
Brethren in Christ Church
THE LOWLY SEAT.


Young brother, bow thy head,
Cast down thy lofty eye,
For near the walls thy lowly seat,
Lift not thy glance so high.

No elder knows thy face;
Seek not those higher seats, or thou shalt risk rebuke and shame.

No prince has heard thy name;
Shalt not your lofty seat.

No one is proud to scorn;
All firm foundations evermore must in the dust be laid.

For near the wait, thy lowly seat,
Seek not those higher seats, or thou shalt risk rebuke and shame.

Curl not thy lip in scorn;
Nor proudly toss thy head; cast down thy lofty eye.

A sturdy wrestler with the winds,
Its roots have grappled with the earth unharmed by nature's shocks.

Thy roots may still be gathering strength,
Till many summers old.

What if awhile thou art
Unseen beneath the mold;
Till thou art needed here.

But when for forty years,
Unharmed by nature's shocks,
Its roots have grappled with the earth and everlasting rocks,
Be thy foundations laid.

Then spread thy branches gloriously,
And naught shall make afraid.

But scorn not humble toil,
Who would be honored long.

What would be high and mighty too,
Must at the base be strong.

A melody that has been
So sublime in its pathos, so intense in its hidden meaning, so tragic in its very weakness, as this coni-cry that has been heard through all the ages since the "Man of Sorrows" walked here below,

"What must I do to be saved?"

As in that time of old when the rich young man inquired of our Master: "What shall I do to inherit eternal life?" (Luke 10: 25) down through the thrilling scenes recorded in the Acts, men have been pricked to the heart and full of fear have cried, either in public or alone with God, "What must I do to be saved?" This cry has lost none of its force through the ages, and never will so long as the world stands.

And the answer comes to every earnest soul, the same now as then, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 31.

What a simple answer! And, at first, thought, how easy the conditions of salvation! - But, let us look a little and see if there are not more requirements, or, rather, if the word believe has not a wider meaning than is at first supposed. If we turn to Acts 2: 38 we find Peter answering the query, "What shall we do?" this way: "Repent and be baptized every one of you," etc.

We find also in Acts 16: 33 that the keeper was baptized immediately.

And we find that confession, i. e. testimony, was sometimes required.

Without losing sight of the direct answer to the soul's question, let us see what James says (2: 19, "The devils also believe and tremble;" and in a warning voice in chapter 2: 20, "But wilt thou know, oh vain man, that faith without works is dead?"

And does not the apostle also say, "I will show you my faith by my works?"

And we always find faith and works linked together by an indissoluble bond; one can not exist long without the other.

When the young man asked Christ the important question of salvation, He gave him some hard things to do.

Should your employer say to you, "I will give you forty dollars a month." You believe him but only on condition that you fulfill the requirements, and you must honestly give him your time, and thought; interest yourself in his plans, methods, etc.

In this work of salvation, will you be less conscientious with your heavenly Master? Will you be satisfied to think you need only to believe you are saved and not comply with any of the conditions? Do you not owe Him your time, your thought and your talents?

Surely you must be about your Father's business; and you know the "King's business requires haste."

Let us look a little at the conditions of salvation. As we have said, the first three essentials are, "Repent, believe and be baptized."

And this is the first step in obedience, i. e., the fulfilling of the conditions. When this is done, there comes to the
obedient soul a glorious pentecost.
Old things pass away and all becomes new. The heart and step are so light you wonder what keeps your body bound to earth, when your spirit is soaring to where Jesus sits enthroned.

But dear friends, let us not stop in the first three acts of obedience; it is obey, obey, obey, all the way to the end. It is, "Be not conformed to this world." Rom. 12: 2. It is, "Follow peace with all men." Heb. 12: 14. It is, "Pray without ceasing," 1 Thess. 5: 17. It is keeping the ordinances, and in fact doing everything contrary to the carnal nature and in accordance with the spiritual nature, and loving thy neighbor as thyself. This is what you and I must do to be saved—not alone for to-day, or to-morrow, but for time and eternity. Our Master tells us that "he that endureth unto the end shall be saved."

Endurance, then, is another condition and it must be to the end. And when He comes He "will reward every man according as his works shall be." He has also said: "According to your faith be it unto you."

So it appears that works and faith are included as essential to salvation. One without the other is dead, but unite them, and lo, what a life is formed, and what a power for good this life becomes in the home and in the church! Oh, let us pray for faith and works to complete our own salvation, that we may tell the weary, questioning sinner, "Believe on the Lord Jesus Christ and thou shalt be saved. Yours in Christ.

RHIODA E. LEE.

For the Evangelical Visiter.
ODDS AND ENDS.

COLLECTED "BETWEEN TIMES."

"How long we live not years but actions tell." Burns, Byron, Alexander the Great, and a host of equally eminent men, died under forty; yet the world calls them great. They are at least famous, if no more. Our Lord completed the greatest triumph known to history, in less than thirty-four years. The success or failure of our lives depends far less upon the number of years we live, than upon how we live them. But we must not look upon any of the successes which we may seem to have achieved, as a credit to our own account. We must not set our own righteousness over against that of our Lord. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast." Eph. 2: 8, 9. Unless love to God, and love to man as God's creature, prompts our lives, our motives are at best impure.

The man who can behold the beauties of nature—the bright sunlight; the flowing stream and the mighty cataract; the budding forest and the blushing floweret; the lovesong of the newly mated birds, the chirp of the cricket, or the voice of thunder; the man, I say, who can behold these manifestations without being compelled to exclaim, "The hand that made us is divine!" is to be pitied. To be able to argue all these evidences as the mere results of chance, presupposes a heart seared upon God's blessings. Such a heart must be either wilfully ignorant, if that be possible, or very coarse in texture. 

There is another class, to which belong, notably, such men as Ralph Waldo Emerson, who with one rude, unappreciative sweep of the hand, demolish all our gods before our eyes and then turn pessimistically away and leave us nothing in their stead. They tell us that Nature herself is God. They ignore entirely the existence of an active intelligence behind all of these phenomena.

Did the thousand looms with their countless shuttles, or yet the hundreds of thousands of various patterns of fabrics come about by mere chance? Much less could the universe or any of the beautiful systems within it result from any of the finely spun theories of evolution which man has devised.

And yet I can heartily endorse these words from the beloved Wordsworth.

"One impulse from a vernal wood
May teach the more of man,
Of moral evil and of good,
Than all the sages can."

When Martin Luther gave the Bible to the common people, the civilized world was convulsed. But we have fallen again into a state of complacency. As long as a few straight-laced dogmatists maintain a kind of censorship over the word of God, and over men's souls, for that matter, so long the knowledge of the Lord will not cover the earth as the waters cover the sea. The Gospel of the Lord Jesus in the minds, hearts and lives of men is after all the only effectual means of regeneration. In all the isms which have been inflicted upon society, nothing has been found which can distance the simple story of the cross.

