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Henry Davidson
MY LIFE-LONG PRAYER.

Teach me thy love, O gracious Son of God,  
The love that passeth knowledge teach Thou me!  
Like living water let that loveflow in,  
In heavenly freshness coming straight from Thee.

Quench Thou my thirst with this great love  
Like living water let that love flow in,  
Teach me thy love, O gracious Son of God,  
Waslrd in Thy blood, and clothed in raiment

Prepare me for Thy coming, for I know  
That in an hour we think not, Thou wilt come.  
So shall I safely brave the perils here;  
Let me then dwell in love and love in me.

Prep. me for Thy coming, for I know  
That in an hour we think not, Thou wilt come.  
Let me be ready for my glorious home.  
Let this bright love be light and peace to me.

Prepare me for Thy coming, for I know  
That in an hour we think not, Thou wilt come.  
Let the day break and every shadow flee;  
Let this bright love be light and peace to me.

Prepare me for Thy coming, for I know  
That in an hour we think not, Thou wilt come.  
For the Evangelical Visitor,  
"THY KINGDOM COME!"

This is the second petition in the Lord's prayer; all in three short words, "kingdom" being the leading one. It may be remarked right here that important words are sometimes used in a general sense, implying all that such words in their broadest sense can possibly signify. For instance, in Gen. 1: 1, the word earth is used in a general sense, and means the whole of this lower world. In 1 Tim. 2: 20, the same word is used when only a very small portion of it is under consideration. So with the word kingdom. In a general sense, the Father's kingdom is the supreme kingdom. It is a kingdom over all other kingdoms, and has no limits either as to space or extent of jurisdiction. All other kingdoms and powers fade into insignificance, when contrasted with the kingdom of the great Jehovah!

We sometimes hear men talk of the "animal kingdom" and of the "vegetable kingdom" and of the "mineral kingdom," all of which are interesting to the student of nature; but these terms are only used metaphorically, there is no ruling king over them, other than our Father in heaven, the great King of kings.

Also, much is said and written about Great Britain and numerous other kingdoms and powers of the world, but all these are simply as wheels within one great Master wheel, the kingdom of the great King.

In Matt. 12: 27, Jesus speaks of satan's kingdom, and, though we may be reluctant about admitting it, it is true, nevertheless, that of all other kingdoms besides God's, that of satan stands first in point of power. Yet, although satan is a king, and has great power, it is consoling to know that one angel of our great King, the Father, has sufficient power to lay hold on him, bind him with a chain and cast him into the bottomless pit. Rev. 20: 1.

We now come back to the text, "Thy kingdom come." We have seen that an important word is sometimes used in a general sense, and at other times in a different way. Hence we believe the word "kingdom," in this prayer, is used only in a limited sense, from the fact that it would be an absurdity for us to pray for God's kingdom to come when we know that, in a general sense, we are always in his kingdom anyway. But, in this we pray for the Father's kingdom to come in the sense that Jesus uses it, Luke 17: 21, "The kingdom of God is within you." Or, as Paul expresses it, Rom. 14: 17, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

In this limited sense, we may very consistently pray for the Father's kingdom to come.

However, as this writer knows that other views are taken by different ones concerning the matter, he does not object to taking the word "kingdom" in a somewhat wider sense than that above given. It may be interesting and instructive to look at a few of these in a brief manner. One theory is, that it is not the "Lord's prayer," but is the Disciples' prayer, taught them by the Lord. Those holding this view refer us to the 17th chapter of John, as containing the Lord's prayer; and, indeed, all of that chapter, except thirteen introductory words, is a prayer by the Lord Jesus to his Father in heaven.

Further, they say that the "Disciples' prayer" (as they call it) is not a proper prayer for the disciples of our day, because it is a prayer direct to the Father, without naming the Son as Mediator, Christ having taught his disciples to pray the Father through him. This prayer ignores the Son.

Again, these same people object to what they call the "Disciples' prayer" because of the petition "Thy kingdom come." They claim that
Christ taught his disciples that prayer in anticipation of the kingdom that was established on earth by the coming of the Holy Ghost on the day of Pentecost. Hence, they say, it is absurd to pray for the Father's kingdom to come when it is already here, and has been here for over eighteen centuries.

Now, as to changing its name by calling it the "Disciples' prayer," instead of the "Lord's prayer," I have no serious objections. But as to omitting the prayer on the ground that the Father's kingdom was fully established on the day of Pentecost, and has been here ever since, to the extent of what is meant by the petition "Thy kingdom come," I am not so ready to endorse. And, as to the objection that this prayer is offered directly to the Father, thus ignoring the Son as Mediator, it seems to me that because the Son himself is its author, that fact alone should be sufficiently convincing that it is made through him, even though his name is not in it. And if any want to be more explicit in offering it in the name of the Son, they can easily preface it to that effect in their own language; but let it be done in the Spirit and in truth.

But, again, there is another phase of the kingdom to come, we must not pass by in silence. During all the three years or more that Jesus walked with his disciples in the land of Judea, they thought he meant to restore the kingdom to Israel, as it had been in former times, himself becoming king, and reigning in David's stead. The two sons of Zebedee even going so far as to pray him for the most honored positions. In all this the disciples labored under a mistake for the time then being, but not as to the final outcome, as we believe. For the Lord never saw proper to correct them on this point, until after his resurrection, and immediately before his ascension, when they plainly asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" The reply was, "It is not for you to know the times or the seasons, which the Father hath put in his own power."

From this answer it is evident that he did not ignore the idea of a restoration of the kingdom to Israel; but whether it will be an earthly kingdom or not is yet a question. There are quite a number of passages that seem to warrant this interpretation. One is what the angel said unto Mary, Luke 1: 32, "And the Lord God shall give unto him the throne of his father David." Well, David's throne was an earthly one. He ruled God's people on earth in his time. Another text that conveys the thought that God's people shall possess the earth, is found in Matt. 5: 5, The meek "shall inherit the earth." An inheritance implies a permanent ownership. It will hardly be thought that Christ in pronouncing a blessing on the meek, with the promise that they shall inherit the earth, meant that such inheritance should be nothing more than to own a farm or two with perhaps forty or fifty years of life, amid toil and disappointments, sickness and pain, and at last death. Nay; it is more than probable that the inheritance Christ promised will be a permanent and blissful inheritance.

One may say, "The earth also and the works that are therein shall be burned up." 2 Pet. 3: 10. How then shall the meek inherit it? Read right on to the 13th verse and you will see. If, then, there be a new earth, or the present earth remodeled, and righteousness dwell therein, with Christ as its Ruler, or King, it is not likely that such an inheritance and such a kingdom will soon come to an end. Indeed, according to the declaration of the angel in Luke 1: 33, it shall never end.

It may be said that the kingdom spoken of here is Christ's kingdom, and that we pray for the Father's kingdom to come, thus giving rise to the question, Are these kingdoms identical? or, in other words, Is Christ's kingdom the same as the Father's? To this it is replied, Read 1 Cor. 15: 24-28. From this it will be seen that Christ must reign till all enemies are destroyed, or subduing, then he will deliver up the kingdom to the Father, and will himself be subject unto him, that God may be all in all. This answers the question that the kingdoms are identical. The Son's kingdom is the Father's kingdom all the same.

But it may seem to be out of harmony with other portions of scripture to expect Christ's kingdom to be on the earth, because he told his disciples he was going to prepare a place for them; that where he was, they might be also. Paul, in Philp. 1: 23, confirms this, where he speaks of departing and being with Christ. Evidently, the place that Christ went to prepare is not on the earth. Therefore, the only way we have for harmonizing these passages with the theory that Christ's kingdom will be on the earth, is to take it for granted that where Christ now is, is the abode of the saints between death and the resurrection. This view seems to be confirmed by Paul in 1 Thess. 4: 15, where he speaks of God bringing with him them that are asleep in Jesus. So, then, taking all the passages bearing on this point, it looks like this: Where Christ now is, there also are the spirits of the departed saints; and when he comes again, to restore the kingdom unto Israel, he will bring the departed saints with him, and take possession of the whole earth.
Oct. 1, 1893.

