12-1-1892

Evangelical Visitor - December 1, 1892. Vol. V. No. 23.

Henry Davidson
LIFE.

Life is like a crooked railroad; And the engineer is brave.
Who can make a trip successful From the cradle to the grave.
There are stations all along it, Where at almost any breath
You'll be “flagged” to stop your engine By the messenger of death.
You may run the grades of trouble Many days and years with ease,
But time may have you “side-tracked” By the switchman of disease.
You may cross the bridge of manhood Run a tunnel long of strife,
Having God for your conductor, On the lightning train of life.
Always mindful of instructions, On duty never turn your back,
Keep your hand upon the throttle, And your eye upon the track.

WILL S. HAYES.

For the Evangelical Visitor.
SORROWFUL, YET ALWAYS REJOICING.
2 COR. 6: 10.

BY C. H. BALSBAUGH.

Dear Sister in Christ—

Your heaven-flavored missive is here. I have not the faintest recollection of what I wrote in my other letter. God has put me in the writing-ministry, and my correspondence is so large that I do not even remember half the names I address. It is so large that I do not even remember the half the names I address. It is so large that I do not even remember the half the names I address. It is so large that I do not even remember.

That David perceived that God had established his kingdom. 2 Sam. 5: 3. The Lord, and rely on Him for all I need.

But if you had slipped from my mind, rest assured the Blessed Jesus never forgets. His memory never becomes treacherous.

His Love and Wisdom and Power and Compassion are Infinite, so that nothing escapes His knowledge, nothing is too hard for Him to accomplish, and, oh, how gentle and patient and true is His Love! He is perfectly acquainted with every ache and quiver and pang of your feeble body, and every sorrow and burden that weighs upon your heart. The Door of Heaven is always open for you to enter by faith and prayer and you are always sure of a welcome from Him “who loved you and gave Himself for you.” John 6: 37, and Gal. 2: 20. The veil is rent from top to bottom, and the way is clear into the very Holy of Holies, so that the poorest and lowest and vilest may come. Eph. 2: 18. And not only so, but we are to come boldly to the Throne of Grace, and help ourselves freely to all the fulness of God. Heb. 4: 16, Col. 2: 9, 10, and Eph. 3: 19. In the Name of Christ you have as ready access to the Holy One of Eternity as the Uncreated Son to the Everlasting Father. Jesus is as radically identified with Humanity as with Godhead, and faith in Him puts at your disposal all His Infinite Resources.

There is not a care or want of body or soul that you may not cast on Him. 1 Pet. 5: 7. When His ways and dealings are too deep and dark for you to fathom, then turn to John 13: 7, and rest in the assurance that He will fulfill that gracious promise. He has never broken one iota of His word, and 2 Cor. 1: 20, will be valid to all eternity.

These starspangled heavens and this populous earth shall pass away, but the word of God lives and abideth forever. 1 Pet. 1: 23. His very Throne must fall and crumble before His promises fail. Just think what He is going to do with your poor, suffering body after a while: He “will change it, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.” Phil. 3: 21. Is it not a sufficient preponderance of all your trials and agonies and sorrows that you are to share the glory which the Co-Eternal Son had with the Father before the world was? John 17: 5, 10, 22, 24.

Now you see through a glass darkly; but then face to face. 1 Cor. 13: 12. Yet all the while you are wandering through the wilderness, it is your privilege to pray for the constant, ever-deepening realization of 2 Cor. 4: 6. Born of Him, led by Him, “walk in the light as He is in the light.” 1 John 1: 7. “In Thy Light shall we see light.” Ps. 36: 9. Who dare complain that such a life is dull and wearisome or unprofitable? To walk by faith is to walk with the open face of 2 Cor. 3: 18. To see and know and enjoy every Jehovah in our Elder Brother, and live in all the confidence and
sweetness of filial relationship to God, is in very truth the present fulfillment of 1 Pet. 1: 8. That is exactly what is experienced by every soul that finds its true position in Christ by faith. Rom. 5: 1, 2. We might as easily stop the sun from shining as to keep a soul from rejoicing that truly believes in Jesus. “Good works” are as natural to a Christ-enshrining heart, as for a vine to bear grapes. The faith that appropriates Christ will also express Christ.

Jesus not only had form essentially from everlasting, but He also took form. Phil. 2: 6, 7. The formless pseudo-christians are not even as substantial as ghosts. You cannot do much in your enfeebled, secluded condition; and yet your little involves the mighty principle exhibited by Christ on the Cross. When your trial seems to exceed your capacity of endurance, then let your soul take wings to the Mercyseat on James 1: 4, 12 and 1 Cor. 10: 13. When you wonder what God means by all these “fiery trials” so oft-repeated and long-continued, then lie close to the breasts of Divine Consolation and drink your fill out of 1 Pet. 1: 7. Millions have been made glad with the very joy of God at that Fount, and there is enough left for millions more. Let your sick-chamber be the brightest, sweetest, holiest spot in the house: “A HEAVENLY PLACE IN CHRIST.” Eph. 1: 3. This is our High Calling, and not too high, for the First-Born of the Family is already there embodying all the glory of the Godhead in our nature; and He is not only our Propitiation but our Advocate. See how secure He has made our inheritance: Rom. 8: 32-39. Let the words in verse 33—“IT IS GOD THAT JUSTIFIETH,” and the words in verse 38—“I AM PERSUADED,” ring and sing in your soul day and night. The Cross means Infinite Love giving itself to utmost humiliation and agony to reveal its reality and fervor, and serve and save its enemies. This is the Christian’s Love. John 15: 12. Union Deposito, Pa.

For the Evangelical Visitor.
WHERE ART THOU?

“And the Lord God called unto Adam, and said unto him, Where art thou? Gen. 3: 9.

These words were spoken to our foreparents, Adam and Eve, soon after the creation, as is well known to all Bible readers. And although spoken so early in the history of the world, they still come to us in the same sense and power. Where art thou? When we come to know good from evil, or right from wrong, how soon we reach out and take of that forbidden fruit that is so pleasant to our eyes. And we lose our union with God, and when we meditate over the past and see our wanderings from God, that little monitor, God’s Spirit, comes to us and repeats, “Where art thou?” Our eyes being opened, we are made to see our lost condition, and we find ourselves naked, having lost the garment of righteousness. In this forlorn condition we must needs come to God for dress.

The Savior says, “Come unto me all ye that labor and are heavy laden and I will give you rest.” He says further, “Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” Math. 11: 28, 29.

Now we are to follow Jesus our blessed Master in all things whatsoever He has commanded us to do. Thus we find that His yoke is easy and His burden is light. He says, Go and work in my vineyard, and He delivers unto His servants His goods. To one He gives five talents, to another two and to another one; to every man according to his several ability. Math. 24: 15. There are diversities of gifts, but the same Spirit. Have we made use of the talent He has given us, and gained other talents? “She done what she could,” was said of Mary. Are we doing what we can in saving the unsaved? Have we a word to say to the lost and erring sheep away out on the mountains of sin, ready to fall and perish, or have we neglected our duty and become cold and careless? Where art thou?

Again there is another class, such as have at some time or other found favor or peace with God, and were made happy in the Savior’s love, and God’s Spirit and Word pointed out the way from earth to glory. But there is a gross to bear, and there is no willingness to forsake all and fully surrender to Christ. “Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.” Math. 16: 24. In Rom. 12: 2 we have these words: “And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God.” But they begin to reason with nature, and the carnal mind comes in and says, “Well, I can see no necessity in laying aside this or that little thing. I can see no harm in this, and more than that, I want a little pleasure in this world.” Right here comes in the lust of the eye and the pride of life and says, “I would like to have this or that thing. I can see no harm in them.” And the enemy comes along from wandering up and down in the earth and says, “Yes, you can have all this world can afford, you can follow all the fashions and pleasures of the world, you can have whatever pleasures you may want, you can go to places of amusement and enjoy yourself, and you can still be a good Christian. You can go to church, sing and pray, and do many good things. Just so the heart is right.”

