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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
WHEN I THINK HOW JESUS SUFFERED.

When I think how Jesus suffered
Every grief that could befall,
How I wonder at his patience,
Silently to hear it all.
Though so falsely they accused him,
False the witnesses they call,
Like a lamb led to the slaughter,
Patiently he bore it all.
Not a fault they found in Jesus,
Though they sought it one and all;
Yet how cruelly they beat him,
Even in the council hall.
Not an angry word he uttered,
Never let a murmur fall;
Though his nearest friends denied him,
Patiently he bore it all.
O thou dear insulted Jesus!
Thou who suffered for us all:
When in hours of dark temptation,
Bitter words around me fall,
Never let a murmur fall;
Patiently he bore it all.

The heart is the fountain, the words are the streams that flow therefrom. As the fruit so is the tree. As the stream so the fountain. Our speech is an index to the condition of the heart. We must not conclude from the Savior's words above quoted, that our actions do not enter into our final account. The condition of our hearts gives rise to both our words and actions. They are streams that indicate the quality of the fountain.

Sometimes the inclosure keeps the large foxes out of the vineyard but it is not close enough for the small ones; they get in and destroy the grapes. Many people that would be shocked at the thought of using profane language or telling a deliberate falsehood, are nevertheless given to speaking idle words.

The commentator Lange says the original word means morally useless and hurtful. George Campbell and James Wilson agree substantially with this view. The two latter in their free translations render it "pernicious words."

Let no one conclude that idle words are not sinful, should they not be included here, which however no doubt they are. They are reproved by the apostle Paul in Eph. 5: 4, where idle speaking is enumerated with some gross sins. The 3rd and 4th verses read thus: "But fornication and all uncleanness or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking nor jesting, which are not convenient: but with giving of thanks."

The revised version says, instead of convenient, befitting, and James Wilson says consistent. The german word ziemen is very appropriate. It seems as if either of those words were better than convenient.

This class of words and phrases must be met at the judgment, hence there is a record kept of them. What a vocabulary to meet! Some have a large number of these words and often repeated, others have a less large number but how often said. Some repeat these idle words from early childhood to old age. We will suppose a case where accountability begins at the age of ten and the person living the alloted span of time—three score years and ten; sixty years would be the time of accountability. This would be 21,915 days and were he to use but ten of these words each day, it would make 219,150 words to meet to give an account of. In the majority of youths responsibility commences earlier, and the number of transgressions on this line are far above our estimate. We have no idea how many words we say in a day when in company. If a stenographer would record our words that we speak in one day and read them to us at the close of the day, we would be astonished and often condemned. My dear reader there is a stenographer recording our words and we must meet them at the judgment and by them we stand justified or condemned at the bar of God.

These words are often learned by the child from the mother, the father, the brother, the sister, the companion, the neighbor, and possibly from the grand parents. The pernicious word once spoken.
is like an unclean bird uncaged and uncageable. It flies no one can tell whether and taints or pains as it reverberates from tongue to ear. A German poet expresses this thought beautifully thus:"

"Das ist jähr such der bos gen den
Das sie fort wahrent bosse mus gebuhren."

This is the curse of the evil deed that it must continually bring forth evil. What is true of the evil deed is true of the pernicious word.

We notice a few idle words and phrases in general use and often by those who profess to obey God. Many of these terms have a right use but there abuse makes them idle if not pernicious words. Such as "goodness," "gracious," and their various combinations; "goodness-sakes," "goodness-alive," "my-sakes," "dear me," "like fury;" "I bet" is bad and "you bet" is still worse. "Forever" is often abused. The following phrases are generally used to express untruths: "A mile long," "a thousand times," "as big as an elephant," "as hard as a stone." Whenever these expressions are not true they are worse than idle.

The Pennsylvania Dutch has a large vocabulary of words used in an idle manner. Such as, "Immer und ewig," "igor ewig," "gar sterns" sounds harsh, but we hear such words from those that pray. "Wahrhaftig" and some say "verhaftig" which is a corruption of the former word and is always idle. Then comes, "erbarms," and "erbarmlich," and some say "noch a mol" when they say a bad word, which doubles the word and the sin. "Ich will ater wette" sagte ein Prediger vom Predigstonde.

The word awful is very much abused and often idly used. With some people almost every thing is awful. It is constantly in their mouths. "Awful nice," "awful good," "awful warm," "awful cold," "awful rich," "awful poor," "awful large," and "awful small," &c. Some of these expressions are always wrong, and the others generally. Whenever they are not true they are wrong. Webster defines the word thus:

1. "Striking with awe; filling with profound reverence, or with fear and admiration."

2. "Frightful, ugly, detestable."

Only in these senses ought the word to be used.

We notice a few exaggerations: I once heard a minister relate an unpleasant experience in making his pastoral visits. He arrived at the house of one of his members, the family were all in excitement. The affable sister explained the cause of the stir. A highly prized cat had been lost, and the old sister said, they had "hunted all over creation" and could not find her; but had just been found. In the morning, while at breakfast, the shoemaker came there, to measure the foot of one of the daughters for a pair of new shoes. Remarkable on the size of her foot, the father said, "she has a foot twice as large as mine." Thus, a family that ought to have been a light of the world and a salt of the earth was given to telling things too big.

A story is current of a certain minister who was addicted to exaggeration in and out of the pulpit, to such an extent, that his membership felt it their duty to send a committee to him to reprove him for his fault. When the subject was approached he at once acknowledged the wrong, saying, It is all true and no one is more sensible of the fault than I am, it has caused me to shed hogsheads of tears.

In days of yore, an old formal professor of religion, attended a revival meeting, perhaps for the first time. The meeting in his estimation was rather lively. He got on his feet, looked on with astonishment, and audibly said, "I never saw the like." He kept repeating these words. Finally one of the lively sisters, that heard him, confronted him by saying, "Then you never saw much; this is the way the sinner must come if he wants to be saved. Don't you think it is right?" "No I do not think it is right," was the reply. She said, "I do not think it is as bad as lying." "Why, who lied," said the astonished man. "You did," was the reply. "You kept saying continuously, 'I never saw the like,' and you certainly lied every time but the first time." We would suspect that such a rebuke would quench the spirit of criticism.

We notice a few idle words and phrases in general use and often by those who profess to obey God. Many of these terms have a right use but there abuse makes them idle if not pernicious words. Such as "goodness," "gracious," and their various combinations; "goodness-sakes," "goodness-alive," "my-sakes," "dear me," "like fury;" "I bet" is bad and "you bet" is still worse. "Forever" is often abused. The following phrases are generally used to express untruths: "A mile long," "a thousand times," "as big as an elephant," "as hard as a stone." Whenever these expressions are not true they are worse than idle.

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Truth has such a face and such a mien, As to be loved needs only to be seen. —Dryden.

Plain truth *** needs no flowers of speech. —Pope.

Think all you speak; but speak not all you think; Thoughts are your own; your words are so no more.—Delaune.

Our speech to be clean must be:

1. Truthful.

2. Pure—free from street slang.

3. Dignified. CONTRIBUTOR.

For the Evangelical Visitor.

STRIVE LAWFULLY.

"If a man also strive for mysteries, yet is he not crowned, except he strive lawfully." 2 Tim. 2: 5.

The religion of Jesus Christ demands indisputable sincerity. No sham or semblance will avail anything. Christ seeks a true follower, as he says, "If any man will come after me, let him deny himself, and take up his cross, and follow me.”

