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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
The Church walking with the world,

"Some articles will bear republishing, and probably the accompanying one, by Mrs. M. C. Edwards, is one of them, at least some of the readers of the Visitor seem to think so, as we have received the article from quite a number of different persons for publication, sometimes with some few changes. But while we admit this for the second time into the columns of the Visitor, yet we do not think it advisable to encourage the custom, especially as the Visitor is generally preserved. Will our readers please remember this—Ed."

The Church and the world walked far apart
On the changing shore of time;
The world was singing a giddy song.
My path you see is a broad, fair road,
And my gate is high and wide;
And only the master who knoweth all
Can tell the two apart.

Then the Church looked down at her plain white robe.
"Your house is too plain," said the proud old World.
"'Twill build you one like mine—
Carpets of Brussels, and curtains of lace,
And furniture over so fine."
So he built her a costly and beautiful house,
Splendid to behold;
Her sons and her beautiful daughters dwelt there:
Gleaming in purple and gold.
The Angel of Mercy flew over the Church
And whispered, "I know thy sin."
Then the Church looked back with a sigh,
And rebuked:
To gather her children in;
But some were off at the midnight ball,
And some were drinking in gay saloons,
And some were off at the play,
And some were drinking in gay saloons,
So she quietly went her way.
Then the world gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports.
So she leaned on his proffered arm,
And smiled another, and gathered flowers,
As she walked along with the World,
While million and millions of deathless souls
To the horrible gulf were hurled.
You give too much to the poor," said the world;
"Far more than you ought to do.
If the poor need shelter and food and clothes,
Why need it trouble you?
Do take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And richest and costliest wine.
My children they dote on all such things;
And if their love you would win
You must do as they do, and walk in the ways
That they are walking in."
Then the Church held tightly the strings of her purse,
And gracefully lowered her head
And simpered: "I've given too much away,
I'll do, sir, as you have said."
So the poor were turned from her door in scorn;
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by;
And the sons of the world and the sons of death:
To gather her children in.
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuously curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace.
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell*
*Crisped in a thousand curls.

Then the Church sat down at her ease, and said,
"I am rich, and in goods increased;
I have need of nothing, and ought to do
But to laugh and dance and feast."
And the sly world heard her and laughed in his sleeve.
And mockingly said aside:
"The Church has fallen, the beautiful Church;
And her shame is her boast and pride."
The angel drew near to the mercy seat,
And whispered in sighs her name;
And the saints their anthems of rapture hushed
And covered their heads with shame.
And a voice came down through the bush of heaven.
"From Him who sat on the throne,
I know thy works, and how thou hast said
I am rich; and hast not known
That thou art naked, and altogether poor and blind.
And wretched before My face:
Therefore, from My presence I cast thee out,
And blot thy name from its place."

For the Evangelical Visitor.
"These Three."

By C. H. Balsbaugh.

It is strange and yet not strange,
How we can read scripture over and over, and yet not see their plain contents.
The law of heredity and solidarity is often stronger than reason and logic. We believe what we have always believed, with a tenacity and necessity that defy the plinest facts and simplest common sense. The unbroken, eternal trinity of 1 Cor. 13: 13, seems an utter contradiction and impossibility to not a few. "And now abideth, Faith, Hope, Love, these three; but the greatest of these is Love." With whom the notion ever originated that Faith and Hope would terminate at death, while Love is perennial, I never discovered. It is utterly without support in scripture and in the nature of things. The Holy Ghost ex...
pressly declares that these three abide. Where is the shadow of authority that only one survives? The only argument I ever heard adduced for the exclusive perpetuity of Love, is the declaration that it is "the greatest." But the question is not about supremacy but eternity. "God is Love." Nothing can match this Grace in excellence. "He that dwelleth in Love, dwelleth in God, and God in him." 1 John 4:16. Nothing can equal this condition and beatitude. But without the first of these triple graces, the third is impossible. "Without faith it is impossible to please God." Heb. 11:6. This is true forever. Just as impossible as it is to love God before faith, so impossible is it to love Him without faith. If faith is essentially inferior in rank, love is essentially unattainable without that receptivity which faith alone offers. Faith deals with past, present, future. "Yesterday, to-day, and forever" is the sphere of this grace.

Hope deals only with the future, and a future there will always be. Faith is not only "the substance of things hoped for," but the substance of things long past. To the prophets the coming Messiah was the substance of faith. That Hope long since realized is no less the substance of our Faith. "We are saved by Hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8:24. Through time and through eternity this is the unalterable fact. "Gird up the loins of your mind, be sober, and hope to the end for the Grace to be brought to you at the revelation of Jesus Christ." 1 Pet. 1:13. There is a future revelation of Hope and Grace as well as a realization. There is a "Hope laid up for us in Heaven." Col. 1:5. Faith looking into the future without Hope sees nothing but darkness and despair. Faith clasps Love, and Hope makes the embrace a joyful and triumphant one. Faith and Hope expire only when Eternity comes to an end. And then Love will also perish. Without the eternity of Faith and Hope, God and the soul will be kept eternally apart. You may well preach this truth with the ardor of an enthusiast, for it is the very glory of the everlasting Gospel. According to our Faith so will be our Hope; and according to both will be our Love; and according to all Three will be our enjoyment of God, here and forever. As long as God and His Christ endure, and so long as the "fulness of the Godhead" in Emmanuel is not exhausted, so long "abideth Faith, Hope, Love, these Three;" but the greatest of these will ever be Love.

Union Deposit, Pa.

For the Evangelical Visitor.

PARADISE.

NUMBER TWO.

All believers are at their death immediately received into a state of glory and eternal happiness.

God being our helper we will start from the cross,—"to-day shalt thou be with me." This declaration the atheist denies; he would rather live like the beasts. Why? Because they are afraid to die. There were and are some men who have been teaching a doctrine that there is indeed a future state of happiness and misery for the soul, but that they do not pass into it immediately after death but sleep in their graves until the resurrection and then awake and enter that eternal state. But does the scripture corroborate such teaching. Not at all; but plainly enough does it. Hear the language of the apostle: "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." 2 Cor. 5:8. The moment the soul is parted from the body of a believer it is present with the Lord. "Having a desire to depart and be with Christ, which is far better," Phil. 1:23.

If the soul of the apostle was to sleep in the grave until the morning of the resurrection there would be no propriety in his language. Surely Paul had here a great deal of enjoyment and much sweet communion with God by faith, but in the grave he would enjoy nothing. The Bible places no interval between the dissolution of a saint and his glorification. It speaks of the saints that are dead as already with the Lord, and the wicked that are dead as already in hell, calling them spirits in prison. 1 Pet. 3:19, 20.

The Bible also assures us that Judas went immediately to his own place. Acts 1:25. And the parable of the rich man and Lazarus sets forth the very same doctrine. Luke 16:22. Would it be reasonable that the happiness of believers should be deferred since they are capable of enjoying it as soon as separated from the body? The soul is far from having the enjoyment in God while in the body as it should have; it is often hindered by the body. So speaks the apostle, 2 Cor. 5:6,8, "Whilst we are at home in the body we are absent from the Lord," that is our bodies obstruct and hinder our souls so that they can not have that fullness and freedom of their communion. When we part from the body we go home to the Lord and shall be forever with the Lord.