Well, we will see. In Math. 6: 24 we have these words: “No man can
serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Again, in Math 7: 16-18 we read, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." Thus we might go on and give many quotations to show that we must be a separate people known and read of all men. Where art thou?

In the last place we meet with those that have often been reproved by God's Spirit and His people to come to Christ and be saved from their sins, but they have stifled convictions, and the kind wooings of all invitations, and try to console themselves with the thought that there is still plenty of time, and have said, "Go thy way for this time, when I have a more convenient season I will call for thee." This was the language of Felix while Paul reasoned of righteousness, temperance and judgment to come. Felix trembled. The Savior says, "To-day, if you hear my voice harden not your hearts." And again, "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and sup with him and he with me." "To-day is the day of salvation." Thus saith the Lord.

Altona, Ind.

D. M. DICK.

For the EVANGELICAL VISITOR.

SAVED, YET SO AS BY FIRE.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4: 18.

I would like to confine my thoughts for the present to the first clause of the above quotation: "if the righteous scarcely be saved." As for the latter part of the quotation—"where shall the ungodly and the sinner appear?"—there is but one answer that can be given, and that is, "They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

Perhaps we think sometimes that there are utterances in the Scripture that are mysterious, and the above declaration of the Apostle Peter seems to shine as if it were one of those thoughts; that is, implying that it is a narrow chance even for the righteous to be saved. Undoubtedly it means that no individual shall be saved who does not become perfect in sincerity—who will not strive sincerely to enter in at the strait gate; no sham nor semblance is allowed in Christianity. The all-seeing eye of God detects any variance in our heart. "I the Lord search the heart and try the reins, even to give every man according to his ways." Jer. 17: 10. Yes, and the true in heart will say, in unison with the Psalmist, "Examine me, O, Lord, and prove me; try my reins and my heart." A pointed warning is given to "every one that nameth the name of Christ to depart from iniquity."

The Apostle Peter knew the purity that must be maintained by those who wish to be the followers of the Lord Jesus; he knew also that they must be tried so as by fire, to give assurance to themselves that they are upright in heart, or, as he said, "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire."

Not but that God knoweth perfectly what is in man without thus being tried; the testing is for man's own benefit, to convince and to show us the extent of our sincerity. Finding thus our aspirations after purity perfect, we have the assurance of the promise which saith, "Blessed are the pure in heart, for they shall see God."

Dear brethren and sisters in the Lord, although thus tested by God, we are not at all in any danger of coming short of our salvation, if our stay, our hope and confidence is in Him who changeth not. "He is faithful that promised." Our safety is not in ourselves, but in Him "with whom is no variableness neither shadow of turning."

Let us then who thus "suffer according to the will of God, commit the keeping of our souls to Him in well-doing as unto a faithful Creator," and let us be fully satisfied that all the dealings of God toward us are for our good.

"When through fiery trials our pathway shall lie, My grace, all-sufficient, shall be your supply; The flames shall not hurt you; I only design Your dross to consume; and your gold to refine." Praise the Lord O, my soul! Amen.

Stayner, Ont.
A. E.

NOT AFRAID.

There is always love enough in the spirit of prayer to give us boldness anywhere where Christ is. Three Japanese ambassadors (sent to the United States some years ago) were all converted to "the truth as it is in Jesus." While staying with a Christian minister, to study more thoroughly the doctrines of their new faith, they were one day engaged upon the "Apostles' Creed," and reached the words "He shall come to judge the quick and the dead." As soon as they comprehended the full import of the words they all stopped astonished and agitated. One arose and paced the floor, wringing his hands; another stood as if suddenly struck dumb. The third, who had leaned forward and covered his face with his hands, finally raised his head and said, "Oh, how alarmed I should have been if I had known that before I loved him!"—Monthly Cabinet of Illustrations.
For the Evangelical Visitor.

OPPORTUNITIES.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," Col. 4:10.

There is a saying that "time and tide wait for no man." They have not in the past and we are safe in saying that they never will in the future. A certain writer has also truly said: "There are more men who have missed opportunities than there are who have not had them." Where is the man that has not missed an opportunity of some kind?

Opportunities once neglected are very often lost to us forever. As we look over our past life we see a long list of neglected opportunities, which we cannot now recall. Men have slept, when they ought to have been wide-awake. An opportunity came while they slept, but when they awoke it was gone. Thus men have lost their thousands, yes, even their lives by not seizing a present opportunity. Opportunities are golden in a temporal sense, but in a spiritual sense their value can not be estimated. The welfare of our soul may depend upon a single opportunity, and if that opportunity is neglected eternal woe may be the result. Hence the necessity of embracing the present opportunity.

Life is very critical. How soon it is gone! Death lurks in ambush along life's rugged path which we tread, and how soon it may spring upon us, and seize us as its prey, we know not. Any step, word or breath, yea, even a farewell, although it may be given amidst glee and merriment, may be our last. If this solemn and undeniable truth were settled with deep conviction in our hearts, what a change it would make in our lives! How careful would we then watch our steps and our words! In place of being stern and severe, we would be tenderhearted and full of compassion. We would then also put a

rein upon our rash and impetuous speech; in place of using vain and vulgar language, it would always be "with grace, seasoned with salt." Col. 4:6. Suspicion and jealousy that so often emblitter the fountain of our lives, as well as impatience and fault-finding with others, would then find no lodging place within our breast. If trivial misunderstandings have estranged or separated our friends from us, we would not hesitate to have it rectified at the first opportunity. Neither would we keep alive petty quarrels, day after day and year after year, but we would seize the first opportunity and with a few kind words and in a manly way "agree with our adversary quickly, whilst we are in the way with him: lest at any time the adversary deliver us to the judge, and the judge deliver us to the officer, and we be cast into prison."

Yea, if this truth—that any moment may be our last—were realized by us in its full extent, we would not be so chary and sparing of our kind words, but we would, so to speak, sow them without stint broad-cast over the land, regardless of where they would fall; for who can tell where they would grow and thrive best, or whether they would bring the most fruit, upon foe or friend; yet, according to the divine Oracles we must admit, that they would flourish best, and bear the most delicious fruit when sown upon our enemies' ground. Neither would we be uncivil or discourteous to those around us, nor with those we come in contact whilst traveling on life's tempestuous journey through this world. We would then not only show our sympathy in words of comfort and encouragement, but also in deed, to all those that are in need, and to discouraged and weary hearts which all around us are breaking for the lack of just such acts of kindness and expressions of interest or appreciations on our part, which we all

have more or less opportunity to give. Neither would we pass our old acquaintances, or neighbors, or friends, whenever we happen to meet them on the street, without recognizing them with a friendly greeting, on account of some imaginary slight, or some former grudge.

Again if we would obey the injunction of our subject, what a field of usefulness would be opened unto us! To do good unto all classes of men would certainly require exertion and also great self-denial on our part. There are the poor, the fatherless and widows, the Gospel-hardened and the erring, as well as those who are low down in the gutter of sin: each one is to be remembered and treated according as their several cases may demand. To be useful in a small degree in so great and unbounded a field of labor demands a full consecration of ourselves to God. It requires also that we should be filled with the Holy Spirit which will enable us to undergo hardships and great privations of life for the good of others. This invisible power will also enable us to speak with all boldness, and without respect of person to our fellow creatures about the future welfare of their souls, regardless of the evil treatment we may receive from their hands. If we are filled with this never-failing guide, we will at all times be led in the path of duty whenever an opportunity is afforded us. This best of all comforters will whisper words of courage and consolation in our ears. He will never leave nor forsake us, even if we should be persecuted, or should have to pass through deep waters whilst walking in the path of right and virtue. Yea, this Monitor will do His office work in such a mild and convincing manner, so that the most obstinate person will not be able to resist His persuasive power. He will reprove the froward, exhort the erring, bring encouragement to the
faint, and bring joy and comfort to all such as are in distress.