The mode of expression used by the apostle in the language quoted above illustrates a point—the carefulness required in a christian to gain salvation. Seemingly in all ages of the world, people were more or less acquainted with playing games; and the apostle made use of this knowledge to illustrate a far more important point. They knew that in connection with their games there were always rules prescribed to guide the actors, and if they did not act in accordance with the prescribed rules they could not gain the prize, or be crowned.
The same illustration stands good in all ages—showing how important it is that we, who have entered on the christian race, be guided solely by the inspired word, and not in any way by our own wisdom, or by our own impulses, nor by any divers and strange doctrines, presented by men who may perhaps assume to have authority; but by the prescribed rule of Heaven.

I remember of a good old man who frequently used this phrase in his preaching, "Keep you the road and the road will keep you." There is an amount of truth in that phrase. God in his own infinite wisdom prescribed for us a duty that we should give heed unto as our part; not for the sake of meriting salvation, but as obedient children, showing our loyalty to our Lord and Master; and for a proof to ourselves that we are His; being sensitive of our delight to obey and serve God; to lean upon Him, casting all our care upon Him, to deny self, to consider ourselves "bought with a price," therefore now, henceforth and forever to glorify God in our body and spirit which are His. Unless we thus consecrate ourselves wholly to God, and act our part, and that honestly according to the prescribed rule of Heaven, we shall not be crowned. So said the apostle Paul, "not crowned, except he strive lawfully."

Beloved in the Lord, could there be any more impressive exhortation given us than that which was given by Paul to the Hebrew believers in these words, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Let us daily examine ourselves, prove ourselves. May the God of all grace strengthen us, "with all might according to his glorious power," so that the peace of God, which passeth all understanding, shall keep our hearts and minds through Jesus Christ our Lord, to whom we ascribe all the praise both now and forever. Amen. A. B.

Stayner, Ont.

For the Evangelical Visitor.

PRIDE.

My mind has been considerably engaged with the subject of pride, and looking for the definition of the word I found it to be "inordinate self-esteem." In the Gospel according to Mark, chap 7; 22, the Savior says it comes from the heart and is one of the things which defile the man. In Proverbs, chap. 10; 18, we find that "pride goeth before destruction, and an haughty spirit before a fall." James says, "God resisteth the proud but giveth grace to the humble."

Pride should not be found with the children of God. Jesus says those who come unto him shall learn of him meekness and lowliness of heart. This self-esteem is rooted very deep in our hearts. It manifested itself in me in my boyhood days. I used to think my parents' things were better than other people's things. Now I see that was the spirit of pride. I find in the Word of God that that which is highly esteemed among men is an abomination in the sight of God. Pride grows and, in the unregenerate heart, we find, it seeks after other objects. For instance, it desires personal adornment, perhaps jewelry—the gold finger ring or watch chain—or any thing to gratify the proud heart. But some say there is no pride in these things. That may be true, but the desire to have them shows that there is pride in the heart, and self-gratification, or self-adornment, is the evidence.

Then again some people esteem themselves so highly that they must have their pictures taken to look at themselves, or to send to friends to behold. Please read the 14th chap. of the Wisdom of Solomon and learn where idolatry began.

Paul says "the grace of God that bringeth salvation hath appeared to all men." It becomes a teacher, teaching us that denying ungodliness and worldly lust we should live soberly, righteously and godly in this present world.” We are led to Christ. We see those marks of dying love, the print of the nails in his hands and feet. We see his humility and it teaches us a lesson. Let us then remember that lesson of love and humility, and seek to root out this spirit of pride and self-esteem that leads so many astray.

The apostle says, Romans 12; 1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God.” It is the duty of the followers of Christ to read the word of God, to accept its teachings and to seek by the direction of the spirit to walk in the way laid down in his Holy Word. Isaiah, in the 3rd chap., tells what happened to the daughters of Zion for their disobe.ience. For God resisteth the proud but giveth grace to the humble. We see then that it is through grace that we overcome, not only pride, but every sin. Pride is in the heart; it makes its appearance in many ways and, unless it is rooted out it will bring to ruin those who give way to it. O may the Holy Spirit help us all to overcome this spirit of pride and lead us into all truth.

J. N. M.

Elizabethtown, Pa.

A very good test by which we can know whether Christ reigns in us is when we are willing to give up all for His sake.
THE CHRIST CHILD AND WHAT HE HAS DONE FOR THE WORLD.

Many years ago, when God placed man upon the earth, He breathed the breath of life into his nostrils and man became immortal. He was placed in the Garden of Eden and made ruler over all the lower animals. Here Adam and Eve lived in purity and peace, praising God. One day Satan came to the woman tempting her to partake of the fruit which God had forbidden them to eat. She yielded to the temptation and did as the serpent told her to do. She gave some of the fruit to Adam and he ate it. At that time, man became a rational being, having a knowledge of good and evil. God was displeased with his children's disobedience and, in consequence, drove them from the beautiful Garden. God, though he was angry, was merciful and promised them salvation on the condition that they believed on his promise of sending his only begotten Son into the world to atone for their sin.

God's chosen people were the Jews, the children of Abraham. Many of the Jews believed God's promise and, by complying with the requirements of the Law, became heirs of salvation. By and by they became idolatrous and wandered away from the true God to worship strange gods. Then followed a time, known in history as the "Dark Ages," when God was forgotten and idolatry and wickedness reigned supreme. Upon these dark times burst a light, one which had been prophesied by many of God's prophets. It was Jesus Christ, the only begotten Son of God, the Savior of the world. This precious child was born in Bethlehem of Judea. He came in a way which was very unexpected to the Jews who thought that when the Messiah came it would be in pomp and great glory. When they were told that this lowly child was the Christ, they would not believe it and rejected him, saying, "Can any good thing come out of Nazareth?" Can it be possible that God's chosen people should thus reject the gift of their heavenly Father? Alas, it is too true!

The Christ-child grew and became a man. We do not have much of the history of his boyhood days, but the Bible tells us that he lived with his parents and was subject unto them. While he was conscious of his divinity and of a superior nature, he did not possess a conceited spirit, but was meek, quiet, gentle, and forgiving. We have accounts of an attempt to take his life but it was of no avail and he was allowed to fulfill his mission. His mission was begun when he was thirty years of age and it continued for three years. The principal fields of his mission were Judea, Galilee, Perea, and Samaria. In these countries, many people were healed of diseases, the lame were made to walk, the blind to see, the deaf to hear, and men were raised from death to life. Thus we see that Christ was a blessing to many as "he went about preaching and doing good." Many interesting events occurred during his life, but we have not time or space to recount them. Suffice it to say, he did many miracles, the like of which have not been heard of before nor since. He bore his persecutions without complaint and, when in his awful agony in the Garden, he prayed that the cup might pass from him he said, "not my will but Thine be done." What a submissive heart! Let us remember, when we think of his agony in the Garden, of the cruel scourgings he received from the hands of the soldiers, of how they mocked him, and of how he was nailed to the cross to suffer and die, that it was all for us. While we are sad to think of the burdens he bore for us, yet, we are glad to know that he was victorious over the grave and that he burst the bars of death and rose triumphant. And he says, "Because I live, ye shall live also."

What has Christ done for the world? is best answered by another question—what has he not done? Without him, the world would be in utter darkness and there would be no hope. With him, the world has salvation—life eternal; and that is everything. Christ is God's best gift to man. To believe in him is to have eternal life. "The light of the world is Jesus."—Sarah Zook.

