4-15-1893


Henry Davidson

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/103

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/103

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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

Far down the ages now,
Much of her journey done,
The pilgrim church pursues her way,
Until her crown be won.

No wider is the gate,
No broader is the way,
No smoother is the ancient path,
That leads to life and day.

No sweeter is the cup,
Nor less our lot of ill;
Two tribulation ages since,
'Tis tribulation still.

No slacker grows the fight,
No feebler is the foe,
No less the need of armor tried,
Of shield, and spear, and bow.

This onward still we press,
Through evil and through good—
Through peril and through blood.
Still faithful to our God.

And to our Captain true,
We follow where he leads the way.
The kingdom in our view.
—Selected by Annie M. Newcomer.

For the EVANGELICAL VISITOR.

WITNESSING FOR JESUS.

BY C. H. BALSBAUGH.

To Sister Esther L. Dickey:—

"In Christ Jesus there is neither male nor female." Gal. 3: 28.

Sex is not annihilated, but cash is
"God hath made of one blood all nations," and with one blood hath redeemed all. Acts 1: 8, 10. The blood of Christ is for all sin and for all sinners. Acts 20: 1, 2; 2 Cor. 12: 20.
The first witness for Jesus after His resurrection, was a woman. John 20: 1, 2. Her office has not been abrogated. What God has wrought in her heart, her mouth has the privilege to testify. An indwelling Christ must be a manifested Christ. The Holy Virgin was "great" with the unborn Christ, in order to bring forth Incarnate Deity for the world's Exemplar and Redeemer. A dumb, undemonstrative Christian is an anomaly. Luke 2: 5, 7, Rom. 10: 9, 10.

I am glad to know that you are still unobtrusively zealous in the work of the Lord. "No man taketh this honor unto himself, but he that is called of God." Heb. 5: 4. Especially glad am I to know that you esteem yourself only a poor, frail, earthen vessel, so that "the excellency of the power may be of God, and not of you." 2 Cor. 4: 7.

When Rom. 5: 5, Luke 10: 19, and Acts 1: 8, have been fulfilled in us, it is easy to testify for Jesus. Then we stand in the panoply and security and glory of Heb. 13: 6. "Open your mouth boldly, to make known the mystery of the Gospel." Eph. 6: 19. Not with the boldness of carnal egotism, but with the fearless freedom of the Love that dares and barreth all things. Even if you must be "an ambassador in bonds," "shun not to declare all the counsel of God." Eph. 6: 20; Acts 20: 27.

But proclaim the truth with all theunction of the Holy Spirit, and the sweetness and sympathy of one redeemed by the Blood of Jesus. Self spoils everything. Therefore—Gal. 6: 14 and John 5: 30. Self is hard to slay, and we are very timid in cutting the old Agag to pieces. 1 Sam. 15: 33. It is only in our weakness that God's strength is perfected.

2 Cor. 12: 9. This is a great and blessed secret, and few learn it.

There is perfect peace only in perfect trust. It is faith alone that appropriates the strength of Jehovah.

Isa. 29: 3, 4. Let the word of God be your meat and drink, and your armor from head to foot. Meditate in it day and night. Psa. 1: 2, "Let it dwell in you richly in all wisdom." Col. 1: 9 and 3: 16. Let the language of Heaven be your vernacular. Use it in your communion with God, and in your intercourse with man. Bear not only God's message, but be God's messenger.

"So speak ye, and so do." James 2: 12. Let every look and word and act endorse and emphasize your discourses. If you are a praying Christian, a crucified Christian, a working Christian, you will be a happy Christian, and a soul-winning Christian. If the glory of God is your only aim, He will not fail to put His signature to your record.

"We are colaborers together with God." 1 Cor. 3: 9. Christ never fails the Christian. One with God, our goal is His Eternal Purpose. Faith counts on Him and is never disappointed. What a life motto for the Christian is Psa. 62: 5. How do we stand the test of those two words, "ONLY," and "EXPECTATION?" The ripest among us are conscious of fluctuations. "My soul, wait thou only upon God." is the needed soliloquy of every saint hourly. Against such a soul the batteries of Hell are opened in vain.

Jehovah-Jesus is shield and buckler and sword and fortress. The Serpent's head is under Em­ph,manuel's heel. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

It is only when we live in the realization and power of the Unseen,
that we are able to bear up under the strain of our "manifold temptations." Notwithstanding our "heaviness," we "greatly rejoice," knowing "that the trial of our faith," which is precious beyond all finite comparison, "will be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1: 6, 7. The "Blessed Hope" of Titus 2: 13, has well nigh been lost in the Church. The majority are more ready to ask the question of 2 Pet. 3: 4. Let our attitude be that of Heb. 9: 28.

Union Deposit, Pa.

For the Evangelical Visitor.

SEED TIME.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

The time of the year is rapidly approaching, and in some parts of the country is already here, when the industrious farmer is making preparation to sow and plant his seed, and while this preparatory work is going on every energetic farmer should and will use all available means to prepare his soil in such a way as is demanded to bring the most favorable returns. And it is almost useless for me to say that he will also select the very choicest kind of seed and the very best in quality. And he uses every precaution to sow and plant that seed at the proper time and in the proper way so as to realize a bountiful harvest; and it is economy to do so, for the children of this world are in their generation wiser than the children of light. Luke 16: 8.

So also has the time come and is coming that all are sowing seed for an eternal harvest. Then whilst it is economy to use every precaution to utilize all our efforts in things pertaining to this life, why not be rigorous of the great responsibility that is resting upon us that are sowing seed for eternity? We all, professor or non-professor, are sowing seed from which we will reap by and by, and oh, what will the harvest be?

In our walk and conduct through life we should be as careful as the intelligent farmer is to select seed for his farm. We should select the very best seed, and that we can only get from the Word of God. If we go outside, to the habits and customs that probably our forefathers had, if it is not the teaching of the Bible, and indulge in lusts and excess, in filthiness and intoxicants, in the styles and fashions of this world, then we are sowing seeds from which we will by and by harvest. In all our conduct there is some one watching us, all we say will be heard by some one, and a word said is a seed sown, an action done is a seed sown, and although we may think it was unnoticed by those around us, ah! the seed is dropped. It may lie dormant for a while but by and by it will grow.

There are those that look to us for instruction and example. So we should use every available means to implant into the hearts and minds of those around us such seed that is such a doctrine that will correspond with the Bible. Place before our children good literature, something to stimulate their minds for good; teach them to shun novel reading or fictitious writings; teach them to shun all manner of games. Oh! parents, don't teach your children to gamble. What is that checker board and those dice and a variety of other games that parents allow their children to play and sit and look on and amuse themselves? By and by that boy will leave the parental roof. The seed of game is sown; it seemed very insignificant, but it will grow. He goes to gambling from bad to worse. Who is to blame? Ask yourself the question. Remember God is not mocked, for whatsoever a man soweth, that shall he also reap.

But teach them to pray by praying with them and for them yourself. Teach them to love and read the Bible, to love the Lord Jesus Christ, to be obedient to his teachings, laws and commands; to abstain from all the evils that are in the world. And this you can do by living an exemplary life. Then by and by, when the great harvest time will come, you can come rejoicing bring ing in the sheaves.