And then the meek—for all God's children are meek—will inherit the earth. This view seems to be quite in harmony with the prediction of the angel in Luke 1:32, where he says, "The Lord God shall give unto him the throne of his father David."

As to the manner of life to be enjoyed by the saints, in this kingdom, and their daily surroundings, we are not sufficiently informed by the pen of inspiration to give more than a faint outline. But this we know, that Christ promised his apostles, Matt. 19:28, that "when he shall sit upon the throne of his glory, they shall also sit upon twelve thrones, judging the twelve tribes of Israel."

Further than this, suffice it to say that it will be a life of happiness, a life of glory, a life in which the saints shall be in full fruition of all their desires.

Paul, in 1 Cor. 2:9, quoting from Isa. 64:4, says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Finally, God's kingdom is sure to come, and whether it will come in the way we most fondly hope, or otherwise, we will not tire of praying, "Thy kingdom come."

C. STONEH.

For the Evangelical Visitor.

SELF-EXAMINATION.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." 2 Cor. 13:5.

The above admonition of the apostle Paul to the Corinthians, conveys the idea that there is a possibility for even the so-called saints to be under delusion; hence the necessity of the injunction to all who are professors of the christian faith, at all times and in all ages, but especially in this present time in which we live, inasmuch as there exist such a variety of tenets in regard to christianity among its professors.

It is not my aim to try to point out any of these variances, but only urging the faithful ones to examine themselves carefully for fear of holding anything deceptive instead of the genuine faith. I hereby, in all humbleness, try to describe my own honest and satisfactory sentiments in regard to who are the saved.

In the first place, they are such as are converted; that is, whose minds are changed and turned from one course to another, and are "become as little children," teachable, and in this attitude breathing out the aspiration, "Lord, what wilt thou have me to do?"

Secondly, they are those who are denying self, according to the teaching of Jesus, who said, "If any man will come after me, let him deny himself, &c. Without these two principles, that is, teachable as little children, and self-denying, there is no safety, no matter what ceremony or religious rites we may go through. When imbued with the principles of being teachable and self-denying then we are ready to accept of the grace of God, and shall know when saved, that we are saved by grace, and not by any merits of our own, but only by the unmerited favor of God.

In accepting Jesus, the all-sufficient Savior, who suffered and died that we might live, we accept the remedy provided by God in his infinite love for our eternal redemption; and through that perfect sacrifice God will make us free. So that none can condemn nor can lay any thing to the charge of those who are thus leaning on Christ Jesus for their salvation; it is God that justifieth them; it is Christ that died in their behalf, and who is in them "the hope of glory." In this attitude our aspiration will be, Lord what wilt thou have me to do. Our whole aim and desire will be to obey and submit ourselves to whatever Christ appointed, or commanded, us to observe. By our obedience we prove to ourselves and to others that we are not our own, but that we "are bought with a price," and are showing forth our love to Him who said, "If ye love me, keep my commandments." Yes, the sincere desire of our heart will be to follow the very steps which our Lord and Savior appointed us; that is, so far as we know from the inspired word.

So far as we know, is where the divisions start among the so-called christians. Although all of them, I may say, acknowledge that the word of God is a perfect rule of faith and practice. Nevertheless each sect and party, seemingly, has an understanding of their own upon that word; and the contention begins there; one says it means this, another says it means differently, and so the "striving about words to no profit" goes on, only to the "subverting of the hearers." Yes, the divisions existing among christians are throwing reflections upon christianity in the sight of all the unbelieving world.

Dear fellow christians, let us be fully satisfied and persuaded in our own comprehension that our whole aim is to observe, from love, whatever our dear Savior commanded us, and to have his precious word as our guide, which is dictated by the Holy Spirit. Let us be certain that our obedience springs from that faith which worketh by love. Then we shall be included among those in whose behalf Paul offered that short prayer, when he said, "Grace be with all them that love our Lord Jesus in sincerity. Amen." Heavenly Father save and preserve us from all delusion and deception wherewith we are surrounded here below, and bless us as thou seest our need requires, for Jesus' sake. Amen.

A. B.

Stayer, Ont.
For the Evangelical Visitor.

BLESSED HOPE.


Why is the above called a blessed hope? First, because without it we would be as having no hope, and without God in the world. Eph. 2: 12. Again, it is a blessed hope because "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4.

"Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." 1 Jno. 3: 2. Again, it is a blessed hope, for when he shall appear, then they which have fallen asleep in Jesus will be raised up. (This is the first resurrection. Rev. 20: 5.) See also 1 Thess. 4: 16. "Then we which are alive and remain shall be caught up together with them (the resurrected ones) in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4: 17.

But in what state shall we be? It is not possible for flesh and blood to inherit the kingdom of God, hence we shall be changed, "in a moment, in the twinkling of an eye, at the last trump," &c. 1 Cor. 15: 52.

Again, in 1 Pet. 1: 3, it is called "a lively hope." Peter speaks of being begotten "unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance undefiled and that fadeth not away, reserved in heaven for you." Inso much as Christ broke the bars of death, and hath led captivity captive, he having become the first fruits of them that slept, so we also shall become conquerors through him that loved us, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14.

Again, it is a blessed hope from the fact that we are taught that there will be a resurrection of both just and unjust. Acts 24: 15. But let the reader remember that it will not all occur at the same time, hence the resurrection of the just will take place at His coming, and may be properly called a resurrection out of, or from among, the dead, while it is plainly stated that the rest of the dead lived not again until the thousand and years were finished. Rev. 20: 5.

We see, by referring to Philipp. 3: 11, where Paul says, "If by any means I might attain unto the resurrection of the dead," he must mean the first resurrection, or the resurrection from among the dead.

This is also a blessed hope to the christian because of the glory that shall be revealed in us. Rom. 8: 18-20. And now, my dear brother and sister, having this hope within us, "let us purify ourselves even as he is pure." 1 Jno. 3: 3. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. "For without holiness no man shall see the Lord."

Oh, what a blessed hope is ours! if, while here on earth we stay, we will mortify the deeds of the body, and crucify the flesh with the lusts and affections thereof, bringing our bodies into entire subjection to the will of God, which does not consist only in the plain and modest apparel of the body (which is right), but it requires that we have our affections set upon things which are above, and not upon things which are below, such as the gain of this world's goods. It is to be feared that with many professed christians every thing else must bend to the things of this life. And if we are so encumbered with those things that they will interfere with our God-service, it is to be feared that we may fail of realizing the blessed hope set before us. Let me ask you my unconverted friend, What is your hope to-day? When you think of the coming of the Son of man, or when you think of death and a coming judgment, then what is your hope? Perhaps you would say that you hope at some time to give your heart to God. But don't you see that there is no foundation for such a hope, it is not a blessed hope, such as the righteous have, for they have hope even in death. Let me entreat you, dear one, to be reconciled to God that you may enjoy his salvation while living here below, and though we may have some things to suffer, we have the gracious promise that if "we suffer with him we shall also reign with him." Oh, blessed hope that when Jesus comes to reign on this earth for one thousand years, you and I, if we are his at his coming, shall reign with him in an immortalized state! Just what the full state of our glory will be we do not now know, but it will be glorious.

Perhaps you, my dear reader and brother, will say you are not very much interested in the coming of the blessed Lord, but let me say to you that the theme of the apostolic church was the coming of Christ and the resurrection, though to a great extent lost sight of by many of the so-called christian churches of our day and, it is to be feared, by our own dear brotherhood too lightly passed over as something that don't concern us much.

The righteous have hope in death, hence it is a blessed thing to die in the Lord, but to die in the Lord we must first live in the Lord, and if we live and die in the Lord we will be
The plainest bird on earth is the redbreast and nightingale, yet the musical scale the song of lark, robin—almost as much as wing.