For the Evangelical Visitor.
The Power of a Witness for Jesus.

About the year 1868, two young men, in the state of Pennsylvania, left their home to go quite a distance to visit friends, and to attend a large religious meeting. The one was a child of God, and the other one was more or less under conviction, but had not at the time decided the matter relative to his future course.

Friends were visited, the meeting attended, and much enjoyed; and finally the time came for the young men to turn their steps toward home. The train was boarded and the journey begun. After traveling some distance, at one of the railroad stations, quite a party of finely dressed, gentlemanly-looking men entered the car, and soon began to divulge the work they were engaged in, and under whose control and leadership they were united. They talked in an animated tone, and seemed deeply interested. Suddenly one of the party arose from his seat, opened a large satchel, and took therefrom a bottle filled with intoxicating drink. He handed the same to his associates and all seemed to indulge freely.

Soon the effects became apparent. The talking increased with apparent vim and enthusiasm, until the whole company appeared like a crowd of licentious, sinful, depraved men. Jesting and profanity were engaged
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in until it seemed as though what a short time before appeared gentlemanly and honorable, was turned into a veritable mass of unrighteousness and wickedness. While their wicked and sinful remarks continued another one of the party arose, opened a satchel and took out an ordinary sized demijohn, from which the whole party drank freely. This only proved to add new strength to their already sinful remarks and conversation.

Presently a silent village of the dead was passed, and one of the party, looking out of the window, remarked, with eloquence that would grace the speech of a second-class orator, "Ye living men, come view the ground where you must shortly lie," &c. Soon the one making this remark began talking to the young christian above referred to. This completely opened the door for the witness for Jesus to seize the golden opportunity to witness in behalf of his Master, and he remarked to one of the finely dressed men, "This afternoon I have been as it were in hell." This remark seemed to strike awe to his heart. The young christian continued, "My dear friend, what would be your doom should this fast running train leave the track, and hurl us into eternity. You could well say you or any other man living. The man then said, "Well, I am down on this drinking anyway," and at the same time drank with the rest of them. The conversation had such an effect that quietness was restored, profanity ceased, and drinking was no longer indulged in. During the entire conversation respect and friendship was shown, and when the train stopped where the party were going, to attend United States court, one after another took the young man by the hand, with expressions of well wishes and showers of blessing from God, remarking that the young man did right, and that if all would so reprove sin it would be better for all, but they thought it certainly must be a great cross for a young man so to do.

Thus we can see that sometimes the Lord uses the young to reprove the aged and wise, and no one can compute the amount of good we can do if we witness for Jesus. Whether the young man ever saw, or ever will see, those men before the judgment day I cannot say; but one thing I can safely say, the young man lost nothing by advocating the cause of his Master, but had every reason to be encouraged, when men of their makeup were made to halt, at least for the time being, and acknowledge their wrong, and bid him God-speed. By this we can again see fully demonstrated what John touched on in the 1st chapter, when he said, "He (Christ) came unto his own and his own received him not, but as many as received him to them gave he power to become the sons of God." What we, the church, want to-day is more of that power that will enable us to witness for Jesus at all times, and do good wherever we go.

T. A. LONG.

Howard, Pa.

For the Evangelical Visitor.

MISSION WORK.

I will now endeavor to do what I have for a while felt I should do—write a few of my impressions on the above subject. I remember of reading an article, in which it was stated that one institution alone has sent out fifty-five missionaries, and that there are fifty more about to sail for different mission fields. I hope they are doing a good work for the Master. As yet, our brethren and sisters have not taken hold of the foreign mission work. I presume it is because they do not near fill the home mission calls. And I have my doubts, if the brethren would take hold of the foreign mission work, whether the money and labor spent would be as productive of bringing souls into the kingdom as it would if the home mission were given more and better attention.

I am doubtful whether the best results will be reached in the mission work before the church devises some plan by which there can be mission posts or mission centers fixed or established. As far as my observation and experience goes, I would be strongly inclined toward the mission post plan. Just how this should be regulated, or what plans should be adopted is of great importance, in order that the best results may be attained.

Many will remember the conference when the Kansas colony was organized and permission granted by conference to emigrate to the west. If I remember right, they were bid God-speed by General Conference;
and by many others; and the impression was made on the minds of the people that they (the colony) were not alone going for dollars and cents, but to spread the Gospel. I presume there were few who doubted their sincerity. As time moved on, it seemed as though God specially favored and blessed them. But reverses came and that pretty severe. They were met with many sad hearts and tears. But the Lord knows how to soothe such hearts and wipe away such tears; and underlying all these trials and adversities there was a guiding hand of Providence leading all those who had the mission work, or the saving of souls, at heart. It is rather marvelous that amidst so many adversities there would be such an ingathering of souls as there was in Dickinson county, Kansas.

No doubt those who suffered most in the Kansas colony, did as much as any towards its advancement. Perhaps more in the mission field and service of the Master, and in giving of their means.

I am reminded of a confession which I heard from a brother some time ago. He said in his unconverted state he had so few adversities that he was almost contented with his earthly possessions. But the Lord still would knock at the door of his heart, and finally he yielded. Now he is rejoicing in the Lord; and yet, with his many earthly possessions, he gives so sparingly to the mission fund. While I was listening to his experience I was impressed to say a little of my mission observation, and how much good he, and many others could do, by giving to the mission cause. If such brethren and sisters would cultivate the spirit of giving more it would cause many hearts to rejoice in the Lord; and they would then only be doing their duty. Paul says in 1 Cor. 16:1 "as I have given order to the churches of Galatia, even so do ye."

The church has frequently urged its members to give more liberally to the mission fund. Permit me to go back to the meeting above referred to. Just before the meeting was dismissed, the request was made for some mission funds from that district. But the sound went out as an unknown sound. This ought not to be so, brethren and sisters. I am very doubtful whether the mission fund will be sufficient to meet the demands unless some order is made, as Paul refers to. And I often thought it might not be amiss to refer to it. I am satisfied that our members could pay one dollar a year, with few exceptions. But, to stimulate the mission work, we might modify that a little and say, let each member, this coming year, give what they can; then no one need be excluded from giving, and the mission fund will be supplied better than it ever was.

In addition to the above we might add, as a suggestion, let those whom the Lord has prospered, like many of our eastern brethren, give one dollar to every thousand of real valuation. The mission fund would then be supplied. Should this plan be adopted, no one need be excluded. If their valuation does not amount to one hundred dollars, which would assess them for one dime, I believe the nickel would be accepted by the church; and perhaps the givers would have it said of them by the Lord as it was said of the woman who cast her mite into the treasury.

Many Christians are all right with their religion as long as their pocket book is left alone; and many of our dear brethren and sisters are no exception to the rule. Those who are opposed to mission work should do as the Master teaches in Matt. 28:19 “Go teach all nations.” I believe a second tour would convince them of the necessity of mission work, and continued meetings.

Then again some differ as to how this work ought to be carried on. But let not these differences hide from our view the true object of mission work, which is to get sinners to cry for mercy like the jailer did, and seek the pardon of their sins.

The Visitor is a good medium for mission work, and is doing a good work in the mission fields. But it will accomplish much more good in company with some brethren who have done most nobly for the Master in the mission field.

In viewing the opportunities and privileges that are ours, let us not forget that there is much mission work remains undone for the Master. “Go ye.” “Let us not get weary in well-doing, for in due season we shall reap if we faint not.” Gal. 6:9.