I am aware of the fact that some do not realize the danger of reading impure literature or placing it in reach of children. But let me advise you, dear reader, not to indulge in it. To my limited understanding there is scarcely anything more pernicious than impure literature. Show me the young lady or gentleman that is in the habit of reading impure literature and nine times out of ten I can show you individuals that will be either vulgar, profane, intemperate or indifferent to reading the Bible. They would rather sit down and read something that they knew at the same time to be untrue or fictitious than to read the Bible, the Book of books, the source of all our comfort, the balm for all our troubles, the light for all our joy.

In this life if you sow whe at you reap wheat, if you sow barley you reap barley, if you plant roses you gather roses. But in the world to come, if you sow meekness you will gather the approvals of God, if you sow humbleness you shall be exalted, if you sow in tears you shall reap with joy. Oh, how important is time! Soon our probation will close.

"Soon will close our earthly mission, when our pilgrimage will cease; Hope will change to bright fruition, Faith to sight and prayer to praise."

A. L. MYERS.

Freeport, Ill.

"Not until a man ceases to need daily bread should he neglect to pray daily."

April 15, 1893.
April 15, 1893.  

For the Evangelical Visitor.

LUKE 12: 51.

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."

To take the Savior's own words go to show that the divisions that will likely occur will be in a man's own household. Now this may seem strange to the carnal mind, that the Savior made use of such language. The Savior knew that those that would be willing to serve him in his own appointed way would likely meet with opposition. For instance, the daughter has become converted, but her father and mother are not. This may seem strange to the carnal mind; but we are not to hate the persons, but their evil deeds, hence the divisions. J. M. MYERS.

Upton, Pa.

For the Evangelical Visitor.

THE LIGHT OF THE WORLD.

"Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5: 14.

Our Savior in his sermon on the mount said to his disciples, "Ye are the light of the world." How are we the light of the world? Undoubtedly all will answer, by living a life consistent with the standard of our profession—the Word of God. Well, then, is it not very important that we take particular heed to our ways and words that we do not give reasons for those who yet stand aloof from the church to say they are as good as some of those who are in the church and make a loud profession, because they do not live up to their profession. If we do not live up to our profession, does it not prove that we are but little interested or engaged in the all-important work of winning souls to Christ.

And how can we expect to be a light to the world and have influence over the unconverted while we are conducting ourselves contrary to our profession? It is certain that we are no light, and more than that, we lose our influence and become a stumbling-block. The fact that we belong to church and give in a long testimony, offer up a long prayer, preach a long sermon, or being clothed in plain attire, does not prove that we are a light to the world. But does it not seem sometimes that there are some poor mistaken souls that entertain such an idea? Is it any wonder that we sometimes hear the remark made, "They have their religion in their clothing."

Dear brother and sister, let us be aroused to a sense of our duty and bear in mind that we not only stand a hindrance to our neighbors and friends but we grieve our Savior who so loved us that he gave his life for us that we could be saved from eternal woe. May the Lord help us all to redouble our steps Zionward and strive more earnestly to be a light to the world, and adorn our profession by our walk and conversation.

Mansfield, Ohio.

SOW BesIDE ALL WATERS.

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the Bishop said: 'When in trouble, my boy, kneel down and ask God's help, but never climb over the fence into the devil's ground and then kneel down and ask help. Pray from God's side of the fence.' Of that," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he, 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend, try it, try it.' Tell him aloud; tell him so that you are sure you will hear it yourself.' That was a new revelation. I found that I had been only glad, not grateful. I have been telling him with grateful feelings ever since to my soul's help and comfort."—The Presbyterian.
For the Evangelical Visitor.

MAN'S TENDENCY TO SIN.

"Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."—Heb. 3:12.

The human family, in all ages, as tainted by sin, are similar in disposition, inclined to move easily into sin and away from God. God's ancient people, the Jews, who were, as it might be said, miraculously saved out of Egypt, and who obtained equal privileges and blessings from God in that they were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat; "but with many of them God was not well pleased, for they were overthrown in the wilderness."—1 Cor. 10:2,3,5. The apostle Paul had reference, no doubt, to what happened to those ancient Jews when he gave the exhortation to the Hebrew brethren, to whom he wrote his epistle, in saying, "Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

How God dealt with those Jews for disobedience and their departing from Him, is made known as an "example, and are written for our admonition upon whom the ends of the world are come." The apostle well knew the root and cause of all departing from God which ever took place in this world, that it was through unbelief; yes, sin entered into this world through unbelief, and as regards the Jews that Paul made reference to, "we see that they could not enter in (into the promised land) because of unbelief."

In this last age of the world in which we live, the same tendency and danger to depart from the way of life exists. I am aware that there are different kinds of theories among people in regard to the safety and perseverance of the saints. Let that be as it may, but let us, dear brethren and sisters, adhere closely to what the Word of God says, and let us take heed lest there be in any of us an evil heart of unbelief, which would cause a departing from the way of righteousness. Let us add to our " precios faith" those virtues enumerated by the apostle Peter in his second epistle, first chapter, and if we do so, we "shall never fall," or never depart "from the living God."

How deplorable to see any of those who made profession of godliness turning aside from the way of truth to gratify their fleshly appetite! One of those characters met my view a few days ago and oh! how sad I felt in my heart to see and hear from him what I did, the expression of language that would be heinous for the most wicked person that walked on the earth to utter. I knew the man for a number of years past; and knew also that he was formerly an open drunkard, but was a reformed man these fourteen or fifteen years, and I had a talk with him at different times, and he professed to enjoy the consolation of the Gospel, but oh! he let himself drop again into his former habits, and to his debased state. The testimony of the Word of God in regard to such characters is indeed pitiful, that is, that "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost and have tasted the good Word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6:4-6.

But it is stated further, "It is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."—2 Peter 2:22.

Dear brethren and sisters in Christ, I trust that such characters as mentioned above are very rare among religionists. Even the apostle Peter, after mentioning those pitiable characters, said to those to whom he wrote his epistle, "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." For my own part I trust with all confidence that all those who "have tasted that the Lord is gracious," can say in unison with the apostle Paul, "Who shall separate us from the love of Christ? ....I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,39. Blessed be the God of love for this holy confidence which we have in his Almighty Arm to save and guide us till we enter the rest that is in store for all those that love him. "Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."—A. E.

Stayer, Oct.

ENTHUSIASM.

Show me a great man anywhere, in any field, whether of literature, politics, philanthropy, or religion, and I will show you a man in every fibre of his being an enthusiast. Point out to me any great movement which has ever swept the earth with power and I will point you to a movement originating in the mind and carried out by the will of some tremendous enthusiast. Such a man was the Master Himself. "He hath a devil, and is mad," expressed the general conviction of the cold-blooded critics, unable to enter into or appreciate the all-consuming fire burning in the very life-currents of that divine nature.—Pres. Geo. E. Reed.
In the year 1814 three sisters resided in London, two of whom were pious Christian women, while the third was wholly given up to worldly pleasures. She hated the piety of her sisters and in many petty, spiteful ways opposed them, though they endeavored to accommodate themselves to her wishes and to render the differences of their opinions as little disagreeable to her as possible.