Jerusalem was in sight as Jesus came to the top of Mount Olivet, a height of 700 feet. Methinks I see him stop to look. There is the costly temple. There is the king’s palace. Spread out before his eyes is the pomp, wealth, wickedness and coming destruction of Jerusalem. He being a human being, as we are, burst into tears at the thought of Jerusalem’s destruction, and we hear him say: “O, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

The question may arise, Why did Jesus use a hen and chickens as a comparison to Jerusalem? I answer, To show his simplicity. The plainest bird on earth is the barnyard fowl. The red comb in its head-dress and the wattles under the throat are its only adornments. It has no elevated nest like the eagle. It has no lustre of plumage like the goldfinch. It has wings, yet, about the last thing it wants to do is to fly, and in retreat uses foot almost as much as wing.

Musicians have written out in musical scale the song of lark, robin-redbreast and nightingale, yet the hen has nothing that could be taken for a song but cluck, cluck and cackle. Yet Jesus, while looking at doomed Jerusalem, declares that what he had wished for that city was like that which a hen does for her chickens. Oh, how simple Jesus was in his teachings!

But how hard it seems for Sunday-school teachers, editors, preachers, reformers and those who would gain the ears of audiences, to attain that heavenly and divine art of simplicity. Nowadays so many come out of school and college loaded down with Latin and Greek mythologies, and out of universities and theological seminaries weighed down with what their learned fathers said, and they soar above the world for a while as proudly as eagles, and it takes them quite a while before they come down to the similitude of Jesus.

There is not much poetry about a hen, but she is more practical and more motherly than many that fly higher and wear brighter colors. She is not like some people, a strut of beauty in the aisles of the earth. No, she is lonely and always looking after family affairs. I am in sympathy with the old-fashioned hen, because, like many of us, she has to scratch for a living. She knows at the start the lesson which most people are slow to learn—that the gaining of a livelihood takes earnest scratching. The reason that homes, society, the churches and the world are so full of failures, loafers, sluggards and deadbeats, is because people are not wise enough to take the lesson which any hen would teach them—that they must scratch for a living.

As a hen calls her chicks under her wings when a storm is coming, so Jesus calls with much earnestness to all the young. “Oh, why does he call? what’s the matter?” they ask. Look, there are hawks of temptation in the air; there are claws of allurements ready to clutch; the vultures of sin will soon devour you. Oh, would that all the young would speedily give their hearts to Jesus! The fact is that many of them will never find God’s sheltering wings unless it be while they are chicks.

As one who is young in years and striving to make heaven my home, I ask you, yea, I urge you, to take a timely warning from Matt. 23: 37, for a Great Day is coming; it may come soon, God only knows.

WM. HARRIS GUYER.

AN OBJECT LESSON.

The young people of a certain church in the West, had a chance not long since to give an object lesson and did it well. One of their number who had been long absent from home, soon after her return, made an entertainment for her friends; delightful music was to be expected, and some other enjoyments of a special character. The invitations were sent out for Friday evening; to the lady’s disappointment, one, and another and another, of those whom she specially wanted, politely declined the invitation; they were sorry not to be with her; under other circumstances nothing would give them greater pleasure, but for that evening they had a previous engagement. On being pressed as to what it was, they explained that it was the evening for their regular young people’s prayer-meeting. Their friend was so astonished at this reply, that she took some trouble to learn whether the young ladies had known of one another’s intentions in declining her invitation, and found that each had acted without knowing what the other meant to do. Don’t you think she must have decided that in the minds of some people the prayer-meeting was an important place, and the engagement to attend it was not to be lightly broken?—Pony.
“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.”

This passage is one of the Scriptures taken by the Brethern as a portion of the Creed, or Discipline, of the Church, and made specially prominent by requiring the applicant for Church membership to answer “Yes,” before all the people present, at the time of their being taken into full membership, to the following questions, both based on this text: “And do you promise that if your brother or sister should trespass against you that you will go and tell him (or her) of his faults between him and you alone, as taught in Matthew 18:15?”

“And inasmuch as we are all fallible, if you should trespass against a brother (or sister) and he should come and tell you of your fault (according to Matthew 18:15) are you willing to receive it?”

And yet, notwithstanding this command, coupled with the solemn affirmation in the presence of many witnesses, we greatly fear that this passage is either not perfectly understood or is willfully violated almost daily, and that sometimes even by the leaders of the church. We make this grave charge without assuming to judge but are forced to it by happenings it has been our lot to be eye witnesses to.

The Savior said: “If thy brother shall trespass against thee.” Here is where we fear we do not understand the text before us, and many of us may have made the promise with its awful significance without fully appreciating its requirements. In 1 Cor., chapter 12, we have a portraiture of the oneness of the body of the church, how that not one part of the body can suffer but that the other also suffers with it by the law of sympathy. We need not go into details in the chapter as it is made up of this one thought in many bearings. Now then, when do we understand that our brother’s “sin is against us?”

Whenever the fact comes to our knowledge that a brother or sister is doing that which is sin, whether it concerns us individually or not, in the common brotherhood and oneness of the body we have just learned about we are all members and if one member by sin steps aside and does that which will have a bad influence on the cause of Christ, or whereby that brother or sister’s religious life is hindered or his influence hurt, then the sin is against us and we are all duty bound by the Savior’s command and the vow we have made to “go and tell him his fault between thee and him alone.” Note particularly that we are not to take a committee with us, not even one, but to go alone. Nor are we to tell it to others. We must first go and talk the matter over with him alone and if he fails to hear us then only have we permission to take with us one or two others, according to the command and the vow.

Here is where we fear the command and the vow are often violated. We neglect to go but we do not let love cover it up as Peter says, “Charity (love) shall cover the multitude of sins.” 1 Pet., 4:8. We tell some other brother and sister and advertise the matter abroad whereas we should do no such thing. Oh, do not do it. “Go and tell him his fault between thee and him alone.”

Another serious phase of the violation of the command and the vow has come to our personal knowledge frequently, when some member had some fault to find about some fellow member, and instead of doing as Jesus commanded and as they themselves promised to do, they went and told the deacons of the church and the deacons (kindly?) received it and appointed themselves a committee to go and tell that fellow member that they had heard so and so, and that the church or the brethren found such and such fault, and that it must be done no more or it will be brought before the church. Now how can the brethren, or the church, find fault, and send the deacons to rectify fault before it is brought before the church? We are not painting a fancy or illustrative picture, but are dealing with historical facts. Oh how sad this all is! How such a procedure does wound the member who is thus dealt with and drives him sometimes to despair, and instead of saving him, causes him “for whom Christ died” to spiritually die. Had the one who told the deacons done his duty he would first have gone in love and alone. Had the deacons done their duty they would have asked the would be accused “Did you speak to him or her according to, Matthew 18:15?” and if a negative answer was received would kindly have showed the would be fault finder where he or she was in error and refused to have anything to do with it until the command and the vow had been complied with and then, according to verse 16, would have gone with the member who had spoken and was not heard. Note that in verse 16 the member who has spoken and not been heard cannot send a committee but must take one or two with him. Beloved deacon brethren, never again make the serious mistake of accepting any individual charge until verse 15 has been fully complied with and then you can take up verse 16 and, finally, if all fails proceed to verse 17. And dear brethren, when we all carefully heed the command and our baptismal promises there will be a decided falling off of individual cases to be disposed of by the church in our too frequent council meetings, fewer members to be expelled, and Oh! how hard a procedure it is to the true loving child of God to dis-
member "one for whom Christ died."
Oh let us rather save them.

When we heed carefully this important scripture in our church discipline, which we hope we will all heed more carefully in the future, let us not forget to have "fervent charity" (love) and that the "Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

For the Evangelical Visitor.
WHAT SANCTIFICATION IS.