God did not give us our imagination for a joke, nor yet for the mere purpose of having something to restrain. The imagination serves a purpose in our mental economy as well as does the memory, or the reasoning faculty. To dispense with it was as fatal as to dispense with any of the other powers of the mind. I dare say there is no act of worship wherein it is not employed. Without its use no parable ever spoken by our Lord can be even understood, to say nothing of its being applied in our lives. It is one of the chief elements in every sublime prophecy.
March 15, 1893.  

EVANGELICAL VISITOR.  

or important and inspiring psalm. It is the imaginative blended with the real, that makes life itself so enchanting. It is therefore, to say the least, well to be cautious in denouncing literature wherein the imagination plays a significant part. To decry all fiction indiscriminately, and quote from "Pilgrim’s Progress," or "The Holy War" in the same breath, is the height of inconsistency.  

"The Holy War" in the same breath, may grow thereby." 1 Pet. 2: 2.  

is the height of inconsistency.  

decry all fiction indiscriminately, and wisher I will say to you that you  

that Christians must please God.  

Jesus came to kindle a fire on earth. The hearts of the disciples did burn. You need not fear to pray much that the Lord may baptize you with the Holy Spirit and with fire, as you will need it to consume your dross, to keep your hearts warm with the fire of God’s Word, to deaden the thoughts of foolish dress, and of idle talk, and many other evil thoughts, and to enable you to crucify your flesh with the lust and affections. Abraham was the friend of God. His faith and love were such that he could not say no, when the Lord told him to offer his dear son. Though so very strange to natural sympathy, yet his own will was given up. We must bring every thought into subjection to the obedience of Christ.  

C. H.  

Enterprise, Kans.  

For the EVANGELICAL VISITOR.  

FIRST COUNT THE COST. LUKE 14: 28.  

"As new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2: 2. Sincere is equal to pure. I feel more especially to write to new beginners, who profess to have duly repented of their sins, and who have experienced pardon. How needful it is for you to count the cost and make a true calculation, as to what kind of faith and love it requires all along the line to heaven, so that you do not find after having begun to build, when you come to points of duty and things to obey in, that you have not the right kind of faith and love and will to be true to your calling, and hence not be able to finish the good work begun. As a well-wisher I will say to you that you will make a safe count, or calculation, by receiving, through humble prayer, from the Lord, that faith which he could not say no, when the Lord told him to offer his dear son. Though so very strange to natural sympathy, yet his own will was given up. We must bring every thought into subjection to the obedience of Christ.  

Hamlin, Kans.  

For the EVANGELICAL VISITOR.  

LET US ONWARD GO.  

Through the kindness of my grandmother I have access to the columns of your interesting and instructive paper—the EVANGELICAL VISITOR. And thinking I might in some way do something for God’s cause, I send the following:  

In Christ’s time they had fault-finders and the race is not quite extinct yet. Whatever critics and scoffers may say concerning the way in which the boys and girls are being brought up, in this nineteenth century of the world’s progress and enlightenment, there will be, nevertheless, some among them who will be great and illustrious men and women.  

I am well aware of the lamentable fact, that thousands of boys and girls in our great cities are on the verge of wicked and ruinous lives. But, who is to blame? the children? No. The parents? Emphatically, yes. Trace, if you will, the genealogy of those children and you will find they are traveling in the same ruts, only a little deeper down, than did their ancestors. Yet, while this is true, there are other thousands of children, who have good, kind, Christian parents, who are putting forth every effort to train their children for good and noble purposes, as are cadets trained at West Point for an army life.  

Some people always look on the dark side of life, and these are the ones we hear make expressions like this: “Our church is retrograding,” etc. God pity such people! Do you think God is going to forsake His people, His elect, His church? No. Invariably no, even though earth and hell prevail against them. But, again the voice comes from the dark side and says: “See! our old church veterans are leaving our ranks one by one and who is left among us to take their place?” Do we envy their departure from us? No, they have served their calling and have now gone home to receive their crown. It is true we miss them greatly, but, God will provide, and in due season He will raise up others to fill the vacant seats.  

Every church has its cloudy as well as its sun-shiny days. Then “let us onward go” and be not dismayed, for “if God is for us, who can be against us.” Then let us all put our hands to the helm of the old “Ship of Zion” and by God’s grace and mercy we will eventually steer the grand old vessel into the port of glory, there to meet those loved ones gone on before. What a meeting that will be.  

WM. HARRIS GUYER.  

Woodbury, Pa.
Faithe as a Factor in Experience.

Holiness is a life by faith. The apostle of the Gentiles says, "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

So we see if we have not faith, we can not please God in our experience. Our Father is Holy, and the faith we have in Him must also be a holy faith. And in this holy faith we must build one another up, by a holy experience, praying in the Holy Ghost.

God's children are a holy people, and they will at times do their Father's will. "To follow peace with all men, and holiness, without which no man shall see the Lord." We must have this life by faith, but faith is neither God, nor a portion of it, though it is certainly a holy faith. We read, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Thus we see in faith we have a substance, and the substance is in a holy God. "Faith in God."

Faith then is the means of bringing us to God, and of realizing a life of holiness, and of having the favor of God in divine blessings. It is more, therefore, than simple belief; and yet the word belief is often used to express its full meaning. Faith is a perfect expectation, reliance, trust. Therefore as we exercise faith for holiness, so we must in order to retain it. There is a difference, however, between the two cases. In the first, it is exercised without experience, but in the second, it is exercised in the presence of the experience. But in each instance it is equally prospective. Faith is easy. The approaches to it may be rough or smooth, but the act itself is as natural as that of breathing. The struggle is always before faith, and faith is simply the dropping of the anchor in the harbor, after the treacherous breakers are passed. The necessity for struggling, if there is any, is purely with the creature, and not with his God. The Father is ready, but man is often not ready. If one will struggle, let him do so; but let him be taught that there is a shorter way of accepting the promises of God. Struggling, while professedly for a blessing, is very generally nothing but a covert war against it. The victory is never by arms, but by surrender. We must therefore surrender our all to the Father.

When the entire will is surrendered we place ourselves in position for God to use us, and we can readily see the riches of the promise we will receive, and do receive. Thus we see faith is always exercised through the will. But in those hours in which faith is not specifically exercised through the will, it is assumed. We act our faith without particularly thinking about it. This is a proof that we have faith. If it requires to be continually watched, or nursed, or formally exercised, it is a very poor article, and should be closed out and a new and perfect one secured. In fact, a really genuine and perfect faith will not bear a constant contemplation. Such faith has often been spoiled or lost by being handled in the presence of the enemy of souls. Do you have personal trust in God, then only look after it occasionally, see that it is all right, and then let it alone, and find something else to do and think about.

