh how I do sympathize with you, especially since the extreme heat of weather has come. Oh I would say to you as I have said before. Let your delight be in the Lord and He will be your comforter in your darkest hour of distress. Remember He has said He will blot out all your iniquities and heal all your diseases. He holds out the promise to you, now it is for you to take hold of, or let pass by unnoticed. May God bless you is my prayer. And to those who may feel cold or on back ground, I would say take fresh courage, abide in that which you felt at the beginning. Do not lay down the work, or you may be lulled to sleep and lose the precious roll out of your bosom and probably never find it again. Oh be faithful unto death and you shall receive a crown of life. If we meet no more on earth may we meet on the other shore. Farewell. Your Sister in Christ.

Sarah McTaggart.
My Dear Sister,—Your very sad letter is here. I am always glad to hear from you, but I am very, very sorrowful that you are so slow in believing God. And God is ten thousand times more sorrowful about it than I am. It pains his great loving heart and grieves his Holy Spirit when we doubt his word. You do him great injustice in not accepting the great salvation which he has prepared in Christ, and which he is daily offering you in his word and by his Spirit. He is not the angry God which you suppose, but he is your gracious, compassionate and patient Father. Your sins are forgiven you for his name's sake. 1 John ii, 12. This is what God says, and just as soon as you believe with all your heart, your troubles will all be gone sooner than you can count ten. You have a wrong idea of God, and the devil is taking advantage of your misconception and harrowing you with a constant sense of guilt, remorse and fear. Your one sin is your unbelief. You hate not only every evil way, but vain thoughts are an abomination and terror to you. If you could only feel as you would like, then you fancy all would be right. This is a great error. You base your assurance of salvation on your feelings instead of the word of God. Reverse this, and you will be just as glad as you have capacity for joy. God wants you to be happy, but only by absolute reliance on his testimony. If you go back to the word he has given for all who believe, and if you accept that for yourself “the devil will flee from you,” and your spirit will rejoice in God your Saviour. See the promise given to us all. John iii, 15, 16. God cannot do more than put himself into human nature and die for our sins, and he cannot promise more than freely to justify the ungodly, and to remember our sins and iniquities no more. Rom. iii, 24, and iv, 5. and Heb. viii, 12. He hath promised and sworn both and thus has given us the immutable pledges, in which it is impossible for God to lie. Heb. vi, 13-19. If you believe that, you will be in heaven at last as certainly as Jesus is there. If Christ would come down from his throne of glory and stand visibly before you, and tell you with his own lips that he loves you and that you are forgiven for his name's sake, would you believe him? Why not accept the same assurance as it stands in the sacred page? Do not hearken to the voice of the tempter. He is the father of lies. Jesus is the essential truth, and he says a thousand times over that he loves you. John xv, 9-13, 1 John iv, 10. Believe this in spite of all your sins and accusations of conscience, and in spite of all the malicious misrepresentations of Satan.

RIGHT AND MIGHT.

Right is might, but might does not always make right. Ahab was a king; Naboth was a humble Israelite. Ahab said, “Sell me thine inheritance for a garden.” Naboth replied, “I cannot sell the heritage of my fathers.” Naboth had right, but Ahab had might. He could not bear to be baffled, or contradicted. He was angry, and like a spoilt child turned his face toward the wall. Jezebel, shrewd, crafty, unscrupulous,—a heathen woman from Tyre, a worshiper of false gods,—thought herself equal to the emergency, and promised to obtain for the sulky monarch that which he had desired. The elders of the city, the time-servers of those days, were bidden to proclaim a fast, to set Naboth on high, to bring in false witnesses who would accuse him, and finally to stone him. It was done; might had triumphed. Ahab’s object was gained, the inheritance of Naboth had passed into the hands of the king. But this was not the end. “Hast thou killed and taken possession?” said the prophet; and then and there he denounced upon him the murderer’s doom.

What cared Ahab for right? But the dogs licked his blood nevertheless. What cared Jezebel for right, but the dogs gnawed her bones! The triumph of wrong was short; it was only a little while, and both these guilty ones had reaped the reward of their evil doing.