Second. Why should the happiness and glory of the soul be deferred, unless God has some further preparative work to do before it be fit to be admitted into glory? But surely the Lord Jesus speaks nothing of the restoration of the soul after death. All the preparatory work that is done will have to be done here. The day is then ended and night comes when no man can work, John 9:3. "Whatsoever thy hand findeth to do, do it with thy
might; for their is no wisdom, nor
knowledge in the grave whither thou
goest.” Eccl. 9: 10. If we are not
fit when we die, we can never be fit.
The apostle speaks in reference to
departed saints as the spirits of just

Third. Again, why should our sal-
vation slumber when the damnation
of the wicked slumbers not? God
does not defer their torment and
surely he will not defer our glory.
To live as angels of God! To live
without eating, drinking, sleeping!
To be lifted up from a bed of sick-
ness to a throne of glory! To leave
a world of disappointments, troubles
and sorrow, a sick and pained body,
and in a moment enjoy the eternal
felicity at God's right hand—the fi-
time mind cannot comprehend what
this will be.

2. Are believers immediately with
God after their dissolution? Where,
then shall unbelievers be, and in
what state will they find themselves
immediately after death has closed
their eyes? To be taken away from
the body, from near and dear friends,
from the joy, pleasures and comforts
of this world and to be thrust into
endless misery, into the dark vault
of hell, never again to see the light
of this world, or the pleasing sights;
never to hear a joyful sound; never
to know the meaning of peace, rest
or joy. Oh, what a change! to ex-
change the smiles and applause of
men for the frowns and fury of God,
and to be clothed with flames and
drink in divine wrath when perhaps
but a few days before they were in
frivolity, clothed in silks and satin,
and filled with earthly pleasure. It
was the lamentable cry of an ancient
when he felt death approaching, “Oh,
my poor wandering soul, alas! whither
art thou going? Where must thou
lodge this night? Thou shalt never
jest any more, never be merry
any more.”

When a saint dies heaven is moved,
the angels are ready to carry the
soul home to God; yes, to its eternal
rest. See Luke 17: 22. Receiving
the inheritance that is incorruptible,
defiled and that fadeth not away,
reserved in heaven for you. When
an unbeliever dies we may well say
of him, “Hell from beneath is moved
for him, to meet him at his coming;
it stirreth up the dead for him.” Is.
14: 9. No more sports, nor plays,
nor cups of wine, nor sensual delight.

If believers are immediately with
God, which we have tried to show to
you, then the wicked must be im-
mediately with satan. Oh! think of
that my dear reader. You can not
afford to trifle with time—that preci-
sious time which God has given to
you, and not to indulge in those evil
habits and polluting yourself. We
that are interested in Christ can
lose nothing by the exchange. The
words death, grave, eternity should
and will have another kind of sound
in our ears. If our earthly taber-
nacle be broken up, we will not be
found naked, but will have a build-
ing of God, an house not made with
hands, eternal in the heavens. And
it is but a step out of this into that.
Oh, what sweet, happy thoughts fill
our souls of the great and lasting
change! We have no fears of death
and the judgment. But why am I
speaking of the fearlessness of death?
Our duties should rest much higher.

3. For if believers are immedi-
ately with God after their dissolu-
tion, then it is their duty to long for
that dissolution, and often with a
sigh and a longing to be there, like
Paul: “I have a desire to depart and
be with Christ, which is far better.”
I have not touched the third propo-
sition, but I am getting too lengthy
so will close.

A. L. MYERS.
Freeport, Ill.

CLING.

Cling to the Pardoning One;
Cling to the Healing One;
Cling to the Bleeding One;
Cling to his side;
Cling to the Risen One;
Cling to the Coming One;
Cling to the Reigning One;

He speaketh peace;
Anguish shall cease;
In him abide;
Hope shall arise;
Joy lights thine eyes;
The law and the gospel.

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

It might prove very beneficial to us to know clearly the distinction between the law and the gospel. It seems to me as if there was considerable difference even among Christians in regard to the understanding of the law given by Moses. Evidently, to my mind, the law and the gospel are complicated by some parties as a standard for Christianity, which should not be. The law is given to man to show to him his condition by sin; for by the law is the knowledge of sin. As the apostle Paul said, "I had not known sin, but by the law." The whole sum of the law is condensed by our blessed Savior into two commands, viz: "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." Matt. 22:37-40. Undoubtedly, if Adam had continued in his first estate, it would have been his natural element to love the Lord his God with all his heart, soul and mind, &c. But, transgression took place; and so "by one man sin entered into the world," and threw man into confusion and darkness. Hence man is lost, and through that transgression the mind, instead of loving God, turned in enmity against Him; and, ever since "the carnal mind is enmity against God, not subject to the law of God, neither indeed can be." The law is holy and the commandment holy and just and good; it would only be our reasonable service to love the Lord with all our heart, soul and mind. But oh! who does it? "All are gone out of the way." Hence "by the deeds of the law there shall no flesh be justified in God's sight." To try in ourselves to come up to what the law requires, thinking to be justified by it, would be the greatest folly.

But, thanks be to God, the Father of mercies, there is a way opened through which we may be freely justified before God. "But now the righteousness of God without the law is manifested being witnessed by the law and the prophets (testifying to its purity) even the righteousness of God through faith in Jesus Christ unto them that believe." R. V. The law could justify no one, but God, who knew our state, in His infinite love and pity gave His only begotten Son to suffer and die, the just for us, the unjust, that now "whosoever believeth in Him should not perish but have eternal life." "Sending His own Son in the likeness of sinful flesh (as an offering for sin) and for sin condemned sin in the flesh," to the intent "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," and now are restored again to that first estate lost in Adam but regained through our Lord and Savior Jesus Christ, so that now we can "serve Him in newness of spirit."

No wonder that the apostle said, "Therefore brethren we are debtors not to the flesh, to live after the flesh." No one can be justified by the law in the sight of God. "The just shall live by faith," not depending on any works of his own. "Christ has redeemed us from the curse of the law, being made a curse for us." For God "hath made him to be sin (suffering) for us, who knew no sin, that we might be made the righteousness of God in Him (Christ)."

We may further refer to two statements, which are familiar to every reader of the New Testament, between which there is a great difference. The first is, "What must I do to be saved?" The second is, "Lord, what wilt thou have me to do?" The first of the above two statements indicates a mind expecting to be justified by its own works; the second indicates a mind reconciled to anything pleasing to God. To illustrate, let us consider the expression of the young man that approached Jesus with the inquiry, "What good thing shall I do that I may have eternal life?" He who knoweth what is in man met him with the reply, "If thou wilt enter into life, keep the commandments (the law)." The young man thought he had kept that which is enumerated in the law, from his youth up, and said, "What lack I yet?" Jesus tested him then, and said, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me." That young man did not possess the mind which every child of God must have. His mind was entangled with the affairs of the present life, but thought he could attain to eternal life through his own good works. "He went away sorrowful, for he had great possessions."

Dear brethren and sisters in the precious faith, let us test ourselves by what is written, and keep in memory at all times that our completeness is in Christ, who is made unto us of God wisdom, righteousness, sanctification, and redemption. "Christ is the end of the law for righteousness to every one that believeth." Hence, "no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." "Grace and truth came by Jesus Christ." Glory be to His holy name for the liberty whereby He hath made us free. A. B.