There is perhaps no vital subject connected with religious doctrines that is so thoroughly misunderstood as is that of sanctification. There are many persons who think that it is necessary for all converted, or, as they persist in calling it, "justified persons" to undergo a second work of grace and sanctification." (love) and that the "Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

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They hold that this element of the Christian character comes to them instantly, as a gift of God, in the same way that they receive conversion, or justification. That is, conversion, or justification, is the first work of grace and sanctification a necessary second work.

This class of people, as soon as a sinner comes to a point where he believes he is converted, urges him on to the second work. They tell him at once that it is his privilege and duty to get the second blessing, to become crucified to the world and have "the inbred sin eradicated." When they succeed in persuading him to do so, they have him kneel at the altar, just in the same way they had the repenting sinner do, and repeat the same service, with only this difference, instead of asking for the pardon of his sins they now urge him to lay every thing on the altar, to pray for the new creation, for the perfect rest; to pray for it, to look for it and to expect it.

I once listened to a so-called holiness sermon. The preacher in the first place said, "Holiness is badly preached." To this I could give a hearty amen. In the second place he said, "Holiness is begun in conversion." To this, too, I could say amen. In the third place he said, "It is necessary to have a second work of grace to receive the blessing of holiness, or sanctification." To that I could not say amen. That was an enigma to me. I could not understand how sanctification, or holiness, could be commenced in the first work while it was necessary to have a second work to obtain the blessing.

How strange it is that educated, honest and well-meaning people can entertain such strange ideas about justification, conversion, sanctification and holiness, which are plain scriptural doctrines, and can be easily understood when divested of all error.

There are many of these people who do entertain these mistaken notions honestly and sincerely, as I can testify from self experience, because some years ago I honestly and sincerely professed the same doctrine and testified to the same experience during the space of some three or four years, which was about twelve years ago, then many years after my first conversion. Some holiness preachers came into the neighborhood and told of this wonderful second work of grace and naturally enough I too wanted this experience.

I had for years been believing in a higher Christian life than the church had been teaching and practising and therefore was a good subject to accept such a doctrine. I of course obeyed the instructions and eventually obtained the blessing, and a wonderful blessing it was. I could give a clear, ringing testimony full of the realunction. I had a clear experience. There was no "I hope I have it," about that experience.

There was no doubt about it. Oh that the Christian profession could understand and enjoy the higher Christian life. The life that is full of "the blessings of the gospel of Jesus Christ."

In my next I will tell you of the mistakes I then made, and of those our other good people still make.

Clay Centre, Kans. S. B. Korenour.

LIVE PRAYERS.

After a prayer-meeting, at which a female had been among those who spoke aloud in prayer, a person glibly observed, "As for that woman, she could pray all night." "Yes," replied a devout friend, "and I do not doubt that she has often done so." This was a first-rate reply. Of how few could it have been spoken! Yet those who are much in prayer alone are those who pray to purpose in the assembly. You can tell the other sort, however ready their utterance. It is parroty: too glib to be earnest, too professional to be deep. This kind of praying is a mist which does not wet you, a fire which does not warm you. You could sleep from "Our Father" to "Amen" under such a performance. Yet it is very good and proper. There is nothing the matter with it, except that it is dead—dead as the woman's child, which neither of the two mothers cared to own, in Solomon's court. Oh, for more living children!—we mean true, crying, struggling prayers. These can only come from those who in private wrestle and weep and prevail.

An occasional break-down is very refreshing. To observe a heart too full to express itself with the tongue is most arousing to the soul. Oh, that some of our brethren would or could break down! They are too far gone in routine to be able to rise into the natural, much less into the spiritual. While such machines press like a nightmare on our prayer-meetings, things cannot much improve. Oh, for deliverance!—Rev. C. H. Spurgeon.
EVANGELICAL VISITOR.
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H. DAVIDSON, Abilene, Kans.
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oice of Abilene, Kansas.

Abilene, Kansas, October 1, 1893.

The new church in south Dickinson
county, Kans., west of Turkey
creek, is about completed and the
day of dedication will be decided upon
in the near future.

The church in Abilene is also
nearing completion and will be ready
for occupancy during late autumn.
When these buildings will be ready
for use they will add greatly to the
opportunity of meeting together in
religious services. Especially do we
miss our place of worship in Abilene
since the house was destroyed, as we
cannot have any regular Sabbath
service here now and this seems very
inconvenient, since we were accus­
tomed to regular morning and even­
sing service every Sabbath. We
trust, however, we will appreciate
our opportunities more should we be
so fortunate as to be permitted to
occupy our new house. We are
thankful, however, that we can state
that our evening prayer-meetings,
Tuesday and Thursday evenings of
each week, are well attended and the
interest is good. May God bless the
prayer-meetings and make them a
source of great good to the church.

We do not, in a general way, be­
lieve in paying for contributions, for
publication, on religious subjects, but
the accompanying offer, made in a
card sent out by the Philadelphia
Sabbath Association, may be an in­
centive to some who probably other­
wise could hardly take the time to
write, and for this reason we cheer­
fully give space to it, knowing, as we
do, the many excuses that are made
use of to desecrate the Lord's day.

PRIZE ESSAYS.—On the great need
of better Sabbath observance by its
professed friends. Jesus taught with
special emphasis that many of both
clergy and laity will not get to heav­

Sabbath breaking in secular
thought, reading, and conversation,
work, travel, amusements, etc., may
yet be found to be the point where
many professed Christians left the
path of light. Worse still, their ex­
ample in this matter may also lead
others to ruin.

Sunday will not hang heavy on
the hands of those doing only as
much Christian work on that day as
their own spiritual health demands.

The Philadelphia Sabbath Associa­
tion (1224 Chestnut Street, Phila­
delphia, Pa.) offers a first prize of
$70 and a second prize of $30 for
the best essays on the above not ex­
ceeding 1000 words.

All essays to be sent in by Janu­
ary 1, 1894, and accompanied by the
writer's name and address in a sealed
envelope.

(Typewriting suggested, not re­
quired.)

GOSPEL TENT.

From the date of our last report,
orour meetings at Hope continued with
a fair interest and good attendance,
and many expressed themselves as
having been greatly benefited by
the coming of the Gospel Tent to
Hope. Our sojourn among the
Brethren and others was very pleasant
and profitable to us. Many of
the dear ones administrated to our
wants in the necessities of life, so
that we knew no want, and we hope
the Lord will abundantly bless them
all in his own way for the many
kindnesses shown us. Many also
contributed of their means towards
the expenses of the Tabernacle ser­
vices, the principle expenses are in­
curred by moving from one place to
another. We are glad the Lord puts
it into the hearts of so many to con­
tribute in this way, and they shall
not lose their reward. We were
glad to see the article in the VISITOB
of September 15, by our dear Bro.
J. G. Cassel. It no doubt will give
many of the readers a better insight
into the nature of the work.

During the meetings at Hope
there were sixteen souls that started
for the Kingdom and apparently all
seemed to be in good earnest. May
they all become fully established,
rooted and grounded in the love of
God. On the last night of the meet­
ing the power of God seemed to
come upon us all and one soul was
added to the number of seekers.
The meeting was closed on the night
of the 20th, having been there four
weeks and one day. Thus closed
d the memorable Tabernacle ser­
ices in Hope, and may the eye that never
sleeps watch over the precious seed
sown, that it may bring forth much
fruit unto everlasting life. While
there, as elsewhere, we have endeav­
ored to hold forth the words of life
in all simplicity, and have not know­
ingly kept back any words of knowl­
edge that human hearts should know.
Some even expressed surprise at the plainness of our teaching and wondered whether we preached in the same way elsewhere, as at Hope, to which we can frankly reply, we know of but one Gospel and that is a plain Gospel, a word of God that is sharper than, any two edged sword. Pray for us that we may wield it faithfully until the Lord doth come.