Men still trust in might. They plan, they scheme, they cheat, they slander, they devour widows’ houses, and for a pretence they make long prayers; they crush men who resist them, and flatter those whom they can control; but God will find them out, will judge them in due time. Their dishonesty will yet be made manifest, their tricks will betray them, honest men will turn away from them with loathing, conscience will trouble them, disease will gnaw them, death will overcome them, judgment will bring to them their doom.

The lesson from these facts is, Right your wrongs! If you have been entrapped into wrong-doings, not only quit it for yourself but break away from all connection with “other men’s sins.” Clear your conscience, break your wicked promises, fully confess your faults, some out from among wrong-doers, and be separate, amend your ways and your doings, before the judgment day shall come upon you. And make haste! You have none too much time. You may disregard admonitions, you may hold fast unrighteous gains, you may die rich and leave ill-gotten money to greedy lawyers, quarreling heirs, or mismanaged charities, but there is a curse upon it. It will eat you like a canker.

Nothing is ever settled until it is settled rightly and the first thing for a righteous man to do is to right every wrong with which he has been connected. He is to go to the bottom of it, undo the wrong which is done, confess wherein he is wrong, expose the iniquities into which he has been entrapped, and then make all possible amends for the injury he has wrought.—The Christian.
THE FORMATION OF CHARACTER.

A Sermon preached by S. Z. Sharp to the graduates at McPherson College, May 29.

“Watch ye, stand fast in the faith, quit you like men, be strong.” 1 Cor. xvi, 13.

It would be difficult for young people to find better directions to form their character, than these laid down by the apostle Paul.

1. Watchfulness is necessary in every department of human enterprise. The very life of an army is often dependent upon it. The commander stations his sentinels at every point where danger is apprehended, and inflicts the death penalty on every soldier found sleeping on guard. For lack of watchfulness, Belshazzar lost Babylon, his kingdom and his life.

The engineer in charge of a train and the captain of a ship, watch with intense anxiety, lest, in an unguarded moment, their precious freight may be hurled into eternity. The merchant who fails to watch the fluctuations of the market, or is careless in keeping his accounts, may soon find himself a bankrupt.

It is, however, in forming and preserving human character that watchfulness assumes so great importance. Here a twofold guard is needed. We must look inward and “keep the heart with all diligence out of which are the issues of life,” and where dwell the evil passions and lusts of the flesh, which embrace every form of human wickedness the human mind can conceive: “Adultery, fornication, uncleanness, lasciviousness,” etc. “The heart is deceitful above all things and desperately wicked.” Here is generated every sin ever committed by man.

Keep a watch over the tongue, that unruly member, which may be “set on fire of hell.” Much of the discord in families, communities and churches, is the result of an unguarded use of the tongue. We are not obliged to say everything we think, and should remember that we never repent of words never spoken.

As ye have opportunity do good unto all men, especially unto the household of God.” This requires that other guard, which looks outward for occasions of doing good. Overlook not the little acts, for as drops form the ocean, so the little acts of kindness, little deeds of love, make up the pleasures of home and friendship.

Watching is closely allied to prayer. “Watch and pray lest ye fall into temptation,” was the injunction of the Son of God to his disciples, on an occasion of extraordinary mental tension. “What I say unto you I say unto you all, watch.” “Stand fast in the faith.”

The word faith here is used as a synonym for the doctrines of the Gospel. It is as necessary to the development and preservation of Christian character as the hull to the kernal, or the shell to the egg. No young man or woman can hope to reach the highest expression of moral development, and neglect those grand principles laid down in the gospel of Christ. “To love the Lord with all your heart, mind, soul, and thought, and your neighbor as yourself,” comes very near in embracing your whole moral obligations. Man created in the image of his Maker is a trinity, and can no more stand erect without the human, the soul, and the spirit, than a three-legged stool.

“Adultery, fornication, uncleanness, lasciviousness,” etc. “The heart is deceitful above all things and desperately wicked.” Here is generated every sin ever committed by man.

Keep a watch over the tongue, that unruly member, which may be “set on fire of hell.” Much of the discord in families, communities and churches, is the result of an unguarded use of the tongue. We are not obliged to say everything we think, and should remember that we never repent of words never spoken.

