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Henry Davidson
BETOND.
Beyond life's toils and cares,
Its hopes and joy, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
One bright unending morrow.
Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds and sorrowful gleams,
Its dark realities and brighter dreams,
A beautiful forever.
No aching hearts are there,
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirit crushed beneath the woes they bear,
No sighs for bliss yet wasted.
No lonely wail for loving ones departed,
No spirits crushed beneath the woes they bear,
No cheek grown pale through penury or care,
No heart of man hath dreamed what joys
Of rapturous praise within the shining portal;
The glories of that Land beyond the river,
But Christ, the Lamb of God, all bright and fair.
No tear-dimmed eye, no form by sickness wasted,
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No lonely wail for loving ones departed,
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But Christ, the Lamb of God, all bright and fair.

LEAD US NOT INTO TEMPTATION.

The word Temptation, in its most usual sense, implies an influence brought to bear on our minds, that will incite us to do something which under ordinary circumstances we would not enact. And, it is generally the case, that the one that is tempted will do an injury to himself, or make an effort to hurt his tempter. Temptation is twin brother to provocation. It seldom leads to anything good.

A great deal is said, both in the Old and New Testaments concerning temptation, but by far the greater part came from the people in provoking God. Only in one instance in the Old Testament is it said that God ever tempted a man; and that was when he told Abraham to go and offer up Isaac; while in the New, Jas. 1: 13, 14, reads, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted, when he is drawn away of his own lust, and enticed." Here, then, is a flat contradiction in the word. Gen. 22: 1 says, "God did tempt Abraham," and James, in the above quotation, says, "Neither tempteth he any man." Now, as the scriptures cannot in verity contradict themselves, there must be a way to harmonize these two passages. But before undertaking the task, let us briefly inquire into the meaning of the above passage from James, namely, "For God cannot be tempted with evil." This sentence, as it stands in King James' version, is very indefinite. It is hard to tell what it means:

What it means: To take the words in their plain literal sense as they stand, would be the same as to say, No one can tempt God with evil. Now most certainly this is not what James meant to say; for, if it were, it would be a flat contradiction to fifteen or more other passages in the Bible where it is said that men tempted God; and, when they did tempt him, it was always with evil. This makes it positively certain that God can be tempted with evil; and if this be so, what does James mean by saying the contrary?

Sometimes, when I get into a close place, I fall back for light on the German text, as given by Martin Luther, who puts Jas. 1: 13, 14, as follows: "Niemand sage, wenn er versucht wird, das er von Gott versucht werde, denn Gott ist nicht ein versucher zum bosen; er versuchet niemand; sondern ein jeglicher wird versucht, wenn er von seiner eigenen lust gereitzet und gelochet wird." Now, what we want to clear up by the help of the German text here given is to see what is meant by the following words, which occur therein: "Denn Gott ist nicht ein versucher zum bosen." Now, by putting these eight words, verboten, into plain English, they read as follows: "For God is not a tempter to evil." These words cannot well be misunderstood. The meaning clearly is, that God tempts no one to do evil. And, after saying that God is no tempter to evil, it was both natural and consistent for James to add, "neither tempteth he any man," that is, for the purpose of having him commit a sin.

God does try the faith, or stability, of his children, by what may be called a temptation, which, however, will ultimately result in their good, as it did in the case of Abraham. But, if this be so, why should we pray the Father not to lead us into temptation? Evidently because his temptations greatly disturb our equanimity, and this we want to avoid,
and it is reasonable that we can avoid it, at least to a great extent, else our Master would not have taught us a prayer to that effect. Yes, we want to pass through this world with as little sorrow, with as little vexation, grief or pain, as is consistent with divine law.

Let us now for a few moments consider the temptation of our Master, Jesus. Three of the Evangelists speak of it. Matthew and Luke say, he was led of the Spirit into the wilderness to be tempted of the devil. Mark says, "And immediately the Spirit driveth him into the wilderness." Now, there is some difference between leading and driving, but as Matthew and Luke say the same thing, it is taken for granted that their record is correct. But now the question comes up, What spirit was it that led Jesus? Was it a good spirit or an evil one? I would say, It was the same Spirit that John saw descending from heaven and lighting upon him. Jesus might perchance be driven by an evil spirit, but never led. Brethren and sisters, let us be careful that we do not suffer ourselves to be led by an evil spirit to a place of doubtful propriety; rather, if we cannot avoid going to such a place, it should be by being driven, and that against our own will.

It is true, the devil had power given him, either by the Holy Spirit or by God the Father, that he could take up Jesus, and set him on a pinnacle of the temple, and also on an exceedingly high mountain, that he might severely tempt him; but, mark ye, Jesus was not led to these places; may, he was carried. So we, if, by force of circumstances we be carried to places of temptation, should submit, but at the same time be rigidly on our guard against any temptation that may present itself. Again I would say, Avoid being led by an evil spirit! It was needful that Christ was tempted, in order that he might have the full experience of the race he was about to liberate from the thraldom of sin. Hence the Holy Spirit led him into the wilderness; but only after he had fasted forty days can we find that the devil came with his insinuations; and failing with these he used his power of carrying, not leading, the Lamb of God to lofty eminences, that he might cause him to fall.

But one may ask, How can I, a poor, weak one, always know whether a spirit is good or not, since we are told that, "The devil himself is transformed into an angel of light?" 2 Cor. 11:14. To this it is replied in the words of 1 Jno., 4:1, "Try the spirits." There is always a way to try the spirits, not only the one given by John in this place, but as good a way as any is this: Say to the spirit that is debating a question with you, Come, now, let us together take this matter in humble prayer to God upon our knees, and whatever answer comes through humble submission and godly fear, that shall decide the case for me.

This reminds me of a little story I heard in the days of my boyhood; whether an actual occurrence or only supposed, I cannot say. It was as follows: A good old brother was sitting in his house alone, and being in meditation, the door was opened and one in the garb of a brother, stood inside. The old brother had some doubt as to the character of his visitor, and therefore at once called on him to pray. In compliance, the visitor said a few words in imitation of prayer, but they did not have the true spiritual ring. They were not prefixed as the prayer of a saint should be under like circumstances. Whereupon the old brother, by way of correction, called on him again, but rather emphatically, saying, "Pray right; Say, Glory, honor and adoration be to God on high." His visitor would not repeat these words, but immediately vanished out of sight. "Try the spirits!"

As this article is already long, and several thoughts on the subject not yet presented, only one more is here added, namely, this: Some well meaning people, to avoid representing the Father as a tempter, offer the petition in the following words: "Suffer us not to be led into temptation." This comes very near being a perversion of the Savior’s instructions. He teaches us to pray the Father, that he himself shall not lead us into temptation; but this prayer, "Suffer us not," &c., would include, or, rather, exclude, all other powers from doing the same thing. Now, whether it is right or not, to make this sweeping invocation, instead of the Savior’s model, let him who reads judge.

C. Stoner, Pol., 11.

For the Evangelical Visitor.

IS CHRIST DIVIDED? 1 Cor. 1:13.

This valuable epistle to the Corinthian church appears to have been written by the apostle Paul, in answer to a previous letter received from them, 1 Cor. 7:1, in which it was declared unto him that there were divisions and contentions among them. The apostle very tenderly and kindly remembers their good qualities, that they had been "sanctified in Christ Jesus, called to be saints." He gave thanks to God for the grace bestowed upon them. Then also kindly reproves their dissensions about their teachers, and other matters appertaining to faith and morals.