Is faith the gift of God? There are two opinions about this. The promises are from God, but the act of faith is human. We have promises in quantity for personal salvation; but many other things are so uncertain as to require an unfolding of the mind of God before we know how much and how far to believe. Some suppose that Eph. 2:8 shows faith to be the gift of God. But the term, "through faith," is here parenthetical. It is salvation that is put down as a "gift," the next verse contrasting such a gift, by means of faith, with an impossible salvation by "works." But the disciples said, "Lord increase our faith." Truly so; but the Savior only replied, "If ye had faith," etc.

But some one asks what this passage means: "Now faith is the substance of things hoped for, the evidence of things not seen." It does not mean that faith is from God, outside of human action. Adam Clarke, a good authority in language, reads "substance," instead of "substance;" and Conybeare and Howson make it "foundation." Our faith is the subsistence, or foundation, of things hoped for, and thus becomes an evidence of what is yet unseen. To pray for faith as a gift from God, therefore, is not strictly correct. It can only be allowable as meaning that we desire God to give us an understanding that what is desired may be had by believing for it; or that spiritual power be granted to believe for the reception of what is already recognized as promised. "Faith cometh by hearing, and hearing by the Word of God." Christ is the Word that came for our salvation. Praise the Lord.

Special faith. The Christian who is sanctified wholly can have faith for special objects without struggle, because he has a perfect personal faith. His own heart is not a frowning barrier in the way. Nevertheless, in the presence of temptation he may find an effort to be necessary to put it aside. Some cannot readily exercise faith for outside objects because they are not thoroughly habituated to it. Seeing that it is all profession with them, instead of experience of confession, they go about it...
bunglingly. But no sanctified one has any business to belong without a high-walled Jericho or two on hand for his faith to compass. Such things are necessary to healthful progress and growth in grace.

Whenever two or more are to exercise faith together for a special object, it is important that they understand each other. This is often brought about by reasoning, preaching, giving in a Holy Ghost experience, and exhorting one another to be steadfast, immovable, always abounding in the work of the Lord. Sometimes while we are on our knees we reason the case with the Lord, and this is in effect reasoning with our companions. All our understanding is illuminated, so we have the desired union of faith made easy.

A Holy Ghost experience shows our fidelity to God, in whom we are reconciled by Jesus Christ, who hath given us the victory. It may be well to look a little more closely at what might be termed the formulary of special faith. In the first place attention is required, and foreign subjects are sent into the shade. Then the attitude of the soul becomes firm, perhaps tense. But here fail not to remember that a physical strain may produce reactions that will prove quite fatal to the subsequent vitality of faith. And now the mind recognizes only these three things: A full, orbised necessity, a God-fullness of supply, and a complete warrant in the blood of Jesus. In the present desire all other passions is hushed and the soul is engulfted in a spiritual atmosphere which grows in density and power. The soul must be anchored in Christ the living head. Then all temptation is brushed aside, and, calculating on no defeat, the waiting soul declares, in assurance clear and full, that God will meet all his wants, and give answer to his prayer. His soul glows with the sunshine of heaven, with the sparkling emphasis of an established will. The rays of the eternal light bends down itself in dazzling splendor of heavenly joys; for only in its kingly power does faith reach heaven and touch the Divine. Then God says, “Amen,” and sends the assuring Spirit of victory into the soul. Glory to God.

So arise, saints of God, and shine. Have works of righteousness from God, who giveth us the victory through our Lord Jesus Christ.

DANIEL EIKE.

Hope, Kans.

For the Evangelical Visitor.

ATONEMENT.

In the New Testament, Christ is everywhere exhibited as One sent from God for the salvation of the world. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.” For God sent not “His Son into the world to condemn the world, but that the world through Him might be saved.” Jno. 3: 16, 17. And as the conditions on the part of man of obtaining this salvation we read of the requirements of repentance, faith and reformation.

1. Repentance. “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” Matt. 4: 17. “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts 2: 38.


3. Reformation. “And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto him his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his field to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father.” Luke 15: 11-20.

Whilst on the part of God, as conditioning his forgiveness of sin, we have exhibited Christ’s entire life upon earth. “Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” Rom. 3: 25. “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Rom. 8: 34.

But more especially His death as a ransom for our sins. “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Matt. 20: 28. “For this is my blood
of the new testament, which is shed for many for the remission of sins," Matt. 26: 28.

As a vicarious sacrifice. "But with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Pet. 1: 19.

By which we are redeemed from the bondage of sin. "Who gave himself a ransom for all, to be testified in due time." 1 Tim. 2: 6.

"Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. 3: 13.

And obtain forgiveness. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5: 19.

"For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures." I Cor. 15: 3.

And eternal life. "I am the Good Shepherd: the Good Shepherd giveth his life for the sheep." Jno. 10: 11.

And peace with God. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." Col. 1: 20.

Christ is therefore the Mediator between God and man. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5.

And our High Priest, who offers himself a sacrifice to reconcile us unto God. Moreover we are taught that God has in Christ reconciled the world unto himself. "For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." Rom. 5: 10.

The reason I write on this subject is, there are people who say we can not have our sins forgiven, or we can not be saved, except by baptism. The same people declare that no one received, or will receive, the Holy Spirit but the apostles, and they on whom they laid their hands. Oh, praise the Lord that I have His witness within this temple of God, which is for the indwelling of the Holy Spirit! "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy: for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

Oh, I am so glad Jesus washed my sins away by His blood, by my willingness to follow Him, and by my being baptized into Jesus Christ, into His death. If buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so I should walk in newness of life. A. L. EISENHOWER, Abilene, Kans.

For the EVANGELICAL VISITOR.

PROVE ALL THINGS.

"Prove all things; hold fast that which is good." 1 Thess. 5: 21.

This impressive injunction of the apostle Paul to the Thessalonian church should not be passed by unheeded, because it implies very important points, namely, a need to prove all things; that there must be a standard by which to prove them; what the "all things" consist in, and to "hold fast that which is good." I shall confine myself in the present writing to only one of these points—the standard by which to prove all things.

If the admonition were needful to the Thessalonians, most assuredly it is of the greatest necessity for us, in these modern times; because in looking over the so-called "Christian world" the idea would strike a person that there is no standard to prove by. There exists so much variation even among those whom we believe to be real Christians, which plainly indicates that they do not have one and the selfsame standard to be a complete guide. Perhaps a standard that all would agree on is not easily defined; and further, perhaps it cannot be defined. However all Christians admit that the Bible, the word of God, is the standard. True. But various minds have various conceptions in regard to that word. It seems to me, and that satisfactory to my own conception, that under the Gospel dispensation our standard to prove all things, spiritually, is condensed to the inspired word given to us by and through witnesses chosen (the apostles) to whom Christ said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1: 8.

But He said also "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49.

This was fulfilled on the day of Pentecost, and they were then separated and qualified (inspired) for the office for which they were chosen. To whom Christ said, "He that heareth you heareth me; and he that despiseth thee despiseth me; and he that despiseth me despiseth him that sent me." Luke 10: 16.

He also said unto them, "Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain they are retained." John 20: 23.

