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A QUARREL.

There's a knowing little proverb,
From the sunny land of Spain;
But in North-land, as in South-laud,
Is its meaning clear and plain.

Lock it up within your heart;
Neither lose nor lend it—
Two it takes to make a quarrel;
One can always end it.

Try it well in every way,
Still you'll find it true,
In a fight without a foe,
Pray what could you do?

If the wrath is yours alone,
Soon you will expend it—
Two it takes to make a quarrel;
One can always end it.

Let's suppose that truth are wroth,
And the strife begun,
If one voice shall cry for "Peace,"
Soon it will be done,
If but one shall span the breach,
He will quickly mend it—
Two it takes to make a quarrel;
One can always mend it.

—Selected.

For the Evangelical Visitor.

BIBLE MYSTERIES.

In the days of his humiliation, the Savior uttered many dark sayings in parables and otherwise; but when his disciples asked him privately, he was ever willing to explain unto them the mysteries of the kingdom of heaven, saying that to them it was given to know them, while unto others they were given only in parables. Only in two cases we remember, that when thus asked, he withheld the desired information,—once, when they asked him of the time of his second coming, and again, after his resurrection when they asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1: 6.

Hence, in studying the scriptures, we meet with many obscurities, not only of the Savior's sayings that remain unexplained, but also throughout the prophecies of the Old Testament and the epistles of the New.

Only a few of these obscurities will be named here. 1. Who was Melchizedec? 2. How shall we draw a distinct line between God's foreknowledge and man's free-agency, without having them interfere with each other? 3. What is the state of departed spirits between death and the resurrection? 4. How was it that John the Baptist could be a prophet equal in greatness to any one that was ever born of a woman, and yet be less than the least in the kingdom of heaven? It is only on the fourth, or last, of these questions that any remarks are intended.

As to Melchizedec, I do not ignore Bro. Fohl's article on page 51 of the current volume of the Visitor. Nay, but I consider his theory rather more plausible than any other that I ever heard. The text, Luke 7: 28, reads, "Among those that are born of women, there is not a greater prophet than John the Baptist, but he that is least in the kingdom of God is greater than he."

Now, before giving any thoughts in regard to this subject, I want it distinctly understood that I do so with diffidence, giving them only for what they are worth, and letting the reader judge. In 1 Cor. 14: 29, we have this exhortation, "Let the prophets speak, two or three, and let the other judge." Undoubtedly this exhortation applies to writing as well as to speaking. Hence the readers are to be the judges; and the writer should earnestly implore wisdom from on high in the use of his pen.

There are three things prominently brought to view in our text. 1. Prophets. 2. The kingdom of God. 3. The subjects of that kingdom.

As to the first, we will inquire, What constitutes a prophet? From the Greek term, Webster takes it as implying, "One who speaks for another; especially for a god. One who prophesies; a predictor." But as there are false prophets, as well as true ones, we will confine our remarks to the true prophets of the Most High; and I am satisfied that the term prophet is applicable to all the patriarchs from Adam to Jacob, although Abraham was the first man honored in the Scriptures with that name. See Gen. 20: 12. From Jacob we pass on to Moses, who was the most renowned prophet of his time and for centuries afterward. We might name Joshua, David, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel and many others of note, but for greatness the Savior classes John the Baptist equal to any of them. Of course the Savior was a prophet too, but I cannot imagine that he included himself when comparing other prophets in greatness with John. Now, when we speak of any person being great, we do not simply allude to size or weight, but much more to his power, or relative importance, as compared with others of his kind.

But how can it be made to appear that John was a great prophet? Ans. Because his birth was foretold by the angel Gabriel. He was great because the angel gave command
that he should be called John. Great because many rejoiced at his birth. Great because Gabriel pronounced him great in the sight of the Lord. Great because he drank neither wine nor strong drink. Great because he was filled with the Holy Ghost from his mother's womb. Great because he turned many of the children of Israel to the Lord their God. Great because he went before Christ in the spirit and power of Elias. Great because he was appointed by the Father to baptize the Son. Great because unto him was given to see the Spirit of God descending from heaven in shape of a dove and lightening on Jesus. Great because he had the testimony direct from heaven in audible voice that Jesus was God's beloved Son in whom he was well pleased.

Well, so much for John’s greatness as a prophet. Should he not, after having received all this overwhelming testimony, be the strongest witness on earth, that Jesus was the promised Messiah? I say, should he have had even the shadow of a doubt on his mind concerning the matter? Nay, verily. And yet it seems he became a skeptic; he became a serious doubter. Being shut up in prison for reproving an earthly potentate for incest, he likely became despondent and soliloquized thus: “Am I indeed a prophet of the Lord, and is Jesus indeed the Messiah? I hear he is doing many miracles; but if he has such power and can do such wonders, it is strange that he does not in some way help me out of this hateful prison. After all there may be a serious mistake about this matter. I will send two of my faithful disciples and inquire at his own mouth.” Most likely these were John’s thoughts; and if so, he had very little faith in Jesus as compared with what he should have had under the circumstances.

We can hardly conceive that John, as grave and serious a prophet as he was in all other respects, would send two of his disciples with such a message from sheer sport, or from idle curiosity as to the answer he might obtain. Nay, it was too grave a matter for a man like John to trifle with. Hence we must conclude that he was in earnest; that he really doubted the divinity of Jesus, and did not deserve a direct answer. Therefore, from the fact that John had stronger evidence than any other man then living that Jesus was the Messiah, and yet doubted it,—did not this act put him down very low in the kingdom—lower than any other one then in it? Yea, it virtually put him out of it for the time being; hence Jesus could consistently say that the least one in it was greater than he. This being so, we believe, however, that when his two disciples returned, and delivered to him the message that Jesus sent, John speedily recovered his lost faith, and so died a firm believer in Jesus as the Son of God.

We now want to inquire into the matter a little more definitely as to what is meant by the “Kingdom of Heaven,” or the “Kingdom of God,” the terms being synonymous. In its most extensive sense the “Kingdom of God” is nothing less than the universe. A certain writer expressed it thus, “His center is everywhere and his boundary nowhere.” Were it possible for one to travel through space with the velocity of a cannon ball for millions of years, he could not get out of God’s realm. It is more than human mind can fathom, or imagination explore!

“The kingdom of heaven” is a New Testament term. It seldom if ever occurred in the Old; and the prevailing idea seems to be that it means heaven itself. Or, in other words, that it is the blissful abode of glorified saints and angels above, and never means anything else.

We will cite a few passages to see if this idea is correct. When John the Baptist began to preach, he said, “Repent ye, for the kingdom of heaven is at hand.” Well, “at hand” means near by—within easy reach. In Matthew 4: 23 we read that Jesus preached the “gospel of the kingdom,” and no doubt this was the same kingdom that John preached. In Matthew 10: 7 we read that Christ sent his apostles to preach the same words that John preached, namely, “The Kingdom of heaven is at hand.” In Luke 17: 21 Christ taught that the “kingdom of heaven is within you.” Meaning within them that obey the gospel. And in Romans 14: 17 we have a straight-out definition of what the kingdom of God is, namely, righteousness, and peace, and joy in the Holy Ghost. Now, in considering all these passages, we see that “kingdom of heaven” as used by John, by Christ himself and by his apostles, does not always mean heaven above, but it more generally implies what Paul defines it, namely, “righteousness and peace and joy in the Holy Ghost.” And when a soul accepts Christ, it comes in possession of this great blessing. It becomes a “heaven below, my Redeemer to know.” Jesus taught that he was in the Father and the Father in him. In like manner can a soul be in the kingdom of heaven, and the kingdom of heaven in the soul.