Stayner, Ont.

"Vigorous effort intelligently directed and sustained by a firm faith in God is more than a match for any foe."
Can Jesus save a business man? Can He keep him in his business relations with the world, when he comes in contact with dishonest customers, those that endeavor to take undue advantage by short weights and measures? Can Jesus keep a business man from getting mad on the inside, providing he don't explode, when the customer tells him he can purchase combination goods at retail of a competitor just over the way for ten cents per pound less than wholesale price in the city? Just at this moment a clerk gives you information that the fine roll of butter which the customer brought only had a thin covering of good butter around some poor, stinking lard. Say, have you a Christ that will keep a man sweet under such circumstances? Say, won't the business man feel as though he would like to retaliate?

Then again, everything goes wrong sometimes (you know how that is), and the clerks are careless. There goes a six gallon jar of lard down the cellar stairs, clerk and all. The lard is ruined, jar smashed and a general stampede to see what has happened. Business man remarks to clerk, “Glad you didn't break your neck.” Was that wrong?

Listen! From expressions at the other end of the store an old customer who you have had great respect for, wants to scalp one of the clerks (its the youngest one in the store, only been with you six weeks) for selling him a wooden cigar and informs you if he is not dischared he will not trade with you again. You explain that it was a pin box which a friend gave you for a Christmas present, made to look like a cigar, and you placed it in the cigar case for safe-keeping, and by mistake it was put in the cigar box with the cigars and be had taken it for a cigar. Business man explains and offers customer twenty-five cents to return it. He angrily informs you that you are a liar and are trying to protect your clerk, and leaves mad.

Another clerk spoils a dress pattern in cutting less number of yards than customer desired. Profit and part of the principal gone. A customer in his haste goes off with another customer's bill of goods and there is a wonderful amount of fretting. (Don't you think fretting is catching?) There go two or three cases of eggs (thirty dozen each) smashed, clerk not attending to his business. Carelessness again. Can a business man keep sweet under such circumstances? The above are actual occurrences in the business life. A Savior is wanted that can save a business man under such circumstances, and all others that may arise. Where, and how can He be found.

A BUSINESS MAN.

FUTURE PUNISHMENT.

1. What of the nature of this punishment? Its nature will doubtless in the end be both physical and mental—pain or suffering of mind and body. The soul or mind is the foundation of all suffering. It is at least the basis of its consciousness. We can only be made conscious of distress and pain through the mind. The mind can however suffer without the body. To describe the punishment of the wicked fire is generally used in the New Testament. In Matt. 5: 22, we read, “whosoever shall say to his brother, thou fool, shall be in danger of hell-fire.” In Mark 9: 42-48, the Savior says in substance, If thy hand or foot offend thee cut it off, or if thine eye offend thee pluck it out, for it is better to lose all these members and enter into life than to have them and go into hell, into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched. (Matt. 25:41.) Then shall He also say to them on his right hand, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels, Rev. 20: 14. And death and hell were cast into the lake of fire. This is the second death. But the fearful and unbelieving and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their portion in the lake that burneth with fire and brimstone, which is the second death.

These scriptures will suffice to show that the element of fire is used to illustrate the punishment of the finally impenitent. It is pretty generally admitted that this language is figurative, yet it may not be, but if it is the punishment must be severe indeed, for the reality or substance can be no less painful than the figure used. As before intimated the punishment will affect both body and mind.

The soul can indeed, to some extent, suffer pain in the absence of the body, hence it is said of the rich man. In hell he lifted up his eyes, being in torment. . . . I am tormented in this flame. Indeed the soul or mind is the real ego, yet is man not capable of receiving his full reward without the union of body and soul. The man is not complete without the body. The two belong together, and so in order to reward him fully they must be reunited. They were together in the transactions of life—the time of probation. The body was the instrument of the soul to carry out all its purposes and plans either good or bad—righteous or unrighteous. They were boon companions in life's work, and so they must not be separated in their rewards, or punishment as the case may be. The body will be the instrument through which the soul will receive the penalty for sin. So then the entire man or person will be affected by the infliction of the penalty...
for sin. And as we have seen the pain inflicted by this punishment, will be most dreadful. For as stated, to characterize it, burning by fire is used. Death by fire is the most dreaded and painful which can be inflicted, and as before stated, the figure cannot exceed in severity the substance or reality, but always falls below it. How horrible then must be the punishment of incorrigible sinners.

2. What of the degree or grades of this punishment? It will doubtless be proportionate, not all will be punished to the same extent. The penalty will be severer in some cases than in others. It will be meted out according to the demerit of their crimes. All sinners are not alike culpable. God infinitely just and the “Judge of all the earth will do right,” hence the reward will be meted out to the offender in exact justice—he will be punished no more nor less than his guilt demands. Some have sinned longer, more persistently, and against greater light and privileges than others, all of which will enhance their guilt and will draw the severer judgments of God upon them. The Bible says we shall be rewarded according to the deeds done in the body. This Scripture will apply to the compensation both in kind and degree. But our Savior in Luke 12:47-48, puts the matter of proportionate penalty beyond all dispute. He says: “And that servant which knew his Lord’s will and prepared not himself neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall much be required, and to whom men have committed much, of him they will ask more.” Hence as there are degrees of sin among sinners here, so there will grades in punishment in the world to come.

3. What of the duration of this punishment? The penalty of the incorrigible sinner will be eternal. Persons who profess to believe the Bible have both by a process of reasoning and from the book itself tried to prove that this assertion is incorrect affirming that the punishment will not be eternal. They claim that this would make the penalty disproportionate. That there would be no proper ratio between sin and God’s judicial penalty on this view. They say unless punishment implies infinite guilt, and infinite guilt implies infinite acts back of it, and man being a finite being cannot commit deeds of such magnitude and therefore eternal punishment is impossible because it is unjust and God cannot do an injustice or wrong. To this I would reply I admit the conclusion but deny the premises. Endless penalty is not of necessity infinite punishment. It is of course bounded as to time, but not as to grade or degree. We might as well on this principle object to the eternity of the bliss of God’s people. They would not be capable of eternal happiness if eternal happiness was infinite bliss, for man as a finite being can neither do infinite deeds, nor is he capable of infinite enjoyment or infinite misery; yet sin without doubt takes its magnitude from the Being and authority against which it is committed and not from the simple act. Sin being the transgression of God’s law is rebellion against His moral government, and hence sin from this source becomes exceedingly sinfulness and hence so enormous and terrible in its results.