“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.” Rom. 10:15. Visitor.

INFLUENCE OF THE BIBLE.

A boat saved from a wrecked vessel reached the Fiji Islands. Knowing the Fijians to be cannibals they greatly feared a horrid end. Searching about in quest of food and shelter, one of the party entered a hut temporarily deserted and found lying on what served for a table an open bible. The Fijians had been converted. The presence of the Bible at once assured the sailors that they had nothing to fear.

Was there ever a book the presence of which would inspire such confidence? This is what it did in the Pacific ocean for a handful of fugitives from a wrecked vessel; but the question comes closer home: What is the influence of the Bible over you? We can all admire incidents like the above but we too often fail to make a personal application. The Bible teaches justice, love, and mercy to all men and it was the trust that it had taught the Fijians these cardinal virtues of civilization, all of
which civilization owes to the Bible, that inspired the confidence of the sailors.

Has it taught me this? is the question we should all ask ourselves. Even Christians should not fail to ask themselves this simple, broad question. On a superficial thought we might think that it were not necessary to ask those who profess to follow the Bible such a broad, yet plain question as this; but we do not believe in superficial, lightly touched examinations. There is a time coming when we must submit to an examination that will not be superficial, but one that will search the secrets of the heart, according to God's own interpretation of the Bible. Men and women find many interpretations of the Bible, even many interpretations of the same passage; but God is going to pass upon it correctly regardless of our interpretations.

Do we practice justice in all our dealings? justice to our own selves, our physical bodies which (1 Cor. 3:16) "are the temple of God" and which, verse 17, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy which temple ye are" justice to our families; justice to our servants; justice to our employer or employees as the case may be; justice in all our business transactions? Does the world in all these relations take note of the fact that we not only profess but are Christians? (Acts: 4:13) "and they took knowledge of them that they had been with Jesus." Do our actions toward our fellow men show that we possess that love which prompts the soul of those whose lives are governed by the Book? Do we show mercy or do we demand our own and a little more too, without regard to the feelings of our fellowmen. There are so many occasions in our daily life when, on points we are apt to overlook, the influence of the Bible on us is judged by our fellowmen. We are too prone, Pharisee like, to look too much to outward form, to church ordinances, and omitting these weightier matters, merit the rebuke given the self-righteous Pharisees (Matt. 23:23) "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not to leave the other undone."

May God help us, or may we allow him to, for he surely will if we accept the help (Read John 14:26) to learn to love and reverence the dear old Book more and more, and may its influence over us cover ever hour and detail of our lives.

AMOS Z. MYERS.
Mechanicsburg, Pa.

FOR THE EVANGELICAL VISITOR.

A HEALTHY INFLUENCE.

Often while sitting alone in my comfortable home, since my parents are dead, I think of how careful we should live; how kind and obliging we should be, especially to our own families, in our dwellings; so that our whole deportment in life corresponds together; if so be that we have been brought from darkness to light and from the power of satan to God.

When we as brethren and sisters appear amongst our fellowmen we are known, or at least ought to be—by our nonconformity, in outward appearance, to the world; and when they come to our homes, is every thing in order there, and is there as little conformity to the world in our homes as in our outward appearance? and, above all, do we exert a healthy spiritual influence, by a meek and gentle spirit in our homes? or is there some patient one in the family who does not get the kindness and attention paid to him or her as they ought to have. How often do we hear it said, it is only their way, they do not mean anything by it; but love and kindness can be shown to all, generally, except the one that ought to be respected the most.

What an influence parents can exert over their children, when they show that the spirit of love and humility (the spirit of their Master which they profess to imitate) is reigning in their hearts, bringing forth the peaceable fruits of righteousness, to them that are exercised thereby. It will be almost impossible but that they will see the reality there is in the religion of Jesus.

Children may often be prevailed upon, while young, by the godly influence of their parents, to give their hearts to the Lord. What a matter of rejoicing it will be to the faithful parents, when they see their children walking in Wisdom's ways, and thereby escaping many of the sins and follies of this present evil world. And oh! what a comfort it will be, when one or more out of such a family is called away by death, when no recollection of unkindness will need be recalled by those that are left here. But on the reverse, what sadness and heartache it will cause, to think back over unkind words and actions toward those whom death has forever separated from us. May we strive to live so that we may realize, even in this world, that "godliness is profitable to all things, having the promise of the life that now is, and that which is to come."

CATHERINE SHUPE.

As the farmer dare not change the character of his seed to get wheat, so the Gospel must not be changed to save souls, but the ways and means to accomplish both may be changed.—Brumbaugh.

In the journey of life the christian finds much by which his loyalty to Christ is tested, and if found steadfast what a feast of good things is in store for him.
We are aware that just now is a very busy time for our people, 

occasionally we take the liberty to publish what our exchanges say about the Visitor, and since we have located permanently at this place, we will publish what the papers of this city have to say of us:

"The EVANGELICAL VISITOR is now an all home publication, with a complete new outfit, located in the Hodge block. Its columns are devoted exclusively to religious matter, being the recognized organ of the denomination known as "Brethren in Christ," or "River Brethren." It is edited and published by Eld. H. Davidson of this city who bestows upon it his entire time and attention. A liberal patronage is given the Visitor by the members of the church whose organ it is and it is to be hoped that additional assistance will be rendered by the community in general regardless of faiths and beliefs with a view to fostering an institution which has for its mission the dissemination of religious truths."

—The Chronicle.

"The EVANGELICAL VISITOR is a sixteen page paper, published in Abilene and ably edited by Rev. H. Davidson. The paper is published in the interest of the church of the Brethren in Christ, commonly called, in the United States, "River Brethren." It is published semi-monthly and its subscription price being only one dollar a year, it has a wide circulation. The Visitor is filled with good, solid, Christian reading and is worthy of a place in any home, and if Rev. Davidson keeps its quality up to the August number it will indeed be a blessing as a religious journal, and The News would like to see the enterprise encouraged by the Visitor being taken by every Christian family in Abilene if not in Dickinson county."—The News.

"The EVANGELICAL VISITOR, the church paper of the "River Brethren," brings out its first number from its new Abilene office this week. It has a new dress throughout, is all solid reading matter, no advertisements and is decidedly a handsome paper. The church has an able editor and manager in Eld. H. Davidson and should give its paper the patronage it deserves. There is nothing equal to a well conducted paper to build up a church or other organization and the EVANGELICAL VISITOR fills the bill."—The Reflector.

"Train up a child in the way he should go and when he is old he will not depart from it."

The training of children is one of the most important duties that parents have to perform. The foundation of the future happiness of the family is laid in the proper training, or, if you please, education of children.
those under their care, and probably they will not be believed and trusted the next time. Let me advise all to be truthful and candid in all you say or do, and impress the thought upon the minds of all that you mean just what you say, and that your object is to do good. With such a disposition of mind you will find training the youthful minds a pleasure rather than a task, and your reward will be realized in after years when your children and those committed to your care will rise up and call you blessed.

Lately we received a letter from a lady, accompanied by a copy of a pledge entitled "Daughters of God and Defenders of the Home." The purpose of this, as claimed, is to exert an influence in favor of more sacred ties in marriage, and in opposition to the loose divorce laws in the United States, which are undoubtedly very important matters. In speaking of these evils she states: "Believing our spiritual and social happiness rests on the two institutions brought out of Eden, namely the Sabbath and the marriage institution, and to corrupt the one brings spiritual anarchy, and to corrupt the other brings social anarchy, and both are now desecrated to such an extent that the peace and prosperity of our homes and country are threatened with ruin and disaster, and it is now high time for every faithful watchman to sound the alarm."