One night she had been out to an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner that her sisters thought she must either be unwell or had met with some misfortune that had affected her deeply. Instead of her usual incessant chatter about every person she met, every thing they wore, and said, and did, she sat silent, sullen and absorbed.

As she ate nothing her sisters asked her if she was unwell. "No," "What was the matter?" "Nothing." "Had nothing distressed her?" "She had no idea of people prying into what did not concern them."

The whole of the morning she spent in her own room, and at dinner the same scene as in the morning occurred. She ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy that spread its influence very powerfully over the cheerfulness of her companions she left the room. She retired to rest late, and with the spirit of one that expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state as on the preceding day. Her sisters again renewed their inquiries. She said, "I am well and nothing pains me." "Then you have something on your mind, why will you not tell us? Do we not love you? Have we not the same earthly interest as you? And can we seek any good but yours in our anxious wish to share in your sorrow?"

"Oh! you have superstitions enough of your own, without mine being added. I shall not tell you what ails me, so you have no occasion to rack your curiosity. I dare say you will think it some spiritual triumph but I laugh at such things. I am not quite old enough yet to be the victim of dreams and visions."

"We do not believe in dreams and visions Anna," was the reply.

She answered harshly, "No, and I do not intend you shall."

The sisters looked at each other and remained silent. The second day passed as the first. Anna was gloomy and moody, and her sisters from pity and anxiety were unhappy.

The third morning she again entered on the day as one who loathed the light, who has no object in living, and to whom the lapse of time in the prospect of futurity brings neither comfort nor hope.

As her sisters looked on her, one of them suddenly asked, "Anna, what was your dream?"

"Ha, what was it? You would give the world to know, but I shall not tell you. I thought you did not believe in dreams."

"Neither do we in general. We know them to be the offspring of a disordered stomach, confused images and fancies when reason is dormant, and the memory of them passes away as soon as we are engaged in our daily avocations, yet there is no doubt some dreams are no more sent in vain than any other affliction or warning. There is a verse in Scripture which mentions God as speaking in visions of the night when deep sleep falleth upon man."

She laughed again. "You have a verse in the Bible for everything that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two."

"Anna we do beseech you to tell us. If you really have a dream from heaven, you surely do not wish to forget it; and if not we will help you to laugh it off."

She answered, "Well, if I must tell you I must. No doubt it was a very extraordinary and very frightful dream. I should have thought the effect of the ball, but I never saw anything anywhere the least bit like it."

The entire dream.

I thought I was in the wide streets of a great city. Many people were walking there besides myself, but there was something in their air which immediately struck me. They seemed thoughtful and cheerful, neither occupied with business nor pleasure, but having about them such dignity of repose, such high and settled purpose, such grace and purity, as never was stamped on mortal brow. The light of the sun was also strange. It was not the sun for there was nothing to dazzle. It was not the moon for all was clear as the day. It seemed an atmosphere of light, calm, lovely and changeless. The buildings seemed all palaces, but not like palaces of earth. The pavements were all alike, of gold bright and shining, as clear as glass. The large and glittering windows seemed like divided rain bows and were made to give and transmit none but the rays of gladness.

It was indeed a place toward which hope may bend and where charity might dwell. I could not help exclaiming as I passed along. These are the habitations of righteousness and truth. All was beauty, bright and perfect. I could not tell what was wanting to make me wish for an eternity in such a place, yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face;
that happy throng. I felt nothing responsive. I returned in silence their friendly greetings, and walked on alone, oppressed and sad. I saw that all went one way, and I followed wondering the reason.

At length I saw a building much finer and larger than the rest. I saw them ascend the massive steps and enter beneath its ample porch, but I felt no desire to go with them, farther than the foot of the steps which I approached from curiosity. I saw persons enter who were dressed in every variety of costume of the nations; but they disappeared within the porch and then crossed the hall in white. O, that I could describe that hall to you? It was not marble, it was not crystal, it was not gold, but light, pure light, in consolidated form. It was the moon without its coldness, it was the sun's dazzling ray, and within was a stair-case mounting upward all of light, and I saw it touched by the snowly feet and spotless garments of those who ascended. It was indeed passing fair but it made me shudder and I turned away. As I turned I saw on the lowest step one looking at me with an interest so intense and a manner so anxious, that I stopped to hear what he had to say.

He asked me in a voice like liquid music, "Why do you turn away? Is there peace elsewhere? Is there pleasure in works of darkness?"

I stood in silence. He pressed me to enter, but I neither answered nor moved. Suddenly he disappeared and another took his place, with the same look and manner. I wished to avoid him but seemed riveted to the spot.

"Art thou come so far?" he said, "and wilt thou lose thy labor? Put off thine own garments and take the white livery here."

He continued to press me till I got weary and angry and said, "I will not enter. I do not like your livery and I am oppressed by your whiteness."

He sighed and was gone. Many passed by me with looks of mingled kindness and pity, and urged me to follow on with them, and offered me a hand up the stairs which led to their mysterious change; but I rejected them and stood melancholy and distressed. At length one bright young messenger came up to me and entreated me to enter, with a voice and manner I could not resist.

"Do not turn away," he said, "where canst thou go? Do not linger; for why shouldst thou weary thyself for naught. Enter thou, and taste of happiness. Do not all tribes and colors enter into that hall? Are they not clothed and washed and comforted?"

He gave me his hand and I entered along with him. Here I was sprinkled with pure water, and a garment of pure white was put upon me; and I knew not how I mounted the white stair-case with my happy guide. O, what a light burst upon me when I reached the summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires, where are the glittering stars that are like the bright radiance on which I stood?

Where are the forms or looks of love that breathed in the innumerable company before me? I sank down overpowered and wretched. I crept into a corner and tried to hide myself, for I felt that I had nothing of union with the blessed creatures of such a place. As I gazed in speechless and trembling amazement, one who saw me left the company and came where I stood.

"Why," he asked, "art thou silent? Come quickly and unite in the praises of the Son."

I felt a sullen anger in my heart, and I answered with a sharpness, "I will not join in your song for I know not the strain."

He sighed, and with a look of humiliating pity and surprise returned to his place. About a minute after another came and addressed me as he had done; and with the same temper, I answered him in the same words. He seemed as if he could have resigned his own dazzling glory to have changed me. If heaven knows anguish he seemed to feel it, but he left me and returned. What could it be that such a temper in my heart?

At length the Lord of that glorious company of loving forms of light and beauty saw me and came where I stood. I thrilled in every pulse with awe. I felt my blood curdle, and the flesh upon me tremble, but my heart grew hardened, and my voice was bold. He spoke, and deep-toned music seemed to drop from his lips.

"Why sittest thou so still, when all around thee are glad? Come join the song for I have triumphed! Come join in the songs for now my people reign."

Love ineffable, unutterable love beamed upon me, as though it would have melted a heart of stone, but I melted not. I gazed an instant and then said, "I will not join in the song, for I know not the strain."

Creation would have fled at the change in his countenance. His glance was lightning and his voice thundered. He said, "Then what dost thou here?"

The floor beneath me opened, the earth quaked, and I sank into consuming fire. With a fright, I awoke.

There was silence for a time, for the sisters were struck with awe, when they considered the dream—the impression it had made.