That is, in accordance with the authority invested in them. "And lo," said Christ, "I am with you alway, even unto the end of the world." The injunction now is, "If any man speak, let him speak as the oracles of God." 1 Pet. 4: 11. The
the day of Pentecost, which was necessary at that time so as to convince the Jews that the gentiles also were to become partakers of the favor of God.

Likewise we may refer to the case of the Ethiopian eunuch. The "angel of the Lord" directed Philip what to do. The angel did not come in contact with nor did he instruct the eunuch in regard to his salvation, but sent Philip to do that. The consequence was, Philip "preached to him Jesus," and the eunuch, after embracing and complying with the terms of the Gospel, "went on his way rejoicing."

I referred only to the above two cases of conversion, which are presented to us under the apostolic ministry, to show how precisely they adhered to the appointed order of Heaven, that it might prove to us a standard of how we are to enjoy the preciousness of the Gospel, in believing it as delivered and set forth by the inspired messengers of God.

In thus stating freely my impressions in regard to how we are to hear and receive the Gospel, which is the power of God unto salvation, but responsible only to God.

I may further refer, before concluding, to a very common impression of difference among religionists, that is, "the religion of the head, and the religion of the heart." I believe a large number of those who use that phrase do not understand what they say. Of late I met with an individual to whom I made reference about "the great noise that was in their meeting last night." The answer given was, that that was a manifestation of excitement. I think so. The said person considered the "religion of the head" an insignificant matter. I maintain that the head religion means to understand, and the heart religion is the emotion of the affections. Hence I admit freely that it is possible to have head religion, so-called, without having heart religion; but impossible to have true heart religion without having head religion. "Prove all things, hold fast that which is good." A. B.

May the Blood of Jesus correct all errors, one especially, which I wish to correct.

On page 79, 17th line from top, first column, for "about" read "above.

In the same column, 17th line from bottom, for "noble" read "whole."

This is too grave an error to pass unnoticed. In 2nd column, 10th line from top, for "men" read "more."

May the Blood of Jesus correct all the errata of our mortal history, and fulfill Jude 24, and Eph. 5: 27.

C. H. BALSBACH.

"The care of no bird that flutters over her nest to feed her young, and the care of no mother who watches the cradle of her babe, is to be compared with God's tender care for us."

"In public affairs, as well as in matters of religion, the path of duty is the "strait gate" and the "narrow way;" and in these days of degenerate politics "few there be that find it."

March 15, 1895.

EVANGELICAL VISITOR. 87
EVANGELICAL VISITOR

A Semi-Monthly Religious Journal,
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, 50¢.
Payment in advance. Sample copies free.

Edited by
H. DAVIDSON, Abilene, Kansas.

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

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

Communications for publication should always be accompanied by the author's name. Not necessarily for publication but as a guarantee of good faith.

Communications for all subsequent numbers of the Visirown should be sent in at least ten days before date of issue.

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Abiene, Kansas, March 15, 1893.

LIBRARY FUND.

Thomas Purves, Cleveland, O. $1.00

BENEVOLENT FUND.

Daniel Bowers $1.00

Mary Stern, Ore Hill, Pa. $1.00

Mary Engle, Abilene, Kansas $1.00

From a letter received from Eagleville, Conn., we learn that Bro. Eben Hutchins died at that place, at the residence of his sister, February 7, 1893. We did not learn the particulars of his death, nor his age, but only the date of his death as given above.

Those wanting hymn books can be supplied to a limited extent by addressing Daniel Hollinger, Waynesboro, Franklin county, Pa.

THE CLEANSING BLOOD.

The testimony of Scripture is quite clear on this point, that the blood of Jesus Christ his [God's] Son cleanseth us from all sin. The idea may be twofold, either a liberation from the guilt or from the bondage of sin, as a distinction is made between these two ideas both in doctrinal theology and in the Scriptures. Just which idea prevails in any given text we need not inquire, but it is clear that there is a cleansing, a washing and a purifying in the blood of Christ, and that by these terms we are to understand our personal participation in the atonement made by the shedding of Christ's blood. Blood symbolically means atonement; or, as many theologians prefer to put it, blood is shed for the expiation of sin. Through blood-shedding, as Hebrews proves, we have the remission of sins. All this is explained in the passage in Leviticus, where we read, "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh atonement for the soul." But this atonement made by Christ when His blood was shed is not the cleansing, or washing, spoken of. Atonement and purification from unrighteousness, or both. This means, as Dr. Clarke puts it, "The redemption of the soul, with the remission of sins, and purification from unrighteousness." The blood of Christ applied to the sinner's heart discharges him from the guilt of sin. That is, the merits of Christ's atoning work secured to the sinner free him from guilt, so that he can stand righteous in the sight of God. But this is an important element in our justification, and is also closely connected with that operation of the Spirit by which we are made just in moral character. That is, no man is liberated from the guilt of sin that is not also delivered or cleansed from its dominion and power. Justification is not merely an external act, without any moral element. Now, as we are justified by faith, it must follow that we "meet the blood of Christ," when we believe in him to the saving of our soul. But this is an act of justification accompanied and followed by the process of sanc-
March 15, 1893.

**EVANGELICAL VISITOR.**

**JESUS IS LEFT.**

It was just before the civil war.

An old colored lady who was a slave, and had been separated from her husband and children, having been sold to a planter who lived miles away, was one day approached by an individual, who said, "Well auntie, you have lost about everything, haven't you?"

"Yes missus," she answered, "speck I hab lost nigh onto everyting in dis world."

"Well auntie, it is one of the things we all have to put up with. Everything changes."

"No missus, dat ain't so," said the old lady.

"O yes it is," said the other.

"I don't like to 'spure ye missus, but I done hab trusted in de Lord Jesus to mor'n forty years an' he neber changed yet an' I don't b'lebe he ebber will. He's all I'se got left. I'wana laugh to stick to him to de end."

The old lady declared a very precious truth. With all the changes which come to us, (and they are many) Jesus changes not. We read: "Jesus Christ the same yesterday and forever." Not long since I stood looking at the place where my boyhood's home once stood. I saw no longer the faces I once saw; the grave had hidden them. The old home itself had been pulled down. I walked through the old neighborhood, but only strangers greeted me. Those I had known as a boy had passed away. Changes greeted me everywhere. But there was One who had made the couch of the saint over whom I had watched "soft as downy pillows are." "He is faithful that promised." Though loved ones pass away, and earthly friends prove false, He remains the same. Therefore may we have confidence in Him. His friendship endures forever. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Yes, yes, he will be with us to aid us across the dark stream, and he will not be ashamed of his own when they stand before his Father. Let us trust, wholly trust the unchanging Christ.