We agree with the writer that judging from the court records, and from the common Sabbath desecration, that there is great cause for alarm. Not only do individuals desecrate the Sabbath, but corporations do with impunity trample under foot the Sabbath, and in many cases without the shadow of even the form of law. Then too our legislatures enact such loose marriage laws that there seems to be no difficulty for designing persons to obtain a divorce any time they may wish. The great difficulty is to stem the current that is desecrating our homes.

We see in this instance that the effort is to form a society, and probably it may have, if large enough, some influence in that direction; but is that the best way? We see so many societies, aiming ostensibly to reform the evils they see, and it does seem that they do not strike deep enough. They may exert an influence, they may make themselves felt superficially, but unless the sacredness of the marriage covenant and of the holiness of the Sabbath is religiously impressed upon the minds of the young, in fact, unless it is taught in the family and from the pulpit, it is very doubtful whether the formation of societies will effect much in the way of prevention. We do hail, however, with joy every Christian means made use of to abate these great and growing evils.

A CHAPTER ON CHURCH ATTENDANCE.

Go to church regularly.

Take your children with you to church and to Sabbath school.

It is your duty to attend church promptly if health will permit.

Remember that the Lord has promised to meet you at church even if there are only two or three there.

Before you go to church, go to your closet and have a little communion with the Lord. You will enjoy the meeting all the better.

Your prayer in your closet and at church will help your preacher to preach all the more powerful.

If you are earnestly engaged in prayer to God for a good meeting you will not find so much fault with the sermon.

If you have visitors at your house nine times out of ten they will appreciate an invitation to attend church with you.

Invite your neighbors to your church. It will show that you are interested in their salvation, and it will show that you believe in the doctrines of the church with which you stand connected.

Ministers of the gospel should remember that the gospel of Christ is a gospel of love, and the more love they have in their sermons the more of God they have, for "God is love."

PROTRACTED MEETINGS.

It may not be out of place at this early date to call attention to the importance of mission work, and an early arrangement for an aggressive and persevering attempt in carrying on the work in old as well as new fields. It is generally supposed that each Christian, and especially each organized church, or district, as well as mission fields, feel interested in the progress of the work in their immediate vicinity, and that they will not forget to press the work at home. In order to make it a success there should be united action. Early correspondence with each other would enable them to know what they want of each district, and the kind of workers needed and when to obtain them. The fall conferences will soon be held in many of the districts and where they do not have them at stated times especial conferences should be held for that purpose. The object should be to arrange systematically for a persistent and persevering effort to win souls to Christ. The church is responsible in a large degree for the progress of Christian work. Every brother and every sister should be an active evangelist, in a certain sense of the word. While you will not all be called upon to preach the Word, yet you are called upon by the word of God—by the Lord Jesus Christ himself—to do all you can for the salvation of souls.

Hence you should labor in that direction.

To do this, as was stated before, in the most effectual way, is to arrange unitedly for a regular systematic effort to hold continued meet-
ings throughout the church; but, while there is much to do in the church, or in communities where the church is organized, the work should by no means be confined to these localities only. There are communities not very far from where brethren live that would make excellent fields for work. It is not necessary even if we could, to outline a special rule to work by; this will most likely suggest itself where the work is carried on. But there is one thing we will especially refer to, and that is the kind of workers we need everywhere, and those are true men, who are in earnest about the work they are engaged in; not kid-gloved men, not men who love ease and comfort, but men, and women too, who will work and pray, whose lives are spotless, and who are ready to make sacrifices for the cause of their Master.

The church, too, has much to do so that a protracted effort may be successful, and probably the greatest is to make the meeting a subject of prayer, not only formal, stated prayer, but deep, heartfelt, closet prayer. Then another is a regular attendance at meeting and an active interest in the meeting. Do not let the minister do all. While of course you expect him to do much of the work, yet make it an object to work with him, make visits with him, sing and pray with him. Let your interest in the work prompt you to search out sin-sick souls, and pray with and for them. And if you do not succeed at once, do not be discouraged and give up the work, or speak discouragingly about it to others or to the minister and try to make them believe that the work had better be abandoned; but, on the contrary, if you feel discouraged or tempted, go into your closet and talk with God about it. Pour out your heart to him. He will aid you and he will open the way to you, and rest assured that God's Holy Spirit will come to your aid, and before the meeting is over you will find a grand work is being done. It may cost self-denial, but the Lord will make it profitable to you and many others.

Oh for more consecrated, self-sacrificing workers in God's vineyard! Brother, sister, will you not be among them?

A PLEA FOR MINISTERS.

We do not intend this article to be especially for the praise of the ministry, but we think a few words kindly written by one who has seen much of the work of the church in the years that he has devoted to the service of the Lord in the ministry will be accepted by the readers of the Vis protector in the same spirit in which they are written.

When we review the work of the ministry in the church we are led to believe that there is no denomination of Christians that expect more from their ministers in the way of faithful gratuitous work than our people do. We do not say this in a finding way, but to show that our people expect faithful, true work from all, and we are glad, too, that we can note in truth this fact, that our ministers are industrious both in the secular duties of life as well as in the spiritual, or in the duties pertaining to the ministry, because they are to be examples to the flock.

We are glad, too, that we can say in truth that there is a high standard of honesty among them that commends them to the honest inquirer after truth, and surely the church should not tolerate anything else, but as a fact we are glad to note this, since our system of ministry requires that our ministers should labor for a living.

Then again our ministers do not spend their time in places of amusement or pleasurable pastime, but are generally engaged in some honest calling or useful employment. This is a fact that we are glad to note because they should be models for others to pattern after. They may not be so gifted in speaking or may not have cultivated such a fluent way of expressing themselves, but their honesty of convictions generally convinces the unbiased hearer that they are uttering Bible truths.

We think that generally the self-sacrificing disposition that characterizes the true minister of the Gospel should be appreciated more than it is. This is apparent when we look at the difference of time that the laity have for work compared to that of the ministry. The laity can labor six days in the week, they have their families around them, they have at all times the comforts of home, and they can see to all the duties of home at all times. Not so with the faithful minister. If he is true to his calling it is his duty to go, whether it suits his business or not. Very often it is at such a time that his presence is very much needed at home. Perhaps he is poor, or perhaps he has a large family to support, making it necessary that he should pay close attention to the duties of life, but the Lord through the voice of the church has called him into the ministry, and while he knows that his temporal affairs will suffer if he leaves them, yet duty prompts him, and his heart and soul are in the work; he loves his calling—he is called of the Lord; he commits his all to the Lord, and in this assurance he goes. It may be that it will require two or three days of his time. It is precious time to him, time that would be needed at home, but the Lord's vineyard must not lie waste, he goes and does faithful work.

Those dear ones that he met with have been greatly revived, they have felt glad for the privilege of hearing the gospel preached, their spiritual strength has been renewed. At the close of the meeting they heartily invite the minister home with them, they share the hospitality of their homes with him.