The seventy-five thousand that annually fill a drunkard’s grave, began their downward career by taking a single drink. The hundred thousand abandoned women who are annually lost to home, to society and to heaven, began their fatal course by insignificant acts of impropriety. Beware of the person who invites you to commit an act of doubtful propriety, and tries to soothe your conscience by saying “there is no harm in it.” Regard this last expression as Satan’s watchword, and have no fellowship with those who use it. It was a small thing for Eve to eat an apple, or for Moses to strike a rock, but momentous consequences followed.

There are also occasions when your faith must be tried like that of Abraham. “Think it not strange concerning the fiery trials that shall try you;” for, “All that will live godly in Christ Jesus will suffer persecution.” We live in an age of great mental conflict. Every conceivable theory is advanced as the true one, and many false prophets arise who would “seduce if it were possible, even the very elect.” Be not driven about by every wind of doctrine, stand firm, “Let no one take thy crown.”

Quit you like men. Life is often compared to a battle, and apply so when we consider the conflicts within and without, the struggles physically in infancy, when we were attacked by diseases, and when life and death hung in a balance. There are mental conflicts with hard problems in mathematics and perplexing questions in language, science or philosophy; but the greatest conflicts are with the world, the flesh and Satan. There must be a distinction between the world and God’s people. The conditions of salvation are, “to come out of the world and be a separate people.” “The friendship of the world is enmity with God.” When dear companions of our youth, or even near relatives, are opposed to us, the conflicts often become severe, and the necessity is apparent to “quit ourselves like men.”

The flesh, or our perverted hu-
man nature is another and constant enemy." Most of us are greater sinners than we appear to be. We are disposed to hide our sin until the Searcher of our hearts, the Spirit of God, compels us to reveal it. Young people often reveal to me what they have tried to hide for a long time, and even denied. Just now I have a letter in my pocket, making such a confession. Among the fleshly sins is that of pride, so common to the period of youth, and so destructive to moral character. Fight against it.

The greatest, the arch-enemy of souls, is Satan. "Resist the devil and he will flee from you," but he will not stay. He presumed to tempt even Christ three times. Our conflict with him will only cease with this present life. Quit you like men may imply standing together in the conflict of life, forming a phalanx, invincible like that of Alexander. "The battle is not to the strong alone, it is to the vigilant, the active, the brave." "Then quit you like men."

Be strong. No one can be stronger naturally than his endowments enable him, but he can obtain help from a higher source, which means being "strong in the Lord." God and one man are stronger than the mightiest army ever equipped on earth. "Be strong in the Lord, and in the power of his might," not your own. Remember the band of Gideon, the valor of David, the unflinching integrity of a Daniel.

Living truly, righteously, triumphantly, living for heaven, is the grandest conception of the mind, the noblest act of the human soul. Be ever watchful, "Let no man take your crown," "Stand firm in the faith: and guard it with your lives. Quit you like the men who compass you about as a cloud of witnesses. Be strong, be faithful to the end, that, in the language of Paul, you may exclaim: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness eternal in the heavens."—Messenger.

McPherson, Kansas.

A NOBLE WITNESS-BEARER.

In the West End of London the family of a wealthy nobleman were startled in the midst of their gaiety and frivolity by the introduction of vital religion. Their young daughter, a lovely girl and an accomplished musician, was providentially brought under the influence of the gospel, and thus came to a saving knowledge of the truth as it is in Jesus. A bomb-shell thrown into their midst could not have surprised them more.

The father was almost distracted at the event, and now by threats, now by temptations to extravagance in dress, tried to draw his daughter back to the world. Thinking that change of scene might probably effect the desired end, he carried her off to the Continent, and took her to various places of fashionable resort. Every expedient, in short, to divert her from heavenly things was tried. But all proved of no avail. Her "heart was fixed" on the eternal God. The Lord Jesus had taken possession of her by his Spirit; His she was; and, relying on his strength, she firmly resolved to abide in him.