The Tabernacle was shipped from Hope on Thursday evening, but did not arrive at Sedgwick until Saturday near noon. Being called to the funeral of Bro. Joseph Eshelman’s oldest daughter, at 1 p. m., we did not get back until after three o’clock, but we secured help and had the Tabernacle ready for service in the evening. Owing to the threatening aspect of the weather we had a small but interesting meeting for the first meeting in Sedgwick. On Sunday the 24th, we met in the Tabernacle at 10:30 a. m. for memorial services of the child buried Saturday. This was a very solemn and impressive service. On Sunday evening the Tabernacle was crowded and we had a very interesting meeting.

We find the people of this city very sociable and seemingly glad to have us pitch the Tabernacle here, and our prayer is that our sojourn here may be profitable to the people and to ourselves; and that the Lord may beget unto his name great honor and glory. We are all well and our prayer is that our sojourn in hope of Eternal life. Yours very sociable and seemingly glad to have us pitch the Tabernacle here, and our prayer is that our sojourn here may be profitable to the people and to ourselves; and that the Lord may beget unto his name great honor and glory. We are all well and our prayer is that our sojourn in hope of Eternal life. Yours

NOAH ZOOK.
Sedgwick, Kans., September 25.

COMING TO CLOSE QUARTERS.

Five minutes private, personal excommunication will often accomplish more in winning souls to Christ than five months of public preaching. Close action is effective. A pistol at a man’s head is more dangerous to him than a hundred cannons thundering at him two miles away. The preaching may mean any one or no one in the crowd; but when you talk to me, you mean me. David might have listened calmly to long exhortations and pious counsels without number, but Nathan’s “Thou art the man!” cut him to the heart and brought him to his knees.

Preaching often runs all around men and all over them, like a bucket of water sprinkled over a pile of corked bottles. Personal effort uncorks the bottles one by one, puts in a funnel, and pours them full of water.

“But I do not know how to talk to people personally about Christ and salvation.” Confessed ignorance is a good preparation for learning. How will a man know anything unless he is taught? You can talk to people about rain, sunshine, crops, weather, fires, and the news of the day—“Out of the abundance of the heart the mouth speaketh.” Why not read God’s Word, pray for His Spirit, and pour out that when it burns within?

Study your own heart. Know yourself and you will know others. Talk to others as you used to wish some Christian to talk to you. Seek God’s direction. Speak when He gives the word, and wait and pray till it comes. Do not talk when you have nothing to say, nor bore people with endless exhortations and dry disputes. Observe, think, pray, and act.

“Yes, but it is such a cross!” Ah, you know how to do it, but are not willing to try. Well, the rod is heavier still, and the rod may yet make you love the cross. You must learn to bear the cross if you would be Christ’s disciples. A word spoken for Jesus may cost you a momentary struggle, but it may also win a soul to God and open to you a well-spring of joy. Try it.—H. L. Hastings.

FLOWERS FOR THE INVALID.

When choosing flowers to send to an invalid select those that have a very delicate perfume, and that are as suggestive of life and health as possible. White flowers, although most beautiful, lend neither color nor brightness to the sick-room, and to a mind weakened by sickness are apt to be suggestive of death, while those of a bright crimson or a deep yellow will almost always please and gratify the convalescent. When ordering the flowers ask your florist to send long-stemmed ones, they arra...
I have for some time felt to write for the Visitor, and as I like to read the experiences of others I thought perhaps others would like to do likewise. But as I was at first opposed to the Visitor I thought, why should I now write for it, but the thought would come again and again, "Whatever thy hand findeth to do, do it with thy might; for there is no work, ... in the grave, whither thou goest." With this thought before me I concluded to try.

When I was fifteen years old, I was taken into the Reformed church unconverted. With that I was satisfied until after I was married. I thought my husband belonged to the same church, but I was disappointed; he made no profession at all, and that grieved me very much. My minister told me to talk to him and ask him to join the same church with me, and I thought I would. As he was in the mercantile business, I was left alone much of my time. I then searched the scriptures, and, as near as I can remember, I opened the testament three or four evenings in succession at one place, where it says at the heading of the chapter, "exhortation to purity," and that I took to myself, as though I was going to talk to my husband and had nothing myself. I was under heavy conviction and I was ashamed to come out and confess it. My husband would sometimes say, "You are grieved that I am so bad," but that was not it at all; I had enough with myself. I felt that I should have prayer at the table and family worship, but I was ignorant, not knowing that if we want to have it good we must be obedient.

Bro. Conrad Longs had meeting in their house. There I heard the brethren and sisters tell their experience, and there I learned that if we want to become followers of the meek and lowly Savior, we must be obedient. That was the first I knew of the brethren. I liked their ways, but I did not think I would like to come down so humble. I was under conviction, but had no will to obey. The duty of having family prayers rested upon me. There was a big meeting going on and they were calling out seekers. I thought I could go to the bench too, but did not think it would do me any good as long as I had no will to obey. But on the way home I vowed to the Lord that I would have prayer that evening, so I told my companion I felt so heavy. He sprung up to help me thinking I was sick, but I told him we would bow in prayer to God. When we arose from prayer I told him that we must lead a different life or else we would both be lost.

He wept with me and said it was all right if I felt so, but that he did not feel so. I could go to bed feeling that I had discharged my duty.

In the morning I was to have prayer again, but had no will to obey, so I felt very heavy and sad. I suppose for almost two years, when I would get out in company, I seemed to enjoy myself a little, but when I was at home I felt sad; everything seemed to mourn for me. Then it pleased the Lord to take a sister of mine away from time to eternity very suddenly. Oh! I thought, if it had been me I would have been forever lost. I wished that it might result to my good. I thought I would now serve the Lord by his grace. I wanted to tell my parents how I felt, and that was such a cross to me that I thought I could not, because I did not expect to get any encouragement there. But I had no rest until I obeyed. Mother wept with me, but father thought it was such a sin for me to leave the church that I had promised to live and die by. I told him I had joined the church but had not accepted the Savior. I had nothing in view only to be obedient to my calling. I said nothing to father about leaving the church, only to lead a different life.

I had a sister who also felt that all was not well. She told me that she felt she ought to say, before we started at the house with the funeral, that she believed we were all far from being christians. The one that was taken was perhaps the best prepared to die and was taken for a warning for the rest of us. She told me that she had a desire to go to the Methodists, that they had prayer-meeting and experiences. I told her that they were so proud and that pride had become so sinful to me. But father visited her the same time he visited me. A few days after father had been there she came to me and said that she had made up her mind to stay with the church, and tried to persuade me to do the same. She told me that this one and that one had gone to heaven and they dressed so and so. I told her if they could I did not begrudge it to them, but I could not, that there was a narrow way shown to me to go on if I wanted to be saved. I did not have it good with her and wept bitterly. After she was gone I told my husband that if they did not soon let me alone that they would have me crazy. He gave me good advice. He told me to obey my conviction, and I did so, and I have never regretted it. As soon as I gave up my will to do the Lord's will I found peace and joy. I could say in truth with the psalmist, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." I could go about my daily work singing, praying and often shedding tears of joy for my deliverance.

My husband would sometimes say he thought I did not enjoy his com-
pany any more. I was a lover of dress and fashion, and that became so sinful to me. After I became willing to put away everything that was not necessary, I went to my room to dress one Sabbath the adversary tried to make me believe that I was no better than before and that I might just as well put on my vanities. But I cried unto the Lord to strengthen me and help me to overcome, and he did so. After that I had no desire for them. I was then led to baptism. I prayed to God that if I was not a fit subject for immersion, that the Lord should not let it come to pass; but I was immersed and could go on my way rejoicing. I was so willing to do everything that was told me to do. I still heard the brethren and sisters talk of their crosses, I hardly knew what they meant. I had none for a while, but they did not stay away. At the present I can not say that I am as obedient as I was in the first place, but I desire to become more so by the help of God. I enjoy myself more in serving the Lord than I ever did before. I would rather suffer affliction with the people of God than enjoy the pleasures of sin for a season. Be-lever, let us trust in Jesus for all we need.