By obeying the injunction of our subject, we will also find the words of our Savior verified, that “it is more blessed to give than to receive,” and we then experience that our best joys spring from our ministration unto others. If we fulfill our neighborly obligations, our duty of helpfulness to our fellow-beings will also not be forgotten, and especially will we not neglect to attend to it whilst we have time and opportunity. By so doing many sad and weary hearts will be made glad, and many souls won for the Master, for which we will be rewarded in the end by hearing the words of our Savior, “Verily I say unto you inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me.”

CHARLES BAKER.

Nottawa, Ont.

For the Evangelical Visitor.

THE GOSPEL.

“God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” 2 Cor. 5: 19. In the offering that God made in the Son the whole human family was reconciled in his sight, and become sinners in His sight, and unto those applies the special salvation which is by faith. Unto them it is said “be ye reconciled to God.”

How? By repenting of their sins and asking God's mercy and power to forsake them. To such the Gospel says, “He that believeth on the Son of God is born of God. Jesus was brought forth by going to John, and was baptized of him in Jordan; and He is the pattern of all, and all true Christians follow His example and are baptized.”

But I will first say that God through the Gospel has made it possible that children may always remain under the blessing of God by obeying the Gospel in faith and love, for as soon as they can discern right from wrong the command is “Hear!” “Thou shalt love the Lord with all thy heart,” &c. And the prohibition is love not the world; &c. Now if they hear and obey they remain in favor with God, and belong to His kingdom. But if they disobey they incur the displeasure of God and become sinners in His sight, and unto those applies the special salvation which is by faith. Unto them it is said “be ye reconciled to God.”

The sooner they return from their sinful ways the less they have to repent of, and the longer they persist in their evil ways the more they will have to repent of, consequently it is wise to “first seek the kingdom of God and his righteousness.” In seeking God we must believe that “He is, and that He is a rewarder of them that diligently seek Him” in humility and contrition, confessing their sins and asking God's mercy and power to forsake them. To such the Gospel says, “He that seeks shall find, and he that asketh shall receive.” And when sinners present themselves wholly unto the Lord, the hope of glory will be formed in the soul, their sins pardoned, and the righteousness of Christ again cover them as the wedding garment. Now they stand in the same relation to God as those who remained under His blessing and are ready to be brought forth or to be born of God. Jesus was brought forth by going to John, and was baptized of him in Jordan; and He is the pattern of all, and all true Christians follow His example and are baptized. I will here close this article for the present. May the grace of God be with all God's children.

J. E. MISHLER.

Canton, Ohio.

“I AM AFRAID TO TACKLE IT.”

In talking to a minister, who is pastor of a large church, in a small city, he said, “I am afraid to tackle it.” He referred to the social evil. He said, “You see the way it is with me, I am over this large church, and it is doing successful work, and in the church and congregation are people who are not living strait, clean lives. But they stand well in the community, and to all outward appearance they are right. To take a bold stand and make an aggressive warfare would break up the church. Not that the church as a church believes in these things at all, or wishes to countenance them, but these men have some way or other gotten into position, where they are of much help financially to the church. The same thing is true of the liquor question. I can’t touch that without stirring things all up. I should have to leave very soon if I should attack these things. You see a minister can’t be changing all the time. He can’t be pulling up and leaving a place every year or so. He has got even to seem to wink at some of the evils in the community.”

Are there other churches and pastors situated in a similar manner? Let us pray that all such pastors may have the courage and consecration to fearlessly denounce evil of every kind, whether it break up their church or not, or obliges them to seek some other pastorate.—Selected by J. Sollenberger, Canton, Ohio.

The Friends in England number 22,287. They had an increase of 221 last year.
THE PERFECTION OF LOVE.

"God is love." And all those that are children of God should be "rooted and grounded in love." Not simply confess love with their lips, but let love shine out of their very countenances. The Bible speaks of perfect love as follows: "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." Deut. 30: 6. Then to love God with all the heart can occur only when it is circumcised—purified and cleansed from all sin.

Speaking to Solomon, David says, "And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever." 1 Chron. 28: 9. What a glorious lesson of instruction from a parent to his son! Such thoughts could only come from those who are upright and perfect in heart. It is not a perfect mind, but a perfect heart, and a willing, docile, teachable mind.

When we come to a calm and candid examination of the Scriptures we find that the true sphere and limitation of Christian perfection is exclusively of the moral and religious nature. It is nowhere predicated of the body, or bodily functions and powers. According to the Bible, no sort or degree of physical perfection will be secured until the resurrection of the bodies of the just. The Bible does teach the moral purity of the body, yet no perfection of its powers, properly speaking. Neither is it a perfection predicated of the mental powers. Mental perfection is promised us in the Scriptures only when "we shall know even as also we are known." But it is a perfection of the spiritual being, embracing the heart, conscience and will; and whenever, in the Word of God, perfection is asserted of or enjoined upon a man, it will always be found to be a species of perfection that covers only his moral nature—the sphere of his moral and spiritual relations. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Math. 22: 37-40.

Being cleansed from all sin is Christian perfection in its negative form; entire yielding to all the will of God is Christian perfection in its receptive form; and, being filled with pure love is Christian perfection in its positive form. When the heart is made pure, it is then in a condition to be filled with the abiding Comforter, whose presence floods the soul with unmixed love. This perfection of indwelling love, taking the place of indwelling sin, should, according to the Bible, be the normal life of every Christian. This is to have none of self, but all of Christ. No more worldly lusts, which lead men and women headlong to perdition. We now draw all our life from Christ the living Head of the church.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught." 1 Cor. 2: 6. Paul here addresses perfect Christians. Those who are wholly sanctified, and preserved, spirit, soul and body. Those who are no more conformed to the things of this world, but have gone through a transformation, having put on Christ, and are walking in the Spirit. Those who understood his writings as others could not. Paul could give them a warning to be received with perfect love. He says, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1: 28.

Christian perfection was Paul's constant theme in preaching and writing. So it ought to be of every Gospel preacher. Paul could say, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "Let us therefore as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." Philipp. 3: 12, 15. Here are two kinds of perfection. One is perfection in glory in the future, the other perfection of love which he had.

Paul, having the fruits of the Spirit, had a desire for the love of God. Hear him speak, "And above all these things put on charity, which is the bond of perfectness." Col. 3: 14. We are to put on pure love as a garment—wear it as a girdle around all the graces; for love is the perfection of them all. "But whose keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." 1 Jno. 2: 5. Not God's perfect love to us, but His love perfected in us. By having God's love perfected in us, we will love our brother dearly. It will make us very humble and sympathetic one toward another; very pitiful and of tender mercy, and willing to distribute to the necessities of others. God help us, that we may walk with a pure love one to another.

"Herein is our love made perfect that we may have boldness in the day of judgment; because as he is,
The more we are sanctified. Then nothingness and our unworthiness, which we cannot bear. We must first be obedient in all the ways of humility, who in this sanctified to this day.

Brethren, are you all hungering after righteousness? If so, get right with God. God's righteousness satisfies all the longings of the soul. "The pure in heart shall see God."—Daniel Pike.

For the Evangelical Visitor.

A FEW WORDS ON SANCTIFICATION.

I believe strongly in sanctification. But I see a sad mistake. I see such who have never become willing to deny themselves and to be led into all the ways of humility, who in this state imagine they are sanctified. It cannot be. We must first be obedient children and walk in true self-denial, and become willing to do all that which is commanded. So doing, sanctification will be sure to follow. But we will not hear it in our hand, to behold or boast of. That sanctification will be in the sight of God. Paul says, "We walk by faith, not by sight." The blessed of the Father were saved by the faith which worketh by love; and when it was said come inherit the kingdom prepared for you, for I was an-hungred and ye gave me meat; naked and ye clothed me, &c., it was all strange to them; they knew of nothing good that they had done. So are the sanctified to this day.