In conclusion, yet a few words in relation to the subjects of this kingdom; and here I boldly aver that all of Adam’s race, that are truly and faithfully in covenant with Jesus Christ, are subjects of the kingdom of God; and these may be greater or less, in that kingdom, depending partly on the number of their God-given talents, and partly on the manner in which they make use of those talents. But what we want to know right here is this, Who is the least
in the kingdom of heaven? To be the least in the kingdom of heaven does not necessarily exclude a soul from the kingdom. It rather implies that such soul is a subject of the kingdom, although occupying the lowest place.

In Matthew 5:19, we have an example of “least in the kingdom of heaven,” and it is to be feared that those of that class will miss heaven entirely.

C. STONE.

Polo, Illinois.

FOR THE EVANGELICAL VISITOR.

THE WORLD HATETH YOU.

Our Savior lays it down as a fact that the world will hate his people. “If the world hate you, ye know it hated me before it hated you. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you,” John 15:18, 19.

Christians are hated by the world because of their regeneration. They have been the subjects of a miraculous, or mighty change. They have been created anew in Christ Jesus and therefore are new creatures in Christ Jesus, or born of God.

A new life has entered into their soul. New thoughts, affections, hopes and fears they do manifest. The world knows nothing of this change. It is to them incomprehensible and incredible. Christians insist upon it; they proclaim it; and by their conduct they demonstrate it. The world laughs at them and hates them.

The world hates Christians because of their separation. They are regarded as old-fashioned and particular, and the world hates them. But their fellowship is with God. The world does not know the secret of their strength nor the source of their power; so it hates them as persons who are exclusive and unsocial. For they despise the vanities and condemn the follies the world pursues. The world hates them for their nonconformity to its lusts and ways.

The world hates Christians because of their consecration to God, in their zealous and humble worship, by kneeling and confessing their unworthiness. He commands them, rules them, and trains them to His will and laws. They have renounced the world with its pomp and show, its lusts and vanities. But Christians must be instant in season and out of season. They must reprove, rebuke and exhort with all long-suffering and doctrine, and worldlings do not like their reproofs. 2 Tim. 4:2. Therefore they no longer shine and mingle in its circles. They no longer spend their substance for the world’s pleasures. They have entered upon the service of their Lord and Master. The friendship of the world is enmity with God. We must make our choice on the one side or on the other. If we shun the world’s reproach we lose the Lord’s approval, well done, faithful servant. The world passeth away and the lust thereof, but he that doeth the will of God abideth forever. 1 Jno. 2:17. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation. Jno. 5:20. Little children, keep yourselves from idols.” 1 Jno. 5:21.

Louiville, Ohio.

FOR THE EVANGELICAL VISITOR.

SECRET SOCIETIES.

One remarkable feature of the present day is the great number of secret societies springing up around us, and their great success in gaining members, it being quite a common thing for a man to hold membership in four or five different societies. These societies all pretend to exist for some great moral or benevolent purpose, to strengthen the weak, and to succor and provide for the widows and orphans of their members, and in some societies the avowed object is to save men from intemperance, and reform their morals. How far these professions are carried out in practice, it is not my intention to inquire into. Certainly we must admit that many have been relieved by the above institutions in the time of their distress, and also that many drunkards have been reclaimed temporarily, if not permanently, through their influence.

The point I am aiming at in this article is to inquire, Are they necessary for a Christian? and if not, Is it consistent for a Christian to belong to them? And when we say Christian we mean it in the full sense of the word—a follower of Christ—for many who bear the name are only church members, and if their names were erased from the church book their religion would be gone.

Paul tells us, “If any man be in Christ he is a new creature, old things have passed away, and behold all things are new.” He is a new creation; created in Christ Jesus unto good works. He is no longer his own, but is bought with a price, and his future duty is to glorify God with his body and spirit which are God’s. He is to seek first the kingdom of God and his righteousness, believing that all other things will be added unto him. His conversion must be so radical that he is not conformed to the world, but transformed by the renewing of the mind. Having given this description, in short, of a Bible Christian in Bible language, which none can dispute, we proceed to inquire what good thing the secret society has got to give which religion and the church (if in scriptural order) cannot supply.

We ask, Is not love the great fundamental principle of Christianity? It works no ill to its neighbor, it breathes forth a spirit of
wards men. Love feeds the hungry, clothes the naked, visits the sick and makes the widow's heart to sing for joy. James emphasizes the fact that a religion that don't do that is destitute of the love of God, and the Master himself plainly tells us that he looks for such fruits, and will reject those who fail to produce them. "For inasmuch as you did it not to the least of these my brethren ye did it not to me."

"Oh, but," some one will say to this, "our churches don't do this, and so we have to join societies that will." We are aware there is only too much truth in this objection, and I can only reply that such churches are not conducted on the plan, and in the spirit of the New Testament, or such a necessity could not exist.

Our divine Master went about doing good, and he has left us an example that we should follow in his steps, and Paul says, "If any man (how much more a church?) have not the Spirit of Christ he is none of his."

We notice, too, a great difference between Christian charity and lodge relief. The former is not only a duty but a privilege, for Jesus says, "It is more blessed to give that to receive." But if the secret society don't receive more or less (in the shape of initiation fees and dues) there is absolutely no danger of it giving anything, and even if the member fails to pay his dues a few times he loses what he has paid, and gets left out in the cold. We also wish to call attention to the promises given to the Christian by God himself. He says bread shall be given him, his waters shall be sure, "I will never leave nor forsake thee," "cast all your care upon him, for he careth for you," and a multitude more of such cheering promises which you can read for yourselves and save me quoting them. And the only way we can realize their truth and blessedness is by firmly trusting and implicitly believing them.

On the other hand we are warned by the prophet, "Woe unto them who go down to Egypt for help." God will be honored in his children's dependence and trust in him. Therefore on this point I claim it is not necessary for a Christian to belong to a secret society.

It is also claimed by those who uphold secret societies that the lodge and its associations create a fraternal feeling among the members, that grips, pass-words and signs enable them to recognize and assist each other when far from home. As to the first, I must frankly say my experience in a secret society before my conversion proved otherwise. I think the most cutting and unkind speeches I ever heard was in a lodge I once visited a few miles from my own, between two "loving brethren," and over a very trivial matter. As for signs, grips, etc., I am firmly persuaded they are used more in perverting justice, shielding the guilty, and concealing evil than in relieving distress or supplying hospitality.

We inquire now, What advantage has the Christian on this line? Well, first of all, God is love, and when the love of God is shed abroad in his heart it overflows and reaches out to his fellowmen, for if a man love God, he cannot help but love all men, but especially those of like precious faith. They are bound together by a divine tie of brotherhood. They are born of God and their names are on the family record of the Lamb's book of life.

When they meet collectively in their assemblies, they sit in heavenly places in Christ Jesus, and as they sing his praises, and speak of his love, and send their mutual petitions and thanksgivings to the throne of grace, their hearts meet together as one, and the language of their hearts is, "Master, it is good for us to be here." They go home with glad-dened souls and joyful spirits, and if their wives were not along, they don't need to be afraid to tell them all about the meeting, something our lodge friends would not dare to do. And again, if at the meeting some poor fellow-mortal wished to serve our Master and join his people, he had no fear of being black-balled or invited to pass in his initiation fees.

Again, if Christians obey the Gospel, they will have no difficulty in recognizing each other, for Paul says they are living epistles, known and read of all men. And as all men means all with whom we come in contact, including strange sinners as well as strange brethren, surely we can recognize each other.