**MEETING AT THE TOP.**

Two Scotchmen occupied the same cottage, each being bound to keep his own side of the house well thatched. They were saely divided religiously, one being a Burgher and the other being Anti-burgher. After repeated battles of words they were not on speaking terms. One day these men were at work on the roof, each thatching his own side, and they met at the top and were forced to look in each other's face. One of the men took off his cap, and scratching his head, said to the other, "Johnnie, you and me. I think, hae been very foolish to dispute as we hae done concerning Christ's will about our kirks, until we hae clean forgot his will aboot oorsels; an' so maybe it's wi' the kirk as wi' this dark stream, and he will not be with us to aid us across the dark stream, and he will not be ashamed of his own when they stand before his Father. Let us trust, wholly trust the unchanging Christ."

—Evangelist.
A series of meetings were held here in the brethren's meeting-house conducted by Bro. P. Steckley, of Markham district, commencing on January 29, and were closed on the evening of February 16. They were not so largely attended on account of the weather being somewhat stormy; otherwise they were quite interesting. Believers were encouraged and revived, and sinners were duly warned of the impending danger of living away from Christ. One little girl of about eleven years claims to have found peace with God, and several more rose for prayer and expressed a desire to come out on the Lord's side. May God's blessing attend His word, and may the seed sown germinate and take root in the hearts of the unsaved and bring forth fruit to God's glory.

JOHN REICHARD.

BLACK CREEK, ONTARIO.

The brethren of the Black Creek, Ontario, district having decided to hold a revival service this winter, Eld. B. F. Hoover, of Mansfield, Ohio, was invited to assist us, and in due time kindly responded by putting in an appearance on the 11th of February. The meetings were started on the Sabbath evening following, in the church. The interest was good and the congregation large right in the start, the members being earnest and to their places, with Bro. Hoover at the helm, piloting the way for sinners to steer their way into heaven's port. Many were convicted, and some gave evidence of their intention to leave sin and search for the old paths and walk therein. The interest still increased as the meetings were in progress, until it seemed the tide was at its highest flow, when our help in the person of Bro. Hoover was suddenly cut off, he receiving the sad intelligence, by telegram, of the death of his sister at Mansfield, and on Friday morning the 17th started for home. We thought it could hardly be, but the Lord's will be done, and every thing will work for good to them that love Him. As the interest was good and some had started for a new life in Christ Jesus, we thought best to continue the meeting nearly a week longer. In all we had a good time and felt the blessings of God and His Spirit with us. The church, too, has been greatly revived. The Lord receive all the praise and bless Bro. Hoover.

A BEARSS.

DOWNINGTON, MICHIGAN.

Dear Bro. Davidson:

I feel it my duty to write a few lines to you. As we are but few in number at this place the Visitor is very welcome to us, for different reasons. One reason is, we hear from old friends and brethren and sisters in Ontario. Another reason is, we hear the mission work is still in progress. The brethren, Eld. Samuel Baker, Samuel Doner, of Ontario, Samuel Wanner, of Burnside, and our brethren from Greenwood were here at our love-feast seven or eight years ago. We hope the meeting was not in vain. We have had several visits from brethren from different parts, for which we were very thankful. We were very much pleased to form an acquaintance with Bro. and Sister Hoover. In connection with Bro. George Kitely, they held a few meetings here two years ago. The people in our neighborhood seemed to regret their leaving so soon. It seems to me the seed then sown needs watering. I think the Lord has a work here still for Bro. Hoover, or some other brother, to do. We were glad to have Bro. Samuel Doner, of Stayner, Ont., visit us last fall. He and Bro. Kity visited our neighborhood and held a few meetings. I hope their labors may be blessed to the good of some precious souls. For several weeks now the United Brethren have been holding meetings here, and they are still in progress. Quite a number have professed to make a start for the heavenly kingdom.

The brethren from Greenwood preach for us once in four weeks, and we appreciate their labors very much. We have our prayer-meeting every two weeks, and, though often our number is small, we feel that we are blest, and our desire is to continue on and grow in grace and in the knowledge of the truth, as taught by our blessed Savior. Pray for us brethren and sisters. We feel our weakness and need the prayers of God's people to enable us to endure to the end.

GEORGE MATER.

A VISIT.

Having a little business with Bro. John Lininger, who lives some miles away from the railroad station, I concluded to go to the council at Mechanicsburg, where I expected to see him. But the nearer I came to the place the more timid I felt. I thought the brethren would wonder what prompted me to come, as I did not belong to that district. But when there I found so much kindness shown toward me, and received so many pleasant greetings, that it gave me great encouragement, and seemed to give me new life. They showed so much Christian hospitality. The proceedings of the council seemed to indicate such kindly feelings towards each other, and the decisions were accepted so gracefully by the minority. They have just finished two new houses of wor-
ship, and sheds for horses, and all is
paid for.

After council a cousin and brother,
Levi Heisey, took me along home,
where I spent the night very pleas­
antly. Next morning a son of Bro.
Henry Heisey took me to his father's
home, and from there Bro. Henry
and wife came with me to Mechanic-
burg, where we stopped with their
daughter, Mrs. Brubaker. After
our visit there we went to Bro. T.
A. Long's, where I had the oppor­
tunity of taking a look at their ex­
tensive works. As Bro. Long had
been unfortunate in having his eye
hurt, his son took me through the
shops. Before I was there I could
not excuse Bro. Long for devoting
so much of his time to the fifth
wheel business, but I must say, after
being in his family, like some of our
brethren sometimes say, he that pro­
videth not for his family is worse
than an infidel. But then I see a
difference in the kind of business we
are engaged in. The fifth wheel is
necessary to the wagon, but there
are some kinds of business, and some
kinds of farming, too, that I don't
think are necessary.

Bro. Dick, whom I met at Bro.
Long's, was formerly engaged in the
grocery business, and, as is too often
the case, his employer kept tobacco,
and he had to sell it. He often was
permitted to see the effect of it on
others, and the unpleasantness to
himself, and for this reason he quit.
How thankful he can feel that he is
free from its degrading influence! And
oh, how unbecoming it seems to
me to see people use it who pro­
tess to be followers of that meek and
lowly Savior! It is now more than
twenty-five years since I raised the
last tobacco, and I can at least feel
sure that the tobacco now used was
not raised by me, but I wish that it
would not be raised anymore by
anyone. I predict a bright future
for the church in Cumberland county,
as I see unity and love prevail.
They have a different way of pro­
viding for their own.

From Bro. Long's my little friend
Elmer took me to sister Brenneman's.
There I met Bro. Heisey Brenneman
and family, and his mother and sis­
ter. Old mother Brenneman is very
poorly. Her days cannot be long,
but she is well cared for by her
daughter. From there I took the
train to Harrisburg and stopped with
friend Cooper's. Mrs. Cooper was
formerly a member of our family
and we enjoyed a visit to their house,

Avatta, Pa.

NO DRUNKARDS IN HEAVEN.

"Be not deceived: ... nor thieves, nor
covetous, nor drunkards, nor revilers, nor ex­
tortioners, shall inherit the kingdom of God."