4. Yet its enormity and magnitude is not the only ground for its perpetual punishment. There is still another reason (and this is perhaps the principal one), and this is, that habit tends to permanency or fixity of character. Thus, by the long continued practice of wickedness the mind or soul will become so perfectly established in its habits and character of sin that it will be irreversible. The intellect, will, conscience and affections will become so calloused and confirmed in wrong-doing, so that nothing can move these faculties in the opposite direction. Of course God will not, cannot coerce the will, His grace or Word and Spirit do not operate on the will coercively but convincingly and persuasively, and when the soul has once become so firmly fixed in its character and habits of iniquity, that the persuasive efforts of God’s truth can no longer influence it in the direction of repentance and faith in Christ, then that soul will go on through eternity in its opposition and rebellion against God, and hence will abide forever under His just wrath. In view of this fact, how exceedingly dangerous to continue in sin a moment longer. Dear reader, forsake that evil which places you in such imminent peril. Your chances for salvation and heaven are constantly receding from you! This must suffice for the rational ground of eternal punishment. We will now see in part what the Bible has to offer on this point; for, after all, the teachings of this book must settle this vital question. Hence then, to the law and the testimony: if they speak not according to his Word, it is because there is no light in them. There are several theories which deny the perpetuity of the finally impenitent. That of the restorationists. These hold that all the wicked and even Satan and the fallen angels will eventually be relieved from their punishment and go to heaven. The destructionists who hold that after their resurrection all the wicked will be cast into hell and be burned up, and the Universalists, a part of whom hold that we receive all our merits punishment in this life, but others of them believe in a limited future punishment, and so might be classed with the restorationists. They also
hold that all punishment is corrective rather than punitive. I will not undertake to reply to each of these views separately as this would not be necessary, for if I establish the position taken it will overthrow all their theories. I will take the Scripture proofs from the New Testament. Our first passage is found in Mark 9:43-44, “And if thy hand offend thee cut it off. It is better for thee to enter into life maimed than having two hands to enter into hell into the fire that shall never be quenched. Where their worm dieth not and the fire is not quenched.” That this text refers to the final reward of both the just and the unjust none will deny. Now those who do not cut off the offending member, that is, rid themselves of their sins (however dear they may be to them) by God’s grace in Christ Jesus will be cast into hell, the fire that shall never be quenched. Where their worm dieth not and the fire shall not be quenched. It is true that the figure to represent the place and state of the lost is here taken from the fire which was kept in the valley of Hinnom, south of Jerusalem where the filth of the city was consumed. That fire was kept burning day and night and from this the Jews received their idea of the eternal punishment of the wicked. The Savior confirmed the correctness of their views by the passage quoted. The Savior surely could not mean that the persons whom He had addressed and all under the Gospel economy who continued in sin were in danger of being cast into the fire of Hinnom, etc., but into the hell-fire thereby represented. The fire south of Jerusalem consumed the worms generated by the garbage of the city and the fire has long since been extinguished: but of the real Gehenna of which the Savior here speaks, the fire shall never be quenched and the worm (the wicked) dieth not. Dr. Whedon in his note on Matt. 3:12, says, This epithet, unquenchable, is decisive against restorationists and against destructionists. Restorationism teaches that the wicked will be delivered from hell, but this supposes the word unquenchable to be an empty terror devoid of meaning. For to what amounts it if the sinner may be snatched from it at any moment? What cares he for a phantom of a hell forever empty though forever burning. Moreover what sense in supposing a hell forever preserved flaming yet forever void.

Destructionism is the doctrine that by the penalty the sinner ceases to exist, so that God still keeps an empty hell eternally burning! In other words this term unquenchable is unmeaning and so is essentially false. The next passage I will introduce to prove the position taken is found Matt. 25:41, “Then shall he say to them on his left hand, Depart from me ye cursed into everlasting fire prepared for the devil and his angels.” The scene here depicted by our Savior is the final judgment, and the language contained in this passage, “depart from me ye cursed into everlasting fire,” etc., is the final sentence issued by the Judge or King on the great white throne, against the wicked of all the nations of the earth. This passage of Scripture needs no exposition. It can be understood by all, and decisively proves the perpetual punishment of the hopelessly depraved sinner. The fire would not be everlasting if there were no necessity for it.

I will yet produce one more verse of Scripture to substantiate this point. Matt. 25:46, “These shall go away into everlasting punishment, but the righteous into life eternal.” I cannot see that I can do any better than to close this article in the nervous language of Dr. Whedon in the note in his commentary on this verse. The words everlasting and eternal are here in the original, precisely the same word, and should have so been translated. Hence the duration of the penalty of the wicked is defined by the same measurement as the duration of the reward of the righteous, one is just as long as the other. The pillars of heaven are no firmer than the foundations of hell. The celestial nature of saints and angels is no more immutable than the infernal nature of devils and sinners and since the word used is the most expressive of perpetuity that the Greek affords, so we have the strongest assurance here that language can afford. And since the term is used as a measurement of divine duration, we may well infer that the foundations both of the divine reward and the divine penalties are as perpetual as the foundation of the divine government. Clouds and darkness are indeed round about him, righteousness and justice are the basis of his throne.—Rev. S. Hoy, in Evangelical Messenger.

TURN FROM SIN.

He that turns not from every sin turns not really from any one sin. Every sin strikes at the honor of God, the being of God, the glory of God, the heart of Christ, the joy of the Spirit, and the peace of a man’s conscience; therefore a soul truly penitent strikes at all hates, all conflicts with all, and will labor to draw strength from a crucified Christ, to crucify all. A true penitent knows neither father nor mother, neither right eye nor right hand, but will pluck out the one and cut off the other. Saul spared but one Agag and that cost him his soul and his kingdom. Besides, repentance is not only a turning from all sin but also a turning to all good; to a love of all good, to a praising of all good, and to a following of all good. True repentance is a continual spring where the waters of godly sorrow are always flowing.—Selected.
We received a notice a few days ago that Bro. D. B. Keesports has changed his residence from Lancaster, Pa., to Gradyville, Delaware county, Pa. Those writing to him will please address him at Gradyville after this date.

From a card received by parties here from Glendale, Arizona, we learn that the work in the vineyard of the Lord there looks promising. The attendance at meetings is good and the interest is good. In a temporal way the Lord has graciously blessed them recently with abundance of rain.

The brethren of Ashland and Richland counties, Ohio, district held their council on the 18th of March, at the Chestnut Grove church. Everything passed off in love and harmony. The Sunday Schools will be organized respectively at the different churches as follows: Pleasant Grove, March 24; Chestnut Grove, April 2. The date of the love-feast is set for June 3 and 4, in Ashland county, but the place is not fully decided upon.

The Joint council for Kansas was held, as previously announced, at the Bethel meeting-house, March 17 and 18, and passed off pleasantly and we believe profitably. Some of the subjects before the council were pretty thoroughly discussed and the benefits sought were clearly brought out. One of the features of the council was the Sunday School conference held on the day previous, and although it was the first of the kind held in Kansas, yet we were forcibly impressed with the importance of Sunday School work and the benefits derived from it if under proper control. Another feature of the council was the perfecting of the Gospel tent arrangement. The work is shaping itself for practical duties. How soon the workers will be able to take the field is not certainly known yet, but most likely in the near future. May success attend it. We believe good work will result from this feature of Gospel work.

Easter.

We have been expecting an article for this issue on Easter customs and Bible teachings, but up to this late date it has not been received. We very much regret that we did not receive it and that we must go to press without anything that would convey to the readers of the Visitor
the circumstances connected with this event.

While the name that heads this article may be, and no doubt is, a household word, and may be familiar to even persons that know very little of the teaching of the Bible, yet it is this fact that very often gives rise to many of the improper customs of the day. If we would carefully observe the teachings of the Bible as it refers to the coming of the Son of man, and the necessity of his sufferings and death, and apply this means personally to ourselves as the only possibility of our salvation there would not be any of these idolatrous customs tolerated or encouraged. But it is a sad fact that is so forcibly expressed by one of the prophets, "My people doth not consider."