Monday morning comes and the minister starts for home, but it takes all day and when night comes he meets his family tired and weary. The first and best of the work days of the week is gone, and so time passes. Now we do not wish to blame anyone for this arrangement, only we would like to say in all kindness, is it any wonder that so many of our ministers are poor. We will close by quoting the language of the apostle: "Bear ye one another's burdens and so fulfill the law of Christ."
As we pass through this world we meet some people who seem contented in almost any way. They live an easy-going life, and the result is that they do not learn very much. They go so slow, seem so indifferent, and apparently make no progress in anything essential. While others are always at work; ever busy, ever progressing, having more work than they can do. And what is the fruit of their labor? It is evident they are schooled for usefulness, and when the time comes, if it is not already here, they will have plenty to do, and will be qualified for the work they will be called upon to do. Not so with the other class. Though there may be plenty to do, they are qualified for nothing, and they stand idly by, simply because they neglected their opportunities.

Just so with the professors of Christianity. We meet some who profess they are Christians, and yet, from their indifference to the work, we cannot tell that they are Christians. There is apparently no disposition to do their duty. They do not seem to care, and depend too much on the name only. But the new-born child of God enters the service with a will to do the work the Master has for him to do. He may not be more gifted than others, but he is full of the spirit of the Master, and when we talk with him we find him full of God's love. There is a disposition to help, and accept help from others, in the service of God. There is a desire to learn God's word, to be schooled for usefulness, and to comfort those in affliction.

If we trust in Jesus we may learn much of the pleasure there is in the service of God; and be qualified for the duties that belong to the child of God. Then, too, our faithfulness will enable us to endure the trials we may meet with. For the Christian will have trials, and such trials that he would have shrunken from had he seen them before they came.

Let us then go forward. We have no time to stand still in the Christian work. The Lord can have no room for idlers. If we stand idle the enemy of our souls will be on the watch to lead us astray. But if we obey our convictions of duty, as taught us by the Holy Spirit, we will be able to make straight paths for our feet, and live a God-fearing and happy life, in hope of that endless life beyond this world. Not so with the mere formal professor. He has done nothing. He has a name that he lives but is dead. Having done nothing for the Master, he can look for no reward.

My thoughts are often over in that glory world, as I have many loved ones over there, and I long to be there. One by one the faithful ones are gathered home, and my turn may soon come. I desire to be ready when the solemn summons comes. My thoughts are so beautifully expressed in the language of the poet in the following lines:

Brethren, while we sojourn here, Fight we must, but should not fear; For he have we that's a friend, One who loves us to the end; Forward then with courage go, Long we shall not dwell below; Soon the joyful news will come, Child, your father calls—come home.

Mary A. Stern.

For the Evangelical Visitor.

Our Light Afflictions.

"In the world ye have tribulation, but in me ye shall have peace." John 16: 33.

It is a blessed thought to one oppressed with care and sorrow, to know that our blessed Master left his declaration and promise on record for the comfort and encouragement of his dear, trusting ones on earth. While we are surrounded by so much that is in its very nature calculated to oppress and cast us down, we need not be utterly over-

come or discouraged, but may look beyond these sad scenes and trials that so disturb us now, when they will be remembered only as instruments of God, to draw our affections off from this world and enable us to behold the grander and more enduring inheritance prepared for those that love Him. We doubt not but we shall look back upon some of the most painful circumstances that we have had to pass through and see that they were the only means that could have developed the necessary trust in Omnipotence. Our kind and beneficent Father does not afflict us willingly, neither does he behold our bleeding hearts with cold indifference.

The above came under our notice not long since, and proved so encouraging to us that we give it to the readers of the Visitor, trusting that some other soul who perhaps is disturbed by petty trials or "deep tribulation" may also take courage. We are glad that we can at present thank God for afflictions, because through them we have had the sweetest and most precious experiences of our life, even though "no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peacable fruit of righteousness unto them who are exercised thereby." Then why do we not hail chastening since we are taught that "whom the Lord loveth he chasteneth."

Annie Eshelman.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us 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? Rev. 6: 15-17.
AWAKE! AWAKE!


(Concluded.)

There is a solemn danger in the present day to the children of Christians: they grow up zealously attached to the sect of their parents, and, with an empty lamp fall into fatal slumber; or, sincerely striving for a time (without oil) to imitate the light of their parents, they become discouraged by repeated failures. Satan whispers, "Its all a sham," and they are ready to fall into darkness.

Anxious, awakened soul, dost thou say, Tell me where I may get oil for my empty lamp—salvation for my perishing soul? How can I be ready to go in and be with Christ ere the door is shut upon all that are with­to go in and be with Christ ere the

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soul, ponder these words of life! It

is the word of God for thee—

fearful, bleeding sacrifice! Thou

hast finished that which Thy Father

gave Thee to do. And, O awakened

sinner, however deep the crimson dye

of thy sins, through this dead and

risen Savior is preached unto thee the

forgiveness of sins, and, by Him all that believe are justified from all things. Acts 13: 38.

Better news God could not send thee: more sure God could not make it. It is the word of God for thee—forgiveness of sins to thee. Is not this what thy burdened heart wants—to be justified by God Himself from all things? The question might arise within, How can I know that I am justified? I know Jesus died for my sins: God’s word says so. I know He was raised from the dead: God’s word says so. I believe God. God plainly says all who believe are justified from all things. O, awakened soul, ponder these words of life! It does not say he that feeleth, or he

that doeth—feeling and doing will come after; it says, "All that believe are justified from all things.

Oh, what deep unspeakable joy this gives to every soul that believes what God says! Do you believe God? Then you can no more doubt the certainty that you are justified than doubt the certainty that Christ died. Your feelings and doings have no more to do with one than the other. Christ has died the sacrifice for sins. God has accepted the atonement. Blessed, unchangeable truth! Have you heard the voice of Jesus—the call of God? Jesus says to you, "Verily, verily, I say unto you He that heareth my words, and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” John 5: 24.

Away with doubts and fears. To the soul that believed the words of Jesus, all is clear, certain, yea everlasting truth. Why shouldst thou any longer be in doubt since Jesus speaks so plainly to thy anxious soul? God in His word and by His Holy Spirit witnesseth to thee. Faith is the gift of God. Faith cometh by hearing, and hearing by the word of God. Also, those whom he called them he also justified; and whom he justified them He also glorified. Rom. 8: 30. Arise, poor drooping sleeper and awake to the certainties of God—predestinated, called, justified, glorified.

Another. Hast thou received the record of God?—"and this is the record, that God has given to us eternal life, and this life is in His Son. He that hath the Son hath life.” 1 John 5: 2. If thou hast believed the record of God, thou hast received Christ, thou hast oil in thy vessel—now for the light; now for a holy life. But without the oil the wick will not give light; and true it is, that without Christ first, without salvation first, there can not be good works and a holy life. It is thus that Paul, and every true servant of God to this present time, have had to battle against the false, absurd doctrine of works for salvation.

The sons of darkness cannot see this, hence the cry of slander. Rom. 3: 8. We fully confess "that a man is justified by faith without the deeds of the law,” “Not of works, lest any man should boast.” “Being justified by His grace.” Then says the apostle, "I will that thou affirm constantly that they which have believed in God might be careful to maintain good works.” Titus 3: 4: 8.

This is the simple, clear truth of holy Scripture—oil first, then the lamp burns. Salvation first, God’s free gift, then a holy life. Oil for light, not light for oil: Christ for a holy life, not a holy life for Christ. This is the immense difference between the truth of Scripture and the lie of darkness: the one sets forth Christ first, the salvation of every believer, and the only power and source of a holy walk. The other sets forth works first with the vain hope that if they can be perfectly performed, the soul may then be saved. The soul is left, like the lamp without oil, in helpless darkness; sometimes a little flickering of hope, and then the sinking of despair.