Again, we are commanded to use hospitality without grudging, to do good unto all men, especially unto the household of faith. Their password is given in the language of Canaan which the Babylonians don't understand, and their signs are godly simplicity and nonconformity to the world. Their grip is the honest handclasp of Christian friendship, and their greeting the kiss of charity. There are no crimes to conceal, no ends of justice to defeat, no guilty ones to screen, for the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Can your lodge give us anything better than this? O, no.

Again, Paul says, "Be ye not unequally yoked with unbelievers." A believer, according to the same apostle, is one who believes with the heart unto righteousness. It follows naturally that an unbeliever is the opposite, therefore Christian professors who join secret societies
willfully disobey God’s command by fraternizing with the wicked and ungodly.

Some time ago a young minister and one of his members were initiated into the Masonic order. After the ceremonies were over, they all repaired to the hotel, where a sumptuous banquet was prepared. Among the “brethren” present was an Episcopal clergyman, a Presbyterian minister, a sprinkling of hotel-keepers and a large company of other “jolly good fellows.” After dinner songs were sung, toasts given and responded to. The fun ran high, and finally the toast, “our new members,” brought the young minister to his feet. He expressed himself well pleased with what he had seen of Masonry. This same minister is a great temperance advocate and delivers powerful denunciations from the pulpit against liquor, and those who sell it. Yet he was obliged to fraternize with liquor-sellers, in the house of a liquor-seller, regardless of the apostolic caution that “evil communications corrupt good manners.” O consistency, thou art a jewel. “Come out from among them and be ye separate, saith the Lord.” And it is only by obedience to the command that we can claim the promise that follows, “I will be your Father and you shall be my sons and daughters, saith the Lord Almighty.”

The religion of the Gospel is preeminently a religion of light, as its great Founder is the very embodiment of light itself. “The people that sat in darkness saw a great light.” “He has come a light into the world to enlighten every man,” etc. Light is an emblem of good, darkness of evil. Jesus, in his answer to the high priest, said, “I spake openly to the world,... and in secret have I said nothing.” Paul tells Agrippa, “This thing was not done in a corner.” Again, “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” Christianity is open and above board. Its most solemn and important rites are open to the public view, and that which is otherwise (such as monasticism) is spurious and contrary to scripture. We are to renounce the hidden things of darkness and put on the armor of light, for what communion hath light with darkness, or he that believeth with an infidel? Canary-birds have no sympathies with bats nor larks with night-owls. Neither can a true Christ-illuminated soul have any use for the carefully closed lodge room, with its guarded doors, its signs and countersigns, grips and pass-words; its impious oaths and childish ceremonies, reminding one of the rites of paganism; its hollow mockery of opening and closing prayers, with sometimes a hotel-keeper for chaplain, as I heard of a funeral some miles away, where the liquor-seller chaplain took precedence over the minister, who patiently waited to read the burial service till after the mysterious mummeries was over. It was a sight fit to make angels weep.

Finally, on this head, we conclude that that which requires such strict secrecy and careful guarding that a man dare not tell his wife what they are doing, is, to put it at the mildest, very suspicious, and as Christians are to abstain from all appearance of evil, it is not consistent to belong to a secret society.

We have shown by the Word that there is no good to be attained in it, but what can be much better attained without it, and on the other hand it is impossible to keep unspotted from it in a worldly organization, where good, bad and indifferent mingle as brethren, for you can’t touch filth without being defiled. The fact of a professing Christian belonging to such is a tacit admission on his part that he has not faith in God’s promises, and so must depend on men, or else that the church he belongs to is so cold and unsympathetic that he must seek in the lodge the fellowship and sympathy it fails to supply.

The only remedy is for the church to get back to the New Testament pattern, to cast out the idols of pride and formality, class distinction and worldly honor, to be filled with the Spirit of Christ—then they will find it unnecessary and undesirable to belong to a secret society.

In conclusion, remember all we have said refers to Christians only. With the world we have nothing to do. Let them have their balls, their theatres, their revelings and banquetings, and their secret societies. They belong to the world and are part of its outfit, but let us avoid being mixed up with them, for “except you repent, you shall all likewise perish.”

Let worldly minds the world pursue—
What are its charms to me?
Once I admired its trifles too,
But grace has set me free.

F. ELLIOTT.

Richmond Hill, Ont.

It has been stated that not an infidel book is published in the Welsh language. One thing is certain, the Bible is read and preached and loved there; and while in five counties in the north of Ireland it has required twelve policemen to every ten thousand people, mainly to keep order among those who do not read the Bible, and in the south of Ireland, where the Bible has not been so much read, it has required forty-six policemen to every ten thousand people to keep them in order; at the same time it has been stated that in one county in Wales no policeman was required.—N. Y. Evangelist.
The Baptism of Fire

"He shall baptize you with the Holy Ghost, and with fire." Matt. 3:11.

This is, indeed, a beautiful description, by John the Baptist, of Christ. Baptism, in this passage of scripture, denotes the divine influence the Spirit of Christ would exercise upon the human heart here upon earth. John wishes his hearers to understand that he, indeed, baptized their bodies in water, to a profession of repentance, but he that should come after him, who was far superior to him, "whose shoes he was not worthy to bear," should bathe their souls with the effusion of the Holy Ghost and of fire." Christ sends the searcher of all hearts, his all-prevailing power through his Spirit, and he sends it in the symbol of a heavenly flame.

When the Savior was with the disciples here upon earth, he gave them the promise that "the Comforter" would come, and shortly before he ascended into heaven, he gave them this assurance, "ye shall be baptized with the Holy Spirit not many days hence." Thus we see when the disciples were assembled "with one accord in one place," all of a sudden, "there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts 2:2,3. This was the baptism of the Holy Ghost, which Christ had promised unto his followers. That heavenly flame was the gift of God through the atoning blood of Christ, which was to "reprove the world of sin, and of righteousness, and of judgment." From that hour, when the lambent flame had lit upon each of them, and had been kindled in the hearts of the disciples, they were different men. From that place they went forth into the world, being "endued with power from on high," their tongues aglow and their lives lit up with the never-failing light of heaven. It was no wonder that three thousand souls were converted and added to the church in one day, through the instrumentality of Peter and his collaborators. Whole Jerusalem was astir, and was confounded, and was wondering whereunto this would grow, for so mighty was the word of God and prevailed, insomuch that numbers were "added to the church daily such as should be saved."

The unprecedented gift of the Holy Spirit, which was meted out unto the apostles without measure on that memorable day, is the indispensable want of every Christian, and of every church in these latter days. God is ready to bestow that spiritual renovator without stint upon all that are longing for it, and will with child-like simplicity ask him. All that are in possession of that incalculable gift will be enabled thereby in a measure to labor successfully in the sphere which is allotted unto them. There is a tendency to resort to methods for the promotion of the cause of God and for the conversion of souls, which create a great blaze, but soon end in smoke. Such methods ought by all means be discarded by every one who is working for the Master, and ways and means be sought out and employed which would have a tendency to strengthen the feeble-minded, induce the backslider to return, and to encourage the unconverted to forsake sin in its various forms, so that a thorough reformation may take place, but at the same time not to rest content, until they know that "old things have passed away, and all has become new."

Christian communities often realize a coldness and manifest spiritual barrenness, which they attribute to an unknown cause. The reason there is so much coldness, formality and spiritual barrenness in many of the churches of to-day, as well as in many Christians, is because they have changed their relation with God. People very often fall into the error that the sun emits less heat in the winter than in the summer. The rays of the sun are just as powerful in mid-winter when the country is icebound and we are shivering with cold as in July. The reason why this land of ours is wrapped in a mantle of snow in winter, and blizzards are of frequent occurrence is, because the globe on which we live has shifted its position to another angle towards the sun. The reason there exists so much coldness and indifference in the hearts of so many Christians in these latter days is, because they are not in the same position with God as they formerly were.