Finding all his efforts thus fruitless, her father made up his mind that, if she persisted in refusing to give up her religion, he would disinherit her, and cast her from his heart and home. One more effort, however, he resolved to make in the presence of all his fashionable friends. A great reunion of her noble relatives was planned, and it was arranged that at this gathering the daughters of different noblemen were to play and sing. In this part of the entertainment, she, as daughter of the host, must join. If she did so when called upon, it would be taken as an indication that she parted with Christ and returned to the world. If, however, she declined, she was to be there and then publicly disgraced and disinherited.

The eventful moment arrived; high hopes were entertained by the assembled friends that they would win her back to their side. Peaceful trust and holy calm filled the soul of the tried one. As arranged, various ladies charmed the company with music and song, and then the name of the daughter of the house was announced. All eyes were turned upon her, as, in solemn silence and without hesitation, she rose, and with quiet composure took her place at the pianoforte. Strengthening herself by silent prayer to God, she proceeded with great sweetness and with deep solemnity to sing the following verses, accompanying her voice with the notes of the instrument:

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

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

"Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies;
How make mine own election sure,
And when I fall on earth, secure
A mansion in the skies.

"Jesus, vouchsafe a pitying ray;
Be Thou my Guide, be Thou my Way
To glorious happiness!
Oh write the pardon on my heart,
And whensoever I hence depart,
Let me depart in peace!"

She rose from her seat amid profound silence: the solemnity of eternity overawed the assembly, and without speaking they dispersed. The father was overwhelmed with emotion, wept aloud, and, embracing his daughter, besought her to pray for the salvation of his soul; and to her was given the joy of leading him to the Saviour. He believed in the Lord Jesus Christ, and henceforth devoted his life and fortune to the furtherance of the gospel which he had formerly so strenuously opposed.—Sel.
It was a better cold evening in January; frosty and dry, but oh, so cold! A little girl sat on a doorstep with a great basket of sticks on the pavement at her feet. Poor Kitty! she sat there in the cold because she was really too tired to drag her basket any further; and then too, she had not nearly sold all her sticks, and she knew very well she would get a beating if she carried them home unsold. Presently a great rough man came up the steps, and shaking her by the shoulder, told her to get up from there and go off right home. He waited until the poor child, with the basket once more in its old place on her tired little head, had left his doorstep and was slowly dragging herself and her burden down a lane close by, in which was the court she called home. She crept off to the corner of the room she called "bed," as quietly and quickly as possible when she got home. Her father seemed too stupefied to notice her, and the dust heap seemed very dull all next day. And Kitty soon strayed down the lane with a great basket of sticks to sell today. She made up her mind feeling that there would be no sticks to sell either; and Kitty still stood close. By and by a kind looking lady came up and opened the door to go in; then looking at Kitty she said, "My child would you like to come into the school?" Kitty drew back. She felt too dirty and ragged to go and sit with those clean, tidy looking children. But the lady took hold of her by the hand, and led her right in, seating her upon a form by her own chair. Very soon a gentleman got up, and at a sign from him all the children rose, and stood with their heads bowed, as he said a few words in prayer. Kitty listened attentively; and as he asked God to take care of and pity all poor children, who had miserable homes, and no kind mother to love them and to care for them, Kitty thought he must know all, surely mean her, and that he must know all about her tipsy father and dead mother; and her little heart swelled with all sorts of feelings as the good teacher went on to pray that all such little children might be taught to know the kind Saviour who loves them, and died that they who love and serve him on earth, may have a happy, blessed home some day in heaven! When the prayer was ended, they all sang a hymn together. A very sweet hymn it was, and one that is very often sung at such gatherings:

"There is a happy land, 
Bright, bright as day."

Then the teacher read those verses in the revelation of St. John, where it is written, that "God shall wipe away all tears," and where it is said that "They shall hunger no more, neither thirst anymore." And then she talked to the children about these promises, and how those who are hoping to enjoy them must live now in this world; and that God would send His Holy Spirit to those who ask Him. Then he told them how the love of Christ in their hearts would make each one of them happy in this world, however poor they may be, as well as blessed forever and even in heaven. Kitty drank in every word most earnestly, and turning round to the lady who had brought her in, she said—

"Please ma'am, is this all true?"