Has God not delivered thee from this awful darkness? are you not certain that you have oil in your vessel—Christ in your heart? Oh, has God thus shown His everlasting mercy upon you? Then “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12: 1.

It is only to the children of God, who are saved, that this precious precept of God’s word is addressed. O, then, my fellow believers, we who are saved at such a cost, let us arise and trim our lamps. Have we not
burnt too dimly? We are called to show forth the praises of Him who hath called us out of darkness into His marvelous light. Oh how we have failed! what conformity to this world! what worldliness! what carnality! what self-will! How little subjection of heart to God! How little real love to God's children! What sectarianism! How little seeking to win souls for Christ! How little real secret communion with God! O, come, let us return in confession to our loving Father! Let each one, with lowliness of heart, spread out his whole case before Him who is faithful and just to forgive, and to cleanse us from all unrighteousness.

The Lord is at hand. Behold, the Bridegroom cometh. The lamp must be trimmed. Now may the Lord take off the crust, and so fill us with the Holy Ghost that the little while before we see our Lord may be spent in the full light of His presence.

O, my fellow believer, the Lamb is worthy of thy whole heart. Yield all to Him—body, soul, and spirit. Yes, all—time, property, thoughts—all, all to Christ. Keep not back part. He kept nothing back. He gave all—Himself for thee. Was ever love like His? O, happy, saved, pardoned, justified child of God, hear the cry—the midnight cry—Awake, awake, and brightly shine. Christ is thy life, thy light, thy all. By His death and agony; by His tears and groans; by the blood and water which came from His pierced side; by His pierced hands and feet; by His resurrection and glory; by His appearing in the air, to call thee to Himself; by His smile and His welcome—oh, awake! awake! shake off thy worldly slumber; prepare to meet thy God. May not only our actions, but the very motives of our hearts bear the light of Thy countenance. Keep us by Thy mighty power.

Rejecters of Christ, cold empty professors, a few more words and tears for you. Think of those words, “The door was shut,” “I know you not.” Satan’s world is now your choice: what will it afford you in that coming hour? What will propriety be worth then? what pleasure will sin afford then? what will the applause of Satan and men be worth then? How fearful the choice of the human heart! May God awaken you from your fatal sleep.

The form of godliness without the power thereof will be of no avail at the coming of the Lord: only those who had oil in the vessel went in. Yes all who have not the Spirit of God will be left out; and then, oh, think of the fierce day of the wrath of Almighty God! We know not the moment when the blood bought church of God will be caught up to meet the Lord in the air. Let us then, my fellow-believers, be watching and waiting to meet our Lord. Oh, what will it be to see that face, that smile, the warmth and depth of whose love no tongue can tell. Ah, sorrowing, suffering, child of God, a little while, and then thou shalt enter the joy of thy Lord; thou shalt be tempted no more, thou shalt grieve Him no more. And those who have gone before. It was hard to part but what will it be to meet to part no more! Oh, what is this world to us, who look for joys so lasting, so divine? “I will behold Thy face in righteousness.” “I shall be satisfied when I awake in Thy likeness.” O, think, ye poor world-despised children of God, of the glory that awaits you—forever with, and like the Lord.

THE END.

Dear readers.—I pray that I with you may consider well the importance of these words, and that our chief aim in life might be to search out the deep things of God.

MAZIE HESS.

For the Evangelical Visitor.

HOW THE LORD LED ME.

Dear brothers and sisters in Christ.

Having just lately become a sister in the church, and being encouraged by Bro. Trump to write a little of my experience, I will try, by the help of God, to do so. I was converted last winter at a revival held by the Methodists. I went to the meeting and heard a sermon preached from the words, “For whatsoever a man soweth, that shall he also reap.” After hearing that sermon I did not have any peace for a week, but when I found that peace, Oh how sweet it was to me.

Everything went well until God tested me to see whether I would be a true child of God. For the Bible tells us “whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” But after I had done the work He wanted me to do, Oh how good I did feel! and I thank Him now that by His help I was able to do it. And then I thought it was all over, but after a while He came to me again. He did not want me where I was, but pointed me to the plain old River Brethren. I was baptized, May 8 by Eld. Trump of Polo, and I feel to thank him now for making me willing to come that way, for every time I meet with the brethren and sisters in worship it more than pays me for it, besides the blessing I received. Every good act brings a blessing. Pray for me that I may hold out faithful, for I have my trials as well as pleasures.

JENNIE KENDALL.

Leaf River, Ill.

If the money and time spent for the gratification of the mind in the perishing things of this life were spent in reaching out after the more enduring things that pertain to the religion of Jesus Christ, the spiritual condition of the world would be vastly better than it is.
JESUS IS SORRY.

Some years ago a little girl stood waiting with her mother at a railway station. While looking from the window of the carriage, a gang of convicts came along, among them one whose cruel face might well inspire terror.

The child’s gaze rested upon him sorrowfully; then slowly the big tears filled her blue eyes. With a pity which would not be restrained, she quitted her mother’s side, and ran straight up to the convict. Laying her soft hand upon his fettered waist, tears filled her blue eyes. With a spire terror.

That was all. The convict passed on his way, the child messenger passed on hers, but the message had been given, and the guilty soul had heard of a Savior’s pity.

“Jesus is sorry for you, too.” The words rang in his ears as he went about his prison toil day after day; the warden was surprised; they had received word that that man was a regular savage, requiring special harshness, but instead, his behavior was penitent and submissive, and when offered a Testament, he accepted it gladly.

Through God’s grace that testament completed the work begun by childish words; the crime-burdened man was led to Jesus’ feet. He was afterward discharged for faultless conduct.—Selected.

COURAGE IN THE PULPIT.

To reach the masses, in short, the religion of pulpit, pew, and Bishop’s throne must be real. What good is it to talk of bringing millions by make-believe; and what else is it but make-believe on a large scale when well-to-do sinners have bows and smiles from parsons in private, and are not troubled by any pulpit allusions to their short comings, while the air is shrill with denunciations of poor gutter-offenders? Call the devil by his name wherever you find him—in Wall Street on the Stock Exchange, in “syndicates” and “corners,” in death-trap houses for the poor, in the utter want of principle in party politics, in the thousands and forms in which he masquerades in our midst. Some prophet who fears nobody but God must rise; somebody with the great heart of Jesus Christ, who bearded high priest, rabbi, any one found doing wrong, and exposed hypocrisy however high placed, and was the friend of publicans and sinners, pointing them, indeed, to the Father above, but at the same time himself bearing their infirmities, healing their sickness, and brightening their dark lot by divine sympathy with its temptations and trials, and by self-sacrifice for their good.—Cunningham Geike.

DON’T MENTION THE BRIERS.

It is not only a wise and happy thing to make the best of life, and always look on the bright side, for one’s own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him! A little sermon was unconsciously preached by a child one day.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, “Sammy, where did you get such nice berries?”

“Over there, sir, in the briars.”

“Won’t your mother be glad to see you come home with a basketful of such nice, ripe fruit?”

“Yes, sir,” said Sammy, “she always seems glad when I hold up the berries, and I don’t tell her anything about the briars in my feet.”

The man rode on. Sammy’s remarks had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars.—Selected by Louisa Gingrich.

A DEADLY BUSINESS.

How many persons are aware that the business of dealing in strong drink is about the most fatal occupation known? Let us examine a few facts which will show that this whole liquor traffic is stamped with a terrible curse, which is shared by all who meddle with it.