When a Christian neglects his duty, when he closes his heart towards charitable purposes, neglects prayer and has nothing to say for the Lord, he backslides and falls into sin. He puts himself out of the way of the invigorating rays of the Sun of Righteousness, consequently his coldness and indifference are all his own make. So with the church which has drifted into formality, whose members deck themselves in all the fashions of the times, who resort to all manner of inconsistent ways in order to procure funds for the financial support of the church, whose pastors, as well as the members, are lovers of pleasure more than lovers of God, it has on account of its abominations and grievous sins, sunk in its spiritual temperature far below zero. The channel through which the solemn, but cheerful, songs of Zion, and the fervent and heartfelt prayers used to ascend up to heaven as a memorial before God, is frozen up. The prayer and fellowship meetings of such a
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cold and formal church are as a refrigerator, where neither saint nor sinner is cheered nor comforted. As long as such a state of religious coldness exists the extension of the borders of such a church need not be looked for, for conversions will be but of rare occurrence. Before a change for the better, under the above named circumstances, can take place, the first duty of every cold and formal professor is to acknowledge and forsake his sinfulness. It is an undeniable fact that the only hope for the soul which has lived in a state of self indulgence is to "do the first works" over and to hasten back to Christ. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Pr. 28: 13. The soul that comes to the Lord with an honest heart in true penitence, and acknowledges his waywardness and backslidings, will receive a hearty reception and obtain forgiveness. When the prodigal returns, the Father will meet him when he is "yet a great way off." This also means a return to duty. When all the members of a church are right with God, then all will go well. The preaching will then have its desired effect. It will then be like a flame of fire fanned by a heavenly breeze, which will ignite and burn up all combustible material, such as "wood, hay and stubble," which is nothing else than conformity to the world, self-gratification, high-mindedness and the adoption of the opinions of men, in place of the sacred and simple commandments of the Lord. The prayer and fellowship-meetings will then be well attended, and become a power for good to the community in which they are held. When the church which had drifted away from God has returned to her former position, she will then again be basking in the warmth and the sun-light of heaven, and enjoy the smiles and approbation of the countenance of Christ. Tongues which had grown cold and were cleaving to the roof of the mouth, not able to speak for the Master in devotional exercises, are now loose and are engaged in chanting praises unto the Lord, in supplicating a throne of grace for a lost and ruined world, and are ready to testify of God's unbounded mercy whenever they have an opportunity. Calls for charitable purposes, as well as funds for the propagation of the gospel, will now be responded to with liberality. Christians everywhere will begin to live differently, not only on the Sabbath-day or in the prayer-meeting, but at home or abroad, no matter what their calling or lot may be.

When the Spirit of Christ as a living flame has again taken possession of the heart, all coldness and self-esteem will vanish as if by magic or as snow before the heat of a summer sun. Sinners' hearts, although they be as hard as adamant, will melt like wax before the fire, and will become as pliable as clay in the potter's hand, so that God can mold and fashion them according to his own good pleasure. The hearts of God's children will then not only abound and overflow with "brotherly kindness," but the whole surrounding atmosphere will be aglow with universal love. CHARLES BAKER.

Nottawa, Ont.

FRIENDSHIP WITH THE WORLD.

"Let us consider another case, not far distant from this. Suppose a young man having finished his studies at the university, is desirous to minister in holy things, and accordingly enters into orders. What is his intention in this? What is the end he proposes to himself? "If his eye be single, his one design is to save his own soul, and them that hear him; to bring as many sinners as he possibly can, out of darkness into marvelous light. If, on the other hand, his eye be not single, if he aim at ease, honor, money, or preferment, the world may account him a wise man; but God says unto him, 'Thou fool!' And while the light that is in him, is thus darkness, how great is that darkness. What folly is comparable to this folly! One peculiarly dedicated to the God of heaven, to mind earthly things! A worldly clergyman is a fool above all fools, a madman above all madmen. Such vile, infamous wretches as these are the 'ground of the contempt of the clergy.' Indolent clergymen, pleasure-taking clergymen, praise-loving clergymen, money-loving clergymen, preferment-seeking clergymen; these are the wretches that cause the order in general to be contemned. These are the pests of the Christian world, the grand nuisance of mankind, a stink in the nostrils of God. Such as these were they who made St. Chrysostom to say, 'Hell is paved with the souls of Christian priests.'" (Selections from Wesley, page 166.)

Who of us will hear the voice of the dead?

On fashionable boarding schools the author of the above selection has the following (page 167):

"Monday, April 6, 1772. In the afternoon I drank tea at A. O's. But how was I shocked! The children that used to cling about me, and drink in every word, had been at a boarding school! There they had unlearned all religion, and even seriousness; and had learned pride, vanity, affectation, and whatever could guard them against the knowledge and love of God. Methodist parents, who would send your girls headlong to hell, send them to a fashionable boarding school.—Selected by Heisy W. Brenneman, Abilene, Kansas.

"Angels rejoice when sinners repent."
River R. R. should stop at Fulton, Ill., and take the Northwestern R. R. to Morrison. One train leaves Fulton at 9:30 a.m. and one about 12 m. All passengers for Conference should stop at Morrison.

On Sunday, April 23, there were eleven received into the church at Zion, North Dickinson county, Kans., and baptized. The baptism took place in Mud creek, near Talmage. A large attendance of people were at the church at the initiation ceremony, and a very large attendance at the water where the ceremony of baptism was performed, and to those who were there it is said to have been a very precious season of God’s grace.

We notice in the Christian Conservator an account given by Bishop H. J. Becker of the baptism of an old friend and former neighbor, Samuel Brenizer, now of Akron, but formerly of Smithville, Ohio, at the age of seventy-six years. It is well that he has obeyed in this ordinance of the house of the Lord even though it was in the eleventh hour. We are well satisfied that his conversion dates back several years ago, but we are glad to note that he could not feel fully reconciled without being immersed in a watery grave. May his baptism have been fully as ‘thus saith the Lord.’ We trust that Bro. Brenizer’s last days may be peaceful and may he die happy and rest in God when he passes over the river.

We wish to say to our correspondents that we are very much in need of good articles for the columns of the Visitor, that we have no surplus but our articles are used up as fast as received, and that it is very difficult for us to find enough matter that we think suitable for publication. We trust that all will bear in mind that the Visitor is just what we make it, and the quality of reading matter depends wholly on our correspondents’ willingness to contribute freely. We do hope that every one interested will help in this matter and that all will contribute not only freely but good, well-written articles on suitable subjects. Will all bear in mind that we must have, semi-monthly, sufficient matter of a good quality to fill sixteen pages of solid reading matter that must be good and pure and should be well written, or we must resort to clippings or to inferior articles to fill the columns of the Visitor. We do hope this appeal will be heeded by all.

In connection with the subject of missions, which will no doubt occupy a large share of the time of Conference this year, we should not overlook the important place that tracts ought to fill in the mission work, and we think that Conference should make arrangements for the publishing of suitable tracts for free distribution. It would certainly help the work greatly and would have a tendency to place the doctrine of the church more clearly before the people. Will our delegates see that the matter is not over-looked.

In this connection we would also refer to a letter received from Ontario in reference to the publication of the Sunday School lessons in the Visitor, in which the writer speaks as follows: “I thought I would write you a few lines to see if it would not be advisable to publish the Sunday School lessons in the Visitor. I think it would be good to have something to teach to the scholars that would be more according to our belief than many of the lesson helps we get, and it would be a great help to the teachers as well as scholars. And some of our preachers can so clearly explain the scriptures and it would help all to understand.”
TRY THE SPIRITS.