The more we learn to know our nothingness and our unworthiness, the more we are sanctified. Then the time will come spoken of by the prophet in Isaiah 2: 11: "When the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."—Understand, when all that of ours is brought down.

Sanctification is a work not of one day or of one week. The Israelites are a pattern. They could gather only for the present day, and not for days to come. This shows plainly that there is a work to do every day of our lives, and ask no questions how far we are sanctified, but let us be very careful how we do our duties and leave the rest to the Lord. If we do our part it is His office to sanctify. I cannot find in all the Bible that the promise is on sanctification; but always on doing that which is commanded, such as "He that believeth and is baptized shall be saved." "He that endureth to the end shall be saved." "Whosoever shall call on the name of the Lord shall be saved." Cornelius and his house were saved by his many prayers, and his giving of alms; and then by Peter's preaching the Holy Ghost fell on all of them and they were holy and needed not be told to wait for another sanctification. Obedient children have the promise, and we can have no more.

From an Aged Brother.

Few men can live great lives. The great deeds of the world are few and must be done by a few. Your whole life may not have one act so conspicuous as to arrest attention. But this one thing you can make sure of. You can have such a character as will make an impression for truth, for morality, for religion. The weight of your character, even if it is little, can be such as to turn the scales always to the right. And it may be felt everywhere that you are known, and should be felt most where you are best known. Keep your eye on this one thing that you can do, and in the end it may count more for you than the great deeds of the few.—Sel.

A man's convictions are his own, and he has a right to give of them to others. They are of his possessions, which he is to hold in trust for wise and loving use, and which he is to share as a matter of course with the friend of his heart. But a man's doubts and fears are not his own. He does not possess them, and he does not want to be possessed by them. He is to struggle against them, and he is not to give them new power by giving them larger prominence in his intercourse with others. For his friend's sake, as well as his own, he is not to share them with the one dearest to him, unless indeed he can no longer battle them unaided. Schleiermacher, who "as a theologian ranks among the greatest of all ages," when defending himself against the suspicion of coldness of heart, in his refraining from speaking of all his innermost thoughts to his most intimate friend, says that he only holds back from that friend what is not yet his own, because of his doubtful hold on it. "So soon as anything new belongs to me," he says, "won for culture or for independence, here or there, do I not hasten then to proclaim it to my friend, by word and deed, that he may share my joy, and, learning truly the growth of my inner life, may himself attain to the same? I love my friend as I love myself; as soon as I know that anything is my own, I give it to him." To proffer to a friend what is not one's own, or what would not benefit the friend if it were his own, is to put one's self before one's friend. Let us beware of doing that.—Sel.

An honest man's word is as good as his bond, but the man who says one thing to-day and emphatically denies it to-morrow is never to be trusted, and is a bad man in society. Watch him; for he will get you into trouble every time he gets an opportunity.—Sel.
EVANGELICAL VISITOR.

For the exposition of true, practical piety,
Published in the interest of the church of
the Brethren in Christ, commonly called, in
the United States, "River Brethren," and in
Canada "Tunkers."

Subscription, $1.00 per year; six months, 50c.
Canada '•Tunkers."

Payment in advance. Sample copies free.

Edited by
H. DAVIDSON, Abilene, Kans.,
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.

Communications for publication should
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Not necessarily for publication but as a guar­
antee of good faith.

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istered Letter, or Bank Draft, to Henry David­
son, Abilene, Kansas.

Entered as second-class matter at the Post­
office at Abilene, Kansas.

Abilene, Kansas, December 1, 1892.

BENEVOLENT FUND.

Daniel S. Geiger  $1.00
Catharine Baker  1.00
Herman Bohen  50

Bro. J. W. Hoover, wife and
daughter, of South Cayuga, Out.,
are now in Ohio on evangelistic work.
They expect to spend about two
months in Ohio. Their present place
of labor is at the Fairview meeting-
house, near Dayton, O., and their
post office address is for the present
Janton, Ohio. We expect to hear
from them occasionally.

Since we have been engaged in
the editorial department of the
EVANGELICAL VISITOR we have felt
the need of a good library, and have
often thought of making an appeal
to the benevolent for a donation of
money or books for that purpose.
Those who are acquainted with the
kind of work we are engaged in can
readily comprehend the difficulties
under which we labor in the absence
of any religious or historical works
for reference. Sometimes quota­
tions are made from authors, and
very often those quotations are only
from memory, and may be wrong,
and when we do not have the work
at hand, we cannot detect the error
until too late. We will then say to
those who are interested in the Vis­
toe, we will greatly appreciate the
gift of money and books for that
purpose, and will try and arrange a
place for a suitable library. We will
also keep a record of the names and
address of the donors.

NEW HOUSE OF WORSHIP.

At a meeting held at the Knox
schoolhouse, about nine miles south­
west of Abilene, Kans., Saturday
November 12, the brethren decided
to build a meetinghouse on the J.
M. Engle farm, the size to be 32x48
feet and to cost about $1800. They
very much need a house of worship
as the dwelling houses are too small
to accommodate the people who con­
gregate there, as was manifest at the
meeting at Bro. Noah Engle's on
Sunday, November 20, when the
dwellinghouse, though large, was
filled to its utmost capacity. But
those meetings at private houses evi­
dently have many things to remind
us of the good old days gone by
when they were nearly the only op­
portunity we had to assemble.

THANKSGIVING DAY.

Another Thanksgiving day has
come and gone; and with it whatever
of joy or sorrow the occasion may
have brought. No doubt to many
it was a day of joy, and many heart­
felt thanksgivings went up to the
Giver of all good. The day, we trust,
was observed as a day of thanksgiv­
ing not only because it is a custom
that has been in vogue for many
years; not only because the presi­
dent of the United States and the
governors of the different states have
set apart the day for that purpose;
but because there has been so much
of real good to call out our thank­
fulness. It is undoubtedly a duty
we owe to God to set apart one day
in the year especially for that pur­
pose; and what time is more suitable
than the autumn season, after the
crops of the year have been cared
for, and just before winter is ushered
in. It is a time of reckoning, a
time of settlement for the year's la­
bor and increase. While there may
be some who have felt that the year
has not been profitable or what they
could desire, yet there is much that
gives us reason to lift our hearts in
thankfulness to God for His gra­
cious love and the abundance He has
given us in the past year.

The day was generally observed
by the different worshiping people
here. In the city union services
were held, and our people, both
north and south in this county, had
religious services. On the south
side the meeting was held in the
Belle Springs meetinghouse and on
the north side in the Bethel meeting­
house.

THE DEVIL'S ADVERTISING.

There are many Christians who do
not know the value of printer's ink,
or the importance of the printing-
press; but Satan is fully informed
concerning these matters, and he
makes use of opportunities which
Christians neglect. A religious pa­
paper perhaps secures admission to
ten thousand homes: for a few shil­
lings the publisher will allow a man

to send his message into each of these homes. This message may be true or false, honest or tricky, and the man who heeds it may get his money's worth or may lose it, and conclude to pocket the loss. But he is not yet done with the matter; his name and address has passed into the hands of the advertiser. Hundreds and thousands of such names are bought up, and are offered for sale to anyone who is willing to buy them, and thus the way is opened to send matter of the vilest sort into families which are otherwise carefully guarded against evil associations. Sometimes the advertisement itself is merely a blind. A lady sent a trifling amount of money for a dictionary, or some such useful book.

From that time a stream of letters, catalogues, etc., came pouring in upon her from more than a dozen different firms or addresses, offering vile literature, pictures, etc., etc. It is very likely that all these names were but the aliases of a single rascal.