We sometimes hear ministers declare from the sacred stand, that it is the order of God, and his own wise decree, that there are so many sects, or church organizations, who claim to have a right to be recognized as branches of the body of Christ, and entitled to the rites and privileges
in the Christian church; that if it were otherwise the varied conditions of the human race could not be fully met and supplied.

I would infer from the reading of the apostle’s letter to the church at Corinth, that if the varied condition of men would require a gospel suitable to such conditions, that the Corinthians were on a fair way of being supplied. For “every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. IS CHRIST DIVIDED?” What does our apostle say to them on this question? “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be in the Christian church; that if it were otherwise the varied conditions of believers in Christ, and the gospel which he had preached unto them, and that those believers constituted the church, the body of Christ, whether they were Jew or Gentile previous to their conversion.

The diversity of gifts and the manner of their operation, was still by the same Spirit. “The same God which worketh all in all.” But that by no means implies that there need be diversity of organizations, or sects.

The apostle gives us sound doctrine on that question. Christ as the great Head of the church is not divided. There are many who claim the title, Church of Christ, the only true church, the first and the last, the only church that can prove apostolic succession, &c. The church of Rome is probably the foremost in her claim to apostolic succession. She claims that the spiritual supremacy was given unto St. Peter by our Savior. Math. 16: 19, and Jno. 21: 15, 18. If we could for a moment believe that the church of Rome, with all of her pretended claims, were the body of Christ, our mental capacity would be far too limited to enumerate and contain the great mass of corruption and deceit to which that body has been subjected. The same might be said of many other organizations, which are only offshoots, or duplicates, of the great mother of harlots. They clamor for license and liberty. Not liberty to be more zealous and devoted to the service of God, and the self-denying principles of the gospel of Christ, but liberty to the flesh and the lusts thereof. “Wherefore by their fruits ye shall know them.”

The body of Christ, when He was on earth, was visible to all men; so must His church be. “Which of you convineth me of sin?” How about some of the bodies that are so popular in our day? How many of the nominal and popular churches can rightfully claim the high title of Christian church, without self-condemnation? “Why call ye me Lord, Lord, and do not the things which I say?” Let us come nearer home. How about the Brethren. Are we a visible body, to all men, under all circumstances, in all of our relationship and contact with the world? Are all of our business transactions strictly upon honor? Do we “render unto Caesar the things that are Caesar’s, and unto God the things that are God’s?” Do we “walk by the same rule,” and “mind the same thing?” Are we a light unto the world that is safe for the world to follow? or are we just like others, who walk according to the vanity of the carnal mind, and, as we sometimes here it expressed, no better than other people? If so, then I fear we are without God’s promise, and yet in our sins, and need a new conversion, a conversion that will change the whole man, yea, the whole church, in its life, character, business and all. The church must be a living body, not a corpse. “Dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” “Because I live, ye shall live also.” “And this is the record, that God hath given to us eternal life, and this life is in His Son.”

In order to maintain that life in the body, it becomes necessary that each member is perfectly alive and active in performing the especial part assigned unto him, striving to improve his talent to the edifying of the body of Christ. The appearance of the body will soon of itself reveal the secret, if the members are not all in good working order. Naturally, if digestion is impaired, the whole body suffers, and unless at once corrected sickness will soon set in, and in all probability death will be the result. So also in the spiritual body. Unless we have the Holy Spirit, the dispenser of spiritual life, with us always, to enlighten our understanding and enable us to “walk in the light as He is in the light,” and have fellowship with Him. We soon become weak and sickly and cannot digest spiritual food, which soon manifests itself in the whole body. The foot becomes lame, it cannot walk in the way of self-denial; the arm becomes weak and hangs down, it cannot take hold of the promises of God; the eye becomes dim, and cannot see the way of righteousness; the ear becomes stopped, so that it will not hear the truth; in short, the whole spiritual man becomes deformed, and the result is a poor, miserable, unsatisfactory Christian life. “He that hath an ear, let him hear what the Spirit saith unto the churches.”

The Spirit is the life. It is the Spirit that quickeneth (giveth life). Wherefore the apostle says, “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” We are in perilous times, 2 Tim. 3: 1, and have need to explain with the Psalmist, “I WILL WALK WITHIN MY HOUSE WITH A PERFECT HEART.” Also Heb. 3: 1-6.

Clarence Centre, N. Y.

D. Heise.
SEEING THE INVISIBLE.

BY C. H. BALSBAUGH.

To Esther L. Dickey, Beloved:

Your career is a fresh demonstration that the Wisdom of God wholly ignores the wisdom of the world. Christ's joyous commendation of the Divine Program has been abundantly justified by the testimony of the Christian centuries. See Math. 11: 25. Your defective literary culture is quite engulphed in the wisdom given you in the knowledge of Christ Jesus our Lord. Poor grammar is no hindrance to the Holy Ghost to express the mind of Christ, and the Life of God. Where the Holy One of Eternity finds Incarnation, there strange manifestations will take place, such as the world, and half of Christendom, cannot comprehend. Even to His chosen ones, who had for years seen His miracles and listened to His wondrous disclosures of the mysteries of Infinite Love, Christ had to administer the severe rebuke, "O fools, and slow of heart to believe," Luke 24: 25. It is as hard to get the church to believe in the fulness of Christ, as to get the world to believe in Christ at all. To believe in the real perpetuity of the Divine Incarnation, as indicated in John 14: 12, 20, is the characteristic of only a few souls in this year of grace 1893. To glory in what the world calls the climax of folly is the crown of Christendom. It is the unfading, ever-opening vision of the invisible that sustains the believer in all his trials. To faith the unseen is more real than the seen and temporal. In the midst of the change and vicissitude and confusion of Heb. 1: 10, 11, 12, how wonderful and inspiring and soul-bracing are the words—"Thou remainest!" "Thou art the same, and Thy years shall not fail."

Union Deposit, Pa.

For the Evangelical Visitor.

THE SEAL.

The brotherhood has recently been observing the holy ordinances of Feet-washing and the Lord's Supper in most of the districts, indeed, we trust in all, as the opportunity to recall to our minds the suffering of our Lord, and being brought in a close-ness with God and with one another which this service brings, as no other, is too precious to be omitted by any district. And we were mightily impressed in connection with the ordinances as performed by us that we do not break what we have been impressed to call the Seal.

We refer to the ordinance of feet-washing and the greeting that closes the service as preformed by us that we do not break what we have been impressed to call the Seal.

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teach us. We believe the brotherhood is fully informed and united that it signifies humility; that it signifies love for each other, so much that we will make sacrifices for each other; that it signifies that we will tell and be told of each other's faults and sins; and that it signifies that we will forgive each other and make a new covenant. It is in reference to this last signification that we were so much impressed. Differences will occur. Offences are taken and frequently hard feelings are engendered. But when we have love and the Spirit of God we can come to an understanding, and we can forgive one another.

Now by the kiss, or seal, as we have called it, we practically say that the past is a closed book; what ever there may have been in the past, we have forgiven it and as we greet each other we seal the past with all its wrongs, hard feelings, bickerings and what soever may have been between us. Now brethren and sisters let us be careful that when temptations come, and come they will, that we do not break the seal, and go back of the date of our sealing—our vowing.