There probably never was a time in the history of the world since Christianity was established by our Blessed Redeemer that was so fraught with danger as the present. We do not want to sound a false alarm, neither do we want to be a pessimist, but we do feel as though it was the duty of every true child of God to look with indifference on the threatening aspect that confronts on so many sides, on account of the seeming attempts of professed Christians to seek prominence at the expense of vital godliness. There seems to be a great desire on the part of many, under the plea of working for the Master and making an effort to spread the Gospel, to bring themselves in prominence for to accomplish personal ends. We do not want to go into detail, but we would say to all, Let us try the spirits that we may rest assured that our motives are pure, and that we are not seeking our own but that which is for the glory of God and for the building up of Zion's kingdom.

The Rev. C. P. Hard sends us from London the following item about a meeting at Narshighpur, his station in India: “There was a brotherly dinner, to which one hundred and fifty sat down, different castes partaking, breaking down the middle walls of partition. A baptism of a woman took place. Forty appointments were read out. Some go long distances away from their old homes. This is a good item in the new work. It is not easy for a native of India to remove far from his relatives and familiar spots. These appointments indicate confidence in the men, that they will be able, with the divine blessing, to secure precious results in the fields to which they are sent, and the men prove that they have a real interest in the conquest of the remote stations, are determined to carry the war into fortresses at a distance, to spread the holy fire among the classes in which we are having success. Pray for these new pastor-teachers. For those who had been studying in the Training School in Narsinghpur printed certificates had been prepared, and these were handed out, with due ceremony and solemnity, to the men who had been proving themselves worthy of the honor. It was appreciated by them. So it must be felt by the castes from which they come. It must be realized that the bright day has dawned for the ‘depressed classes.’”—The Independent.

“It has been announced that a number of Waldensians, who inhabit the mountain tract on the Italian side of the Cottian Alps, propose to come to this country and settle in North Carolina. Some time ago, two delegates, were appointed to come to this country and inquire into the prospects for settlers in North Carolina. Their report has been favorable, and it is said that 2,000 Waldensians will leave the region, made historic by the heroic endurance of their ancestors and take up their residence in America.”

We have but to name God before sorrow, and it changes color; name him before burdens, and they grow less; name him before the vanity of life, and it disappears. The whole sphere and scene of life is changed, lifted into a realm of power and wisdom and gladness.—Munger.

“Principles are not only worth living for, but, if need be, they are worth dying for, while policy is only a worthless sham, which promises satisfaction, but if adhered to as a rule of life ultimates in disappointment and sorrow.”

“God’s power to help is never beyond the poorest man’s reach.”

NOTICE.

As General Conference will be held in the Franklin meeting-house, Whiteside county, Ill., the third Wednesday in May, between Chadwick and Morrison.—Chadwick being on the Chicago, Burlington & Northren R. R., and Morrison on the Northwestern R. R.—we, the brethren of Whiteside county, Ill., thought best to notify the church in general that all those that will attend Conference, to come to Morrison—those coming east or west. Those coming from east of Chicago will take the Northwestern R. R. to Morrison from Chicago (Northwestern depot). Trains leave Chicago for the west as follows: One leaves between 7 and 8 o’clock in the morning and arrives at Morrison at noon; another leaves about 12 o’clock at noon, due at Morrison at 5 o’clock p. m.; there are also several night trains.

The reason we favor the Northwestern R. R. is, the accommodations are better from Chicago to the place of Conference, and also those coming from the west.

If there are any from the west that would prefer Chadwick, they should notify us in time.

We would be please if the several districts, east and west, would give us the number that are coming to Conference so that we can have enough of conveyances at the station to convey them to the place of Conference.

All those that attend Conference have your mail sent to Morrison, in care of General Conference, so you can get your mail each day during Conference.

At the close of Conference there will be a love-feast held at said place. There will be preaching until Sunday evening.

A. G. Zook.
Morrison, Ill.

“Minds inclined to pray always find time to pray.”
THE EYES OF THE LORD.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers." 1 Peter 3: 12.

This positive declaration of the apostle Peter is inestimable in its value, especially to the righteous. An inquiry may spring up here as to who are the righteous, inasmuch "as it is written, there is none righteous, no, not one." Rom. 3: 10.

From the sinful bearing of man's nature, which is inherited by him from Adam he is unrighteous, and is unable in himself, or by his own works to become righteous. Therefore all mankind are under sin, and unrighteous in the sight of God, as is testified by the descriptive declaration given by the apostle Paul in the third chapter of his epistle to the Romans, showing that both Jews and gentiles are all under sin (unrighteous), and in the same level before God. Nevertheless, a way is manifested through which a man can become righteous before God; also righteous and just in all his dealings and transactions toward his fellow-beings in the world, without which no one is righteous in the sight of God.

The way to become righteous is pointedly set forth in these words: "But now the righteousness of God without the law is manifested, ... even the righteousness of God which is by faith of Jesus Christ unto all and upon them that believe." Rom. 3: 21, 22. Yes, each and all who accept of Jesus Christ as their full and perfect atonement for sin, and through which God is just and the Justifier of him that believes in Jesus, are the "righteous" to whom the above declaration of the apostle Peter is applicable, that the eyes of the Lord are over them, "and his ears are open unto their prayers."

What a great consolation to those who may be at times, and often are, perhaps in their own imagination, cast down, thinking they are forsaken of God, that it is declared by the perfect testimony of the Holy Spirit that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers." Let us then, dear brethren and sisters in Christ, be strong in the Lord, confiding solely in his promises, which are verified often and conclusively in the experience of those who do faithfully trust in God, leaning upon his love, inasmuch as they can say truthfully, "We love him because he first loved us." But, perhaps we do not at all times feel in ourselves our love to him as we would like, but this we know, that we always do yearn after that nearness to God, as the poetess expressed it:

"Nearer, my God, to thee,
Nearer to thee!
Even though it be a cross
That raiseth me;
Still all my song shall be—
Nearer, my God, to thee,
Nearer to thee!"

All encouragement and consolation are given to the righteous, or "the pure in heart." God "knoweth our frame, he remembereth that we are dust," that we need his care. Hence his eyes are over us, and his ears are open unto our prayers, when we are conscious that our strength is in him—in this attitude we are encouraged to "be glad in the Lord and rejoice," inasmuch as we know and are conscious that we are righteous and "upright in heart."

God deals with us for our good. We may think at times that we are left to ourselves, and that God does not heed our cry, or, as a certain one said,

"The heart may be sad, and the way may be lonely;
And rough be the path by the weary feet pressed—
Yet faith pleadeth ever, oh! fail not to trust Him;
The dear Father knows it is all for the best."

Yes, our faith pleadeth ever, oh! fail not to trust Him. The divine Word reveals unto us that "by faith we stand." O Father in Heaven, increase our faith in thy promises and grant unto us the reliance on thee which will keep us steadfast in the way of holiness, that we may be continually able to rejoice in thy salvation, now and forever. Amen.

A. B.

Stayner, Ont.
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saints, who now walk the heavenly vales, were a short time ago encircled by bands they could not break. On either side were environs they could not burst, and yet in them were concealed beauty and power they did not know of.

Now the life they live is only the continuation, or development, of that life which was begun on earth. The soul is elevated and looks out from a different standpoint, no more scales before their eyes, they here burst asunder the bands that encircled them. When they chose Christ for their portion upon earth, a heavenly light shone in and all darkness fell from their eyes, and with the promises, which are unfulfilling to the Christian, they were permitted foretastes of the joys in store for them, still there was something in that joy they could not understand while encompassed by mortality. But we think by the time they entered through the gates of the Celestial City, and heard that welcome plaudit, “Come ye blessed and inherit the promise of finding this pearl of great price. Jesus invites every one. He makes no exceptions, but the vilest can enter. But one may say, “How can these things be?” We reply, Only by the grace of God the Father, through his Son Jesus Christ.