My dear young brethren and sisters, let us trust in Jesus for all we need. Since God is our strength and our staff, let us trust in him and not be ashamed to own him before men, both in the outward appearance as well as in our conversation, that we keep the outside of the cup clean as well as the inside, and by so doing we will be a light to the world and salt to the earth.

FANNY HUNSPERGER.

October 1, 1893.

EVANGELICAL VISITOR.

"LETT YOUR LIGHT SO SHINE."

It seems that many people are trying to serve God and the enemy at the same time, but we are taught in the Bible that we can not serve God and mammon. What a sad mistake if such were thinking they were serving the heavenly Master and would miss heaven at last. Then perhaps they will cry for rocks and mountains to fall upon them, and hide them from the presence of Him that sitteth upon the throne.

It seems to me, as christian professors, are not the light to the world that we should be. I sometimes think, if we were more submissive in the hand of God, we might, perhaps, be the means of doing much good. We see so many souls unsaved, so many sheaves yet ungathered that are wasting upon the plains. I would to God that many might turn from the evil and cry for mercy before it is forever too late; for when death overtakes us, there will be no more time for preparation. "Now is the accepted time, behold, now is the day of salvation."

What a pity it is that the youth of our age are spending their precious time in sin and folly. Oh! how earnestly we should strive to get them into the fold. There is a great responsibility resting upon those that are in the work of the Lord. "The harvest truly is great, but the laborers are few." Let us keep ourselves unspotted from the world, that we may be fit subjects for the work. Who should we not be more earnest, and careful that we do not get out on the side-tracks? for we may soon drift away and at last be ushered into everlasting destruction. Let us contend earnestly for the faith which was once delivered unto the saints, "lest a promise being left us of entering into his rest, any of you should seem to come short of it?"

LIZZIE CASSEL.

Pleasant Hill, Ohio.
For the Evangelical Visitor.

A PLEA FOR THE FIRE RELIEF.

I have felt for a long time that I should write something in reference to the Mutual Fire Relief, but still I did not know whether it was a suitable subject for the Visitor. But I would like the brethren to know more generally about our Fire Relief.

About twenty years ago at a General Conference it was decided to establish a mutual aid, or fire relief, in the brotherhood, as some of the brethren were in other companies and this did not seem so satisfactory so that the attempt was made to aid each other.

Since this arrangement has been made, I think it is our duty to support it and insure in our own society. It has been lawfully established, according to the brethren's views. Conference appointed three brethren to take the matter in hand, namely, J. Wolgemuth, H. S. Engle and J. M. Engle. These three had the matter first in hand, but some moved away, others died and some were called to the ministry, but their places were filled by the appointment of others.

There are at present three brethren which constitute what is called the distributing committee—one is the secretary and another treasurer. These have charge of the work at the central, or distributing office, and keep record of all property listed or insured, so that in case of a loss by fire the amount to be assessed, or the rate per cent. to be raised, is soon ascertained and the amounts for collection distributed to each district. The books are kept open so that any person interested has access to them and can see for himself how the records are kept. The expenses are only a few dollars a year and that is mainly for stamps, writing material, &c., as there is considerable writing to do.

Now I cannot understand why the brethren do not all join in and have their property insured in this Mutual Fire Relief. If it is done for conscience sake then I do not have any objections. But some say it costs more, and I really cannot see how that can be; of course, I don't know much about other insurance companies, as I never belonged to any. But there is one thing seems reasonable, and that is that the expenses in our aid or relief society are not nearly so large as in others, unless it is because we have more fires, and that is hardly probable, unless the chas­tening hand is laid more heavily upon us, which does hardly seem likely.

I think it is the duty of the church to mutually aid each other in the losses sustained, and while sometimes we may have to pay when others lose, yet if we should be so unfortunate as to lose others would help us, and you may be sure that you pay no more than others do for assessments for the same kind of property, and you receive just as much accordingly as others do who meet with loss by fire, because we have rules to be governed by. I think it is a duty that belongs to us, because the scripture says, "Bear ye one another's burdens." And I think their is no better way to bear one another's burdens in this matter of loss by fire than just this arrangement, for you know charity begins at home. I will say then to the members that are in other fire aids, think over this and see if you are doing right. H. B. MUSEK.

Mount Joy, Pa.

For the Evangelical Visitor.

ENCOURAGEMENT.

By God's help, I will try and write a few lines for the encouragement of the readers of the Visitor, since I have been so often encouraged by others writing for its columns. I find that the Visitor is a means whereby we can convey our thoughts to each other, though we live too far apart to converse personally; and it is the writings of others that has often refreshed me when dark clouds would seem to rise up over my pathway in these seasons of perplexity. I have received benefit from reading some brother's or sister's experience or some words that would open to me a line of duty or be a means to help me out, and mark out a way to get out in the clear light of God's plan of salvation and enable me to "press toward the mark for the prize of the high calling of God in Christ Jesus."

It is now something more than forty years since I first started in the service of the Lord, and I feel that I am growing old, but I find the experience of our young brethren and sisters in the service of God, as given often in the columns of the Visitor, are a great source of consolation and encouragement, and I would say, use your pen and the talent God has given you to his glory and for the encouragement of others. Soon our old brethren and sisters will have passed away and you will be required to take their places. I trust you will be qualified to take up the work. These experiences you are now having are a part of your schooling, and a lesson you have once learned you can with confidence—if profitable—give to others as an experience that may help them avoid the mistakes you have made.

I often receive letters from young converts of their conflict, in coming out from the world that I never see in the Visitor, and I have often thought how good it would be sometimes to see them published, and I have wondered why they did not write of their experience for the Visitor; probably it is from a sense of modesty; probably they fear that it would look like boasting, and if that is the reason, I can truly feel glad to think that they are fearful of giving way to a spirit of boasting,
for Paul says, "Where is boasting then? It is excluded." But we need not write in a boastful manner; telling our experience of what God has done for us is not boasting of our good deeds, but it is relating the wonderful work of God and his loving kindness to us, and in speaking of this wonderful love of God to man we are only doing what duty should prompt us to do. Even angels rejoice over sinners that repent and why should not the christians?

Dear brethren and sisters, let us give all diligence to make our calling and election sure. We pass through this world only once and if we should fail we cannot come back and make our wrongs right, and where we read the description of that golden city, as given in Rev. 21, it is plainly stated that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life. If, then, nothing can enter therein that is wrong, oh, how careful we should be in all our business transactions, or in any action of our lives, that we do nothing wrong, but that we live so that the Lord can say to us, Come, thou blessed of my father, inherit the place prepared for you.

Your love,

P. Keagy.

Woodbury, Pa.

AS WE FORGIVE.

"I will forgive, but I will never forget!"

"That is a form of words too often heard, and the hearts from which they come do not even know the meaning of forgiveness. When God forgives He "blots out" our transgressions, but man too often treasures the remembrance of injurie, while with his lips alone he declares that they are forgiven. And yet we pray every day of our lives that God will forgive us as we forgive!

These words were spoken very quietly, more as though the speaker was thinking aloud.

The two men were leaning over the rails of the little wooden pier, watching the rise and fall of the waves against its sides, and discussing a vexed question. For the younger man had just confided to the elder a story of wrong and of suffering unjustly inflicted, and had ended with the words, "I will forgive, but I will never forget!"

"There are some injuries," he remarked, "which we cannot forget, because they darken one's whole life: mine are such."

"Then they will darken your whole life," said the elder man. "But true forgiveness would be the sunshine to chase away and dispel the clouds."

"Then," said the other "to put it a little differently, there are some injuries which cannot be forgiven."

"No," was the decided answer, "that is not so. The resentful and unforgiving spirit inflicts more pain on itself than did the injury it re- sent. It is like digging wells, to be filled with waters of bitterness."