Oh for brotherly love; for fervency of love to God that will and must beget brotherly love.

For the Evangelical Visitor.

1 JOHN, THIRD CHAPTER.

The love that is bestowed upon us makes us heirs, and we are called the sons of God. Is it possible that this can be so? Yes, if we have the love of God in our hearts, we are thus honored. 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. Blessed encouragement for a Christian, a follower of Jesus,—to be like Him. If we have this hope within us, how can we sin? We are to abide in him; and if so we cannot sin. Does not Christ teach us that we are to follow him? And we read plainly that he was without sin, and also that he that sinmeth is of the devil. Then it is our duty to live close to God, that we sin not. If we are born of God, we cannot sin.

Then, if we admit this fact, how is it that we sin? How many professors there are who, in their testimonies, say they sin daily. Where is the fault? Surely there must be a lack of the true love to God, and a knowledge of the new birth. If we are true to God, how does it come that we do not receive what we ask for? Oh that we might ever be in the state of mind set forth in this lesson! I believe if we are possessed of these qualifications, the world will see it, and our petitions would be oftener answered. But we rise to speak for Jesus with quivering lip, and stammering tongue, and fainting heart, and the world judge from this that there is something wrong.

A few evenings ago, in the Newbern church, a remark was made about religious excitement. Let this be what it may, if it is the Spirit of God that is at work, shout. I never was so timid that I could not endure to hear one expressing the emotions of his or her soul. Jesus wants a live religion; we are too cold in his service, at home, on the road, and, dare I say, in the church or prayer-meeting. Oh that we might awaken to a sense of our duty toward God and our fellow men. I believe if we are sincere we can experience what this chapter teaches. "Get thee behind me satan," should be ever ready on our lips for every evil that presents itself.

I have often wished and prayed for expression in public, and I believe that some others have done the same, but somehow, I know not why, I lack in this; but I praise God that I can tell you on paper, and I hope and trust that it will at least cause some one to think. I have, in my Christian pilgrimage, had many joyous seasons in the prayer-meetings, and other places, with God's children. I believe we are often too selfish. "Church selfishness" should not so often manifest itself, but we should have true, Christian love for one another. Let us read often in God's Holy Book, where the way is laid out for us.

I cannot refrain from alluding to the awful expressions of Ingersoll. Is it possible that a man who has such a gift of speech will use it in the way he does, to say that God and Christ is a myth, and that science is the ruling power. God forbid that we should be led astray by such false teaching.

God looks upon the heart. It does not require fine clothes, nor riches, to be a Christian. There are two points where we are alike in God's sight. First, whether rich or poor, we must all leave this earth, and, second, there is no difference in His sight, in the souls of the two, if they were true followers of Christ. He is no respecter of persons. He sends the rains upon the just and unjust alike. But, unconcerned friend, there is coming a time of separation. Then seek so to live that you may obtain a crown with those who shall find admittance into the heavenly mansions.

N. J. STOVER.

Barnesford, Kans.

Quaint old Matthew Henry points out that Abraham's slaves which he had gotten in Haran are called "souls." In these times servants are called "hands." A world of difference. Hands—four fingers and a thumb to get as much out of as one can, and to put as little into, from the master's standpoint. And from the servants—to pick up as much as they can and to give as little back again. When master and man can find in each other's relationship a soul—a living, earnest, brotherly soul—then only are the work and wages alike right.—Mark Guy Pearse.
THE MASSACRE OF FORT DEARBORN.

Simon Pokagon, the only living son of Chief Leopold Pokagon, who ceded the land on which Chicago now stands to the United States, sent the following letter to the Chicago Inter-Ocean, in reply to many inquiries of what tradition he had of the massacre of Fort Dearborn in 1812:

In justice to my forefathers and their children now living and yet unborn I wish to have published the following which I received from the lips of my father and mother before and after they were converted to Christianity.

For several years after the fort was built the Indians and whites were on very friendly terms. But during the Spring of 1812 two white men with red clothes came among the Indians from Canada and told them the people of the United States intended to kill all of them and take their lands for their use. And further told them that the great king who ruled beyond the ocean and the great lakes would stand by them and fight for them from generation to generation, and that the number of his people were more than the stars in the heavens, and that when the sun rose or set red it was but to remind them of the king's warriors.

Believing the two men came with authority from the king the Indians began to talk about driving the whites out of the country, but no steps were taken to do so until in early Autumn. At that time the chief of the fort called the red men to meet in council with him, which they did, when he informed them that he would evacuate the fort and distribute among them the ammunition, firearms, whiskey, provisions, etc., provided they would send a safe band of the Pottawatomies with them to Fort Wayne, Ind., and that when they arrived at that fort they would give them large sums of money. The Indians agreed to do so, being well pleased with the arrangements, and on the next day went to receive the goods and were much disappointed to find that the firearms had been destroyed, together with the powder, and the whiskey was poured into the river in their presence, but some dry goods and provisions were delivered them.

Many of the Indians on seeing the firewater poured into the river took their boats into the stream and dipped into them large quantities of the river water of which they drank freely, singing and shouting that the river water was more groggy than firewater itself. Under its influence a war dance was gotten up by the more reckless of the tribe. But on the next day some Miami Indians came from the east for the purpose of acting as escort for the soldiers of the fort in place of the Pottawatomies, which aroused their jealousy and added fire to the war spirit. After a day or so the whites, with the Miamis as escorts, started south to go eastward around Lake Michigan.

The Indian warriors were stationed about two miles south of the fort and along the right of the line of march of the soldiers, who soon discovered the red men on their right and in front. They made a brief pause, then, like a herd of buffalo at bay, headlong rushed upon the foe in front of them, where a desperate fight occurred. Many were killed on both sides. Still on they rushed, clearing the field in front of them, only to meet with superior numbers, who hemmed them in on every side.

The whites who survived the battle made an unconditional surrender, with an agreement on the part of the red men that their lives should be spared. Many were killed on both sides, but the Indian loss was much greater, as they had but few firearms.

My father never called it, as is recorded in your history, a "massacre," but always spoke of it as the "battle fought south of the fort, in which both sides severely suffered."

And further, I have heard my father say that he believed that "rattlesnake water," as he called it, had more to do with the fight on both sides than anything else.

He frequently said that when shipments were received at the fort there were five barrels of "snake water" to one of flour and meat, and that it was a common thing for traders to say: "Whiskey is legal tender for the red men." He often said with a sigh he had seen muskrat skins sold for a sewing thimble full of snake water; a deerskin for a drink of it; a beaver skin for a glass of it; a buffalo robe for a pint of it, and a bear-skin for a quart of it. Think of it!

Not long since I examined the old account books of the American Fur company, which may now be seen at the old Astor house on Mackinac Island, Michigan, which are kept as a relic of the past.

In books dated 1816, 1817, and so on, I found the whiskey deal to nearly agree with what my father said about it at Fort Dearborn. I do wish that all who visit the island would examine those books for themselves. They were well kept. I think the writing is the finest I ever saw. While examining them my heart whispered, "If these books come up in evidence in the world beyond no expert will be necessary to read them."