Man is very inquisitive about things that may lead to relief, and especially into the future, and if it is sincere and in the right direction it will be well for that man. He asks, “What will be done there?” My friend, my answer is, we will all find employment in countless ways, but whatever this employment, or occupation, it will in the end be for the glorifying of Him who redeemed us and made us subjects fit for this holy work by his blood.

Now let us be active Christians, as God desires we shall be. There is no room for idlers in this busy work. The saints, or the blest, have never been sorry for the sufferings and evils man is heir to. They are to be borne all for Jesus’ sake. But they are led to exclaim, “Hosanna to God in the highest.”

So, dear reader, let us renew the covenant and be zealous, as were the blest of old. Long ago. N. J. STOVER.

Bonaccord, Kans.

For the EVANGELICAL VISITOR.

A SAVIOR FOUND.

In answer to “A Business Man,” in the VISITOR of April 1, “Can Jesus save a business man?” we say, Yes. “That whosoever,” in John 3: 16 includes all classes of business men. “Can he keep him?” Jude 24, “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.” “Where and how can he be found, and keep us from getting mad on the inside?” Heb. 7: 25, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” “Where to be found?” Just where you are, behind the counter, in the shop, office, bank, or on the cattle ranch. “How can he be found?” Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” Rom. 5: 1. Just at this point is where many find a great deal of trouble. Justification is not a desire to do better or live a better life, or joining the church, or deciding to quit your meanness, or making good resolutions, or breaking off some of your bad habits. Conviction does that. Justification is having peace of conscience, standing acquitted, forgiven, pardoned, before God, of all transactions, or sins, committed—as innocent as when an infant in mother’s arms. In that condition you shout and sing.

“‘Oh, how happy are they Who their Savior obey!”

If there is no condemnation, the joy in your soul manifests itself through the flesh, and the tongue gives expression to the soul’s gladness, and you start out in God’s morning sun-light, realizing the fact that God has done a complete work in the pardon of every sin or transgression of omission or commission, you knowingly or ignorantly ever committed. Hallelujah! What a Savior!

I’m a “child of the King.” If a child then an “heir.” If an heir, I’m entitled to an inheritance. But as in temporal things so in spiritual, I must comply with the demands of God to obtain that inheritance. Heb. 6: 1, “Leaving the principles of the doctrine of Christ, let us go on unto perfection.” 2 Cor. 7: 1, “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 1 Tim. 1: 5, “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” Christ prayed that we might be “made perfect.” John 17: 23. Now perfection, holiness and a pure heart is sanctification, which is defined by Webster,
(a) The act of sanctification or making holy. (b) The act of God's grace by which the affections are purified, (note the tense, are, not going to be), or alienated from sin and the world, and exalted to supreme love to God. Also the state of being purified or sanctified.

Is it not a fact there are too many babies in the Christian experience, and many of them are forty and fifty years old. (Are not some so old they have become dwarfs?) Are they not in the condition of the Corinthian brethren? 1 Cor. 3: 1-3. Little babes are lovely until they get mad, or get to fretting, then if mother or father's name is on the church record, some people looking on would think fretting was catching.

As a business man who has had experience for over forty years, I am sure just as long as a business man, or any one else, lives in the seventh chapter of Romans he will feel like retaliating when "he comes in contact with dishonest customers." He will be very liable to "explode" at times, and when he finds "a covering of good butter around some poor, stinking lard," a lump of salt or Dutch cheese, customer better look out, prices will be high or weights short.

Of course he will sell tobacco and cigars, therefore bringing upon himself and his clerk the trouble and accusation of liar and loss of customer, as in the case of selling a wooden cigar, and it would not be surprising if business man smoked and chewed the filthy weed. Quit living in the seventh chapter; get out of it into the eighth chapter. Move in to stay, and you will keep sweet outside and inside under all circumstances. You will not desire to sell tobacco or cigars, smoke or chew it. You will have the mind which was in Christ and Romans 8: 37-39, will be your experience.

R. J. FINLEY.

Abilene, Kans.

RUNNING ERRANDS FOR JESUS.

Well Beloved Sister in Grace:—

How glad I am to hear from you again. My heart has hungered long to taste a morsel of God's Loaf from your hand. I am glad you are still "running errands for Jesus." Blessed vocation! I would sooner have the honor of dragging a lost soul out of the very mouth of hell, and leading it to the Fountain of Blood on Golgotha, than sit on the highest throne on the earth. With the heart full of the love of God, and the mouth full of the words of God, and the life full of the works of God, lands and feet and mind and affections ever busy in seeking and winning the lost—oh, this is to "walk worthy of God." 1 Thess. 2: 12. If we feel about sin and its issues as God feels, we will not be idle. If we can do no more, we will lie on our face before His Mercy-seat and cry day and night for the outpouring of His Spirit on His careless church, so that greater sacrifices be made, more prayer offered, and more energy and money laid on the Altar for the rescue of souls. Thousands say they believe in Jesus, but their self-seeking, and shocking indifference to a perishing world, show clearly that their faith is a fitful self-delusion. Do not think it a small matter to take charge of a "vessel unto dishonor" for some decrepit, helpless saint or sinner. There is no service too low for the very lowest and meanest, if prompted by the love of Jesus. May you and mother, and the entire family, be of one mind and one heart, all zealous to excel in self-sacrifice for Jesus. Be living evangels of the Christ of God at home and abroad.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Evangelical Visitor.

EXPERIENCE.

I felt this long time that it was my duty to write for the Visitor, but put it off from time to time. The reason was, because I thought I could not express myself in English, but on this pleasant spring morning I thought I would try. We have taken the Visitor for several years. For many years I have not been well, and I promised the Lord that when I would get better then I would write, so I will tell a little of my experience.

I was quite young when the Lord called me, and I gave my heart to the Lord when I was only about twelve years old. Some people might think that I had not many sins, but I had little crooked things to make right. But Satan came and said, they are so little, it don't matter, and I found it a great cross for me to make those little things right. But when I became willing I felt a great blessing. Then the next duty seemed to be the covering, but I did not long reason with flesh and blood, but I put it on right away. On Sunday my school-mates came to see me, then a voice came to me and said I should take off my covering. But the German poet came to my mind:

"Dir will ich durch deine gnade,
Bleiben bis in tod getren." 

So I went on from one duty to another and had many good seasons and many blessings, but also trials to go through. I have a large family and most of them grown beyond the years of innocence, and only a few that have made a beginning in the service of God. LYDIA FUNK.

We have taken the liberty to sign the name of the writer to the above article. We do not do this to expose her, but we believe the sister's modesty prompted her to withhold her name, and yet the article, we believe, will have more influence if the person's name is to it than if it is without a name. Personally, we are not acquainted with the sister, but from her experience, as given here, we believe she has no need of
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wanting to withhold her name, as it is evident that her concern for those who are dear to her is very great. We trust that those whom the Lord has committed to her care will turn to the Lord now. It is the only safe way.—Ed.

**A JOINER’S GRAVE.**

An immense number of societies, orders, and organizations, political, religious, social and secret, are springing up on every hand, some good, some bad, and some indifferent, but all taking time, energy and money, and many of them withdrawing the same from other, and possibly more important channels.

Mr. Suydam, in an address published in *Christian Alliance,* thus tells of his experience in joining some of these organizations:

"I have been restored from a peculiar kind of grave—a joiner’s grave. I belonged to so many organizations—have joined so many that I want to tell you how I got away from them. I found Jeremiah 16: 18. ‘They have filled mine inheritance with their carcasses and abominable things.’ I found all these organizations interfered with my religion.