"Anna," said they, "we wish you not to forget this dream. We surely believe it to be from God. Your description of the Holy City is much the same as we find it in the Bible. The City hath no need of the sun,
or of the moon to light it, for the glory of God did lighten it, and the Lamb is the light thereof. All who enter there must put off their own garments, that is their own righteousness, and must be clothed with linen clean and white, even in the righteousness of the saints, and their righteousness is of me, saith the Lord. Those that walk in the light of it are those that have come out of great tribulation, and washed their robes in the blood of the Lamb. O, dear sister you know something of the way, do listen to the faithful warning. Join us and walk in the path that leads to the Heavenly City.”

Anna’s brow again darkened and she answered, “I will do as I please. I do not intend you to preach to me.”

She continued in this state till the end of the week, when she was found in her room, a corpse. No one knew the cause of her death. She died without disease and without change.—Zion’s Watchman.

WHAT DOES TOBACCO DO FOR A MAN?

Tobacco, when introduced into the human system, affects both the physical and moral being. Acting upon the body it reaches the soul. While the one is disordered and deranged, the other is corrupted and degraded. While the appetite for tobacco grows stronger, the moral perceptions are more and more blunted.

All medical teaching respecting the action of tobacco upon the human system shows that it affects (1) the brain, (2) the heart, (3) the stomach. Chemical analysis proves that tobacco contains a poison—nicotine—and upon the presence of this poison depends its effect upon the human system. The poison enters the blood, and is carried to the delicate tissues of the brain, and through this organ the whole nervous system is affected. Again, the blood carries the nicotine, in tiny proportions, to the heart and throughout the circulation, and gradually this center of life gives way to its destroying influence. To the stomach nicotine is an enemy, which intrudes its unwelcome presence during the process of digesting and assimilating food, only to obstruct these important operations, and thereby produce disease.

The effect upon these organs is first to excite, second to depress, third to derange. On account of the small quantity of nicotine taken by either chewing or smoking, the excitement and depression are but feeble at first, but months and years tell upon the system, so that in time derangement is sure to come to either the nervous, circulatory or digestive system, or to all, and the habitual user of tobacco becomes a diseased man, and life is shortened.

Whatever injures the physical system affects the mind. Intellectual activity requires a healthy brain and the right exercise of all the functions of the body. A poison, working away at the vitals takes away one’s power to use his mind with vigor. The effect of tobacco upon the mind is first to excite, then to depress, then to weaken. When special mental effort is required tobacco must be had—and that of the best (strongest) kind, and in unusual quantities; and if tobacco cannot be had the victim is good for nothing at his desk or in his study.

H. H. Seerly, principal of Iowa Normal School, gives his experience with students who use tobacco, confirming what is here said. The testimony of others, who are specialists in such matters, supports the same statements.

The appetite for the use of tobacco has to be formed—no one at first likes it. When formed it is first weak, then strong, then imperious in its demands. The habit therefore leads to excess. If you are not yourself excessive, your habit influences some one not so strong as you to use tobacco, and he will be led into excess.

Tabacco costs money; it does the user no good, but harm; it therefore causes waste and tends to poverty. If the fifty or more men in your meeting were tobacco users, and averaged but fifty cents a week in their outlay, the tobacco bill would be $1,300 per annum of wasted money. Careful estimates show that in the United States about six hundred millions of dollars are annually wasted in the use of tobacco.

Finally, a man’s moral character and his habits are inseparable. One cannot go on doing what he knows to be wrong and at the same time elevate and purify his moral being. It is plain that the use of tobacco injures the health, weakens the mind, leads to excess, wastes money, does no one any good. He who uses it, therefore does so in the face of these facts; to do so must therefore tend to continually deprave his moral sensibilities; that which will not stand the test of moral standards is sinful, therefore to continue this habit, in the light of these facts, is to bring spiritual death.—Selected.

A man’s standard of rectitude is outside of himself, not within himself. He knows from within that he ought to do right, but he must learn from without what right is. The average man carries a watch to show him the time of day; but the average man wants to stop at a watchmaker’s window, as he passes it day by day, in order to compare his watch with the standard watch, or clock, standing there with the label “Correct Time.” It is quite as important that the average man should stop, day by day, before the Bible, with its exhibit of “correct morality,” in order to compare his personal conscience with the true standard there on exhibition.—S. S. Times.
EVANGELICAL VISITOR. A Semi-Monthly Religious Journal, for the exposition of true, practical piety, established in the interest of the church of the Brethren in Christ, commonly called, in the United States, "River Brethren," and in Canada "Tunkers." Subscription, $1.00 per year; six months, 50c. Payment in advance. Sample copies free.

Edited by H. DAVIDSON, Abilene, Kans., To whom all communications and letters of business are to be addressed.

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

Communications for publication should 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 Visiter should be sent in at least ten days before date of issue.

If you wish your paper changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the Visiter in ten days from date of issue, write us, and we will send you the necessary number.

If you desire to know when your subscription expires, look at your name as printed on the wrapper or margin of the paper, and that will state the time to which payment is made. For instance, April 2 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

If you do not wish to take the Visiter any longer, we would say, when you write us to discontinue the Visiter, please send us also the balance due on your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas. Envelope as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, April 15, 1893.

BENEVOLENT FUND.

David M. Eyer $5.00

We have just received an advance copy of a treatise on "Christian Baptism," by W. O. Baker; M. D., of Louisville, Ohio. The pamphlet contains 103 pages, is neatly gotten up and printed on good paper, and will make a valuable and convenient help to those who desire to study the Gospel mode of baptism. We predict a ready sale for it.

"Faith and works are the forces that move the world."—

GENERAL CONFERENCE.

The time for holding our General Conference is approaching very near. It is now only about four weeks until it convenes near Chaddick, Illinois, and like all religious assemblies of the kind, there will of necessity be a great deal of work to do in the few days that are generally allotted to that purpose, and if everything is in proper shape, and those composing Conference are active and earnest, much can be done in a short time.

What should be uppermost in the minds of those that attend is that they go to do especial work for Christ, and every member of Conference should be there promptly on time, in fact they should be there several hours, if possible, before the hour appointed to organize, and they should come prepared in the best possible manner to do effectual work while there, and they should make up their minds to stay until the council has completed its work and adjourns. Very often there is a disposition to get away before Conference is quite through with its work, considering that the the unimportant work, that is yet to be done can be done without them. This in one sense may be so, it may be possible that just as good work can be done by those remaining as though all remain, but will there be the Bible tells us that "in the multitude of counselors their is safety," and surely if we all remain to the close of council and take an active part in what is being done, we will know for ourselves what has been done and the reasons given for doing so. A wise man once said, "Eternal vigilance is the price of liberty," and this has become a watchword among liberty loving people, and it is equally applicable to religious work. Let us not forget it.

But then again the work of Conference should be a united work.