I have been censured for what I published in my birch-bark book, "The Red Man's Greeting," in regard to the introduction of fire-water.
among my people. But I wish now to say in all candor that I wrote it as it was reflected from my heart, and with the help of Him who rules the universe I will stand by it as long as I live, and as I am getting old and frail in body, and my voice is feeble, I pray the Great Spirit that the press of these United States will open its mouth for my race and proclaim to all the people thereof the last words of the last chief of the Pokagon family, not to censure, not to encourage prejudice, not to stir up strife, but that good may come of it, and that my people may remain here in this land.

"Now as we have been taught to believe that our first parents ate of the forbidden fruit and fell, so we as fully believe that this fire-water is the hard cider of the white man's devil, made from the fruit of that tree that brought death into the world, and all our woes. The arrow, the scalping-knife, and the tomahawk used on the warpath were merciful compared with it; they were used in our defense, but the accursed drink came like a serpent in the form of a dove. Many of our people partook of it without mistrust, as children pluck the flowers and clutch a scorpion in their grasp; only when they feel the sting, they let the flowers fall. But Nature's children had no such power; for when the viper's fangs they felt, they only hugged the reptile the more closely to their breasts, while friends before them stood pleading with prayers and tears that they would let the deadly serpent drop. But all in vain. Although they promised so to do, yet when Nature had no such power to shield them, they cursed their God, and died."—Simon Pokagon.

**TREATING SICK HEADACHES.**

There are varieties of headaches produced by various causes, as over-study, or exhaustion; or by a peculiar state of the system, as the throbbing pain in the head which precedes apoplexy, but these should be prescribed for by a physician, writes Elizabeth Robinson Scovil in the May Ladies' Home Journal. In many cases the cause of the headache is deep-seated and must be removed before permanent relief can be hoped for. Neuralgia in any part of the body implies that the nerves are starved and are crying out for food. This must be supplied before the pain will cease. There are, however, measures which can be tried to give temporary relief, and no one who has not suffered from the headache of neuralgia knows what this means to the victim.

Camphor and chloral, rubbed together, until they form a liquid, may be painted over the spot, or a menthol pencil used in the same manner. If these cannot be obtained the face should be bathed in very hot water and a mustard paste applied, taking care not to leave it on long enough to blister. A flannel wet with chloroform liniment may be tried, and a hot-water bag will some times ease the pain. A cup of hot tea followed by a teaspoonful of valerinate of ammonia may do good. A person subject to this form of headache should eat plenty of nourishing food, as fresh meat, all the cereals, vegetables, particularly beans and celery, and drink milk, hot or cold, and cocoa in preference to tea and coffee. These may be used as a stimulant in necessary, but not as a regular beverage. Friction of the whole body by rubbing is valuable and it should be kept warm in cold weather by suitable clothing, with flannel next the skin, especially at night.

The teeth should be examined by a dentist and properly attended to. If these measures fail a nerve tonic is necessary.

As the eyelid shuts down instantly at the approach of a foreign substance, so protecting the eye, so the conscience ought instantly to arm itself against every foe. It is well to have a conscience which acts first and thinks afterwards.—Laitus.
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Abilene, Kansas, December 1, 1893.

BENEVOLENT FUND.

Fanny Brubaker $1.00

The brethren in northern Indiana are very much encouraged. The outlook in revival and church work is good. May the Lord bless them abundantly.

The love-feast at Zion was, to those who were there, said to have been a very interesting meeting. The attendance was good. The meeting closed Sunday noon for the present, to be continued after the close of the meeting in Abilene.

We publish, by request, an article sent us by Bro. D. B. Keeports, from the pen of James B. Parker, of Florida, on "Christianity and War." The article was first published in The Gospel Advocate. It is a clearly defined statement of the duty of Christians in reference to war, and needs no further comment.

The last night of the meeting of the Gospel Tent workers in Good's school-house, near Sedgwick, Harvey county, Kans., the interest was especially good, and four made a start for the kingdom. After this manifestation it was decided to have an appointment for the evening of the 2nd of November, and as their arrangements were to come home, Bro. S. Zook went down to fill the appointment, and continued the meetings until November 15, when he returned home to attend the love-feast at Zion. During these meetings fourteen made the good confession. On Monday after the feast Bro. Noah and Sister Mary Zook returned to Sedgwick. Since then we have not heard what the condition of the meeting is.

CHURCH DEDICATION.

What remained of the old Brethren church on Buckeye and twelfth after the fire was removed to Buckeye and seventh, and rebuilt and remodeled. The frame with most of the siding was all that was left. The floor, the roof, the ceiling and all the inside work was burned out, or at least so charred that it was unfit to use. The house outside is of the same dimensions as before, but inside the main audience room is thirteen feet shorter. The room taken off is made with folding doors, and is used for a Sunday-school class of small children, and when needed for church services is thrown open for that purpose. The ceiling is made higher, and over the small room in front is another small room, with sliding doors, that is also used for a Sunday-school class. In the rear of the main building is the small building attached as formerly. This can also be conveniently used for a Sunday-school class room. The house is furnished with new seats conveniently arranged. For all ordinary purposes the audience room is large enough, but on special occasions both front rooms, and the one in the rear, can be opened for seating purposes. The church is probably the most convenient of any that we have been in among our people.

On the day of dedication, Nov. 12, although Saturday and Saturday night was unpleasant and stormy, and the roads muddy, yet at the hour appointed for service, 10 a. m., the people commenced to come and by 10.30 the house, in every apartment, was filled to its full seating capacity. The discourses on the occasion were good and very impressive, and we were made to feel that it was good to be there. Bro. Detwiller and Bro. N. Zook did the speaking, but quite a number of other ministers were present.

The afternoon was taken up with appropriate Sunday-school exercises. After a general review of the lesson by Bro. John H. Engle, there were short addresses by different persons. There was a large attendance at the Sunday-school, probably 300 or more.

All together the day passed off pleasantly and we trust profitably to those in attendance.

The services were continued without interruption (except last Saturday evening and Sunday morning). The attendance and interest are good, and we trust ere it closes some dear souls, who are out in sin, will be brought into covenant with God. Bro. Detwiller remains with us for some time, and is making many friends. May the Lord bless his labors.

"Live to explain thy doctrine by thy life."
PERSONAL LIBERTY.

I have very little patience and but small respect for the argument against prohibition based upon the cry of personal liberty. You and I may suffer curtailment of our private rights and have our personal liberties invaded constantly.

Some farmer five miles out comes into your city on Monday morning and consults an attorney. He says: “I have an animal that died on Sunday morning. Now, is there anything that stands in my way of dressing that diseased animal and using it for food in my own family?” And the man, wise in the law, tells him, “No, sir; as a friend I would not advise you to do it, but as a matter of law you have a perfect right to do so.” “But,” said he, “there is more than I can consume; may I not dress it and put it on the market?” “No,” says the lawyer, “we have a prohibitory statute in the state against the selling of diseased meat.”

“But,” says the proposed seller, “I will advertise it as such. The purchaser shall buy it with full knowledge of the facts.” “No,” the lawyer tells him, “the knowledge and consent of the purchaser in no way relieves you of the obligation you have assumed, and you cannot put diseased meat on the market and sell it even with the knowledge and consent of the purchaser.”