Referring to the "personal" columns in some of the city newspapers, Thomas Warwick, in *Printer's Ink*, remarks:

"Few people realize the extensive use that is made of these columns for blackmailing purposes; but a New York detective who makes it a point at stated intervals, to answer all the personals in the papers, states that in one case, out of eighty letters he received in return to his inquiries, there were only half a dozen on the score of which he had any doubts, the others all coming from well-known gangs of blackmailers. The method employed by these men for "working the racket" is as follows:

"The ad. first appears in the papers in the regulation style so familiar to every one: 'Refined young lady of twenty, bright blue eyes, lovable disposition, seeks companionship of educated young man.'

"There are always plenty of fools ready to answer such an advertisement, and the young man is soon so deeply tangled up in an affair that when he wishes to break off, he finds it too late; the blackmailers hold letters and other tangible proof against him, and inform him roundly that he must either pay a few hundred dollars, or have his name brought into the courts on a breach-of-promise suit. Of course, in many instances, their schemes are successful, the young man or his family paying the required sum in order to avoid any scandal.

"The opposite case is also of frequent occurrence. The advertisement that appears this time is that of the educated young man seeking the companionship of the refined young lady. It is surprising how many young ladies of good family there are who answer these advertisements just for fun, and who have their letters addressed to one of the numerous private post-offices in drug stores, etc. But, like the ostrich which hides its head in the sand when pursued, they soon learn to their cost that they are no match for the hunters. After carrying on their amusing correspondence for awhile with their unknown advertiser they tire of it, and endeavor to put a stop to it. Immediately they begin to receive letters in their own names and addressed to their own homes, threatening to publish the letters they wrote in jest unless a certain amount of cash is forthcoming. The wily blackmailers play a sharp game, and easily ascertain the identity of their fair correspondents from the very beginning of the affair.

"If the aid of a good lawyer is secured the treacherous letters may be usually bought back at from twenty-five to fifty dollars, but when this young lady is afraid to confess the matter to her parents, and has property of her own, the swindler often receives large sums in this manner."

No one who is ignorant of the wiles of the devil would imagine what watchfulness and prudence are needful to prevent advertising columns which are open to the public being used by the vilest characters for the basest and most villainous ends.

Persons who would guard the sanctity of the home, and keep their paradise free from the intrusion of such serpents, will do well to carefully watch the mails and see what reading matter comes to the house. There are publications and circulars thus introduced into Christian families, which should be handled with the tongs, and consigned to the flames without delay.—*Christian Safeguard*.

The atonement has been called an unjust and mean doctrine, because it allows another to suffer in our stead. But look at it a moment. Two things are necessary to the atonement: 1. That the being who makes the atonement shall be so closely related to God, that the suffering shall express God's feeling against sin. The sufferings of man, or angel, or the archangel nearest the throne, could not do this. Only God's own Son, only God himself, can make an effectual atonement, and save the sinner while he vindicates the law, and 2. The atonement must be voluntary. For God to force any innocent person to suffer for the sins of another would be unjust in the extreme. But whenever a person offers himself freely, the sacrifice is the height of heroism. This is the soul of greatness and goodness in all ages. And this Christ has done. We did not compel Christ, God did not compel him, but he freely offered himself for us; and the only meanness or injustice is not to love him and serve him for it with all our hearts.—*Peloubet*. 
A MISSION TOUR.

Dear Bro. Davidson,—I would inform you that I was called by the Mission Board of Canada to go to Sanilac county, Mich., to labor. Accordingly I left my home at Stayner, October 13, at 4:15 p. m. and arrived at Yale, St. Clair county, Mich., October 14, at 7:30 p. m., where I was met by Bro. S. Reichard who took me to his home.

The next day there was a lovefeast at the Greenwood meetinghouse. One brother was reclaimed. On Sunday we attended one Sunday school and two meetings at the same place.

On Monday morning, in company with Bro. George Kitely, I went twenty-eight miles northwest to Elmer, and had the first meeting the same evening.

On Tuesday we had five visits; on Wednesday two visits; on Thursday three visits and two calls; and on Friday three visits. We had meetings every evening, and on Saturday three visits and two meetings. On Sabbath morning we were requested to officiate at the Baptist meeting held in Miner’s schoolhouse. We were glad to make acquaintance with the Baptist brethren, and for the respect and the interest they took in the meetings. Sabbath evening we were again at our stationed meeting which was held at the Vandever schoolhouse. On Monday morning Bro. Kitely left for home and I was left alone. Made three visits and in the evening we had three applications for baptism. Tuesday I was writing letters and had meeting again in the evening. Wednesday visited a candidate, but was left over for another opportunity. Thursday the 27th their was another applicant, three being baptized; also visited a school by request where we held our meetings. Friday visited three places, no meeting in the evening on account of rain.

Sabbath morning Bro. Geo. Kitely came again to accompany me. We visited a union Sabbath school, and remained for services at the Menno­nite meeting. Made one visit and had meeting at Bro. Paul Schnell’s. In the evening we met with the Baptists at our stationed schoolhouse it being their regular appointment. Monday evening was our last appointment but rain prevented our meeting. On Tuesday, Nov. 1, we visited the converts that were added to the church, visited five places and had an evening meeting at a private house. Two made application to be reclaimed; one was received, the other wished to hold still for a wise purpose.

Wednesday morning we left El­mer, going to a new field of labor. We visited Bro. Smeckert’s as we passed along, then came to Sister Waggs, in the town of Custer, and had meeting in the Doane school­house the same evening. During Thursday, Friday and Saturday we made sixteen visits and had two meetings. Sabbath morning we had a meeting. In the afternoon we met for worship in the private house of friend Anderson and made one visit. In the evening we met again at the schoolhouse.

Monday morning we drove thir­teen miles, visited one place and found a sister who applied for baptism. After another sixteen mile drive we came to Bro. Geo. Kitely’s home. Tuesday we visited five places and had prayer-meeting in the evening. Wednesday we visited at two places. Thursday we visited at two places, one sick sister, wife of Bro. D. B. Hershey, who has been on her bed of affliction over four years. All remedies and medical aid have failed to restore her. She has taken no medicine for some time, and now says, “I have given myself up unto the Lord to do as He sees fit; if he will restore health and strength, well, if not, I will bear it in patience and submissiveness.” She requests the brethren to pray the Lord in her behalf. Dear brothers and sisters, let your affection and sympathy go to the Lord for her.

The Elmer brethren have been laboring under a cloud for some time. They seem to be encouraged again, but they have no shepherd as they are about twenty-eight or thirty miles from the Greenwood church making it too burdensome for the Greenwood ministers to give all the meetings or the aid they should have. Let the Mission Board send in a shepherd occasionally to help gather in the sheaves that are there while it is day, for the night cometh when no man can work.

I must say it was with regret that I left this people as I was treated very kindly by all and made many warm friends and acquaintances. I also enjoyed good health. Friday evening, November 11, I started for home, but through some disappointment was delayed until Saturday morning, when I took the train at Yale at 10 a. m. and arrived at Stayner at 10 p. m., feeling thankful to God for His kind care, over me and my loved ones during my absence. I trust, if God sees fit, I may at some future time again visit those people.

SAMUEL DONER.

Stayner, Ont.

AN ADMONITION.

My beloved brethren and sisters, let us consider what we were by nature and what our blessed Lord has done for us. He who is the son of the most high God, and who is King of kings and Lord of lords, whom all the angels reverence: He has taken our case in his hands and provided salvation for us! He has redeemed us from death and eternal ruin, and has made us heirs of His kingdom. It is He who has made us kings and priests, and has made us sit together in heavenly places in...
Christ Jesus. It is He who has chosen us for His own, for His bride. What an evidence of His favor! Yes, unmerited favor and inexpressible mercy. Oh! let us love him and cling to him forever. If we are faithful He will not suffer our feet to be moved, for He who keepeth us shall neither slumber nor sleep, and no man can pluck us out of His hands. Therefore be of good cheer and faint not by the way.

'Tis true we may have tribulation, but he who endureth to the end shall be saved. 'Tis true you may suffer persecution, but be of good cheer, our Savior has overcome the world. You may be tried, your faith may be put to the test, but the Lord is at the helm. You may have many things to endure, but trust securely in the Lord. He is ever ready to care, and may we ever be found faithful unto the end, is the prayer of your weak sister in the faith.