No drunkard shall inherit the
kingdom of God. Now let those
mothers who have sons who are just
commencing a dissipated life, wake
up, and rest not day nor night until
their boys are converted by the
power of God's grace, because no
drunkard shall inherit the kingdom
of God.

Many of these moderate drinkers
will become drunkards; no man ever
became a drunkard all at once. How
the devil blinds these moderate
drinkers! I do not know of any
sin more binding than the sin of in­
temperance. The man is bound
hand and foot before he knows it.

I was reading, sometime ago, an
account of snake-worshiping in In­
dia. I thought it was a horrible
thing. I read of a mother who saw
a snake come into her home and coil
itself around her little infant, only
six months old, and she thought the
reptile was such a sacred thing that
she did not dare touch it. She saw
the snake destroy the child; she
heard the child's pitiful cries, but
dared not rescue it. My soul re­
volted as I read the narrative. But
I do not know but that we have

things right here in America that
are just as bad as that serpent in
India—serpents that are coming
into many a Christian home, and
coiling around many a son and
binding them hand and foot, and
the fathers and mothers seem to be
asleep. Oh, may the Spirit of God
wake us up! No drunkard shall in­
herit the kingdom of God, nor rum­
seller either. Bear that in mind.
"Woe unto him that putteth the
bottle to his neighbor's lips."

I pity any professing Christians
who rent their property for drinking
saloons; I pity them from the depths
of my heart. If you ever expect to
inherit the kingdom of God, give it
up. If you can never rent your
property to better purposes you had
better let it stand empty. This idea
that all is going well, and that all
are going into the kingdom of God,
whether they repent or not, is not
taught anywhere in the Scriptures.

There will be no extortioners in
heaven; none of those men who are
taking advantage of their brothers,
or those who have been unfortunate;
whose families are sick; who have
had to mortgage their property, and
had snap-judgment taken against
them by some man who has his hand
at their throats, and takes every cent
he can get. That man is an extor­
tioner. He shall not inherit the
kingdom of God.

I pity the man who gets money
dishonestly. See the trouble he has
to keep it. It is sure to be scattered.
If you got it dishonestly you cannot
keep it. Your children cannot keep
it; they have not the power. You
see that all over the country. A man
who gets a dollar dishonestly had
better make restitution and pay it
back very quickly, or it will burn in
his pocket. How can a dishonest
man, a drunkard or a rum-seller, in­
herit the kingdom of God? Where
their treasure is there is their heart
also.

NEARLY.
Nappanee, Ind.

GEORGE W. KILIAN.
CAPTAIN BALL'S EXPERIENCE.

"I have had a strange experience," said Captain Ball, speaking with much emotion. "It began about three weeks ago. I had lately been making some very good trades; and one night I was riding home reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertions. It was starlight, and very still; I could hardly hear a noise but the field crickets and the tramp of my horse on the dark road, when suddenly a voice said, 'What shall it profit a man if he shall gain the whole world and lose his own soul?'

"'Was it actually a voice?' I questioned.

"No; I knew it wasn't at the time. It was, I have no doubt, my own mind; or rather, the voice of the Holy Spirit in the conscience. But the expression was just as distinct and unexpected as if it had been spoken by some person in my ear. I went to talk with my minister. I wanted to get into the church where I thought I should be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines, and so forth, to let me know what I would have to understand and believe before I could become a church member. But he didn't take any such course. He made me go into the house and sit down in his study, where he talked with me a long time about the blessedness of religion, and its value above all other things of this world, independently of its rewards hereafter. Then he said:

"'Captain Ball, do you know the first thing to be done, if you would be a Christian?'

"'I do not know.'

"'The Christian life—the life of a faithful follower of Jesus Christ,' said he, 'can be founded only upon repentance. Now, it is easy to say we repent, but the only repentance that is worth anything is an active repentance—by which I mean not sorrow for sin, and an earnest desire to avoid it in the future, but one that goes to work, and seeks, as far as it is in our power, to make amends for every wrong we have ever done. Is there a person in the world, Captain Ball, who can look you in the face, and say you have wronged him?'

"'He knew my weak point,' added the captain. "Every man has a weak point, and I suppose the lancet must be applied there first. That question was like sharp-scratching steel driven to the soul. I writhed and groaned inwardly, and struggled and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christian. I meant, however, to get off as easily as I could. So I determined to confess something which I suppose was known to everybody who knows me—my horse trade with Peter Simmons last spring.

"'Did you wrong Peter?' asked the minister.

"'I shaved him a little,' said I.

"'How much do you think,' said he.

"'I let him have a ring-boned and wind-broken nag that I had picketed up to look pretty gay—worth for actual service, not over ten dollars, and got in return a steady beast worth sixty dollars, and twenty-five dollars to boot. So I honestly think,' said I, "that I shaved him out of about seventy-five dollars.

"'And with seventy-five dollars in your possession belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think that Christ will hear your prayers for pardon, with stolen money in your pocket?'

"I said something about a trade is a trade, and men must look out for themselves when they swap horses—but he cut me short. I said he, 'can be founded only upon a faithful follower of Jesus Christ.'

"Your own soul,' he said, 'will not admit the excuses which your selfishness invents.'

"'But the rule you apply,' said I, 'will cut off the heads of church members as well as mine. There is Deacon Rich; he trades in horses, and shaves when he can.

"'No matter,' said he, 'whose head is cut off; no matter what Deacon Rich does. You have to deal with your own soul, and with the Lord. And I will tell you, whether you are out of the church or in it, a single dollar which you have unjustly and knowingly taken from any man without rendering him its full value to the best of your ability—a single dollar, I say, will be like a mill-stone hung upon your neck, to sink your soul into the sea of spiritual death!'

"'I couldn't stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I couldn't rest. So I took seventy-five dollars and went to Peter and paid him, making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-stricken and had paid back the money.

"'Then I went to the minister again, and told him what I had done. He didn't praise me as I thought he would. He took it as a matter of course, and no more merit in me than it is to wash my hands before I sit down to supper. On the contrary, he seemed to suspect that my hands were not quite clean yet. He wanted to know if I had wronged anybody else besides Peter. I tried to say no, but my conscience wouldn't let me. I could have told a plumper lie
than that once without flinching—yes, and flattered my own heart to believe the lie. I was discouraged, I felt bitterly disheartened. It was, indeed, so much harder being a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the point of going away sorrowful. But my heart burned within me, and I was forced to speak.

"In the way of business," said I, "no doubt I have taken advantage here and there—as everybody does—as church members themselves do when they can."

"What everybody does is no rule for you and me, Captain Ball," said the minister. "It is to be Christians in the fullest sense—not simply church members—that we must strive with all our hearts. The fact of our being in the fold does not make the lamb; there are wolves in the fold, alas! but we are by no means justified in doing as the wolves do, even when they appear in sheep’s clothing."

"I felt the rebuke. ‘Well,’ said I, ‘there is Deacon Rich—I think he paid me a note twice. The first time he paid it we were transacting other business, and by some mistake the note wasn’t destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The Deacon was a hard man, I considered, and took advantage of people when he could. He had driven more than one hard bargain with me.’"