Here our personal liberties are hedged again. I see that beautiful horse passing along the green yonder, and I have no doubt were the gentleman in the carriage behind him to put him to the very top of his speed there would be none to say him nay. But let him take him down to the city and speed the animal at the very top of his speed, and he would not go two blocks before some policeman, if he were doing his duty, would have the horse by the bit, and another policeman would have the driver by the coat collar, and he would lug him up to the police office—his personal liberties invaded. Why? At the behest of the public good.

Smallpox breaks out in your family, and your personal liberty is at once restrained. You cannot go out of your door and up and down the street as formerly. Why? Because your personal liberty must give way before the demand of a higher good, the preservation of the public health.

I will go some of these days over to New York city after prohibition prevails and it gets fit for a gentleman to live in, and I will be on such excellent terms with the citizens that I can get their endorsement at the bank for $100,000. I will spend half of it in buying an elegant building lot right in the heart of the city, and then I will accumulate a great quantity of building material, and some beautiful morning a gentleman with a blue coat and brass buttons will walk up to me, and he will say: “Sir, are these your premises?” I tell him they are. “Is this your building material?” I assure him it is. “Now,” he says, “will you show me your plans and specifications?” I refuse. He persists, and I yield. He looks them over. “Now, sir,” he says, “I see you intend to build a four story frame house.”

I assure him he is correct. “Now, sir,” he adds, “it is my official duty to serve upon you a notice that you cannot build a frame house on this lot.” I say, “This is a strange proceeding.” And I talk about Fourth of July, and e pluribus unum, and the blood of our forefathers, and the stars and stripes, and the personal liberty of the individual citizen, and I say, “Things have come to a pretty pass if, on my own real estate, I cannot build any sort of a house I please.”

But I rave as long as I will, talk as loudly as I care to—I will run right up hard against a prohibition that within fire limits no frame building shall be erected.

Now, when my friends talk as they very likely will, about prohibition interfering with the private rights of the individual citizen, they will not be discussing the question we are here to examine. Prohibition does not contemplate the individual drinking man. Prohibition does not propose to interfere with the private rights of any citizen. It takes a broad, comprehensive, statesmanlike view of the situation. Prohibition must and will prohibit for the good of the people.—Prof. Samuel Dickie.

LYING FUNERAL SERMONS.

The temptation to speak of people who die in sin as if they were saved, for the sake of pleasing friends of the departed, is so strong that it is to be feared that sometimes it is yielded to. Positive conclusions are drawn from faint or no evidence of real repentance, and thus the life is given to the clear statements of Scripture in regard to the end of the wicked, and others are thus encouraged to live as they did, with the hope that, like them, they may enjoy the pleasures of sin while they live, and then embrace the joys of heaven when they die. Where I was once pastor it was a common saying in one town among the wicked: “We can live as we want to, and when we die we will have Elder E. preach our funeral sermon, and he will preach us right into heaven.” Where there is any doubt about the reality of the conversion of the deceased, fidelity to Christ’s cause demands that their future be left with the “Judge of all the earth,” who “will do right.” Faithfulness to the living also requires a like course, lest their fears of the danger which Christ declares to await them be hushed, and they be comforted with a comfort which is not of God.—Rev. M. W. Knapp, in Michigan Christian Advocate.
CHURCH NEWS.

FORAKER, IND.

A love-feast will be held in the Christian Union church, Dekalb county, Ind., December 30 and 31. All are invited.

Our series of meetings will commence January 1, at the Brethren's meeting house, in Elkhart county. We expect Bro. J. W. Hoover, of South Cayuga, Ont., to be with us. All are invited to come and help us.

ADDIE RELLINGER.

COMMUNION SEASONS.

November 11, beginning at 5 o'clock in the evening, the Brethren of Cumberland district held their fall communion season in their church at Mechanicsburg. It was a precious waiting on the Lord. We would like to urge upon the Brotherhood to hold these precious seasons. When for reasons, and there are many reasons why, it does not always suit to hold a large love-feast spring and fall, these meetings can be held and will greatly refresh and strengthen the brotherhood. There is practically no expense, and yet they draw us into a closeness to our God that a common service never will, and therefore their great value. The Lord has left us no rule as to how often we should celebrate the Lord's supper, but we greatly fear that we as a people err on the side of too seldom observance of the ordinance.

A TOUR TO THE EAST.

My wife and I left our home, near Hope, Dickinson county, Kans., on October 26, for a trip East. We went by way of Chicago to Buffalo where we arrived October 28, at 11 p.m. We went to my brother-in-law, C. Lapp, married to my wife's sister, and had a pleasant time together. I also met with some of my niece's, namely, Nancy, a daughter of my Bro. Daniel Rodes, Anna, lately from California, and Salome, wife of Joseph Lehman, father of Arthur Lehman, who met death seven miles east of here at a railroad crossing. They are my Bro. Peter's daughters. I also met with one of my cousins, Fanny Berry, daughter of my uncle, Peter Good, who lived in this vicinity, but is now dead.

We left Buffalo October 29, going on the electric railroad to Williamsville, and visited Friend Longenecker's. We enjoyed ourselves well with them. Next morning took the train for Clarence Centre, our old home where I was born and raised and spent my youthful days, which often comes fresh to my memory. We were glad to meet once more with our brothers and sisters, friends and acquaintances, and enjoy ourselves for a season, which may likely be the last time, God knows. We truly feel thankful to the Lord for this blessed privilege He permitted us to enjoy. May God help us so to live as to meet each other in the eternal world of glory and happiness. I have yet three brothers and four sisters living. John, the eldest of the family, is in his 82nd year, and Catharine, the next oldest, is in her 81st year. Brother Anthony and sister Sarah are both dead. I, who am the youngest, will soon be 64. Time is winging us away to our eternal home.

We were at meeting three times in the brethren's meeting house, and at one prayer-meeting at the same place. Bro. John Myers was present with us one evening, and addressed the congregation. I trust we were all profited by his remarks. We were glad to meet him. He left for his home next day.

We are still with my sister Susan, at the old home, but intend to start soon for Sherkston, Ont., where my wife's mother and most of her near relatives reside, if my health permits. I have been laid up for some day with a sore leg, either blood poison or carbuncle; but I am improving again these few days, thank the Lord. The weather has been unusually fair for this time of the year, but the last few days have been bustling, and we had some snow. People here, as in Kansas, are complaining of hard times, poor crops and low prices for grain.

In company with Bro. Daniel Heise, we visited old Bro. and Sister Strickler's, and had a pleasant time together. The old Bro. is in his 91st year, and his wife is 82. They both seem quite active. He is able to do some outdoor work yet. They seem to enjoy religion. May God comfort them in their old age. I will close, may perhaps write again after a while. Yours in the bonds of Christian love.

HENRY RODES.

Clarence Centre. N. Y., Nov. 16.

For the EVANGELICAL VISITOR.

LIGHT.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

The figure, "light," here used by our Savior when instructing his disciples on the "mountain," is worthy of our deepest attention; inasmuch as all the children of God are implied in it; and that until the end of time.