MARRY WHISLER.

Dec. 1, 1892.

EVANGELICAL VISITOR.

When I was about eleven years old I attended a revival meeting at the German Methodist church, in Burlington, Iowa, which was my birth-place. During these meetings I was brought under conviction and went forward to the altar for two nights. The second time I thought, at least I said so, that I had found peace with God. About a year after this I was taken into the church as a full member, and in this condition I came to Clay county, Kansas, the latter part of last July, on a visit to my aunt, Sister Steinbraker.

I attended the meetings with her every two weeks at the River Brethren church. And for, the first time in my life, my eyes rested on a church like this. I wondered at the ways they had in dressing. I also noticed that they had different rules from any church that I was acquainted with. I began to inquire within myself and in the Bible whether all this was right. I had my aunt, and also Sister Erb, to explain to me what I could not understand, and I found it all right. I began to think it over and found myself in the wrong way. God began to work at my heart and my peace was broken day and night. I took it to the Lord in prayer. This was on Monday evening about four weeks ago. I prayed the whole night, but still I had no peace. While I was praying the thought came to me that I had nothing on my head. I placed my apron over my head and my burden was lighter, for it seemed that I was getting closer to Jesus; and in this way I was made to understand one by one the things I did not understand before. So by Sunday evening I found my Savior. This time I knew that I found Him and He filled my heart full of love and joy.

But still the Lord led me further. I desired to be baptized but as my father was a Methodist I was afraid he would object. I wrote home to my parents about it, and also asked them to forgive me if they had anything against me. I also wrote to Bro. Zook that I would like to be baptized the next Sunday. I was anxious about the letter I had written to papa, for I was afraid he would say I could not be baptized; but by Saturday evening my fears were removed by receiving a letter from my father saying that I should go forward. Bro. Zook came, and on November 13, 1892, I was baptized.

Since the time that I received my Savior He has wonderfully blessed me in body and soul. I had a disease which greatly afflicted me for five years. I tried medicines and every thing I could think of, but found no help. But I am happy to say that the Lord has healed me. Oh, I can not be thankful enough for the many things the Lord has done for me. I am trying to serve the Lord, and my desire is to hold out faithful to the end. Pray for me that I may be strong in the Lord and that when my journey here is ended I may go to that world above and live with my Savior. I am fifteen years old. One thing I can especially say: What I first hated I now love, namely, the brethren. Your young sister in Christ.

Fannie Steinbraker.

Green, Kans.

The Presbyterian board of foreign missions has issued a circular-letter in regard to the establishment of a home for the children of missionaries. One lady has offered the sum of $5,000 toward the establishment of two such homes, and the board recommended that $15,000 more be raised for the same purpose in addition to regular contributions. One is to be at Wooster, O., and the trustees of Wooster University have offered perpetual free tuition in the different departments to those who come to the home.—Cynosure.

There is no richer or more abiding glory to be gained on earth than is secured in the exercise of ennobling influence upon humanity, and especially upon the development of the young.—William Winter.

The new census will show in the United States 20,347,364 church members. That is to say, one in three of the people, including children, profess some form of religion.
THE FIRE BY THE SEA.

There were seven fishers with nets in their hands.
And they walked and talked by the seashore,
Yet sweet as the sweet dew-fall
The words they spake, tho they spake so low.
Across the long, dim centuries flow;
And we know them one and all—
Ay! know them, and love them all.
Seven sad men in the days of old;
And they walked with downward eyes;
The bold was Peter, the gentle was John;
And they knew not if He would rise.
And they all walked with downward eyes;
And they knew not if He would rise.

The fire of coals by the sea—
Aye! know them, and love them all.
Aye! first of them all was he;
That disciple whom Jesus loved
Was Peter, girding his fisher's coat,
To answer, "Lovest thou me?"
Went over the nets, and out of the boat—
And no man drew but an empty net;
And the sails drooped down with the wringing wet,
And no man drew but an empty net;
And now "Twas the break of the day—
The great, glad break of the day.

"Cast in your nets on the other side!"
(Twas Jesus speaking across the tide;)—
And they cast, and were dragging hard.
But that disciple whom Jesus loved
Cried straightway out, for his heart was moved,
"It is our risen Lord—Our Master and our Lord!"
Then Simon, girding his fisher's coat,
Went over the nets, and out of the boat—
Aye! first of them all he;
Repeiting sore of the denial past,
He feared no longer his heart to cast.
Like an anchor into the sea—
Down deep in the hungry sea.

And the others, through the mists so dim,
In a little ship came after him.
Dringing their net through the tide;
And when they had gotten close to the land,
They saw a fire of coals on the sand,
O'er the hills of Galilee,
When the visions of the Lord were
Closing upon John, the beloved dis-
ciple, in the island of Patmos, it is
observable that he who gave him
that revelation, even Jesus, the faith-
ful and true witness, concludes with
those lively and important words:
"He who testifieth these things, saith,
Surely I come quickly. And John
answers with the greatest readiness
and pleasure, "Amen, even so come,
Lord Jesus." Rev. 22: 20. Come
as thou hast said, surely and quickly!
And remember, oh, Christian,
whoever you are, now reading these
words, your divine Lord speaks in
the same language to you, "behold
I come quickly." Yes, very quickly
will he come by death, to turn the
key and open the door of the grave,
for thine admissittance that is
and lead thee through it into the now
unknown regions of the invisible
world. Nor is it long before the judge
who standeth at the door (Jas. 5: 7)
will appear also to the universal
judgment: and not only scores but
hundreds of years may lie between
that period and the present moment,
yet it is but a very small point of
lime to him who views at once all
the immeasurable ages of a past and
future eternity. A thousand years
are with him but as one day, and
one day as a thousand years. 2 Pet.
3: 8.

In both these senses then does He
come quickly; and I trust you can
answer, with a glad amen, that
the warning is not terrible or unpleasant
to your ears, but rather that His
coming, his certain, his speedy
coming, is the object of your delight-
ful hope, and of your long expecta-
tion. I am sure it is reasonable it
should be so; and yet perhaps Na-
ture, fond of life, and unwilling to
part with a long known abode, to
enter on a state to which it is en-
tirely a stranger, may recoil from
the thought of dying; or struck
with the awful pomp of an expiring
and dissolveing world, may look on
the judgment-day with terror.

And therefore, my dear brother
in the Lord, for as such I can now
esteem you, I would reason with you
a little on this head, and would en-
treat you to look more attentively
on this solemn object, which will, I
trust, grow less disagreeable to you
as it is more familiarly viewed. Nay
I hope that instead of starting back
from it, you will spring forward to-
ward it with joy and delight.

Think, Oh Christian! when Christ
comes to call you away by death, he
comes to set you at liberty from your
present sorrows, to deliver you
from your struggles with remaining
corruption, and to receive you to
dwell with himself in complete hol-
iness and joy. You shall be absent
from the body and be present with
the Lord. 2 Cor. 5: 8.

He will indeed call you away from
this world! But, oh, what is this
world that you should be fond of it,
and cling to it with so much eager-
ness? How low are all those enjoy-
ments that are peculiar to it; and
how many its vexations, its snares,
and its sorrows? Review your pil-
grimage thus far, and though you
must acknowledge that goodness
and mercy have followed you all the
days of your life (Ps. 23: 6), yet
has not that very mercy itself planted
some thorns in your path and given
you some wise and necessary, yet
painful intimations that this is not
your rest. Mic. 2: 10. Review the
monuments of your withered joys,
of your blasted hopes; if their be
yet any monuments of them remain-
ing, more than a mournful remem-
bbrane they have left behind in your
afflicted heart. Look upon the graves
that have swallowed up many of
your dearest and most amiable
friends, perhaps in the very bloom
of life, and in the closest intimacy
of your converse with them; and re-
fect, that if you hold it out a few
years more, death will renew its con-
quests at your expense and devour
the most precious of those that yet survive. View the living as well as the dead; behold the state of human nature under the many grievous marks of its apostacy from God; and say whether a wise and good man would wish to continue always here.