Without going into details, let us try to observe the events for which Easter stands, namely the resurrection of Christ, in such a way as becometh the followers of our blessed Lord and Master, and when we meet in the house of the Lord on the 2nd of April, may the risen Lord be the theme and thought of every worshiper.

AN APPEAL.

As the time for our General Conference is drawing nigh, our minds have been impressed with the thought, "What will be done in the mission cause this year. No doubt our minds are impressed with the fact that little has been done by the church, when we consider the great work that ought to be done. And the question often arises in our minds, "Is the church clear before God in this respect?" Perhaps it is not generally known that there are yet over eight hundred million of people in the world that are heathens. Perhaps fully two-thirds of the world's inhabitants that are not even classed among Christians and then take the either one-third and make an estimate and find out as near as you can how many real Christians there are in the world. For instance, take the township or town in which you live as an example and find how many earnest, active Christians there are in your community and it will help you to form a conclusion as to the condition the world is in. It has been stated lately by some who have studied this subject that there are probably not over thirty million of active working Christians in the world, which would make probably one out of fifty.

Now brethren and sisters, is this not an alarming thought? And we fear that even this estimate is too high. All these millions of people have precious souls for whom Christ has died. Oh how bitter was His death! Yet he died for all, and by His death and endless life Jesus saves. His desire is to save the purchase of His own blood, consequently His positive command is, "Go ye into all the world and preach the Gospel to every creature." But perhaps you say, "I can't go." Well, then, will you open the way for some one else to go? But again you say, "I am poor." Don't forget the widow's mite. Please turn to the narrative and see how Jesus approved of her act. Don't you see somewhere, dear brother and sister, where you could deny yourself of something that you would be better off without? And again, if Jesus sacrificed His life for the salvation of the world, can not you sacrifice a little comfort for the same cause? See once, and we believe there is not one but what can do something for Christ and His cause, "and the least you do for Jesus will be precious in His sight. But to the rich we would say. Look on your account book and see how much credit you have on the Lord's side. Oh, let us be careful that the woe pronounced against riches may not fall upon us, but let us lay up treasures in heaven!

Three years ago, at the Conference in Southwestern Ohio, it was decided to appoint a working missionary board, subject to the general mission board. One of the duties of this board, as given by Conference, is to collect funds for the mission cause. We, therefore, as chairman and secretary of said board, suggest and earnestly desire that in every district of the church, on the last Sunday in April or the first Sunday in May, at the regular place of meeting, the subject of the mission cause be taken up and such remarks be made as God's Spirit may direct, and after services give an opportunity to all to lay by, as we are taught by Paul, according as God has prospered us, for the mission cause, and report at General council.

We would say the same to all Sunday Schools, let a special effort be made on either of the above named Sundays by a suitable address to the school and a collection be taken for missionary purposes. We believe many of our people, and others, would be willing to contribute to such a worthy cause. We take this method to bring it before the minds of the people and afford to every one an opportunity to give as they may feel impressed in their minds as a duty they owe to God and their fellowmen.

D. Heine, Samuel Zook,
Secretary. Chairman.

"To reach the port of heaven we must sail sometimes with the wind, sometimes against it; but we must sail, not drift or be at anchor."

As one crooked furrow makes another and another, and sends its influence across the field, so does one crooked life mar the beauty of the one next to it, and thus the evil spreads through a whole congregation or community. United Presbyterian.
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CHURCH NEWS.

CLARENCE CENTRE, N. Y.

By the permission and direction of a kind Providence, we were enabled to enjoy a precious season of refreshing from the presence of the Lord. Bro. J. W. Hoover, of South Cayuga, Ont., came here and commenced a series of meetings on Sunday, February 19. He, in his usual plain and forcible manner, wielded the gospel hammer until Thursday evening, when we were agreeably favored by the presence of Bro. Geo. Detwiler, of Sherkston, Ont. The meetings were continued with good interest until Sunday evening, March 5, when it was thought prudent to close for the present. We were made to feel that the church was very much revived and encouraged by the faithful and earnest entreaties of the brethren. There were many good impressions made, and without doubt many good resolves, which we still hope will produce an abundance of good fruit in due season. There were a number that arose and requested the prayers of the church in their behalf, and if tears are a true expression of sorrow for sin (which we believe they are), then we would say to all who know the worth of prayer, bear up those dear young souls when you approach a throne of grace, that the Lord may graciously remember and deliver them from the bondage of sin and the allurements of the world, with all of its false and vain appearance, and lead them tenderly into His fold. May the Lord abundantly reward our beloved brethren for their faithful and untiring efforts put forth in behalf of the unsaved in the vicinity of Clarence Centre.

D. HEISE.

MARKHAM, ONTARIO.

On the eighth of January the brethren commenced a series of meetings in the church here, conducted by Bro. Geo. Detwiler, of Sherkston, Ont. The interest was good and the congregations large. Bro. Detwiler came filled with the Spirit, and brought forth the Gospel truth in all its purity. He did not shun to declare the whole Gospel. Many were brought to see their lost condition, and quite a number made a start for the kingdom, and one dear sister was reclaimed. We hope they may all prove faithful to God, so that at last they may meet with all God's children in heaven. During the progress of the meetings, prayer-meetings were held in private houses in the afternoon. While quite a few made the wise choice, many more were deeply convicted. May the seed sown so bountifully yet germinate and take root in the hearts of the unsaved, and bring forth fruit to the honor and glory of God. We were also pleased to have with us Bros. Charlie Baker, Wm. Klippert and Samuel Doner, ministering brethren from Nottawa. Also Bro. Bearss, who came to attend the district council held the 20th of January and continued with us a short time. The meetings closed on the evening of February 2. May the Lord receive all honor and praise for what was done during those meetings; may He also richly bless Bro. Detwiler for his labor.

MARY DONER.

MICHIGAN.

Having been called to go to Elmer City, Sanilac county, Michigan, to labor in the mission work, I accordingly left Stayner, February 22, 1893, and arrived at Yale, Michigan, on the 23rd. From the latter place I walked several miles to the home of Bro. D. B. Hershey. Sister Hershey has kept her bed over four years. I had a warm reception with Bro. and Sister Hershey and she was greatly revived. Next I came to Bro. Hallman's where I remained all night.

On the 24th I visited among the brethren in Greenwood, and on the 25th Bro. Kitely and I went to Washington, where we had an evening meeting. Sabbath morning we drove twelve miles to Elmer City, and had a forenoon meeting, then drove twelve miles to Elmer City, where we had meeting every evening until Friday, when we came to Greenwood to attend a council meeting. The Greenwood brethren have been under a gloomy cloud for some time, but have been settled unanimously and the brethren look forward with courage. Sunday morning we attended the Sunday School which was interesting. We spoke to the children a short time. Another friend also gave an interesting address. Immediately after Sunday School we had meeting with good interest. There was also meeting in the evening.

Monday morning I, in company with Bro. S. Wanner, went to Elmer City, about thirty miles distant, to labor again in the old field. We had meeting that evening, and on Tuesday and Wednesday afternoon we held meetings in private houses. In the last meeting the power of God was strongly manifested. An elderly lady came out on the Lord's side, who had strongly resisted the "grace of God, but in this meeting she came out and made a plain and honest confession for the Lord. The change of her standing surprised us with joy. Her testimony kindled the others the meetings were broken up by rain and floods.