The Deacon, who was present, and heard the allusions to himself, whined and coughed uneasily. Captain Ball went on without appearing to mind him.

"‘So,’ said I to the minister, ‘I concluded I would serve the Deacon as he would probably have served me under the same circumstances.’

"‘I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, may be he would like to take up that note, which had been due then a considerable time. He was surprised—looked excited and angry—said he had paid it, and held out stoutly for awhile; but there was the note. There was no proof that it had ever been paid, and finally he took out his pocket-book, and, with some pretty hard words, paid it over again with interest."

"‘And now,’ said the minister, ‘what are you going to do about it?’

"‘I suppose,’ said I, ‘the money must be paid back.’

"So I went to the Deacon the next day, told him that, on reflection, I was convinced that he was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment."

"I hoped then all was right," continued Captain Ball, "I tried to satisfy my conscience that it was. But I was afraid to go back to the minister, he has such a way of stirring up the conscience and finding mud at the bottom when we flatter ourselves that because it is out of sight, there is no impurity there. And I knew, that as long as I dreaded to see the minister, something must be wrong; and on looking carefully into my heart, I found the little matter of a mortgage which I had foreclosed on a poor man, and got away his farm, when he had no suspicion but I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the proceeding was legal, and so I tried to excuse myself. But my awakened conscience kept saying, ‘You have taken a poor man’s land without giving him a just return; the law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul; your heart will burn you, until, with justice, you wipe out your own injustice to him, and to all others whom you have wronged.’"

"Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars together with the interest due from the time the mortgage was foreclosed; and it was like taking a portion of my life to be obliged to abstract so much money from my gains, and give it to a man who had no legal claim upon me. I groaned and mourned over it in secret, and I tried to pray; but that mortgage came right between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of conscience any longer, and I went again to the minister. I told him my trouble, and asked him what I should do."

"‘There is a simple test,’ said he. ‘Do you love your neighbor as yourself? If you do, you will be just to him if it takes the last dollar you have in the world.’

"That was a terrible sentence. I went out staggering from it, as if I had received a blow. ‘O God,’ I said, ‘how can I be a Christian?’ But I had help beyond myself, otherwise I could never have ended the struggle. I knelt before God and solemnly vowed for His sake, for the sake of His pardon and love, I would not only do justly to the poor man I had wronged, but would give up, if need be, all that I had in the world, so that I might find peace in Him. But I had help beyond myself, otherwise I could never have ended the struggle. I knelt before God and solemnly vowed for His sake, for the sake of His pardon and love, I would not only do justly to the poor man I had wronged, but would give up, if need be, all that I had in the world, so that I might find peace in Him. A strange, soothing influence came over my soul, and a voice seemed to say, ‘Though you lose all you have, God and Christ and the blessing of
a heart pure and at peace, shall be left you—the best and only true source of happiness and life. And in the solemn night-time, after I gave up the struggle, that comfort seemed to me so great and precious that I felt willing, if it would only stay with me, to accept poverty, and to go into the world poor and despised, hugging that priceless blessing to my heart. The next day I was as light as if I had wings. Nothing could keep me from going to Isaac Dorr, with a couple of hundred dollars in my pocket and a note for the remainder of what I owed him.

"Well," said the narrator; with tears running down his cheeks, "I only wish that every person here could have seen the Dorr family when I visited them and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children and go to California. His children were crying and his wife in an extremity of distress and despair. She received me a great deal better than I had anticipated; I had acted according to law, she said, and Isaac, careless and improvident, was greatly to blame.

"Yes," said Isaac, with the firmness of a desperate man, "it was a savage game you played me, but I was a fool ever to get in debt as I did, and then fancy that any man would not take an advantage when the law permits it. I am ruined in consequence, and here you see this woman and babes—"

"The poor fellow broke down as he looked at them, and cried like a child.

"Isaac," said I, as soon as I could speak, "I have come to show you that a man can be honest even when the law doesn't compel him to be. I want to do right because God commands it, and I have come to tell you that you needn't leave your wife and babes yet, unless you prefer to."

"Prefer to—go off into a strange country and leave them here to suffer, ' he cried, and caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted out the money I had brought, and explained what I intended to do and gave him the note; and such surprise and happiness I never saw. They would have kissed my feet if I would have let them. It seemed to me as if heaven was opened then and there—and it was opened in my heart, with such a flood of light and joy as I had never experienced, or thought possible, before.

"My friends," added the captain, his once hard voice now almost as a woman's, his cheeks still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a church member and not a Christian, I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with an emotion more effective than any words.

I have nothing to add to this narrative, except that he became a church member, and that his example of thorough repentance, of childlike faith in Christ, and of vigorous, practical, every-day righteousness elevated the standard of Christianity among my people.—Selected by W. K., Nottawa, Ont.

For the Evangelical Visitor.

HOLINESS.

"As obedient children, not fashioning yourselves according to your former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1: 14-16.

The apostle here admonishes the people of God to be holy, that is, pure in heart and free from sin and sinful affections; consecrated, or set apart for God's service; to be wholly for God, and to keep ourselves unspotted from the world. His Word teaches us to be "a peculiar people, zealous of good works." We can also read in God's Word that "without holiness no man shall see the Lord." Then in 1 Pet. 3: 15, we read, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." And he says, also, we are to be as lively stones, built up a spiritual house, "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Then again he says, "Ye are a chosen generation, a royal priesthood, an holy nation.

We find the Word of God full of exhortations to holiness, not only the New Testament but the Old Testament speaks of it. We turn to Lev. 20: 7, "Sanctify yourselves therefore and be ye holy: for I am the Lord your God." Then again, the Lord says, in the Gospel by Matthew, "Ye are the light of the world; a city that is set on a hill cannot be hid." And we also read in Eph. 4: 21, "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Again, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." I might go on quoting passage after passage from the sacred Scriptures, but I must close. I hope these quotations will be food for study, and that we may study to profit. And now, brethren, I commit us all into the hands of God. May He crown us all heirs of heaven is my earnest prayer. Ira Baker.

Gormley, Ont.
Dear Editor:

I am a little girl seven years old. I go to school. I live two miles to go. My teacher's name is Miss Mildred E. Beitzel. I go to Sunday School at the Lutheran church.

Well done, Sylvia, for a little girl seven years old. If you continue on, you will soon be able to write a very good letter. There are not many girls at your age that can do as well. I think you have a long road to travel every morning and evening to and from school. Four miles a day is a long walk for five days in the week. But then I suppose when the weather is bad your pa or ma or one of your brothers or older sisters take you there in the buggy or sleigh.

Going to Sunday School every Sunday is the right thing to do.