Mankind are all familiar with the natural light that shines all around us, which is cheering and invigorating to every one. The reverse is the gloomy darkness which is more or less deprivative to people. In the scriptures light often denotes the illumination of the mind, a knowledge of the things pertaining to God; and when this knowledge predominates in man, he is influenced by it. That blessed instruction, set forth in the above quotation, from Christ's teaching, is calculated for the highest benefit to the human race—intended to be an inducement to lead man to glorify the "Father which is in heaven." The influence that the
character of man has on others is
great, and that for good or for evil;
and whatever habits are common and
exhibited in any community it gen-
erally predominates there. Evidently
on account of visible actions, cer-
tain sections of our country are low;
and if their doings were really ex-
posed they would be a disgrace in the
world; yes, in fact, as might be said, equal to ancient Sodom. Evil
influence, no doubt, will spread far
more rapidly than good influence;
and no wonder, when we consider
that the “carnal mind is enmity
against God.” Yes, against every­
things that is just and good; also that
“the prince of the power of the air,
the spirit that now worketh in the
children of disobedience,” is busy
deceiving his victims.

Oh, how necessary it is for us,
dear fellow-Christians, to examine
ourselves daily, for fear that our
light does not so shine before men,
as to lead them to “glorify our
Father which is in heaven!” Our
Christian character in our lives ought
to shine so as to “commend the
truth to every man’s conscience in
the sight of God.” Let us then,
dearly beloved in Christ, show forth
by our consistent behavior, our proper
attitude as Christians, “with meek­
ness and wisdom,” showing unto all
men by our conversation the solemn­
nity of that light received through
the knowledge of God, which leads
us to holiness; yes, leads us to be
“holy in all manner of conversation,”
so that we fill our proper sphere as
the followers of the meek and lowly
Jesus, who taught us in that mem­
orable sermon on the mount, to “let
our light so shine before men, that
they may see our good works, and
glorify our Father which is in heav­
en.”

Let us be aware of the insinua­
tions of the “evil one,” who is de­
deceiving some, no doubt, with the de­
fusion presented unto them, that if
they shall make a loud talk about
religion then they are all right.
Talking is very good, if the proper
and consistent life is behind the
talk; if not, all the talking is vain.
Oh! let us shew unto all men, in all
things, that we are “blameless and
harmless, the sons of God, without
blemish, the sons of God, without
reprove, in the midst of a crooked
and perverse nation, among whom
ye shine as lights in the world.” So
be it. Amen.

Stayner, Out.

A PREACHER’S GREAT MISTAKE.

There is a preacher in the state of
New York who had been with the
church of which he is pastor a little
more than a year. He is what all
people of the evangelical faith would
call thoroughly orthodox, and also
a good man. He preaches a good
deal of Bible truth. His sermons
are gospel sermons. He does not
deal in abstract questions, but is a
plain, truthful preacher. And yet
the conviction has been forced upon
the minds of quite a large number
of his people that he makes a great
mistake by failing to hold up Christ
in a prominent manner, as the sin­
ner’s only hope of salvation. He
often speaks of Christ; he frequently
talks about him, but he does not
specifically and emphatically set
him forth crucified for men and risen
and exalted to God’s right hand as
a Prince and a Savior. And hence,
also, he does not appeal to the un­
converted to lay hold upon this
Savior as their Lord and Redeemer.
During all the time he has been
pastor of that church he has never
made one plea to the sinner to come
to Christ. Of course, his preaching
is comparatively powerless, and
many have referred to this fact.
The husband of one of the mem­
ers, who is himself not a member
of any church and never made a
public profession, has frequently ex­
pressed to his wife his wonder that
the pastor is not more pointed in
his preaching. He was formerly a
very ungodly man and did not at­
tend church; but during the last
two years he has been quite a steady
attendant at church, and his wife
says that he has expressed a desire
to unite with the church, believing
that he was converted before his pas­
tor settled over the church. Yet the
pastor has never announced from the
pulpit that opportunity to any to
unite with the church, nor has he
ever spoken to this man on the
subject. How any pastor can go
along through a whole year, without
appealing to the unconverted and
beseeching them to yield to Christ,
is passing strange, especially a
Christian pastor, one who feels or
claims that he has been called to
preach. It seems to be a great pity
that such a man should so waste
his time and neglect his precious op­
portunities. Oh, preacher! do not
make so great a mistake as this.—
Selected.

“A man’s forgiving faculty is in
proportion to the greatness of his
soul. Little men can not pardon.”
CHRISTIANITY AND WAR.

In The Christian Herald of Feb. 24th, last, under the heading of "Questions and Answers," is the following, by D. B. Keeports, Lancaster, Pa.: 

"You say that, in some cases, such as an invasion, that threatens home and dear ones, it would be a Christian's duty to assist in defense. Math. v: 39; Rom. xii: 20, 21. I have always had the idea that the whole tenor of the gospel was that a Christian should not fight his enemy under any circumstances."

Dr. Talmage replies to this letter thus: "An examination of Luke xxii: 36, 37 might justify a different conclusion. In the persecution of the Waldenses, Hussites, Albigenses and other bodies of Christians in ancient days, it could not be said truthfully that their bravest defenders were not Christians. In the armies of Cromwell, and also among those who fought and died in the Covenanters ranks, in Scotland, the best Christians were the greatest heroes. Patriotism and courage must be admitted among the Christian virtues."

Mr. Keeports is certainly right in his position. The whole tenor of the gospel is against war. It is revolting to every sentiment of Christian virtue. A Christian may not fight his enemy under any circumstance, Dr. Talmage's views of Luke xxii: 36, 37 to the contrary notwithstanding. That our Savior used the word sword here allegorically is evidenced by what soon followed (Luke xxii: 50-53), and all the after teaching and practice of the apostles, and all the early disciples and Christians for several generations. If Peter, and perhaps others of the disciples at the time understood our Lord to mean the weapons of carnal warfare, that idea was soon eradicated from their minds, never again to intrude there, is abundantly proven by all their after lives and teaching. That our Savior meant "the sword of the Spirit," there seems to be little or no ground to doubt. If the Master did mean the sword of carnal warfare, it is clear that the apostles and early Christians showed a great want of fidelity to this command, and cowardice in refusing to obey him by attempting to force the world by arms to submit to the kingship of Jesus; in which case also our Lord should have remained on earth, or left a viceroy. For, if he meant anything of that sort, it must have been for his disciples to establish his kingdom over men in part by the power of arms.

As for the Waldenses, Hussites, Albigenses and other bodies of Christians of ancient days, inclusive of those who fought in the armies of Cromwell and the Covenanters, they were fallible, like ourselves, and were, no doubt, in error as regards the propriety of Christians fighting.

As for heroism, Pollock well says: "The hero best example gives of toil unsanctified; One word his history writes: He was a murderer above the laws, and greatly praised for doing murderous deeds."

Christ came not to destroy or repeal, but to enforce the law of his Father; and a part of that law is, "Thou shalt not kill," "Do violence to no man," "Love your enemies," and "Pray for them," and, by acts of generosity and kindness to them, to heap coals of fire on their heads.

Nor can I admit that patriotism and courage are Christian virtues. Far from it. Viewed from the standpoint of Christian principle, patriotism and the kind of courage spoken of, seem the very reverse of Christian virtues.

Patriotism is devotion to one government of the world in opposition to all other governments. Now, the foundation of God's kingdom and of all his laws, is laid in love. The governments that constitute the world have all laid the foundation for all their laws in the principle of selfishness; and patriotism is national selfishness.