"Certainly, my child, quite true," answered the lady, "Have you never heard about God or heaven before?"

"Sometimes, from my mother," replied Kitty, "but I should like to hear more."

Well then, come again this afternoon and try to be here every Sunday, that you may learn more about these good things. And Kitty did go again, and a very happy Sunday it was to the poor little girl. True, Monday morning came again, and with it the old burden of sticks that must be carried as usual from street to street; but Kitty had a new hope in her heart that made the heavy basket ever so much easier to carry, and every now and then the first line of that hymn,

There is a happy land, came across her thoughts, and she almost sang it out instead of "want any sticks today?" Her kind friend, the lady at the school did not forget Kitty, and when Kitty was a little older she took her into her service, and made a neat, useful little servant of her. You may be sure, as Kitty grew older she was very grateful for being saved from the miserable life she had once lived, and always felt anxious to help any poor little girl who like herself had to carry a great basket of sticks from door to door.—Selected.

I am so glad that my father and mother are praying people, and trying to live so, that when they die, that they may die happy. I am also glad that they are teaching me the way to heaven. I am very thankful that my father has no smoker nor drinker. He would be ashamed to be caught in either deed. Who can tell me who it was that saved a thousand persons to death? Wm. F. Klippert.

Stayner, Ont.
July 15, 1892.  EVANGELICAL VISITOR.  223

OUR YOUNG FOLKS.

DEAR CHILDREN readers of the Visitor:

As I was sitting alone this Sabbath evening, feeling somewhat sad and lonely, yet not all alone for I have Jesus with me, I thought I would write a little to the children. Trusting that God will direct. How we love to see good little boys and girls, kindhearted and obedient to parents. "Children obey your parents in the Lord, for this is right. Honor thy father and thy mother," which is the first commandment with promise. Always tell the truth, I well remember a time when I was a little girl that I was not so truthful as I should have been.

My uncle was helping father one day in the harvest field, and he brought his new whet-stone with him. I went out to the field to play, and I happened to spy the whet-stone lying on the gate-post. I should not have meddled with it, but I thought there was no harm in playing with it, so I began striking the post with it, when suddenly it broke right through the center. I was struck with fear. I laid it together nicely and ran to the house, thinking they would not know that I did it, but when they came in to dinner, father asked who broke that whet-stone. He did not ask me in particular, so I kept quiet and the rest said they did not know, so you see I acted a lie, which was just as bad as telling one. Dear children never tell a lie, then you will not have to repent of it. I had to confess this but it was not shown to me until some time after I had united with the church I was not willing at first when the Lord showed me I thought it had been so long forgotten there was no use in confessing it now, but I had no rest until I did and as soon as I became willing, my way was clear again then I could go on my way rejoicing. You see the Lord wants us to make all wrongs right, no matter how small they may seem, then we can enjoy perfect peace.

May God help us all to walk in the light, even as he is in the light.

SARAH STECKLEY.
Bethesda, Ont.

SUDDEN DEATH.

A printer in Boston used to come into a printing office occasionally to do necessary work. He was a skilled workman, and a tall, strong man of good physique, but he was an inveterate user of tobacco. His whole face seemed saturated with the poisonous drug. One morning he did not come at the accustomed time; he had dropped dead! Who can guess what caused his death?

An able and prominent minister, occupying an important position, standing in the pulpit to preach, fell. He recovered consciousness, was able to be about, but in a few weeks' time, he was dead. What was the cause of it? A lady remarked that the last time she heard him preach, as he passed to the pulpit, at a considerable distance from her, the offensive smell of tobacco was distinctly perceptible. His study was full of the odor of smoke. What caused his death? A man who knew him, said "He poisoned himself with tobacco." We do not know how that was, but we know that tobacco is a poison; that it will sicken any unperverted nature; it will kill if taken in quantities by those who are unaccustomed to it. It is a dangerous, deadly drug, and that which will kill human beings and animals, must, if used habitually, tend to shorten life.