"In union there is strength." There should be that brotherly feeling of respect for each other and for the rights of others, that is so important to the consistency of religious organizations. No religious body can expect to do effectual work for the Master unless they are united. Of course there are generally of necessity two elements in an organized religious body, and it is the existence of these two elements that are a mutual check to each other, and if properly used are really a help to the cause rather than a detriment to the work, but when undue prominence is given to either, not generally the best results follow. Sometimes these differences arise from differences of localities. Some people from their surroundins see the necessity of a more progressive effort in the spread of the Gospel. Then, too, some have more zeal in the spread of the Gospel than others, some are naturally more impressed with the importance of the work, and make greater efforts in any cause that they undertake, and some sometimes go to extremes in some things.

Then others that are more conservative take rather the opposite side and are inclined to be over cautious. Some may indeed let their conservatism lead them too far in the other extreme, so that we can readily see the necessity of a more energetic effort in the spread of the Gospel. But then again the work of Conference should be a united work.

"In union there is strength." There should be that brotherly feeling of respect for each other and for the rights of others, that is so important to the consistency of religious organizations. No religious body can expect to do effectual work for the Master unless they are united. Of course there are generally of necessity two elements in an organized religious body, and it is the existence of these two elements that are a mutual check to each other, and if properly used are really a help to the cause rather than a detriment to the work, but when undue prominence is given to either, not generally the best results follow. Sometimes these differences arise from differences of localities. Some people from their surroundings see the necessity of a more progressive effort in the spread of the Gospel. Then, too, some have more zeal in the spread of the Gospel than others, some are naturally more impressed with the importance of the work, and make greater efforts in any cause that they undertake, and some sometimes go to extremes in some things.

Then others that are more conservative take rather the opposite side and are inclined to be over cautious. Some may indeed let their conservatism lead them too far in the other extreme, so that we can readily see the necessity of a more energetic effort in the spread of the Gospel. But then again the work of Conference should be a united work.
April 15, 1893.

Then, too, there is sometimes another element that makes its appearance that is equally as injurious, and that is a disposition to find fault with what is undertaken and to oppose it ostensibly because they think it wrong but really, it is feared, because they love controversy. Now in either of the above elements there is a wrong purpose, or a wrong disposition in view. But some will say that surely such dispositions cannot be found among professing Christians. In reply we would point to other denominations, who from little beginnings have brought about very grave and wide spread divisions. But we would say in the language of the apostle Paul to the Hebrews, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

A LETTER FROM JERUSALEM.

The following letter received by J. A. Graves, of Abilene, Kans, will no doubt be interesting reading to the many readers of the Visitor, since it gives an account of the events transpiring in that historic country, Palestine, of which Bible readers have heard so much:

JERUSALEM, Feb. 20, 1893.

Your letter is at hand and it affords me pleasure to give you some information about the Jews among whom I labor as the Lord gives the opportunity. Yes the Jews are returning to the land of their forefathers. Jerusalem is fast becoming a Jewish city; there are more than 40,000 in the city, which is more than half the population, the rest being Moslems and Christians, the latter, however, being as a rule merely nominal Christians, Latins, Greeks, Armenians, etc., and a few Protestants. The Jews have come from all lands, the German and Spanish speaking being the most numerous. The majority of them come because of persecutions in their native land, and are very poor, and there being but little work for them here, except the very clever ones, they suffer much from privation, sickness and the oppressive government. Christians here have had their hands and hearts full of work and sympathy for them. I do so rejoice that the dear Lord permits us to show to His ancient people Christian love which has been denied them in other lands. The poor live in wretched huts, fireless, and wet with rain, with but scanty clothing and without nourishing food. How they live through all of their hardships is a mystery unless we recognize the fact that they have the peculiar care of our God, who is leading them through a thorny way that they may learn to know and follow His dear Son. I visit among the women and children and tell them through an interpreter of the loving Jesus and help them temporarily, as the Lord gives me the opportunity. I have a mother's meeting once a week, twenty-five poor women as helpless and hopeless as the women of darkest heathendom. I have also a class of girls who are taught to sew, etc., while the word of God is given them. It is most trying, discouraging and depressing looking at it from a natural standpoint, but, blessed be God, we know our labor is not in vain in the Lord. His promises sustain and fill us with hope.

The city is being rebuilt on the very grounds predicted by Jeremiah (31: 38, 39, 40) and Zechariah (14: 10). Large hospitals, school houses, hotels, convents and other buildings have been erected, covering almost as large an extent as the city inside the wall. There has been no permission given by the sultan to rebuild the temple that I know of. I hardly think the Jews would apply for one while the mosque of omar stands on the temple area. There is a high tower on Mount Olivet from which it is said signals can be given and seen from all parts of the land. It was built by the Russians who evidently have designs upon this land. They have many large buildings here in one of which it is said is concealed a large amount of ammunition.

The railroad from Joppa to this place is a great convenience. The engine excites the wonder and fear of the natives; some of them believe it is possessed of the devil. Another railroad is being constructed from Haifa on the Mediterranean sea to the Houran on the other side of the Jordan river.

I believe all these signs of progress in the Holy Land after a sleep of ages are evidences of the near approach of the King of kings.

The Jews are looking daily for their Messiah because they see prophecy fulfilled in all these things. The Moslems are looking too for the return of Jesus whom they consider a great prophet next to Mohamet, but not the Son of God.

We are praying for and expecting an outpouring of the Holy Spirit soon which will bring many in this land to the feet of Jesus—the "latter rain" even as the "former rain" was given in apostolic days. The latter rains have returned after they were withheld for centuries. Now will you not with others who are studying prophecy with you, pray for this outpouring of the Spirit. We want to be ready for the King, to be robes with His righteousness, adorned with His grace, girded with His power and our lamps burning. Hallelujah! what a glory awaits us.

Our dear pastor, Rev. A. B. Simpson, of New York City, recently visited us and we have been much encouraged by his visit. We believe his work in his "around the world" trip will hasten the coming of our Lord.

There are no papers published in English, the Jews publish two in Hebrew.

Yours in the blessed hope,

ELIZA J. ROBERTSON.
Faith, hope and charity are the living principles in a Christian. Where these abide there is sweet peace in the soul. Charity, which is love, is the greatest of the three. When we look around us and compare the so-called Christians of these last evil days with the Word of God, we can plainly see that love is lacking, and yet no one can enter the pearly gates without having this love in possession. We read in 1 John 4: 7, 8, “Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.” And again, in Rom. 13: 10–12, “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.”

We are commanded to walk in the light as he is in the light, and in him is no darkness at all. We are to be the lights of the world, and this the true Christians are. But not all that say Lord, Lord, are Christians, or followers of Christ, but they that do their heavenly Father’s will.

“My little children, let us not love in word, neither in tongue, but in deed and in truth.” 1 Jno. 3: 18.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profitteth me nothing. Charity suffereth long, and is kind; charity, envieth not; charity vaunteth not itself, is not puffed up.

Here we see how great a blessing we have if we possess this love. I do feel a love to God and to my fellowmen. I used to think we had to live so no one would speak evil of us. Oh, how it would pierce my heart when I would hear bad reports and untruths! I thought it dare not be. But the Lord has taught me this glorious lesson, to rejoice if they say all manner of evil against us falsely. The Lord is taking care of all his children, and by and by he will safely gather all honest souls into his garner, there to go in and out and find pasture.