The basis of all human governments is identical with that principle that Cain timidly suggested as right; the sum total of which is that each one must look out for himself and his own, and that absolute responsibility begins and ends at home. That the ability to do a thing gives the right to do it, and the ability to own a thing gives the right to own it.

Therefore, men play a grab-game, and nations do the same. Is not Christian citizenship in heaven? So the Book says. Phil. iii: 20.

The word "world" seems very indefinite in meaning, in the minds of most of those who profess to have renounced it to become citizens of the kingdom of God. God's kingdom, though on earth, is not a part of the world. It is altogether separate from it. Christians are not under any government or law but God's. The word "world" is used in the Bible most generally to mean all organizations of society based on human ideas of right, principally the Gentile nations as a rule.

The Jews seem to have had no place in history but in the world, as a part of it, since the day they cried: "We have no king but Caesar," and "Cesar" has been to them as an enemy. But Christians are no part of the world, are separate in history, and are under laws as far above all human as the heavens are above the earth. There is no fellowship between Christ and Belial; nor between the kingdom of God and the nations of this world that now is. For a Christian to assume the obligation to defend with his life a nation or government of the world, is to show contempt for the kingdom of God that he professes to be looking for and waiting for.

I appeal to the good sense of every
reader if I do not use the words world and the kingdom of God in their primary and most common sense—that very meaning in which the Bible uses these words?

"Search the scriptures, for in them ye think ye have eternal life, and they are they which testify," of Jesus Christ and his kingdom.

Do not flatter yourself that this world, or any part of it, is friendly to the law of God, or to the foundation on which that law is laid. Do not dream that man's ways have grown into harmony with God's ways in these latter days. Rest assured the world is the same in principle and practice (no better if not worse) that it was when Christ and his apostles spoke of it and said: "The world hateth you." John xv: 19.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Jas. iv: 4. (The three preceding verses of this chapter are also pertinent in this place.)

Whosoever is a Christian is chosen of Christ and called out of the world (out of brotherhood with it), and commanded to be separate from it, that they be not partakers of its crimes and plagues. John xv: 19; Rev. xviii: 4. Has one individual the right to exercise citizenship in two governments at one and the same time? If these two governments are at variance, can he be truly loyal to both?

"The powers that be are ordained of God" for the world (not the church), to thwart the devil's purpose of running the tribes of men into anarchy; for the devil has always been an anarchist, and the history of the world, by his power over it, as the prince highest in power, has ever converged to anarchy.

Do any deny that the nations are under the control of the devil? Jesus Christ himself practically admitted the fact. Math. iv: 8-10. The scriptures speak of the devil as "the prince of this world," and of the world's rulers as "the rulers of the darkness of this world." John xii: 31; xiv: 30; xvi: 11; Eph. vi: 12.

Now, if, as the scriptures teach, the nations are under the control of Satan, how is it possible for one to serve a nation of the world and God, too, at the same time, truly?

There are two principles that constitute the basis of all human governments, and the foundation of all human laws, which antagonize the principles of the law of God, and show the hostility of mankind to the government of God; and those two principles have kept the world in a perpetual state of contention, strife and war, ever since they were accepted by mankind.

The first of these two principles is the doctrine of a human sovereignty. The doctrine that man is invested with the prerogative of sovereignty—the right to rule, to make laws—is one of the first and most subtle lies that the enemy of human happiness suggested to our race soon after the flood. When the world began to accept this dogma, God chose Abraham to raise up a nation to bear his name and to be governed by his law. For many generations the seed of Abraham were governed by the law of God and protected by his power. But they, too, after a while, were caught in the snare of human vanity, and rejected the Lord their God, who was their king, by desiring a king of Samuel, that they might be like the nations of the earth. 1 Sam. viii: 5-7; x: 19; xii: 21. And the Lord consented to their wish and gave them a king in his anger. Hos. xii: 11.

But the Lord determined to give his people a king who would have right to the royal prerogative, and who would be a man—the "Son of man" and the "Son of God!" And this King was to redeem and save the world from the power of Satan, and his reign was to be universal and eternal. Dan. ii: 35, 44; vii: 14, 27.

The names by which this king was to be called expresses his character and authority. "His name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace;" and "of the increase of his government and peace there shall be no end." Isa. ix: 6, 7.

This King has been sent according to promise of God. He was born in a manger in the town of Bethlehem, Judea. He was rejected by the Jews and the world; and by them, in joint copartnership, "cut off," according to prophecy—was crucified and rose again from the dead. He was born king over God's people.

Matt. ii: 2, 6; xxvii: 35-37; Mark xv: 2; Luke xxiii: 2, 3; i: 32, 33; John xviii: 37; xix: 14, 15; Acts ii: 36.

It was not at his second coming that Christ was to be invested with "all power;" but when he arose from the dead, "all power" was given unto him "in heaven and in earth." Matt. xxviii: 18.

Christians are no part of the world, as Christ himself is not of the world; his kingdom is no part of it (Jno. xv: 19; xvii: 36; xviii: 14); but he has chosen and called his people out of the world, and given them his peace, "and that not as the world giveth." If his kingdom was one of the nations of the world, then would his servants fight for him; but it is not, and "in him we have peace."

The idea of the subjects of this king—this "Prince of Peace"—meeting by thousands on a side to murder each other, and that too, in obedience to the commands of the usurpers of the divine prerogative, is preposterously absurd, a thing morally impossible to occur. Christ's
kingdom is not thus divided against itself. Be not deceived by Satan.

Now, ye prophets that prophesy falsely in the name of God; because the “people love to have it so;” ye “blind guides;” ye shepherds that lead your flocks astray, who are “drunken, but not with wine,” to whom “the book is sealed,” who “teach the fear of the Lord by the precept of men,” and convert many to a righteousness which is of the world and selfish in its nature; teaching them the commandments of men for divine doctrine, will you claim to be innocent? when he appeareth that, you have lead your flocks astray, who are the “people love to have it so;” ye

The second principle that lies at the foundation of all human government and laws, in which all strife has its rise, is the doctrine of unlimited rights in the owning of property—land included—and of absolute control of all owned by the owner. This doctrine, like that of human sovereignty, to which it is closely allied, and with which it seems much mixed, had its rise about the time of Abraham. It is more modern, however, in its development, than that of human sovereignty.

The reverse of this principle is plainly taught by the word of God, and the prophets and apostles who spoke as they were commanded of God or moved by his Spirit. The selling of land is positively and absolutely forbidden, and even kings prohibited from hoarding great wealth, while the moral obligations of the people to each other under God’s law is such as to make the accumulation of great wealth by private individuals, in the face of the common occurrences of life, a practical impossibility.

The Psalmist who exclaimed: “O, how love I thy law! it is my meditation all the day,” also said, “my flesh trembleth for fear of thee; and I am afraid of thy judgments.” Ps. cxix: 96, 120. The fear of the Lord is spoken of approvingly in many places and ways in the Bible, and this fear makes one afraid of doing wrong or evil. And this fear of doing wrong would very naturally make one afraid of God’s judgments in battle, especially if such a one has been taught the fear of the Lord by divine precept, and has a good store of the knowledge of the gospel of “peace on earth.” A Christian in battle, unless he is there to relieve suffering, naturally feels that he is in a wrong place, and his fear of God makes him tremble at the dangers surrounding him, and makes potent the desire for a place of safety from impending danger to life. The Christian has every reason to wish to live, and none to tempt God by challenging death.