Methinks were I myself secure from being reached by any of the arrows that fly around me, I could not but mourn to see the wounds that are given by them, and to hear the groans of those that are continually falling under them. The diseases and calamities of mankind are so many and, which is most grievous of all, the distempers of their minds are so various and so threatening, that the world appears almost like a hospital, and a man whose heart is tender is ready to feel his spirit broken, as he walks through it and surveys the sad scene; especially when he sees how little he can do for the recovery of those whom he pitied. Are you a Christian, and does it not pierce your heart to see how human nature is sunk in vice and in shame? To see with what amazing insolence some are making themselves openly vile, and how the name of Christ is dishonored by many, too, who call themselves his people? To see the unlawful deeds and filthy practices of them that live ungodly, and to behold, at the same time, the infirmities at least, and irregularities, of those concerning whom we have better hopes? And do you not wish to escape from such a world, where a righteous and compassionate soul must be vexed from day to day by so many spectacles of sin and misery. 2 Pet. 2: 8. Yea, to come nearer home; do you not feel something within you which you long to quit, and which would embitter even Paradise itself? Something which, were it to continue, would grieve and distress you even in the society of the blessed? Do you not feel a remainder of indwell-}

ing sin; the sad consequence of the original revolt of our nature from God? Are you not struggling every day with some residue of corruption, or at least mourning on account of the weakness of your graces? Do you not often find your spirits dull and languid when you would desire to raise them to the greatest fervor in the service of God? Do you not find your hearts too often insensible of the richest instance of His love, and your hands feeble in his service, even when to will is present with you. Rom. 7: 18. Does not your life, in its best days and hours, appear a low, unprofitable thing, when compared with what you are sensible it ought to be, and with what you wish it were? Are you not frequently, as it were, stretching the pinions of the mind, and saying, "Oh, that I had wings like a dove, that I might fly away and be at rest?" Ps. 55: 6.

Should you not then rejoice in the thought that Jesus comes to deliver you from these complaints? That He comes to answer your wishes, and to fulfill the largest desire of your hearts—those desires that He himself has inspired? That He comes to open upon you a world of purity and joy, of active, exalted, and unwearied services.

Oh, Christian! how often have you cast a longing eye towards those happy shores, and wished to pass the sea—the boisterous, unpleasant, dangerous sea—that separates you from them? When your Lord has condescended to make you a short visit in His ordinances on earth, how have you blest the time and the place, and pronounced it, amidst any other disadvantage to situation, to be the very gate of heaven! Gen. 28: 17. And is it so delightful to behold this gate, and will it not be much more so to enter into it? Is it so delightful to receive the visit of Jesus for an hour, and will it not be infinitely more so to dwell with Him forever?

Lord, may you well say, when I dwell with thee, I shall dwell in holiness, for thou thyself art holiness; I shall dwell in love, for thou art the fountain of joy, as thou art in the Father and the Father in thee. John 17: 21. Bid welcome to His approach therefore, to take you at your word, and to fulfil to you that saying of His, on which your soul has so often rested with heavenly peace and pleasure: "Father I will that they whom thou has given me, be with me where I am, that they may behold my glory which thou has given me." John 17: 24. I must bring this to a close, my article is getting too long. There is more of this.—Selected by Jacob Kunkle Reynoldsburg, Ohio.

I'VE GOT ORDERS NOT TO GO.

"I've got orders, positive orders, not to go there—orders that I dare not disobey," said a youth who was being tempted to enter a smoking and gambling saloon.

"Come, don't be so womanish; come along like a man," shouted the youths.

"No, I can't break orders," said John.

"What special orders have you got? Come show 'em to us if you can; show us your orders." John took out a neat wallet from his pocket, and pulling out a neatly folded paper, "It is here," he said, unfolding the paper, and showing it to the boys. They looked, and one of them read aloud: "Enter not into the path of the wicked, and go not into the way of wicked men. Avoid it, pass not by it, turn from it, and pass away." "Now," said John, "you see my orders forbid me going with you; they are God's orders, and by His help, I don't mean to break them." —Religious Telescope.

"We shall be judged by our deeds, not by the noise of our tongues."
Words! words! words! how swiftly they fly! how tremendous either for good or evil is their power!

Diverse in nature, they are mighty engines both of joy and sorrow.

There are words whose memory never dies, and words which pass with the breath of the speaker away; there are words which carry healing to the sad heart, and words which crush or uproot the young, joyful hopes of the bravest spirit.

There are words which cheer and inspire, renewing the courage of those ready to perish, and sending the thrill of life and hope even through the cold bosom of despair.

There are words which make the soul of the weeper to sing for joy; which cause that poor, suffering thing, the human heart—that sport of passion, and that fount, of tears— whose unsightly scars will never pass away. Those scars may indeed be hidden from sight, covered over by the withered leaves and flowers that choke and molder in every human heart, or by the shattered wrecks of the dead hopes and joys that are forever settling slowly, surely downward to a grave from which there is on earth no resurrection; but they are there, and there they stay forever.

Words, gentle, sincere, and kind, from a warm heart, make friends which death hath not power to sever; and the harsh and angry word oft makes a lifelong enemy.

Words! words! words! how they rush and ring! Along the highways; by the sheltered pathway; in the valley and the meadow; on the mountain, through the forest, and the village; by the river-side, along the shore, and on the sea.

The most remote and quiet hamlet hath its countless words, while through town and city they roll and swell with deep, continuous roar.

Who can tell the sum of them? And yet for every word that man shall speak God shall bring him into judgment, O, words are fearful things!—Augusta Ufone.

THE WASHING OF FEET.

In the olden time it was customary for hosts to have water brought that guests might wash their own feet. This dates as far back as Abraham (Gen. 18: 4; 21: 32). Under the Mosaic dispensation the priests were required to observe the ceremony of washing their own feet. In the thirteenth chapter of the Gospel according to John we read that Christ washed the disciples' feet, and then addressed them as follows: "Know ye what I have done? Ye call me Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." This was something entirely new. They were in an upper room in Jerusalem, and about to observe the paschal supper, at the close of which Christ instituted the Communion, or what is commonly called the Lord's Supper. Prior to that time such a thing as washing "one another's feet," was not known or heard of. Hence, when Peter said with astonishment, "Lord, dost thou wash my feet?" the Master replied, "What I do thou knowest not now, but thou shalt know hereafter." Did Christ here institute an ordinance to be observed in the church the same as the Communion? We as a people answer this question in the affirmative, because it possesses all the elements of a ceremonial ordinance. This seems so clear that some eminent divines connected with denominations that do not practice the rite have admitted the fact. Lyman Abbott declares that the command, "Do this in remembrance of me," is not any more explicit than that in John 13. Dr. Schaff says, "The washing of feet recorded in John seems to answer fully the conception of a sacrament. There is the outward and visible sign, the washing of feet, and the promise of salvation connected therewith, and the example and command of Christ." This ordinance was observed in the primitive church, and more or less by some Christians through all the centuries of the Christian era. The Greek Church formerly observed it, and so did the Moravians and others. In these days it has very largely died out. The Church of God and some five or six other religious organizations still hold on to it as one of the commandments which Christ requires his ministering servants to teach men to observe. Let us earnestly contend for the whole of the faith which was once delivered unto the saints—A. H. Long, in Church Advocate.
OUR YOUNG FOLKS.

THE CHILDREN.

God bless the little wandering feet, Which patter up and down our street, And join them to the mighty hand That's journeying to the better land.

Their sparkling eyes shall dimmer grow, Their dancing steps grow sad and slow; Their active forms shall droop and bend Before they reach their journey's end.