Is there any brother or sister who cannot see the great danger of not having this pure love, which will carry us not only to heaven’s door, but will also enter in and abide ever more? “And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. . . . We love him because he first loved us.” 1 John 4: 16, 17, 19. We are to be followers of Christ. As he was while here on earth so we are to follow him. And he was not highly esteemed, but it seemed as though he was hated of all men. Though he went about doing good, yet they persecuted him and at last crucified him. He was laid in the tomb, but, blessed be his name, he rose again triumphant over death, hell and the grave, and is now interceding for you and for me. Oh the height, the depth, no one can fathom, of this great love to redeem mortal man!

As I am alone this beautiful day, memory carries me back to my childhood. Oh happy days, when my heart knew no sorrow. As years roll by they unroll many scenes of sadness; yet in the midst of them I have joy and peace in the soul, knowing that all things work together for good to them that love God. I am sweetly trusting and resting in Jesus. He is able to keep me although foes may hate and friends forsake. I have seen all things change but my Redeemer changes not. Remember me at the throne of grace.

Lawrenceville, Ohio.

LYDIA HAHN.
and told my parents no more falsehoods, yet I was as disobedient as ever. When I reflect over the past, it grieves me more than anything I ever done that I disobeyed my dear parents. For the first commandment with promise is, “Honor thy father and mother.”

I strove against the good Spirit until I reached my twentieth year. Then the brethren held a revival meeting at which I became convicted. I did not want to give way to conviction for I wished to enjoy myself first before I would turn to the Lord. It seemed as if this meeting was held for me, but I had made up my mind before to do all I could to enjoy myself and to keep from feeling convicted. The second night I was wonderfully wrought upon. I could hardly keep from weeping, yet I was ashamed to weep before my companions. I tried to fix my thoughts on some earthly enjoyment, but I could not. And thanks be to God that he made me willing that night, after I came home, to commence the work. Yet I was not willing to forsake pride, but I found no peace until I became willing to sacrifice my pride, and God told me how to adorn my body; it was just the way I thought I would never do. And when I became willing I felt love that I cannot express. I found peace in obedience, and when I was immersed I felt happy.

If I could only be more willing to take the cross upon me, and follow him where’er he would lead me, I could oftimes have it much better. I feel my imperfections daily, and am afraid sometimes I am not as humble as I ought to be. God resisteth the proud but giveth grace to the humble. My wish and prayer is that I might let my light shine, that my actions might speak louder than words, and live such a life that others might see by my walk and conduct that I am seeking an inheritance incorruptible, and especially my companion. Oh that I might be more of a light at home. All those who know what the effectual fervent prayer means, remember me as an unworthy sister.

E. C. B.

For the EVANGELICAL VISITOR.

"LIFE, LIFE, ETERNAL LIFE."

Through the goodness of God I have again been brought through hours of suffering. Not feeling able to go about my work this morning, I will try to honor Him who has so kindly cared for me, by writing for the Visitor. During days of affliction is when we are brought in a sacred nearness to God; it is then that we see the great importance of living a devoted life to God. How light do the things of earth appear, yes, lighter than vanity. We often feel the strokes of the chastening rod in order to remind us of our short stay here. When we think of heaven and the glorious things prepared for us there, we say in the language of the poet,

“Oh who would live always away from his God.
Away from you heaven, that blissful abode.”

I have felt for some time to write a few thoughts for us who name the name of God. In reading the life of Bunyan and his grand good work, the "Pilgrim’s Progress," I was made to think how sad it would be to miss heaven. Many start for the kingdom but do not follow the direction of their guide, but take the advice of some one else, turn out of the path and soon lose their way; as did Christian. How sorry he was afterwards. All those characters that Bunyan speaks of are still living, and trying just as hard to turn Christians out of the path. But let our cry to those who would hinder us be, “Life, Life, Eternal Life.”

Who would not want eternal life? A life that goes on and on and never ends. Oh how sad it is to think of the multitudes that will be lost; many who profess to know God but in works deny him; many who honor him with their lips while their hearts are far from him. When we read the lives of those holy men, we certainly must believe that many will be deceived. The disciples at one time asked the Savior whether there were few that were saved. His answer was, “Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able.” Oh how sad it would be should it be said to us, “No room in heaven for thee!”

Bunyan marks out the Christian’s path so plain, would to God that more might read it. Is not eternal life worth a life of self-denial and sacrifice here? Are we as a church in the light as we should be? Are we following the Lord Jesus as we received him? The apostle says, “Where unto ye have already attained, let us walk by the same rule, let us mind the same thing.” One will say, “Times change.” “Jesus Christ the same yesterday, to-day and forever.” The prophet Malachi asks, “But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner’s fire and like fuller’s soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Brother, sister, will we be able to stand?

I often feel to say, “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night” for those who turn out of the way and seek the vain pleasures of earth that will not satisfy, rather than follow their lovely Jesus. Oh how often his great loving heart is pained to see us turn away from his wise counsel.

When we look around us we see
many of the churches who were once plain, are scarcely recognized as such to-day. Why this change? When Jesus comes, will he find faith on the earth? Jesus wept over the city of Jerusalem. Were he here to-day would he not have greater reason to weep over the cities. Oh, the sin that is abounding. May God help us as a church that we may be true to our profession, that we may not be “found wanting,” when weighed in the balances, and may the watchmen upon the walls of Zion give the right alarm.

ANNE M. NEWCOMER.

Dayton, Ohio.

For the Evangelical Visitor.

Peace and Rest.

Dear brethren and sisters, I will try by the help of God to write a few lines for the paper, as it is indeed a welcome visitor to me. I love to hear how others are getting along in the service of God, and it does me so much good to see their names signed at the bottom of the articles they have written.

I have never been sorrow that I gave my heart to the Lord in my youth. Before I became willing to give myself up, I used to think that I was as good as some of those that professed to be religious; but I had no rest in that condition. I was afraid of God’s judgment, for I knew that I could not hide from the all-searching eye of Him who knows all things, even the thoughts and intents of the heart, whether they be good or evil. But when I became willing to take up the cross and follow the meek and humble Savior, I found rest. Oh what peace I felt within my soul when I knew that Jesus was my Savior! I thought then I was so far behind my brethren and sisters I had no time to watch other people any more, and to-day I need the time to watch myself against everything that is evil. Idle conversation often hinders my progress in the divine life. But my prayer to God is that I may grow in grace as I grow in years, and be strong in the Lord though weak in flesh. I often feel to say with the poet:

“The time is short, the season near
When death will us Remove.
To leave our friends, how ever dear,
And all we fondly love.”

But oh, what a cheering thought to meet those loved ones over yonder! What a meeting that will be when we all shall gather around God’s bright throne! Remember your unworthy sister when at the throne of grace.

SARAH C. HEISE.

Gormley, Ont.

Their Last Words.

The Final Recorded Utterances of Great Men.

“It is well.”—Washington.

“I must sleep now.”—Byron.

“Thy will be done.”—Donne.

“Then I am safe.”—Cromwell.

“Is this your fidelity?”—Nero.

“Let the light enter.”—Goethe.

“And this is death.”—George IV.

“Independence forever.”—Adams.

“Lord, take my spirit.”—Edward VI.

“The artery ceases to beat.”—Hal- ler.

“Don’t give up the ship.”—Law- rence.