Good men use tobacco. Good men have used it for generations, but that does not make tobacco good, nor the use of it a good thing. Good men have made great mistakes. Good men have committed great sins. When men are ill they are frequently obliged to refrain from tobacco. They could bear it in health, but when sick, they must put it aside. Sometimes persons apologize for, and defend things which they love. An aged minister laying aside tobacco after using it many years, took occasion to speak and write in defense of it after all. And yet it was simply a question of appetite, for that same man had said many years before, "It is a mean, nasty habit." But he had never found the strength and courage and determination to conquer the "mean nasty habit," and so, of course, it was easier to defend it than to quit it, hence he excused himself in a practice which was not quite satisfactory to himself. This is the case, no doubt with many. They may sometimes be somewhat vexed and fretted with the importunities of those who desire that they should abandon the evil habit. They are not prepared to do this, and appetites rebels against dictation. No dog likes to be deprived of his bone; and so men are led to defend a practice which they are not ready to abandon.

Tobacco is a fearful drug; it conquers the will, sways the judgment, perverts the conscience, impairs the health, and brings strong men down and lays them in the grave. We may trifle with it as we will, but it is impossible for a person to take deadly poison into the system, year after year, without feeling some evil effects, and finally suffering evil results. Poisons kill. If not today or tomorrow, yet by and by.

We are frequently told of people who have lived sixty, seventy, or eighty years, who used tobacco; but such instances do not settle the question. Before we can draw a conclusion from such solitary facts, we should want to know how long that same individual would have lived if he had let tobacco alone. We should also wish to inquire as to his habits in other respects, and learn how he lived, and what his physical and mental condition was. A lady cut short the argument of a ministerial gentleman who was defending the course of an aged tobacco using brother by saying "You would no more sleep with him than you would with a hog." We should need to know how old his parents were, how long they lived,
and what amount of vital force they gave to him. We should need also to inquire as to his children, how long they lived, whether they outlived their father, or were out-lived by him, and also how long their children lived, for iniquities of fathers are visited "upon children to the third and fourth generations." When a man indulges in evil habits, vices, tobacco or strong drink, he sins against his own body, yet it is not his own body alone which suffers. His children, and grand-children and great-grand-children may be the sufferers for his transgressions. The Lord does not balance his books the first of January, nor does he settle up his accounts with a man at the end of his life. The stream rolls on, and the man who today boasts that his strength and health are unimpaired, notwithstanding his vices and excesses, may in fact be drawing on the vital forces, which he has inherited from his ancestors, and which he is so squandering by his indulgences, that he will never be able to transmit them to his posterity.

Tobacco exercises a powerful influence upon the human heart, and "heart failure" is likely to prevail as long as men are addicted to the use of tobacco. The constant use of narcotic stimulants wears away the strongest constitution, and by and by, in an unexpected moment, the hand of death closes the long struggle with the vital forces, and the curtain drops upon a man who has not lived out half his days. Let Christian men who desire to live a good and healthful old age, have a care lest, by such indulgences they undermine their vital forces, and wreck the constitutions which otherwise might be maintained in vigor to the latest hour of life.—From the Christian.

O UR DEAD.

WINGER.—Died, near Springvale, in Walpole, Ont., May 22, 1892, of consumption of the bowels. Gordon, only son of John and Sister Louisa Winger, aged 2 years, 5-months and 3 days. Funeral services by Elder Abraham Winger of Walpole, from 3 Kings iv, last clause of 26th verse: "Is it well with thee, is it well with thy husband, is it well with the child? and she answered, it is well." He is not dead, the child of our affection, But gone unto the school Where Christ himself doth rule, Where he no longer needs our protection. ESTHER J. KNISLEY.

Walpole, Ont.

SHIRK.—Died May 29, 1892, near Shannah, Ills., Laura May, daughter of Robert and Emma Shirk. She was born May 15, 1890, aged 2 years and 14 days. Funeral service by Elder Hardman of the Mennonite church in English and by the writer in the German, from Matthew xix, 14. Interment in the Shannah cemetery. After a short illness the sweet little daughter has gone to her home beyond. Although this dispensation of God's providence did cast a gloom over this happy family, for her smiling face and cheering voice will be greatly missed, yet their loss is Laura's eternal gain.