"It is easy to talk," said the young man, "but human nature is human nature, and we can't be angels. Therefore I can't forget."

"Human nature has the help and example of Divine nature," said his companion. "Jesus said, 'Forgive not seven times, but seventy times seven."

"Let me tell you how I first came to understand the practical meaning of forgiveness."

And he related this experience: When I was a young man, looking out for a practice, an old doctor living in a country village near us died suddenly, and it was arranged that I should take the vacant place for six months, as his son was absent abroad. As doctor in that quiet village, I got to know all the single inhabitants well, and many a lesson I learnt from them as I came and went among them.

Just above the village, on the hill, stood the wind-mill owned and managed by John Brown. An important man was he in that little community, for he was a rich man to them, owning, besides his mill, several of the cottages.

It was some time before I made his acquaintance; and I found him as I had expected, self-satisfied, hard, and uncompromising.

Perhaps I was a little prejudiced against him, for what I had heard was little to his credit.

It appeared that a man named Job Smith had come to the village some few years before I made its acquaintance; that he had sought and obtained employment at the mill, and rented one of the miller's cottages where he lived with his daughter.

From all accounts, this Smith was a simple, good man, and his daughter a pretty young girl, who worked at dressmaking.

Smith must have been a quiet man keeping most of his opinions to himself, and spending all his leisure time with his daughter at home.

About six months before I came to the village there was great commotion in the political world, and a general election was impending. While affairs were in this state a man calling himself a "social re-former" stayed for a few days at the village inn, and employed his time in sowing seeds of discontent and Socialism among the simple villagers.

The miller had always been a keen politician, and now he warmly espoused the new doctrines of equality which sounded so fine, though he had not stopped to inquire where they would lead him.

Having got the idea into his head that he was one of a class who must rise against tyranny and oppression,
there was no bounds to the miller's ardor. He spoke to the villagers in the village inn; he formed a Socialist club by degrees, for the people were easily led, and night after night they met to discuss, to harangue, and to denounced the powers that be.

Job Smith had never attended any of these meetings, but one night an ill-luck would have it, he joined the gathering at the inn.

Something had happened to add fresh fuel to the fire, and the miller's words were violent. Looking round for approval he saw one pair of eyes fixed upon him with a gaze of calm astonishment. Job Smith had never heard anything like this.

Instantly the miller challenged him to agree, and then Job Smith spoke out:

"Nay, I'm a man that likes justice, but I'll never go against law and order. It's the Lord that has made some high and some low, and I don't grudge them that's above me their power nor their wealth."

The scene that followed was an uproar. The miller heated with anger, and perhaps by the beer he had been drinking freely, hurled torrents of abuse against the luckless Job; and finally, when Smith persisted in what he had said, he struck him.

The blow was not returned, for Smith was hustled out by some who feared further violence.

The next day he was dismissed from the mill, and ordered to quit his cottage in a week.

This story, which I am giving you in a series of short facts only, was told me by his daughter, and I wish I could put into it the pathos of her simple words.

Her father left the village at once to tramp to the next town on the quest of work. It was cold weather, and, sleeping under a hedge, he got chilled, and died in the workhouse a few days later.

"We'd always been happy together, and I thought my heart would break sir," said the girl, when she got to this point; "and I felt I could curse the miller, for he was the cause of it all."

She applied, a few weeks later, for a situation as dairy-maid in the family of a country squire, living a few miles away, but was refused on the grounds that she could not produce a satisfactory character. She did not know till afterwards that the squire's man, riding to the mill on his master's business, had there obtained a calumnious report of the poor girl. So she paid for a little dark room in a neighbor's cottage, and sewed early and late to earn a pittance till she could hear of some suitable situation.

Those six months I lived in the cottage gave me plenty to do, for shortly after I went a malignant fever broke out, and there was scarcely a cottage where one or more were not laid down. It was hot, close weather, and the epidemic increased with fearful rapidity. Many deaths occurred, especially among the children.

The mill did not escape, the miller's only child a little daughter, the pride of his heart, was laid down with the fatal fever. One day I was told that the miller's wife was also ill, and that the only servant had fled in fear of infection, leaving the two fever-stricken patients without attendants.

I was sorely perplexed, and the miller in a state of mind not easily described. I could not stay long in any one place, with so many claims on my attention, and I knew there was no one in the village who would willingly run the risk of infection.

But when I went back on a certain evening when the little one was nearing the crisis, I found there a nurse, who moved about with quiet steps and thought of everything.

It was Job Smith's daughter. I think it was owing to her, under God, that the child and the mother both recovered, and gradually came back from weakness to strength. Though I feared for the nurse, she did not have the fever.

I leave you to picture the gratitude of the miller and his family. She had conquered her enemy by heaping coals of fire on his head.

"But what made you think of such a sacrifice?" I asked her one day. "You knew the risk to yourself, and you were still smarting under the bitter wrongs they had done you."

"I thought how much my dear Lord had forgiven me," she said simply, "and that made it easier to forgive them. I didn't do it all at once, sir; but there was no one to help them in their trouble, and I knew if I went it would help me to forget."

So I learned the lesson of Divine forgiveness, and the meaning of the words, "Forgive us our trespasses as we forgive them that trespass against us."—E. D., in Friendly Greetings.

GEMS OF THOUGHT.

All the happiness of this life is but trying to quench thirst out of golden empty cups.—William Law.

To know is a thing which pleaseth talkers and boasters, but to do is that which pleaseth God.—John Bunyan.

Our passions are like convulsion fits, which make us stronger for the time, but leave us weaker forever after.—Swift.

We must never separate faith in Christ's atoning death from the necessity of communion with His risen life.—Rev. Peter S. Menzies.

I find time to visit, the sick and the poor; and I must do it if I believe the Bible, if I believe the marks whereby the Shepherd of Israel will know and judge His sheep at the great day.—John Wesley.
OUR YOUNG FOLKS.

THE ARMY A B C.

Kind friends, please pay attention to what I have to say;
I'm going to sing a little song I made the other day;
Just wait a little while and I'll tell you what it's going to be;
The name of this peculiar song is the Army A B C.

A is for the Army that's not afraid to die;
The name of this peculiar song is the Army A B C.

B is for the Banner, we mean to wave it high;
We mean to wave it high.

C stands for Christ who saved our souls from hell;
At least it stands for something, whatever that may be.

D is for the Devil; that's one you all have to say;
And P is for the Promises, we mean them to extend.

E is for the Enemy who tries us to upset;
And P is for the Promises, we mean them to extend.

F is for the Fountain, into it you must get;
That's one you all have to say.

G is for the Gospel, we give it very plain;
And P is for the Promises, we mean them to extend.

H is for Heaven, come jump into the pool;
It stands for something, whatever that may be.

I is for Ignorance, in every town its seen;
But I hope that you'll find nothing wrong with the Army A B C.

J stands for Jesus who die'd our souls to redeem;
But I hope that you'll find nothing wrong with the Army A B C.

K is for the Kingdom He promised unto thee;
But I hope that you'll find nothing wrong with the Army A B C.

L is for the Load of sin from which you may be free;
But I hope that you'll find nothing wrong with the Army A B C.

M is for the Mist that hangs before your eyes;
But I hope that you'll find nothing wrong with the Army A B C.

N is for the Number who've had a great surprise;
But I hope that you'll find nothing wrong with the Army A B C.

O just stands for eternity because it has no end;
But I hope that you'll find nothing wrong with the Army A B C.

P is for the Promises, we mean them to extend;
But I hope that you'll find nothing wrong with the Army A B C.

Q is for the Queer folks who say there is no hell;
But I hope that you'll find nothing wrong with the Army A B C.

R is for the Right folks who know their souls are well;
But I hope that you'll find nothing wrong with the Army A B C.