“It is the last of earth.”—J. Q. Adams.

“God preserve the emperor.”— Haydn.

“I am about to die.”—Samuel Johnson.

“I have endeavored to do my duty.”—Taylor.

“Refresh me with a great thought.”—Herder.

“Don’t let poor Nellie starve.”— Charles II.

“Pray to God to take me soon.”— John Kitto.

“I thank God I have done my duty.”— Nelson.

“An emperor should die standing.”— Vespasian.

“Clasp my hand, dear friend, I die.”—Altem.

“I feel as if I were myself again.”— Walter Scott.

“It matters not how the head lieth.”— Raleigh.

“A dying man can do nothing easy.”— Franklin.

“Many things are becoming clearer to me.”—Schiller.

“I’m shot if I don’t believe I’m dying.”—Thurlow.

“I feel the daisies growing over me.”—John Keats.

“The best of all is, God is with us.”—John Wesley.

“What, is there no bribing death?”— Cardinal Beaufort.

“Let the earth be filled with His glory.”—Earl of Derby.

“There is not a drop of blood on
Let me die to the sounds of delicious music.”—Mirabeau.

“O Lord, forgive me especially my sins of omission.”—Usher.

“Do not sleep. I wish to meet my hands.”—Frederick V.

“Taking a leap into the dark. Oh, my hands.”—Frederick V.

“I am taking a fearful leap into the dark.”—Thomas Hobbs.

“I thought that dying had been more difficult.”—Louis XIV.

“To die for liberty is a solace and not a pain.”—Marco Bozzaris.

“My days are passed as a shadow that returns not.”—R. Hooker.

“I do not sleep. I wish to meet death awake.”—Maria Theresa.

“Let me hear those notes so long my solace and delight.”—Mozart.

“I resign my soul in God; my daughter to my country.”—Jefferson.

“My country! O how I love my country.”—William Pitt, the younger.

“Farewell, Livia, and ever remember our long union.”—Augustus Caesar.

“Into thy hands, O Lord! I commend my spirit.”—Christopher Co- lumbus.
"I would not change my joy for the empire of the world."—Philip Sidney.

"We are all going to heaven, and Vandycle is of the company."—Gainsborough.

"I have sent for you to see how a Christian can die."—Addison to Warwick.

"Remorse! Remorse! Write it! Write it! Larger! Larger!"—John Randolph.

"Gentlemen of the jury, you will now consider your verdict."—Lord Tenterden.

"I want nothing and I am looking for nothing but heaven."—Philip Melancthon.

"I have seen all things, and all things are of little value."—Alexander Severus.

"I am going the way of all flesh, I am satisfied with the Lord's will."—John Newton.

"O Liberty, Liberty, how many crimes are committed in thy name!"—Mme. Roland.

"I am to die, though entirely unprepared."—Cesar Borgia.

"My soul I resign to God, my body to the earth, and my worldly possessions to my relatives."—Michael Angelo.

"I am departing this life, yet I know that I shall forever be with Thee, for no one can pluck me out of Thy hand."—Martin Luther.

"I have lived long enough, and I am thankful I have enjoyed a happy life; but after all, look on this life as nothing better than vanity."—Isabella of Aragon.

"Here is a book (the Bible) worth more than all others ever printed; yet it is my misfortune never to have found time to read it. I trust in the mercy of God. It is now too late."—John Locke.

"What I do not utter with my mouth, accept, Lord, from my heart and soul."—F. Quarles.

"If I had strength enough to hold a pen I would write how easy and delightful it is to die."—William Hunter.

"A pen I would write how easy and delightful it is to die."—John Newton.

"I am satisfied with the Lord's will."—Isabella of Aragon.

"What is the matter with my dear children? Have I alarmed you? Oh, do not cry. Be good children, and we will all meet in heaven."—Andrew Jackson.

"I have seen all things, and all things are of little value."—Alexanders Severus.

"I am departing this life, yet I know that I shall forever be with Thee, for no one can pluck me out of Thy hand."—Martin Luther.

"Remorse! Remorse! Write it! Write it! Larger! Larger!"—John Randolph.

"Do not weep for me nor waste your time in fruitless prayers for my recovery, but pray rather for the salvation of my soul."—Isabella of Aragon.

"I have lived long enough, and I am thankful I have enjoyed a happy life; but after all, look on this life as nothing better than vanity."—Isabella of Aragon.

"Here is a book (the Bible) worth more than all others ever printed; yet it is my misfortune never to have found time to read it. I trust in the mercy of God. It is now too late."—John Locke.

"What I do not utter with my mouth, accept, Lord, from my heart and soul."—F. Quarles.

"If I had strength enough to hold a pen I would write how easy and delightful it is to die."—William Hunter.

"My soul I resign to God, my body to the earth, and my worldly possessions to my relatives."—Michael Angelo.

"I am departing this life, yet I know that I shall forever be with Thee, for no one can pluck me out of Thy hand."—Martin Luther.

"Remorse! Remorse! Write it! Write it! Larger! Larger!"—John Randolph.

"Do not weep for me nor waste your time in fruitless prayers for my recovery, but pray rather for the salvation of my soul."—Isabella of Aragon.

"I have lived long enough, and I am thankful I have enjoyed a happy life; but after all, look on this life as nothing better than vanity."—Isabella of Aragon.

"Here is a book (the Bible) worth more than all others ever printed; yet it is my misfortune never to have found time to read it. I trust in the mercy of God. It is now too late."—John Locke.

"What I do not utter with my mouth, accept, Lord, from my heart and soul."—F. Quarles.

"If I had strength enough to hold a pen I would write how easy and delightful it is to die."—William Hunter.

"My soul I resign to God, my body to the earth, and my worldly possessions to my relatives."—Michael Angelo.

"The power of God.

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it will be wise to be very reticent and hide their light under a bushel. They intend to lie low all the war-time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise. Rest assured, my fellow Christians, that at some period or other, in the most quiet lives, there will come a moment for open decision. Days will come when we must speak out, or prove traitors to our Lord and to his truth. You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven incog.—Spurgeon.

"Thorough culture, moral, intellectual, social, and physical, is the highest and most desirable state of being to which mortals can attain in this world."

"There can be no soul-justification by the Lord where there is self-justification by man."
HARNESS OR HORSE.

Activity is a law of life. While we live we act; death ends all activity. So long, then, as Christians live they should labor; and labor requires implements and appliances, machinery and organization. We cannot labor so effectively single handed and alone as we can when aided by co-operation and by proper appliances. This is as true in Christian effort as in other work. None of us liveth to himself, and the human body with all its varied members is but a type of the combined and co-operative activities of the Christian community.

There is, in some cases, a reaching out after new methods of co-operation which is not without its dangers. There are certain institutions and organizations that are of divine origin. There is the family, which is divinely ordered, and for which there has been and can be no acceptable substitute. There is the institution of human government, the powers that be, being ordained of God for the preservation of order in society, and the protection of the weak and the helpless. There is also the Church of Christ—not one or two or all of the great religious and denominational organizations which have laid claim to this title, but which bear names which Christ never gave, include officers which he never appointed, and are subject to laws which he never made—but the Church of Christ, built upon a rock, composed of living stones, against which the gates of hell shall not prevail, and which shall finally be presented before the presence of God's glory faultless and with exceeding joy.