Thursday Bro. Wanner and I started for Burnside, with floods nearly to the bottom of the cutter, and at other places deep soft snow made it difficult to travel. Friday we visited some sick people, one an unbeliever, near the point of death. All he said was, "I have my mind set, I guess I'll stick to it." The good people of the house asked us
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tacks of illness from which I never
had time to recuperate, have so un-
feebled an always weak constitution
that a smashup was inevitable, so
that recovery, if not doubtful, will
be difficult and slow. And while my
heart aches to meet with God's chil-
dren and to labor in His cause, I
must try to quietly submit to what
I cannot alter. At present I am
much better but the least exertion
wearies me and the slightest draught
gives me cold. Our severe climate
is no help to an invalid. My medi-
cal adviser thinks when spring comes
and the weather gets warm, I will
improve more rapidly. But it will
be a long time before I can take up
my old duties. I would write for
the Visiter but it is only occasion-
ally I can stand such labor. Pray
for me brethren when it is well with
you. I feel thankful for the many
visits made me by members and
other dear friends. It cheers and
encourages me, and if spared I feel
to visit sick folks more than I ever
did.

I feel amid the trials of life God
is with me. I gave my heart to
Him sixteen years ago, and I have
proved the truth of many of His
promises since then, and I have no
reason to distrust Him now. And
though

"I know not where His islands lift
Their fronded palms in air;
But this I know, I cannot drift
Beyond my Father's care."

F. ELLIOTT.

Richmond Hill, Ont.

ARE BELIEVERS IN DIVINE HEALING
EVER PERMITTED TO BE SICK?

In answer to the question of the
heading of this article I would say,
Yes. God has in all ages taken
means to try His people, and in all
cases He ever stood by the faithful.

My experience of the last few
weeks has brought me to the test,
proved to me still more and more of
God's goodness to His children.

When writing my last article for
the Visiter I was in very poor health
having contracted a very heavy cold
about the 10th of December, which
resulted in no less than bringing on
my old trouble from which I had
been a great sufferer for many years.
And after being so wonderfully re-
stored and enjoying reasonable
health for nearly three years I at
first did not give way to my suffer-
ings. I trusted that God who raised
me up could hold me up. Still I
grew worse, could hardly be on my
feet at all. The tempter would try
to make me believe I would soon be
as bad as ever. I was not afraid of
that. I began to see God had a
purpose in it but as yet could not
understand what it was. I thank
God that even when the neighbors
would advise me to call a doctor I
could tell them I had only one phy-
sician and He was with me always.
As days passed by and I was no bet-
ter I almost questioned God as to
what I had done that I must again be
afflicted. I knew I had promised
the Lord at the time of my restora-
tion that I would ever speak to His
name's honor and glory as the Sav-
ior of our souls and the Healer of
our bodies. This I did to an extent
and gained many blessings, but on
the other hand lost many by giving
way to the enemy, who would try to
make me believe it was out of place
for me to do so. Here I was brought
humbly before the Lord. I had to
improve His forgiveness and promise
in the future to be more faithful. I
also pleaded with Him to show what
He would have me do. It was clearly
pointed out to me every time I came
before God. Obey the command
given in James 5: 14, 15. Call for
the elders of the church etc.

At this time I had given up, and
kept my bed; could not sit up long
enough to eat by times. I had a
great desire to be anointed, but as
the ministers of our community were
going to attend Markham district
meeting I did not make the request, only to Bro. S. Doner who called to see me on his way to the station. I told him I would wait patiently until their return, and if the Lord did not see fit to bring about a change in that time I would have it performed. They were absent two weeks and I thank God that I had to wait, as I learned good lessons in that short confinement in my little room. I also felt very patient, resting assured that I could take God at His word.

We read in Mark 11:24, “Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” How could I doubt such a promise from One that cannot lie. I felt satisfied the moment the oil would be applied to my head and the prayer of faith could I doubt, trusting in God’s promises I arose, dressed and walked out. Did several little chores and did not go to bed till ten o’clock at night. But the tempter followed me. He tried hard to make me believe I would be as bad as ever next day. Next morning I arose and went about as usual. Several friends came in to see me and were surprised to find me on my feet. I went two miles to church in the evening, truly under the blessing of God. I have enjoyed good health ever since. Praise God for it all.

Now I have not the least doubt that some persons will say, or if not say, may think, Oh, that is only a notion or imagination. Well, I am glad that God understood my case out and out. I am glad He is my Judge. Paul says it is a small thing that we should be judged of man. And woe to me should I use deception. I might deceive man but I could not deceive God who kneweth the very thoughts and intents of our hearts. We may sometimes meet with a little criticism but this will not hurt us if God is on our side. I thank Him that He has given me grace and strength to bear a little censuring and I am determined by His assisting grace to hold Him up to sinners as my Redeemer and to suffering humanity as my Physician, knowing He will be the same to all that place their trust fully in Him, not doubting His promises as His word is yea and amen, not thinking the days of miracles are past, as He is the same God yesterday, to-day and forever. Blessed be His holy name. Praise the Lord oh my soul, and forget not all His benefits. My prayer is that this article may come under the notice of some of the many suffering ones, and that they may take courage, looking away from all earthly remedies and believing God’s power sufficient to make them every whit whole. Your with love and sympathy.

SARAH M’TAGGART.

MY EXPERIENCE.

While looking over the last visitor and finding so few experiences, which I so like to read, I felt sorry. Then thinking over myself, I thought if the brethren and sisters would all do as I did none would appear. I was convicted when quite young, as near as I know about eight or nine years old, and all that I thought I should do was to wear a covering. This I still thought I would do, and oh how good I felt! But failing to carry out the intention, these good feelings left me.

Although I prayed from childhood up, yet I knew this would not save me. I was called once and again, and my mother would talk to me and try to show me my condition, but I did not heed, and wished if she only would not speak so often about it. I can only now realize how she felt.

When I was eighteen years old, there was a revival near our place, and my companions and I felt that we should make a start, but we were, as it still seems to me, in the height of pleasure and sin. How well I remember how God’s Spirit would strive with me! Sometimes I thought I was willing but when in meeting satan was too strong for me and I did not come out. Meeting closed and in a few weeks one of my dearest friends was taken sick. One Saturday evening he had been at our house and we spent the time in foolish talking. The next Saturday evening we went to see him on his sick-bed, deprived of his mind, and the next week he was on the cooling board. I hope none of my readers shall ever feel as I felt at that time. I would say, as a warning, do not strive against the good Spirit, for God is not mocked. If I would have made a start at that time in meeting my friend would have too, and I could have been the means of saving that soul.

I then thought, after I was married I would serve the Lord; but oh, what a foolish plan this was! For then I was, as it were, tied with ropes, as it suited less than ever before. But God’s Spirit did not stop, and God moved in a mysterious way his wonders to perform. My child was taken sick, and we had no hopes for her, so I again made a promise, and the next day towards evening my child opened her eyes and I knew that God had accepted my plea. In a short time afterwards my sister’s child died. I had not made a full surrender yet, but God was preparing my heart. I thought God loved me so that he spared my child and took my sister’s, as she had more than one. I went to the funeral and
it seemed to me the brethren were just speaking to me. I thought when they would give good-bye, and would say something to me, I could then break through, but nothing was said. I went home, took my Testament and read, but felt still heavier. I then took my hymn book, but every thing went against me. There seemed to be such a load on my back. I went upstairs, knelt at my bed and promised the Lord that I would serve him now and it might seem to be such a load on my every thing went against me. There I then took my hymn book, but said. I went home, took my Testament, and I also obeyed, for I thought if I only were fit to wear costly array. I thought this was the one I would take. But after a little such a still, small voice came to me and said, “Condescend to men of low estate.” I knew this was in the word of God, and hence that it was the Spirit of God leading me. And here I was shown to these plain people, who are called River Brethren. Here I had to leave all.