S is for the Sinner who still are going about;
But I hope that you'll find nothing wrong with the Army A B C.

T is for the blessed Truth we often sing about;
But I hope that you'll find nothing wrong with the Army A B C.

U stands for Unity, we have it in our hand;
But I hope that you'll find nothing wrong with the Army A B C.

V is for Vanity and that will never stand;
But I hope that you'll find nothing wrong with the Army A B C.

W stands for William, a “chap” that's saved from hell;
But I hope that you'll find nothing wrong with the Army A B C.

X stands for the Zigzag road that leads to hell;
But I hope that you'll find nothing wrong with the Army A B C.

Y stands for You, and I hope that you all know;
But I hope that you'll find nothing wrong with the Army A B C.

Z is for the Zizgag read that leads to pain and woe;
But I hope that you'll find nothing wrong with the Army A B C.

DICK’S SIGNATURE.

Little Dick Howell was a boy who often surprised people. They called him “Lazy Dick,” because he loved to get into sunny corners and think, and he was not always ready for work such as little fellows can do. But one day he said: “Pa, I want a lot of money.”

“Yes, Dick, I have known other folks who felt so. Go to work and earn it.”

“How?” asked Dick, who was really in earnest, for he longed for a little express-cart.

“Oh! weed the garden,” said Mr. Howell, growing absent-minded, as he often became. He remembered suddenly a business letter he must write, and so when Dick said, “Will you give me a penny for every big weed?” his father said, “Yes.”

Well, that night Dick amazed his father by presenting him with four hundred big weeds and eagerly claimed four dollars. Mr. Howell never broke his word to a child: he longed for a contract that neither would break.

Dick did not know then, nor until years after, that his father was taking too much wine. They signed the pledge—“Richard Howell, Senior;” “Richard Howell, Junior.” And then Dick’s father told him to kneel by his knee, and laying his hand on the boy’s head he prayed God to help them both to keep the promise they had made.

“You have signed your name a great many times, my boy, but never to a paper that meant so much as this.”

“Oh! I don’t ever want to drink, father. It is easy to promise, and I shall never go back on my word,” said Dick, gaily.

Years went by. Dick grew up, and many and many a time he was tempted to take a glass of wine or beer. He never yielded, for he had signed his name—and was on his honor. A few more years and he had seen the curse of drunkenness and was so glad of that boyish pledge—so glad of a father who made him feel the sacredness of a promise.—Temperance Banner.

An ounce of cheerfulness is worth a pound of sadness to serve God with.—Fuller.
EVANGELICAL VISITOR.

Oct. 1, 1893.

CRYING OUT AFTER GOD.

One of the most pathetic instances of the yearning of the human being for the Divine is that related by Bishop Whipple, of Minnesota:

"Some years ago," he said "an Indian stood at my door, as I opened it he knelt at my feet. Of course I bade him not to kneel. He said:

"My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man.

My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods, and tried to talk with him."

Then he said so sadly as he looked into my face: "You don't know what I mean. You never stood in the dark, and reached out your hand, and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit."

That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again, he said, as he laid his hand on his heart: "It is not dark; it laughs all the while."—Ec.

A saloon keeper, of Raleigh, N. C., heard a sermon at Durham which led to his conversion. He at once telegraphed home, "Close up my saloon; I'm done with the business." Of course. True religion and whiskey-selling cannot live together.—Ec.

It is an excellent exchange to part with outward comforts for inward graces. Fiery trials are nothing, if you gain patience; sickness with patience is better than health; loss with patience is better than gain.

Mundon.

The breaking up of the family circle on earth has often been the means of uniting all the loved ones in Heaven. The treachery of earthly friends has often driven us to closer communion with the faithful and true Friend on High. Dr. Peck.

Conduct is the great profession; behavior is perpetually revealing us; what a man does tells what he is.—F. D. Huntington.

LOVE-FEASTS.

Oct. 7 and 8, in Black Creek, Welland Co., Ont.


Oct. 14, at Clarence Centre, N. Y. An invitation is extended to the brothhood.

Oct. 14 and 15, at the Maple Grove church, near Donnelsville, Clark county, Ohio. Railroad station, Forgey, on the Big R. R., Peoria division. All are cordially invited.

Oct. 21, at the Mowersville meeting-house, near Shippenburg, Pa. All are invited.

Oct. 21 and 22, at Woodbury, Pa. A cordial invitation is extended to all.

OUR DEAD.

HALDEMAN.—Died, near Hamlin, Kans., September 4, 1893, Jesse, infant son of Bro. J. D. and Sister Susie Haldeeman, aged 2 months and 28 days. The child was only sick about sixteen hours with cholera infantum. The remains were interred in the brethren's cemetery, September 5. The parents have our sympathy in the loss of their child.

A. J. REISE.

ESHELMAN.—Died, near Sedgwick, Kans., September 22, 1893, Vernia Viola, eldest daughter of Bro. Joseph M. and Sister Medessa B. Eshelman, aged 11 years, 2 months and 5 days. She was the first born of three children with a strange disease on Sunday, the 17th, and after severe suffering for six days, which she bore with patience and resignation to the will of God, calmly passed away. She was an obedient child, beloved by her associates, and in her last moments, she called upon the name of the Lord Jesus. She was conscious to her last and calmly fell asleep amidst the sound of prayer, which, opening her dying eyes, she called for. A grief-smitten father and mother and two sisters (twins) and a host of friends were full of the Spirit of Christ, and were no doubt read and re-read with interest by the readers. Thus her work was not only local in the church at home but everywhere doing good. She has often gone to other fields of labor in the church. In a letter to a dear one she wrote, when invited to go to Troy, Ohio, her late home, that she made it a subject of prayer, and the answer came to go. "My associations and surroundings are pleasant but I will have the assurance of my Lord's constant companion." And in another she says, "I have had such longing for home, my heart's home." Her testimony, which was so full of Christ, we will not hear again, until death released him from his pain. Before his death he was calling upon the Lord. We trust he is now with all the redeemed who walk in the light. He says to his father and mother, and two sisters, with many sympathizing friends to mourn his early departure. He was laid to rest by the sides of the Union cemetery, Sunday, July 16, where a large sorrowing congregation paid their last respects to one that was loved. Services conducted by Rev. James Barton.

We miss thee from thy place, dear Albert,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond an earnest care.
Our home is dark without thee.
We miss thee everywhere.

SHAEFFER.—Died, Sept. 10, 1893, O. Ida Shafer, daughter of Louis W., deceased, and Susan S. Shafer, aged 38 years, 6 months and 11 days. She was converted and united with the church in her 19th year. She was an earnest worker in the church and faithful in the service of the Lord, very frequently contributing articles to the Visitor, which were full of the Spirit of Christ, and were no doubt read and re-read with interest by the readers. Thus her work was not only local in the church at home but everywhere doing good. She has often gone to other fields of labor in the church. Her sickness, which ended in dropsy. She was unmarried and thus ofise. A grief-smitten father and mother and two sisters (twins) and a host of friends were full of the Spirit of Christ, and were no doubt read and re-read with interest by the readers. Thus her work was not only local in the church at home but everywhere doing good. She has often gone to other fields of labor in the church. In a letter to a dear one she wrote, when invited to go to Troy, Ohio, her late home, that she made it a subject of prayer, and the answer came to go. "My associations and surroundings are pleasant but I will have the assurance of my Lord's constant companion." And in another she says, "I have had such longing for home, my heart's home." Her testimony, which was so full of Christ, we will not hear again, until death released him from his pain. Before his death he was calling upon the Lord. We trust he is now with all the redeemed who walk in the light. He says to his father and mother, and two sisters, with many sympathizing friends to mourn his early departure. He was laid to rest by the sides of the Union cemetery, Sunday, July 16, where a large sorrowing congregation paid their last respects to one that was loved. Services conducted by Rev. James Barton.

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We miss thee everywhere.

SADIE MUELLER.