Soon we shall meet again, Meet ne'er to sever; Soon will peace wreath her chain, Round us forever.

ABRAM L. MYERS.

KRAYBILL.—Died, in Steelton, Dauphin Co., Pa., May 23, 1892, John E., son of Bro. John and sister Graybill, aged 29 years, 4 months, 4 days. John was an employee of the "Pennsylvania Steel Co," at Steelton at the time he was taken sick, where he was highly esteemed and respected by all who knew him. John had never made a profession of Christianity, but when taken sick he felt the need of a Saviour, upon whom he called for mercy. During his sickness, the writer called at his place several times, to whom he said, "I feel that I am a sinner and I want you to pray for me." He confessed his sins and said, if he got well he would spend his days in the service of God. John died, but not as one for whom we have no hope. Cause of death, spinal disease, followed with pneumonia. Services on Sunday the 28th at 2 p. m., at the house. Conducted by the brethren from 1 Peter 1, 24. Burial in Lancaster Co., near their former home. J. C. DICK.

MILLER.—Died near Fishertown, Bedford county, Pa., Bro. Daniel G. Miller, aged 39 years, 1 month and 7 days. Bro. Miller had been in ill health for about 14 months, and about Christmas last took grip, and from that time to his death was up and down, but bore his afflictions with Christian patience, being resigned to the will of God. The day before his death he took worse, and when the end came he passed peacefully away with that blessed hope of immortal glory. On the 3rd all that is mortal was taken about one-fourth mile to the Reform burying ground, by a large number of relatives and friends and neighbors, where the funeral services were appropriately conducted by Bro. Isaac Storm, from 2 Timothy, iv, 6-8. The body was then interred in the cemetery near by, there to await the Resurrection. We are glad that we need not mourn as those having no hope. He was a consistent member of the church about 14 years. He leaves a widow and three children to mourn their loss.

H. S. MILLER.

HALLER.—Died near Springvale in Walpole, Ont., June 21, 1892, of spinal disease. Elizabeth, youngest daughter of Bro Andrew and sister Abagail Haller, aged 18 years, 1 month, and 27 days. She leaves father, mother, two brothers, one sister and many relatives and friends to mourn her departure. Funeral services by Rev. J. M. Robinson, Methodist minister, and Bro J. W. Hoover, from Isa. xi, 1, "Come, my people, comfort ye me, saith your God." She was always of such a kind and loving disposition, that we as friends and relatives could say with the poet, Sister thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees. She was one of the converts that made a start in the Methodist revival in 1886. She testified that she had found peace in her soul, and joined the Methodist church. She was also a teacher in their Sunday School. O that her death may be the means of others coming to Christ, as her prayers were much for the unsaved, especially her brothers. It was very hard for them to part with one so dear but the Apostle Paul says in Romans viii, 28, "And we know that all things work together for good to them that love God." ESTHER J. KNISLEY.

DOWERS.—Died, near Brookville, Ogle co., Ill., Nancy, beloved daughter of John and sister Abigail Bowers. She was a daughter of John Stoner, Sen. was born at Martinsburg, W. Va., Jan. 13, 1892, aged 74 years, 3 months and 28 days. They were united in marriage in 1810. This union was blessed with six children, five sons and one daughter and sixteen grandchildren. The daughter died, aged 1 year, 3 months. The family is still living. John in Ohio, David on the old homestead, Jeremiah and Isaac near by and Levi, the Doctor, who has lost his beloved companion, stays with the old father. It is truly a sad time for them, and no doubt they realize a great loss, but we believe it is her eternal gain. The funeral took place on Sunday the 16th. She was buried in the cemetery at Brookville. The services were held in the Evangelical church in Brookville by the writer and Eld. J. seph Shirk to a large and attentive congregation from Psalms xxxv, 37. "Mark the perfect man and behold the upright, for the end of that man is peace." She was converted 26 years ago and united with the Brethren in Christ, where she was a faithful and consistent member until death.

A. L. MYERS.

Freeport, Ill.