Now is the time for you to learn; after awhile you may not have so much time to go, and you know you need to be educated. But take good care of your health; sometimes children bring on sickness by exposing themselves to all kinds of unpleasant weather, and then they may bring on affliction that they will have to suffer all through life, or perhaps may bring on early death. But if you are careful in what you do, and how you do it, long walks and plenty of out-door exercise will not hurt you. It will make you grow strong and healthy.

One thing more. Be a good girl; be obedient to your parents and teacher; be true and kind to all, and love and serve the Lord. Remember what Solomon says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." You are not too young to serve the Lord, and if you give your heart into His keeping He will take care of you.—Ed.

CHILDREN'S CHURCH MANNERS.

The rising generation of Protestant children needs to be trained into habits of reverence in church. One who lately attended a Catholic church came away impressed with the devoutness shown there. She noticed that the littlest children bowed their heads with all the others. The sight of the whole congregation kneeling reverently, and herself the only one who sat bolt upright, gave her new light on the meaning of public worship.

We cannot hope for improved church manners among our children, however, if they are not at church. The throngs of children that are waiting in the vestibule till church service is over and then pour into Sunday-school, show clearly that great numbers of the young are growing up with no possibility of forming church habits, devout or otherwise. We wonder if the unruly young men who sit on the back seats in evening service and create disturbance, are not among the number who in childhood were never brought to church. The sight of the family group in the pews, father, mother and all the children, is not so common as it was in former days. It can be laid down as an axiom that church manners are best learned in church.

Parents cannot be successful teachers if they are not willing to practice as they teach. It is hopeless to get children to do what we are unwilling to do ourselves. Listless and irreverent parents will make little progress in training their children into habits of attention and reverence. It is far better to say come than go. Example helps precept marvelously.

But even where parents are themselves devout they give little heed to precept. It seems to be an unwritten law in many of our churches that children are not expected to take part in the service. The vision is before me as I write, of a truly good woman, a most earnest worshipper, whose boy, thirteen years of age, sits beside her reading his Sunday-school book through the entire service. How rarely do the children sing the hymns or take part in the responsive readings! I know one mother who has promised her boy an air rifle if, for six months, he will sit up straight and look at the minister while he preaches, take part in the singing and read with the rest of the congregation. That boy may not be a disinterested worshipper, but he is forming a habit which will be a blessing to him as he grows older. How few children bow their heads in prayer time, yet why may not this simple habit be taught them? The devout posture will help the heart to be devout. Reverent thoughts are induced by a rev-
crent attitude. If the congregations of our Puritan churches as a whole ever bow in prayer, will not the reform come through the training of the children in more worshipful church habits? The child that whispers during prayer or goes out before the service is over is as ill-bred in church manners as he would be in table manners if he ate with his knife or snatched his lips. Yet many a parent is shocked at such a breach of social manners who would not be shocked at an equally flagrant breach of church manners.

While books without number are written on society etiquette, it would be extremely difficult to find in any book store a guide to church manners. But as the truest politeness was in the heart, so improved manners flow from reverent hearts.—2nd Kennard.

"The mayor of Pittsburg recently had about thirteen hundred women arrested for being connected with disorderly houses. Upon investigation it is claimed nearly all resorted to that mode of life to gratify their love of dress and personal display. Who will say that love of dress is not as great a crime among women as desire for drink among men?"

MARRIED.


NICEWONGER.—Died, February 20, 1893, near Ore Hill, Pa., Sarah Nicewonger, aged 11 years, 7 months and 26 days. Funeral services held in the Union meeting-house at Ore Hill. Interment in the Bloomfield graveyard.

KANOE.—Died, near New Enterprise, Bedford county, Pa., December 15, 1892, Fannie Myrtle, daughter of Bro. Rufus and Sister Leora Kanode, aged 2 years, 2 months and 11 days. Funeral services by the brethren in the burying-ground near New Enterprise.

PROYVAR.—Died, near Welsh Run, Franklin county, Pa., January 29, 1893, Bro. John Provar, aged 68 years, 7 months and 7 days. Funeral services were held by the home brethren at the residence in the Montgomery cemetery. Bro. Provar died very suddenly and unexpectedly. He went to bed in the evening apparently as well as usual, and in the morning he was found dead in bed. He was the father of five children, one of whom provided him to the grave. He leaves a wife and four children to mourn his death. How uncertain is life! May we be ready.

A FRIEND.

GEDCKE.—Died, near Fordwich, Ontario, three of Bro. Godfried and Sister Barbara Gedcke's children, viz., Jacob, aged 7 years and 11 days, died January 3, Mary Jane, aged 5 years, 9 months and 9 days, died February 11, William, aged 1 year, 8 months, died February 17, 1893. The disease which took them was consumption. This sorrow-stricken family was said to have been infirmary group. They have only one child left, and that their last. This is a sad visitation of bereavement to our brother and sister, but may the Lord comfort and bless them that they may bear it with Christian resignation. 2nd Kennard.

BESORE.—Died, March 9, 1893, in North Dickinson county, Iowa, Sister Susan Minerva Besore, aged 19 years and 27 days. The subject of this notice was a very exemplary young Christian woman. She was a member of the German Baptist church, and was a very plain and modest young Christian, and, above all, was adorned with a meek and quiet spirit, which is of great price. About eight months ago she was married to George Besore, but soon after her marriage she became afflicted with what terminated in the decay of the spine. Her physical sufferings were great, but she was resigned to the will of the Lord and never was heard to utter a word of complaint. Her mind was peaceful and happy. She was a daughter of Elder Samuel Haugh of the German Baptist church, and died at the home of her brother-in-law, Amon C. Burkholder. The funeral was held on the 10th at the German Baptist church, which was filled to its utmost capacity by sympathizing friends and neighbors. The services were solemn and impressive. Interment in the adjoining cemetery. Services conducted by the writer and Rev. Benjamin Forney from Rev. 14:13.

STONER.—Died, at Martinsburg, Blair county, Pa., February 18, 1893, Sister Susanannah, wife of Bro. David B. Stoner, aged 68 years, 3 months and 6 days. Sister Stoner lived a consistent member of the church for over twenty years, and as an example to all who knew her to strive to follow Christ as she had labored to do. Although having been in failing health for a number of years she was still able to go about until several days before her death, when she was stricken with paralysis, suffering great pain in her head until death came to her relief. She having a great desire to visit friends and relatives in the West, many will remember her and Bro. David in their visit during last May, June and July, to acquaintances in a number of states in the West. After their return in July, she seemed refreshed and revived, and unless the weather was too inclement, attended church regularly. Her desires were that her children might become converted and leave the pleasures of sin and fashion and follow the Savior. She also had a desire that the children of God might prosper in the good old way, for which she was always ready to contend, ever standing by Bro. David in his duties in the church. Owing to the inclemency of the weather and drifted roads, the funeral services were held in the Dunkard meeting-house in Martinsburg.

Text from Rev. 21, latter part of the 27th verse. Hymns 429 and 442 were selected by the family. Interment in the cemetery north of Martinsburg.

ISAAC STEIFF.