"First, I was A. B. C. of the D. E. F. G. H., and then I joined the I. J. K. L. I speak tenderly of this, because many people love it and I do too. I was president of one, and I thought it was a great day in my life when I got that honor. I had to ask God to forgive me for many things I did in that connection. I don’t say every man is foolish about it, but I made great speeches, and was filled with selfish pride. Much of this work is wood, hay and stubble, and it is going to be burned up, and I am glad that the fire tries all things.

"I joined the M. N. O. P., and I got up receptions, and they were successes. They cost time and money.

When the Lord waked me up in earnest, I gave up the little gold button, and the diploma. God has rescued me from all these things, and I want to urge you young people to hold only to the gospel of Christ. I had rather get a hundred men for Christ than thousands for a political party, for I belonged to political parties too. I praise God I got separated from them. Church fairs I had a hand in too. We ought to do without money in the church rather than make it in such a way. I have found one organization that I have not given up—the Church of God. We will never know the blessedness of our privileges till we commence to pray for the world that lies in darkness. I don’t have much time to pray for myself. In the I. J. K. L. we had earnest meetings for missionary work. But the powers that be thought it wouldn’t do to try to evangelize the world though we were at liberty to ‘I. J. K. L.’ the world.

"Then some of us came together and took for our text I Tim. 1: 11. I want you all to become gospel trustees. You must be this if you are an earnest Christian; and if you are, you must spread it. God is calling many out to preach the gospel who are not ordained by man. And God wants us to be in earnest.

A man who belongs to Christ and serves God is likely to have his hands full. One boy said, ‘I am going to join Jesus.’ Of old we read ‘much people were added to the Lord.’ How would this answer as a substitute for some of this ‘joining?’ A man who joins Jesus will not need a ‘joiner’s grave.’—The Common People.

**HOW A BOY’S SOUL WAS WON.**

The farm on which I worked was in the suburbs of a Massachusetts village, and a beautiful night in June, when a few scattered drops of rain were falling from fleecy clouds, I was overtaken in the streets by a pleasant-faced young gentleman as I was driving two Durham cows from the pasture to the stable. I cast my eye backward. Hearing footsteps, and seeing a cheerful face, my whole soul was delighted. Presently I heard a cheery voice to some one, and I felt it meant me. He approached on the opposite side of the street, did not hesitate to put his nicely-blackened boots into the mud, coming to my side, and kindly holding over my head the umbrella he was carrying.

So cheerfully he asked the natural questions to interest a boy: Whose cows are they? How much milk will they give? What did they cost? Do you drive them night and morning?—with many others, to which with a real pleasure I answered. Then, with the same pleasant, winning way, asked if I was a Christian. “No, sir.” (Wonderful, I thought, to talk about cows and being a Christian at the same time, and in the same pleasant and natural way.)

“Do you want to be?” “I’ve always wanted to be, sir.” “Do you pray?” “I’ve prayed, night and morning, since I was old enough to understand what it meant.” “Have you a mother?” “She’s in heaven, sir.” “When did she go there?” “Last December, sir.” “Was she a Christian?” “A Christian, sir! The best mother a boy ever had.” “Tell me about her sickness.” “She had consumption, coughing for three years, and was confined to her room for six months.” “Did she talk with you about being a Christian?” “She was not a talking woman, but she prayed and lived before me, sir.” “Tell me about her dying.” “My father called my brother and self about two o’clock on a very cold December morning, saying, ‘Hasten, boys; your mother is dying.’” “How
did you feel when you were dressing?" "It was cold in that unfinished attic where we slept, and I shook from head to foot. Putting on my coat, I got my hand between the lining and the sleeve, and could scarcely get it back I shook so."

“What did you think then?” “Think, sir! What could I think, only that I had no mother to mend it? For it was never like that, no, never, when my mother could get about the house.” “When your mother was put down in the grave, how did you feel?” “Feel, sir? If I was prepared, I felt that I would like to be buried by her side!” “Do you feel lonely?” “All the time, sir.” “Why didn’t he love you?” “Don’t he love you? If I was prepared, I felt that I would like to be buried by her side!” “Have you a Sunday-school teacher?” “Yes, sir.”

“Don’t he love you?” “I don’t know, sir; he never said so.” “How do you expect he would say it?” “Oh! sir; not to talk it out, but to speak to me on the street, and to seem interested in me.” “Does he never do that?” “Never, sir; he doesn’t seem to know me on the street, and we boys feel that he doesn’t care much for us. Why, sir, he went to sleep in our class a few Sundays since.”

The stranger seemed so interested in me, his face glowed with love, as he continued: “Can’t you tell me something your mother said to you during her sickness?” “Yes, sir. I used to watch with her occasionally the last few weeks of her sickness, calling my father at midnight or at one o’clock. One morning I stepped to the bedside to kiss my mother good-night, before calling my father, and she said, ‘Hand me the glass of water, my boy.’ Giving it to her, sir, she drank the contents. Handing back the glass, and dropping her thin, bony hand upon the sheet, she said, ‘It is very white but it will be whiter in a few days, and you won’t have to sit up and watch with your mother.’”

The stranger’s interest in me seemed to overflow as he passed his umbrella from his right to his left hand, seizing my right hand with his, exclaiming, “My dear boy, I think you ought to become a Christian now.” “Yes, sir, I would like to if I knew how.”

At this point in the interview, we came to the street corner where the cows turn to go to the stable. Grabbing my hand with increased warmth, he said, “Do you turn here?” “Yes, sir.” With a tender look of love which I have no power to describe, he said, “My dear lad, you must become a Christian, and grow up and be useful, doing good in the world!” Then bending toward me, and drawing the umbrella down that he might be unobserved by passers-by, he offered in substance this prayer, still holding my hand: “O God! bless this motherless boy. He says no one loves him; but, dear Lord Jesus, show him how much You love him, and how You will wash away his sins and make him happy here, and give him a home with his mother in heaven forever. Hear the prayer his mother offered while on earth, and hear his own prayer, for Jesus’ sake. Amen.”

When I opened my eyes at the close of that wonderful petition, and looked into the stranger’s face, the tears were dropping from his cheeks. He withdrew his hand from mine with a strange reluctance, saying, “Good-bye, my lad, the stranger loves you much, your mother loved you more, but Jesus Christ has died that you might live eternally with Him.” He followed me with his eye till his vision was cut off, as he passed behind a fence. Going a few yards I stopped with amazement to think what had occurred, and watched the umbrella as it passed along at the top of the high board fence, till it was behind a barn.

Dear young friends, love to be taken by the hand and be talked with of the life to come; and, beloved teacher, love to take your pupils by the hand, weeping over them in your soul-longings.—The Million.

RAM’S HORN WRINKLES.

The broader the way—the more people you will find traveling in it.

No one has a right view of Christ who holds light views of sin.

If you want to serve God in earnest, begin by becoming a cheerful giver.

The man who is afraid to take a stand against sin will never know that God is good.

Labor troubles are often caused by men who are trying to make a living without work.

The devil wouldn’t get so many people if he couldn’t make a foundation of sand look like solid rock.

The moment we undertake to bear a burden for Christ’s sake the weight is all taken out of it.

It is hard to tell how small a live snake must be to be harmless. It is the same with sin.

It isn’t often that a long prayer in public does the cause of God much good.

The devil never throws and clubs at the preacher who is trying to prove that salvation begins and ends with the head.