There have been attempts to organize communities and institutions which have tended to superecede the family, and which, if they were made universal would have wrecked the family life; but the Lord who "settheth the solitary in families" has taken care that none of these institutions should uproot the plant which he himself had planted. So in the church, there is a danger that men in their short-sightedness, viewing the confusion which exists in the religious world, instead of recurring perpetually to the primitive forms and methods which were of divine appointment, should endeavor to supply what is lacking by new inventions rather than by careful adherence to the plans which the Lord has laid down. The results of these methods are obvious. One thing after another is tried, new inventions are tested, proved faulty, and cast aside, and the Church of Christ itself is lost sight of in the wreck and debris of a multitude of faulty human plans and ways.

Whenever anything is left undone or is neglected, the current method seems to be to start a new society to attend to that very thing. Perhaps it is something which ought to have been done by Christians individually long ago. Possibly there are multitudes who are standing idle waiting for something to do, and who if set at work would accomplish all that is required; but no, there must be new methods, and new machinery, which runs a little while till it gets rusty, or till the power is down, and then it is left to its fate, a new society being formed to do the same neglected work.

Machinery does not create power. The drawing is not done by the harness, but by the horse, and if some of the time spent in procuring new harness, with plated ornaments and jingling bells, was spent in taking care of the old horse, it is quite probable that we should reach results fully as desirable as are now obtained.

We have not yet fully tested the power of single individuals, whole hearted, determined, and decided for God. We have not yet learned what might be wrought by two or three who were "of one heart and one mind," renewed by the Holy Ghost, and thoroughly consecrated to God, . . . if they all had a mind to work, and would with purpose of heart cleave unto the Lord. Possibly we may have spent too much time on harness and trimmings. Possibly there is more need of power, than there is of machinery. Possibly while we have been attending to the outside of the cup and the platter, there has been more need of work on the inside for purification and perfection. Possibly we may have been spending time and money on walls and steeples, and in paint and ornament, when the members of the church needed repairs more than the building they worshiped in. The works of the watch may need repairing more than the case needs gilding; for jewelng and engraving will never make a watch go when the mainspring is broken.

It sometimes requires diligent search to ascertain the causes of existing evils, and it is no unmeaning phrase that the prophet uses when he says, "Let us search and try our ways, and turn again unto the Lord." The Lord who "searcheth the hearts" would have us right in His sight, and He alone can see how much of worldly pride, of vain ambition, of human endeavor and of personal interest there may be in many of the schemes which are cunningly devised to do the work and take the place of the church of Jesus Christ. Let us pray that God may give us wisdom in this as in all other things, to glorify him and follow in the path which he has marked out.—Selected from The Armory, by Cyrus Lenhart.

Love is the salt which alone in this poor nature of ours saves the sense of duty from decomposition.—Canon Liddon.
OUR YOUNG FOLKS.

WHAT I LEARNED.

I told a secret! It wasn't much
For a little girl to tell;
And I only told it, soft and low,
To my intimate schoolmate, Belle.

But the silly secret grew and grew;
And all around it spread,
Until at last it was hard to find
The thing I had really said.

And when I sat in Mamma's lap
With all my troubles told,
She said, "The only way is never to say
A word that can offend;
And this is what she said:
"The dear, dear angel, I did confide
To my intimate schoolmate, Belle.

And I only told it, soft and low,
To my intimate schoolmate, Belle.

She appeared weary, and placing the bundle for a pillow she prepared to rest her head; but all were strange to her.

In traveling we meet with incidents of various character, some sorrowful, some joyful and instructive.

The train was going west. In the evening at a station, a little girl about eight years old came on board, carrying a little bundle under her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces, but all were strange to her.

She appeared weary, and placing the bundle for a pillow she prepared to try to secure a little sleep.

Soon the conductor came along collecting tickets. Observing him, she asked if she might lie there. The gentlemanly conductor replied that she might, and then kindly asked her for her ticket. She informed him that she had none, when the following conversation took place:

Said the conductor, "Where are you going?"

She answered, "I am going to heaven."

He asked again, "Who pays your fare?"

She said, "Mister, does this railroad lead to heaven, and does Jesus travel on it?"

He answered, "I think not. Why did you think so?"

"Why sir, before my ma died, she used to sing to me of a heavenly railroad. And you looked so nice and kind I thought this was it. My ma used to sing to me of Jesus on the heavenly railroad and that he paid the fare for everybody, and that the train stopped at every station to take the people on board. But my ma don't sing to me any more. Nobody sings to me now, and I thought I'd take the cars and go to ma. Mister, do you sing to your little girl about the railroad that goes to heaven? You have a little girl, haven't you?"

"No, my dear, I have no little girl now. I had one once, but she died some time ago and went to heaven."

Again she asked, "Did she go over this railroad? and are you going to see her now?"

By this time all the persons in the car were upon their feet, and most of them were weeping. An attempt to describe what I witnessed is impossible. Some said, "God bless the little girl."

Hearing some person say that she was an angel, the little girl earnestly replied, "Yes, ma, used to say I would be an angel some time."

Addressing herself once more to the conductor she asked him: "Do you love Jesus? I do, and if you love him he will let you ride to heaven on his railroad. I am going there and I wish you would go with me. I know Jesus will let me into heaven when I get there, and he will let you in too, and everybody that will ride on his railroad. Yes, all these people. Wouldn't you like to see heaven and Jesus and your little girl?"

"These words, so earnestly and pathetically uttered, brought a gush of tears from all eyes, but most profusely from the eyes of the conductor. Some, who were traveling on the heavenly railroad, shouted aloud for joy.

She then asked the conductor, "Mister, may I lie here until we get to heaven?"

He answered, "Yes, dear, yes."

She then asked, "Will you wake me up then, so that I may see my ma, your little girl and Jesus? I do so much want to see them all."

The answer came in broken accents but in words very tenderly spoken, "Yes, dear angel, yes. God bless you."

"Amen!" was sobbed by more than a score of voices.

Turning her eyes again upon the conductor she asked him, "What shall I tell your little girl when I see her? Shall I say to her that I saw her pa on Jesus' railroad? shall I?"

This brought a fresh flood of tears from all present. The conductor kneeled by her side, and, embracing her, wept the reply he could not utter.

At this juncture the brakeman called out, "H—s."

"Rev. Dash: I wish to relieve my heart by writing to you and saying that that angel visit on the cars was a blessing to me, although I did not realize it in its fullness until some
Obedience is the test of love. Jesus said, "If a man love me he will keep my words." "He that hath my commandments and keepeth them, he it is that loveth me." That was nearly two thousand years ago; and the same test and evidence of love are recognized to-day. The child who loves his parents obeys them. The husband who loves his wife wants to please her—tries to please her. The wife who loves her husband delights in giving him those little surprises that fill his soul with joy. The man, the woman, who loves God delights in his will; and there is no slavery in such service.—Ec.

There is nothing more painful and disgusting than to listen to people professing holiness who are not living justification. They do more harm to the cause of God than all the ungodly sinners in any community. They are the greatest hindrances to the spread of scriptural holiness.—Gospel Banner.