When we are laid beneath the sod, Our ransomed spirits gone to God, Their shoulders must take up the load Ours bore along life's rugged road.

Oh! fathers, mothers, don't forget (An idle mind oft brings regret!) They can but one of two roads go— To lasting peace or endless woe.

One is the broad and easy path Circled to God's eternal wrath; And one's the "straight and narrow way" Leading to realms of endless day.

Their little hearts must soon take choice; Will you not lift a warning voice? "Tirely teaching forms the childish mind."

For as the twig is bent, the tree inclined.

Bright, eager eyes are watching you. Young, joyous hearts are learning, too. Remember, ere it be too late, Your lives may seal your children's fate.

If you have done your very best, However small, your work is bleft; How calm the sun of life will set Unclouded by the least regret!

But if you leave your work undone Till life is past—your race all run, How dark will be the stream that rolls Upon the borderland of souls!

I drop the pen, and draw the veil, To paint this scene, my heart doth fail; Hoping my hand hath scattered seed, Whose fruit may help the cause I plead.

—Selected by Lydia Bellinger, New Paris, Ind.

GRANDFATHER'S LETTER.

I promised in my last to make an end of writing on "Time" in my next. Then we will go on to the end of the Bible. In the book of Revelation we read, "And I saw another mighty angel come down from heaven clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth." Rev. 10: 1, 2. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets." Rev. 10: 5-7.

When God created the heaven and the earth and the sun and moon and stars, it was for some purpose, and that purpose is a mystery. Here he says in the days when the seventh angel shall begin to sound. The number seven is very significant. As God ended his work of creation on the seventh day so the mystery of God shall be finished when the seventh angel shall begin to sound. Then will come to pass that which is said in Math. 24: 29-31; Luke 21: 25-27; 2 Pet. 3: 7, and many other passages we could find. "And the stars shall fall from heaven." In the beginning God said, let be firmament in the midst of the waters. And God made the firmament and divided the waters, and God called the firmament heaven. Then not only the earth shall pass away, but the sun, the moon, the stars, and heaven (firmament) and earth shall pass away. 1 Jno. 2: 17, See Math. 25: 31-34.

Oh, that word come ye blessed, inherit that which eye has not seen, that golden city where the sun is not needed, where the gates are not closed by day, for their is no night there! There they need no clock to tell the time. There is no more time as evening and morning, day and night, first or second hour of the day. There they get no older, and are always happy; there there is no pain, no sorrow, no death, no parting; there they need no sleep, and they eat of the fruit of the tree of life and drink of the living water proceeding out of the throne of God and of the Lamb. Oh! I cannot describe it all. Read the last three chapters in the book of Revelation.

But alas! what of those on the left. That awful sentence, depart, depart from me ye cursed into everlasting fire prepared for the devil and his angels. See Is. 34: 4, and Rev. 6: 13, 14. When the earth will flee away. Job 9: 6; Is. 13: 13. Probably into outer darkness, and not return into water as in Noah's time, but turn into fire, and flee away into some unknown place in the infinite space, cast off into outer darkness, and carry with it all the wicked there to burn. Though it will be on fire, it will be darkness nevertheless; there will be no day but always night.

Oh time, how few thy value weigh! How few will estimate a day! Days, months and years are rolling on, The soul neglected and undone.

GRANDFATHER.

GOD'S KITTEN.

One day a boy was tormenting a kitten. His little sister, with eyes full of tears, said to him: "Oh, Philip! Don't do that; it is God's kitten." That word of the little girl was not lost. It was set on wheels. Philip left off tormenting the kitten, but he could not help thinking about what his sister had said. "God's kitten, God's creature—for he made it," he said to himself; "I never thought of that before."

The next day, on his way to school, he met one of his companions beating unmercifully a poor, half-starved looking dog. Philip ran up to him, and before he knew it, was using his sister's words, saying:

"Don't, don't do that, Ned; it's God's creature!"—Selected.
PREACH CHRIST.

O, brethren, do not preach sermons only; preach Jesus Christ. Preach him not in doubtful disputations, not for controversy, but for consolation; not in hazy speculations, not in cold abstractions, but preach him, the ever-living, ever-loving, ever-helpful Christ. Let your learning broaden your minds and widen your sympathies; let it strengthen your reason and simplify your speech; let it turn your thought to sunshine, not to illuminated fog; tell the mighty thoughts of God as Jesus did, in the language of the common people; let your learning never separate you from the feeblest of your fellows; let it never darken for you the image of your Lord; let your individuality be swallowed up in his glorious being, and do not, I implore you, dwarf him to the stature of an unprogressive mind. Learn from the revelations of him through these centuries of human society and human character how to preach him for your time. Clear your minds of cant, of eccentricity, of fictions and phantasmagoria, and vain imaginations, and preach Jesus Christ. Preach him in the meekness and loveliness of his heart; preach him in the grandeur of his death and the glory of his resurrection; preach him in the beauty of the likeness of the Father, the Friend of sinners, the Redeemer of mankind. C. J. Little, D. D., Garret Montgomery county, Pa., November 1, 1892, Henry A. Landis, aged 54 years, 7 months and 8 days. Funeral services were held in the meeting house near Grater’s Ford, conducted by Eld. Jacob M. Engle, of Lancaster county, U. B. church, and her remains were laid away near Madison, Westmoreland county, Pa., with typhoid fever, aged 58 years, 1 month and 6 days. He leaves two sisters and nine children to mourn their loss. Two sons and two daughters are married and still living in Ohio. The remaining five, three daughters and two sons, are with their mother. His end was peace. Services by the brethren. Interment in the city cemetery. J. H. HESSELMAN.

MILLER.—Died, November 18, 1892, near Martinsburg, Blair county, Pa., of diphtheria, Jesse, second son of Bro. and Sister Martin Miller, aged 6 years, 10 months and 28 days. Burial services were held in the meeting house at Martinsburg on Sunday morning at 10 o’clock.

“As the sweet flour that scents the morn, But withers in the rising day, Thus lovely was this infant’s dawn, Perhaps has spared a heavier doom— Snatch’d him from scenes of guilty joy Or from the pangs of illness mild. “He died to sin; he died to care; But for a moment felt the rod; Then rising on the viewless air, Spread his light wings and soared to God.” ISAAC STEEN.

WALTER.—Died, at her late residence, near Madison, Westmoreland county, Pa., Mrs. Catharine Walter, widow of George Walter, died, November 15, 1892, aged 51 years, 3 months and 18 days. The funeral services were held in the United Brethren church near Madison, by Rev. Byrnes of the Church of God, assisted by the pastor of the U. B. church, and her remains were laid away in the family burial ground in the cemetery near by. Sister Catharine was the eldest daughter of Jacob and Mary Davidson, both deceased, whose family consisted of ten children, five sons and five daughters, all of whom are dead but two, one son—the writer—and one daughter. Sister Catharine was a member of the church of God, and was a faithful Christian. She leaves two sons and four daughters to mourn their loss. Thus by one she family ties are broken and we pass into the unseen world beyond. We are especially made to feel that in this instance the call is very loud. May we be ready.—Ed.

EVER.—Died, near Hamlin, Kans., October 31, 1892, Catherine, beloved wife of Bro. John Ey, aged 51 years and 5 months. She was a faithful member of the church for about forty years, and was highly respected by all who knew her. In the loss of her the church loses one who was a loving sister and mother in Israel. Death resulted from an attack of grippe contracted last winter, and from which she did not fully recovered. She died almost without a struggle, and unexpectedly by the friends until a very short time before her death, although she had told them she did not expect to recover, and felt herself free of everything and prepared to meet her Sav­ior. No doubt she could say with the Apostles, “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.” She leaves four sisters, a sorrowing husband and seven children to mourn their loss, but hope their loss is her eternal gain. The remains were placed in the brethren’s cemetery adjoining the church. Services by Eld. H. Davidson, of Abilene, Kans. Text: 1 Thess. 4: 15, 14. A. S. KEESE.

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