In 1840 there was formed in London a life Insurance company, the “Temperance and Provident,” the members of which were total abstainers till 1847, when they began to admit—not drunkards, or habitual drinkers, but—carefully selected persons who were not total abstainers. The abstainers and non-abstainers being placed in separate classes, all are insured at the same rates, and then a dividend is paid to each class, which is less or more according to the number of deaths occurring in each class. A careful examination of the statistics of this institution shows that the deaths of total abstainers are on an average 25 per cent less than those of the men who drink even moderately. Judging from this, Rev. Dawson Burns reckons that 159,980 lives are lost in England every single year, which might have been saved by universal total abstinence from strong drink.

The Briton Life Association insures total abstainers at a reduction of ten per cent from the regular premiums. The Emperor Life Assurance Society also makes a reduction in premiums to total abstainers.

In 1835 was formed in Manchester, Eng., the Independent order of Rechabites, a body of total abstainers. Dr. Thornley read a paper at Bolton, November 9, 1882, in which he compares the health of the Rechabites with that of the Odd Fellows, who, though not all total abstainers, are a selected class, and are certainly far above the average of the community in regard to good habits and com-
fortable surroundings. There were 3,400 Rechabites in Bolton, Blackburn, and Manchester, and the deaths were 13.5 per thousand. In the Bolton district the report was 11.2 per thousand. In Blackburn, of the 3,500 Odd Fellows in 1876 they had 76 deaths, or 21.42 per thousand. The Rechabites had 16.2 per cent who were sick; the Odd Fellows had 20.53 per cent of sick cases. The average duration of the sickness of the Rechabites was five weeks, two days, and twenty-one hours; of the Odd Fellows eight weeks, five days, and eight hours. Of every one hundred Rechabites 16 were sick; of every one hundred Odd Fellows 20 were sick. In the Bolton district for ten years the death rate among the Rechabites was 13 per thousand. In the Blackburn district the death rate was 19 per thousand. During an epidemic of typhoid fever the Rechabites lost in one district 18 per thousand; the Odd Fellows in the same district 31 per thousand; and in the same district the publicans or liquor dealers died at the rate of 150 per thousand, eight publicans dying to one Rechabite.

The four best Life Insurance Companies of England report deaths amounting to 13, 14, 15, and 22 per thousand respectively; while the Temperance Provident Institution, during the same period, reports 7½ deaths per thousand. According to Mr. Nielson, Inn-keepers and publicans have an annual death rate of 25 per thousand while the death rate of the general population is only 16.2 per thousand, and among the Rechabites or total abstainers it is only 7.5.

From the Pennsylvania insurance report for December 31, 1874, it appeared that while the Masonic Fraternity who, though exceptionally healthy and able-bodied, are somewhat partial to “refreshment” lost fourteen members per thousand, and the Odd Fellows six per thousand, the Temperance Mutual Benefit Association lost only four per thousand; and as in all secret societies there are many total abstainers, the comparison is not strictly between total abstainers and men who use strong drink. If the total abstaining members of these orders were counted out, the difference would doubtless be more pronounced.

In the prospectus of the Scottish Life Assurance Company, it is said, “Experience has now clearly demonstrated that the lives of total abstainers as a class are better than non-abstainers.” Without multiplying statistics on this point the following figures may be given as the experience of one company which has kept a separate record of the mortality among total abstainers as contrasted with the general insuring public. In the total abstainers’ section 2419 deaths were expected in 16 years. There actually occurred only 1704; or 715 less than the expected average. In the non-abstainers’ section the deaths expected in sixteen years, calculated by the same tables, were 4081; the actual deaths were 4044, only 37 less than the number expected. The difference in favor of the total abstainers is thus nearly thirty per cent. Such a difference as this in the bonuses paid to the insured parties can but cause remark. And, at one time when the dram-drinking section found fault with the Actuary of the Temperance Provident Institution, because the bonus returned to the abstainers was so much larger than that returned to the non-abstainers, he replied,

“The bonus is a matter of fact; I cannot help people dying. Those who don’t drink, don’t die so fast.”—The Christian Safeguard.

LAID ON THE SHELF.

It is one of the easiest things imaginable for the Lord to dispose of men who seem entirely uncontrollable by human power. There are men who are wilful, arrogant, unscrupulous, unreasonable, and defiant. They make havoc in the church, they make mischief in the community, they plot in the state, they plan to gratify their own ambitions and selfish desires; but how soon they are gone! Names which the trumpet of fame was sounding far and near, come to be heard only in whispers, or remembered as the echo of voices that have died away. In an hour the strong may be cut down; in an hour the imperious leader may be helpless as a child; in an hour the brilliant intellect may be sunk into idiotic imbecility; in an hour the cunning hand may drop palsied, and the mighty man may be a wreck.

How many men who a few short years gone by, were the fear and the terror of those around, have now dropped out of sight. Their voices are silent, their faces are not seen; or if they are seen they wear upon them an aspect of such weakness and weariness and suffering, that no man fears them and no man envies them. Misfortune overtakes, disease wastes, disappointment corrodes, troubles break down the constitution, and sometimes break the heart; and God puts men on the shelf where they can hurt nobody, hinder nobody, rule nobody.

Let not the wise man glory in his wisdom, nor the strong man in his strength. Let no man suppose that he is indispensable to the welfare of the church, or to the progress of the work of God. God can do without any of us, and if we magnify ourselves and stand in the way of his servants he may speedily end our career. If we walk with him in lowliness and meekness, his mercy may hold us up, but he will not tolerate self-conceit nor pride and vain glory. The prayer of the godly Hannah has lessons in it which all may wisely learn.—Sel.
BEGIN THE DAY WITH GOD.

One hour of the morning is commonly worth two hours of the evening.

A man of average duration of life sees about 10,000 mornings in the course of his existence. He begins 10,000 days; and as the after conduct of the day depends so much upon a right start, it is vitally important to begin each day with God. Morning piety has much to do with the whole current of one's every day religion.

The eyes that open after a night's slumber should turn heavenward. "In the morning will I direct my prayer unto thee, and will look up," exclaimed the devout psalmist. He begins the day unwisely who leaves his chamber without a secret conference with Christ, on whom he is to depend for strength. The true Christian goes into his closet for his prayer, "looking upward to the throne of his God;" he knows not what sudden assaults of temptation may be before him, so he puts on his panoply. He must make a clean breast of his secret sins, and then he goes into his business—as Moses came down from the mount—with his face shining. Dr. Arnold, of Rugby, had a favorite morning hymn which opens with these stirring lines:

Come my soul, thou must be waking;
Now is breaking
Over the earth another day.
Come to him who made this splendor;
See thou render
All thy feeble powers can pay.

Closet devotions are a fit precursor to family worship. Family religion underlies both the church and the commonwealth. No Christian government, no healthy public conscience, no Bible philanthropies, no godly church life, can exist without God in the household. Let me be assured that a family altar stands in every home, and I care little what political party bears rule at the seat of government.

When the early devotions of the morning have equipped us for the day's work, let us shoulder up the day's duties cheerfully. God will both direct the path and lighten the loads if we trust him. We cannot tell when we shall see the last sunrise, nor how soon we may hear from our loved ones the last "Good-morning." Begin every day as if it were to end in eternity.—Dr. T. L. Cuyler, D. D., in New York Evangelist.

"He who will love life, and see good days, let him refrain his tongue from evil."