Preach against sins that are not known this side of China, and the devil will help you to get a congregation; but turn your guns against any kind of deviltry that your own people are mixed up in, and you will soon begin to smell brimstone.

Make Christ your leader, and you will never lose a battle.

No Christian should ever forget that his life is a warfare.

You cannot make a greater mistake than to depend upon yourself when you go into battle.
May 1 1893.

EVANGELICAL VISITOR.

OUR YOUNG FOLKS.

I'M NOT TOO YOUNG.

I'm not too young for God to see;
He knows my name and nature too;
And all day long He looks at me,
And sees my actions through and through.
He listens to the words I say;
He knows the thoughts I have within,
And, whether I'm at work or play,
He's sure to see me if I sin.
If some one great and good is near,
It makes us careful what we do;
And how much more ought we to fear,
The Lord who sees us through and through.

Thus when inclined to do amiss,
However pleasant it may be,
I'll always try to think of this,
I'm not too young for God to see.
—Selected by Addie Bellinger, Foraker, Ind.

FROM THE LITTLE FOLKS.

Dear Editor:

As I like to read the little girls' letters, so I thought it may be my time to write. I am a little girl nine years old. I went to school the whole of last winter, except two weeks that I was sick. But the school closed this week. I wish we had a Sunday School, and I do hope we will have one in our meeting-house. I like to read the Virgins, and I like the children's letters. I hope they will write more. But I do not want to make my letter too long, but before I close I want to give a few lines of the hymn I love so well:

"I long to see the season come,
When sinners shall come flocking home
To taste the heav'n of Jesus' love,
And seek the joys that are above.

Ho listens to the words I say;
The Lord who sees us through and through.
He knows the thoughts I have within,
He knows my name and nature too!
It makes us careful what we do;
And how much more ought we to fear,
The Lord who sees us through and through.

Thus when inclined to do amiss,
However pleasant it may be,
I'll always try to think of this,
I'm not too young for God to see.

—Selected by Addie Bellinger, Foraker, Ind.

SALLIE E. FUNK.

A GIRL'S WORK.

Several years ago a young girl took a class of boys in a certain Sunday school. She was very young, had never taught, and therefore shrank from the work; but with that instinctive sagacity which boys often show, they chose her, and persisted in their choice; and so, very doubtfully, she began her work. There were ten boys in the class and they lived in a city of four or five thousand inhabitants, a village which boasts of forty drinking saloons! They were not the good sort of boys—not at all; but they had a sort of cordial liking for their teacher and a strong class spirit was soon developed, of which our slender girl did not fail to take advantage. She encouraged them to stand together and she stood among them. They learned to tell her everything, and she was the hearty, sympathetic adviser and personal friend of each.

Wise little woman! She was laying the foundation deep and strong, for well she knew that by-and-by the floods would rise and the winds
would blow and beat upon these precious human houses entrusted to her care. And so she dug deep into the solid confidence and affection of her boys.

The trial days did not delay to come. The boys were growing tall and manly. They were learning to smoke and to taste beer, and what was more natural than that they should find themselves too large to go to Sunday school?

"I had a dreadful time with these boys for four years," said the teacher, "but I could not and would not let them go."

"But how could you retain them? Boys at that age are pretty strong."

"Well, I followed them. As soon as a boy absented himself from Sunday school I went after him. I had their confidence, and they would tell me even when they did pretty bad things, which, of course, was a great help. They were wide awake, active boys and wanted to try about every new thing, and they did it; but I tried to keep up with them. At one time they formed themselves into a club, rented a room and grew old very fast. I used to tremble in those days, and I had reason to. But I did not give up."

"It must have taken a good deal of time to follow them up."

"Well, yes, it did. There have been weeks in succession that I was out every evening looking after my boys, but I thought it would pay."

"And has it?" asked the curious listener.

"I think so. Six of the ten remain, and I have no more difficulty in keeping them in Sunday school. The others have moved away but I hear from them. All but two are Christians, and these two are steady, and seem to be well established in principles."

"But they are men now. Do you still teach them?"

"Yes, I cannot induce them to go into a bible class, though I have often tried to do so. They seem to dislike the thought of a change."

And little wonder. So it comes to pass that in a certain Sunday school there may be seen a class of young men, respectful, attentive, absorbed, listening to the low-voiced teachings of a slender young woman, as if they thought her voice carried weight.

And so they do—the weight of a life which means earnest purpose and faith in the work which is given us to do.

"But she had time to give to her class," some one says.

Listen! During all these years she was a hard-working schoolteacher, with but a slender stock of health and strength to draw upon. Yes; she had time to give to her boys, but where do you think she found it? Possibly some of the adornments and enjoyments of girlhood had to be given up. Did it pay?—Ex.

"Every one makes mistakes. All bodies fall into errors of judgment, and do things that are not wise. These mistakes at times are most serious hindrances to success. The more so when upon our actions will depend the sympathy and cooperation of others. If we desire success, therefore, we must learn this great secret, that it consists largely in the wisdom that discovers the mistakes of to-day, and corrects them in the work of to-morrow. To this end it is good policy to invite criticism as well as to use our own judgment."

"Some good men are racking their brains over the question, 'Why is crime increasing in this country?' We can answer it in a single word—'Drink.' This is the answer which a writer in Forum gives to account for the increase of crime in Massachusetts in recent years. The report of the police department of New York City for the year 1891 tells the same story. And an analysis of the records of any police court, or prison, or reformatory in the country will yield the same results."

"Suppressing the truth is as sinful as rejecting it."

Our Dead.

KEAGY.—Alten, son of Jacob and Annie Keagy, died March 10, 1893, near Woodbury, Bedford county, Pa., aged 6 months and 2 days. Funeral on Saturday forenoon. Interment in the Keagy graveyard.

BRILLINGER.—Died, at Ringwood, York county, N. J., April 8, 1893. Sister Mary Brillinger, widow of the late Geo. Brillinger, aged 83 years and 9 months. Funeral services by Bro. Peter Steckley and John Steckley, Mennoinite, in the brethren's meeting-house near Gormley. The deceased had been a member of the church for a great number of years and her desire was to hold out faithful to the end. We believe she has gone to dwell with her Savior. She leaves seven children to mourn their loss but their loss is her gain.

HERSHEY.—Died, in North Dickinson county, Kans., on April 19, 1893, Harvey Hershey, son of Bro. Henry and Sister Charlotte Hershey, aged 34 years, 2 months and 11 days. He was buried April 7, at Zion meeting-house. Discourse from Hebrews 9: 27, 28. Interment in the Mt. Pleasant cemetery. J. C. DICK.

GARMAN.—Amanda, wife of Bro. Harry A. Garman, died at her home in Harrisburg, Pa., on March 29, 1893, aged 39 years, 10 months and 2 days. She leaves a husband and two daughters to mourn their loss, with many friends and relatives. But we trust their loss is her eternal gain. The funeral was held on Saturday, April 1. A short service was held at the house, after which the remains were taken to the Evangelical church in Dauphin, eight miles north of Harrisburg, where the preaching services were conducted by Bro. Isaac Detwiler, of Lancaster county, and Bro. Samuel Brehm, of Dauphin county, from Job 14:14. Interment in the Mt. Pleasant cemetery. J. C. DICK.

LOVE-FEASTS.

May 13, 1893, at Clarence Centre, Erie Co., N. Y. All are invited.

May 27 and 28, South Dickinson county, Kans., in the Belle Springs meeting-house.

May 31 and June 1, near Greensdale, Franklin county, Pa., in the Astrong church.

June 2 and 4, 1893, Elkhart, Ind. A general invitation is extended to all, especially to the ministering brethren.

June 10 and 11, North Dickinson county, Kans., in the Bethesda meeting-house.