Then I thought if I only were fit how gladly I would obey the Savior. When I would pass a large stream of water I had such a desire to go in, but was confronted with the thought of my unfitness. I attended a lovefeast in Cumberland county, and during one of the services, I expressed my feelings. A sister rose afterward and said she felt the same way and not having obeyed she fell back into sin. She hoped I would go on as it was satan who tried to keep us back by telling us we are not fit. Oh how happy I felt! It was as if scales fell from my eyes, I could see better now, and satan did not come any more with his “not fit plaster.”

Family worship was shown me as a duty, and I obeyed. Then I was baptized in the dear Susquehanna, and oh, what a blessing I received! When my thoughts go back to the place where it was done it still makes me feel happy. I thought when I would be baptized the greater part of the work would be done, but I found it was just begun.

But I find it is such a good way when we are willing to follow the meek and lowly Savior. It is my desire to please the Lord and set a good example in my conduct, my speech and my dress. I know there are many people who say there is nothing in dress, if the heart is only right. But is not the grape vine known by its leaves? They are not one season this style and the next a little different. We also know that if it has no leaves we need not look for any fruit. Their are many proud professors but no proud Christians.

Elizabethtown, Pa.

AREN YOU SEEKING AFTZER CHRIST?

If you are seeking after Jesus Christ, my friend, it is a blessed encouragement that he is seeking after you, for his mission of love has ever been “to seek and to save what is lost.” You may be discouraged in your search after health, or wealth or some earthly promotion; but if you seek the Divine Savior in the right way and with the right spirit, you cannot be disappointed. To make your search successful there are two or three things that must not be lost sight of.

1. You may have deep feeling about the salvation of your soul; it may amount to a positive distress. If that feeling is a legitimate contrition for sin, if you feel thoroughly “sick of yourself,” then all the better for you. Nobody is likely to go to Jesus Christ until he feels the need of him. But do not be content with mere feeling. Tears never yet have transformed a character or washed out the guilt of sin. Your Bible—which you ought to be studying very carefully just now—does not say weep and be saved. It says, “Believe on the Lord Jesus Christ and be saved.” Faith is infinitely better than feeling. And faith without works is utterly worthless. In fact, saving faith is vastly more than an opinion about Christ, or a mere sentiment of emotion; it is a positive act of the soul. It is the act of joining your weakness to Christ’s omnipotence, your guilt to his atonement, your ignorance to his knowledge, your poor wayward wicked self to himself as your personal Savior. It is not Christianity as a system of doctrine that you want, it is Christ himself. There is a kind of faith that is only skin-deep. “The devils believe,” we are told, “and
they tremble"; for there are no agnostics or atheists among them. But they do not love God or obey God. You must obey as well as believe. Jesus Christ's method of calling sinful men to his service was not by asking their consent to certain opinions, it was a call to prompt obedience; and he condensed it in the short, simple invitation, "Follow Me!"

2. Then, my friend, whatever deep and earnest feelings you may have will be of no avail unless you crystallize them into actions. You must obey as well as believe. Begin then to practice what Christ bids you through his Word or through the voice of conscience. Try to walk; if not able to walk, then creep; but do not be still, thinking about becoming a Christian without trying to be a Christian. When a certain man in olden times, who had been a colossal sinner, was awakened, his first question was: "Lord, what wilt thou have me to do?" And he began to do it. Begin to discharge the first duty that comes to your hand, and with a purpose to please and obey Jesus Christ. We will not dictate just what that shall be; but certain questions will indicate what we mean. Are you in debt to any one and subjecting that person to inconvenience and yourself to mortification? Then go and pay that debt forthwith, cost what it may. Let your creditor see that you are beginning to practice that divine precept, "Owe no man anything, but love." Perhaps you have wronged some one, and it is festering into a quarrel. Go and make frank apology and reparation; it will help you pray to Christ whom you have been wronging most sinfully all your life. Cowardice may be one of your besetting sins, and you have been ashamed or afraid to be seen praying. Perhaps you are the head of a family and have never opened your lips to thank God for one of his mercies. Try it, even at the risk of breaking down, or of making the children stare with wonder and making them ask, "Father, why did not you ever do this before?" The first evidence that Saul of Tarsus was a changed man was, "Behold he prayeth!" A very useful Christian in my former church told me that the first thing he did when the Holy Ghost awakened him, was to stop taking in his Sunday morning newspaper. "What makes our George so wonderfully kind and obliging this week?" inquired a certain wife of her husband. "I don't know unless he was converted by that sermon of Dr. C—-s last Sabbath." The husband was right; the youth who had always been rather churlish, had been quietly changed in heart under the influence of a faithful sermon and bad begun to behave differently. His actions spoke louder than words.

We might multiply illustrations of what we are driving at. You will never be saved by works; but let me tell you most solemnly that you never will be saved without works. Salvation is all free grace on the side of the atoning Savior; it is all free obedience on our side. The only proof you can give that you are trusting Christ or following Christ is that you are striving to keep Christ's commandments.

3. It may be a snare to you that your own experience is different from that of others that you know, or have read of. But there is no regulation pattern by which the Divine Spirit works on human hearts. Spiritual experiences are as various as human countenances. God no more requires you to pass through the same experience as A——, or B——, or C——, than he requires you to look like them or dress like them. His command is to repent of your sins and to cleave to Jesus Christ. Are you honestly striving—with prayer—for help—to do that? Then you are beginning to have an experience of your own, and it will be just like no other man's.

Christ parried the Syro-Phenician woman's prayers for a time in order to test the sincerity of her faith. Do not be content with a shallow conversion; halfway converts make halfway Christians. Dig deep, and lay your foundations well. Grasp the full meaning of God's permission to "come with boldness to the throne of grace"; ask for what you want, and for all you want. Despair never saved a sinner yet. You will lose everything by discouragement and retreat. It was the last league sailed over that brought Columbus to Hispaniola; and it will be the last decisive step of surrendering your whole soul to Jesus that will unlock to you the gates of everlasting life.

4. Our last and most earnest counsel to you is to cherish the Holy Spirit. "Ye must be born again"; and a Christian life is never self-generating. The Holy Spirit alone can change your heart and impart to you the new life you need and are seeking after. His bidding to you is to look to Jesus with the eye of the soul and to lay hold on Jesus with the soul's utmost grasp, and to let Jesus have the full control of your will and your affections. Quench not the Holy Spirit! Follow his leadings. If he leaves you, you are lost. Nothing is more certain than the uncertainty of human life; what thou dost, do quickly.