On the other hand, the man who has no fear of God is moved by ambition, and, with his mind excited by the hope of fame and a warrior’s glory, he sometimes loses all sense of danger and fear.

Thus it is, and history proves that the most wicked men are generally
the bravest in battle. Nearly all the world's heroes, if not all of them, have been profane men, who feared not the Lord. In fact, many nominal Christians are profane men, who manifest no fear of God; and generally one who fears not God fears not man, when passion asserts its supremacy. If physical courage is a Christian virtue, how little of it was possessed by some of the best men! When our Lord was taken by his enemies, his disciples all forsook him and fled. And even Elijah, who walked with God and was translated, fled in consternation from the face of Jezebel. 1 Kings xix: 2-4.

It seems very strange that any one should call courage a Christian virtue. It seems to me that all Christian virtue is comprehended in humility, faith, love, patience and zeal.

I thank God that, on the subject of Christians fighting, I am not alone. I rejoice in the belief that there are at least "seven thousand" of us.

In conclusion I will add that, though I am in the world, in the United States, and in the state of Florida, I am not of the world, nor of the United States, nor of the state of Florida, claiming no part in any human government, having my citizenship in heaven, from whence I am looking and waiting for my King to come to destroy all the governments of the world, and establish his kingdom over all. To this end I pray, "thy kingdom come." My whole duty to the state in which I live is to pay the taxes required of me and submit to the laws. To participate in a worldly government is not consistent with my duty as a subject of God's kingdom, the good news of the coming of which is my duty to proclaim."—Jose B. Parker, in Gospel Advocate.

"If every person would be half as good as he expects his neighbor to be, what a Heaven this world would be!"

OUR YOUNG FOLKS.

FOR THE CHILDREN.

Come, stand by my knee, little children,
Too weary for laughter or song,
The sports of the day are all over,
And evening is creeping along.

The snow fields are white in the moonlight,
The winds of the winter are chill,
But under the sheltering roof-tree,
The fire shineth ruddy and still.

You sit by the fire, little children,
Your cheeks are ruddy and warm;
But out in the cold of winter
Is many a shivering form.

There are mothers that wander for shelter,
And babes that are pining for bread;
O thank the dear Lord, little children,
Who guarded from evil your way?

He heareth the cry of the sparrow,
And careth for great and for small;
In life and in death, little children,
His love is the truest of all.

Now go to your rest, little children,
And tell me, through all the long day,
Have you thought of the Father above us,
Who guarded from evil your way?

Amen, as he moved on; and as he meditated. The boy had a true idea of the duties of life, and possessed a warm, grateful heart. "I verily think the lad will be a treasure to other suffering and needy ones. Amen!"

And the Quaker responded another Amen, as he moved on; and as he

A TREASURE FOR AN EMPLOYER.

On a cold evening in autumn a small, poorly clad boy, yet clean and tidy, knocked at the door of an old Quaker in the town of S—, and asked if Mr. Lanman, the gentleman of the house, was in. Friend Lanman was one of the wealthiest men in the county, and president of a well-established railroad. The boy was seeking a situation.

He said he was an orphan—his mother had been dead only two months—and he was now a homeless wanderer. But the lad was too small for the filling of any place within the Quaker's gift, and he was forced to deny him. Still he liked the looks of the boy, and said to him:

"Thee may stop in my house to-night, and on the morrow I will give thee names of two or three good men in Philadelphia to whom thee may apply with assurance of kind reception at least."

Later in the evening the old Quaker went the rounds of his spacious mansion, lantern in hand, as was his wont, to see that all was safe before retiring for the night. As he passed the door of the little chamber where the poor, wandering orphan had been placed to sleep, he heard a voice. He stopped and listened and distinguished the tones of a simple, earnest prayer. He bent his ear nearer and heard these words from the boy's lips:

"Oh, good Father in heaven, help me to help myself. Watch over me as I watch over my own conduct; and care for me as my deeds merit. Bless the good man in whose house I am sheltered, and spare him long, that he may continue his bounty to other suffering and needy ones. Amen!"

Then pray that the Shepherd, who guideth Unseen by your visions, the angels. Amen!

And when the morning came, the old Quaker had changed his mind concerning his answer to the boy's application.

"Who learned thee to pray?" asked Friend Lanman.

"My mother, sir," was the soft reply, and the rich, brown eyes grew moist.

"And thee will not forget thy mother's counsels?"

"I cannot; for I know my success in life is dependent upon them."

"My boy, thee mayest stay here in my house; and very soon I will take thee to my office. Go now and get thy breakfast."

Friend Lanman was gathered to the spirit-harvest shortly after the breaking out of the war of the Re-
bellion; but he lived to see the poor boy rise, step by step, until he finally assumed the responsible office which the failing guardian could no longer hold. And to-day there is no man more honored and respected by his friends, and none more feared by gamblers and evil-minded speculators in irresponsible stock than is the once poor wanderer—now president of one of the best managed and most productive railways in the United States.

CONSOLATION IN OLD AGE.

The complete assurance of the aged Christian based on the experience is a blessing which younger people cannot possess in an equal degree. The young may hope and believe that God will care for them and keep them. They have good ground for this hope. They have the word of God, the testimony of those in whom they have confidence, and their own faith in the character of God. But they have not yet tried and proved his promises in their own lives. The aged Christian knows that God has kept his word with him, and displayed his faithfulness and truth through many years. In times of trouble and afflictions, in hours of temptation and darkness, he has proved the God in whom he has trusted, and he can say as Paul said concerning his trial in Rome when deserted by men, "Nevertheless the Lord stood by me." This experience confirms his faith and elevates it into the plane of assurance. Others believe and hope; he knows. This is the peculiar privilege of aged believers.

There is a symmetry of character in an aged Christian which those who are younger seldom or never attain. Good men have their frailties, Even Christian perfection, according to the standard of Paul, does not abolish the natural and innocent infirmities which are common to men in this life; but the discipline of a Christian life removes many faults and flaws by which the character was marred. Here is one whose antipathy to wrong-doing bordered on severity and almost indicated a want of charity. He hated all forms of iniquity. This was a virtue. But it was sometimes displayed in an exaggerated form, or with feelings and language which were too intense. Gradually this fault has been worn away by discipline. Frequent views of his own infirmities have increased his charity, toward others. Clearer views of the divine patience and love have modified the intensity of his condemnation. Thus prolonged study of the character of Christ, years of communion with God and good men in well doing, have eliminated troublesome and unseemly faults, and enlarged certain virtues which were once weak, and developed a character beautiful for symmetry, the peculiar treasure of aged saints.

After all, the best thing that Christianity does for the aged is to furnish them with a good hope of immortality. The chief beauty of Cicero's essay on old age is the definite faith in a future state of existence to which he gives utterance. In all the range of non-Christian literature perhaps there is no passage which expresses such a clear and confident hope of a future life.—Selected.

Much of the glory and sublimity of truth is connected with its mystery. To understand everything must be as God.—Tryon Edwards.

I have been much self-accused for not referring all to God as the last end; that I do not eat, drink, sleep, journey, speak, and think for God that practice was so few and narrow, light so long and broad.—Samuel Rutherford.