I entreat you do not covet a cheap religion. What costs nothing is commonly worth nothing. To become a new man and a better man, and a strong man and an heir of glory means more than signing a card, or "rising for prayer," or going into an inquiry meeting. It means the thorough uprooting of old sins and the implanting in you of a new nature. The whole question of your salvation must be settled between you and your Savior; the inquiry meeting you need most
is an honest hour with the loving Jesus. No book, no sermon, no friend, no pastor, can save you; Jesus can. Whatever he bids you, as he speaks through your conscience, do it! The loving Savior—who has waited for you too long already—says to you, “Follow me”; start at once, and you will find the path of obedience is the one straight road to Heaven.—Theodore L. Cuyler, in The Independent.

OUR YOUNG FOLKS.

DO IT NOW.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

When father calls, though pleasant be
The play you are pursuing,
Do not say, “I'll come when I
Have finished what I'm doing.”

If you are told to learn a task,
And you should begin it,
Do not tell your teacher: “Yes,
I'm coming in a minute.”

Waste not moments nor your words;
In telling what you could do—
Some other time; the present is
For doing what you should do.

Don't do right unwillingly,
And stop to plan and measure;
'Tis working with the heart and soul
That makes our duty pleasure.

— Phoebe Cary.

AN EASTER OFFERING.

Dear children.—I am anxious to have a little talk with you again. But I would enjoy it much better if I could hear you answer. I suppose all the children who read the Visitor know why we celebrate Easter day. But I once had a neighbor who did not know what Christmas day meant. She said she used to know but had forgotten. And she had little children, too. Don't you think it would be sad to have such a careless mother?

My mind has been much engaged with part of our Sunday School lesson. Although it was addressed to the son it means the daughter too.

Hear thou, my son, and be wise, and guide thine heart in the right way.” We ask the Lord to lead and guide us, and do we always remember that we have some of the guiding to do? One of my little scholars said the right way is the good way. Another said, it is God's way. So then if it is a good way, and at the same time is God's way, it must be pleasant to walk in it. I have never heard of any who walked in it say that it is not a good way.

But how about those who have never tried it? Would it not be a grand thing to begin on this Easter morning? Can you think of a better Easter offering? I can think of nothing better. I am sure you want to get on this good way at some time, and I am almost as sure that you will get no better time to begin to guide your heart in the right way. All of you who can read this are old enough to begin, and even some who can not yet read. The Bible says, when we know that it is right to be good, it is a sin if we don't do it. How many will try? And those of us who have begun, let us not forget to guide our hearts in the right way, and let us rejoice on this glad Easter morn that our Redeemer lives.

FROM AN AGED BROTHER.

I often felt impressed to write for the Visitor, but delayed until after I read a letter written by a little girl when I thought, why cannot I write something too. I would say, then, to the little boys and girls that go to school, that they should be obedient to their teachers and to their parents, and above all be obedient to the teachings of our dear Lord and Savior's call. When I see young people start for the kingdom, how it does encourage me, and it gives me new life and new interest in the service of the Lord.

'Tis true, it is a way of self-denial and a narrow way, but it leads safe through to glory, and I find a great deal of happiness on this way. The more I hear of it the more I love it. But perhaps the children will say I did not tell them of my experience. Well, I will try and do so now. The Lord called me when I was in my sins, going down to ruin as fast as time could take me. I was awakened out of my sleep of sin; I saw myself a great sinner. I then began to pray, but the more I prayed the more I felt my sins. And in my extremity, I saw myself so very sinful that I thought there was no pardon for me, until at last I came to the conclusion that if the Lord did cast me off I had deserved it. But I plead the more earnestly for pardon, and if the Lord would pardon me I would be so thankful for His unspeakable gift, and would be ever true and faithful to Him. I thought back to when I was young, how the Lord had so often called me. I remember that at one time when there was a minister from a distance came and preached among us, how I was convicted and convinced of my sinful condition, but I did not yield to the Spirit of God. I wanted to have more of the pleasures of this world, and I now see what a folly it was. I would say to the young, do not do as I did, but when you feel the drawing of the Spirit, yield obedience to the call of the Lord, and turn while young. I will say, too, don't stop writing for the Visitor. If Aunt Mattie and Grandfather have quit perhaps they will commence again after awhile. I love to read the children's letters.

But I almost forgot to say that I did turn to the Lord and found peace and pardon in the blood of Christ, and I am still trying to serve the Lord. But I am growing old in years; it is now about forty-five years since I first set out on this narrow way, and I can truly say praise and honor and glory be to the Lord for his goodness, for I am not weary of the way, but I find it just as the Bible teaches, that it is Jesus Christ yesterday, to-day, and forever.

PETER DONER.

Gormley, Ont.
Perhaps those of us who are tempted with discontent might profit by Uncle Joey's way of thinking. "When I was down south," said Joey, leaning on his spade, "I used to wonder why the Lord hadn't made me white and give me education, an' one night I was a layin' out in the cornfield an' the moon was a-shinin' bright, and I sez to myself, 'What makes me a slave? Why wasn't I born a gen'leman an' mar's born the bright, and I sez to myself, 'AVhat slave? An' what for did the' hev to makes me a slave? Why wasn't I one night I was a layin' out in the sleep?"

"I have felt for some time that I have many temptations to endure, and something I am not so patient as I should be, and not so obedient to God as I afterward must feel that it would have been my duty to be. Yet I feel thankful to God for his goodness and forbearance, and His great love that He has manifested toward me. I have not had good health for some time, and it gives me great concern and many serious thoughts, as I have a family of small children, and I would ask an interest in your prayers for me and them that it may please the Lord to spare me to raise them in the fear of God, and that I might be faithful and true to my duty as a mother. But I want to submit myself and them into the care of God, knowing that the Lord doeth all things well.

MARY L. YERER.

The Preacher's Magazine, for March, edited by Mark Gay Pearson and Arthur Gregory, is at hand. Among the contents of this number we notice as the leading sermon, "Atheism, Its Causes and Consequences," by Dr. Edward White. The senior editor continues his article on "Moses, His Life and its Lessons," and takes up the subject of The Last Plague. Other sermons are by Dr. S. H. Kellogg of Toronto, and Rev. Hugh Price Hughes of London. The homiletic department is full and complete, among its contributors we notice the names of Drs. Vaughan, William M. Taylor, George Lester, and John Edwards. Among the other departments, in this most valuable magazine, are Notes on the International Lessons, Outline Addresses on the Golden Texts, Reviews of Books, etc., etc. The Methodist in a recent number said, "This magazine is the most spiritual of all homiletic magazines, and is most thoroughly orthodox." The subscription price is $1.50 per year, single copies 15 cents; and it is published by Wilber B. Kelcham, 5 Cooper Union, New York.

LOVE-FEASTS.

April 29 and 30. Brown county, Kara, in the Pleasant Hill meeting-house.
May 27 and 28. South Dickinson county, Kara, in the Belle Springs meeting-house.
June 10 and 11. North Dickinson county, Kara, in the Bethel meeting-house.

MARRIED.

ENGLE—ENGLE.—By Eld. H. Davidson, at his residence in Abilene, March 26, 1893, Bro. Jacob S. Engle, of Abilene, to Sister Anna L. Engle, of Navarre, all of Dickinson county, Kansas.

OUR DEAD.

WOLFE.—Died, near Ashland, Ohio, February 16, 1893, Eliza Wolfe, aged 83 years and 25 days. Funeral services were held at the Riehlend church on the 19th of February and the remains were interred in the cemetery adjoining the church. Preaching by D. N. Workman, of the German Baptist church.