3-15-1894


Henry Davidson

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THOUGHTS OF HOME.

Night's shadows rest upon the plain,
While sunlight crowns the tow'ring hills.
The laborer seeks his home again,
And busy tell his mantle falls.
The tired children come in, room
And my and spirit longs for home.

My homestead by the rushing stream
Whose waves throughout the live-long day
Leap up to kiss the sun's glad beam,
Or with the dancing shadows play—
To thee, my heart at evening turns,
And once again to see thee years.
It is the hour when brothers meet
With sisters, round the happy hearth;
And voices rise in gentle mirth—
As I sit musing here alone.
No parent's voice falls on my ear,
No brother nor sister have I near!

Tell me, sweet wind of eve, that plays
Around my brow and with my hair,
If they are singing gladsome lays,
In the dear circle gathered there!
In peace will they lie down to-night,
To wake with joy at morning's light?
As I sit musing here alone.
And watch the evening shadows fall,
And think upon the years, now gone
Like setting sunbeams from the wall,
My spirit sinks beneath its woe,
Unfurl hope, mine eyes overflow.

Home, home! Who can that place forget!
Though sever'd far by sea or land,
The wanderer's cheek is often wet,
And voices rise in gentle mirth—
Our hearts untraveled cling to Home!

Home, home! Where we are happy evermore.
Home, home! Where we are happy evermore.

FOR THE EVANGELICAL VISITOR.

CHRIST'S SECOND COMING.

"But this I say, brethren, The time is short," 1 Cor. 7: 29.

In this article we purpose, by God's help, to draw our attention to the above warning, to see if it is applicable to our day. Certainly in regard to the second coming of Christ, we are eighteen hundred years nearer than was the Corinthian church, to whom Paul addressed the words of our text. Even at that early day, it seems to have been the general impression that the Lord would soon come, and Paul felt it his duty to correct, in the Thessalonian church at least, the prevailing idea by telling them that certain events must transpire, and certain conditions arise, before the end could come. The first being a falling away of the church from the true faith, and the second the revealing, rise and progress of the man of sin. 2 Thess. 2: 3.

Here we see cause and effect following their natural course. The falling away suggests a mental picture of a wall from which many of the stones are fallen, and which are picked up by the man of sin, and used to build up the temple of error. So the more they fall, the more he rises in power and influence, by utilizing them as a means to an end. We start out with the idea that we are now in these times of deception and spiritual decay. To make our subject plain, and to divide it properly, we will put it under two heads.

First, The political state of the world. Jesus says, "Nations shall rise against nation," etc. Matt. 24: 7. It appears evident to those who carefully read the Bible, that before the coming of Christ there is going to be a struggle among the nations of such widespread and complicated character as to involve all the powers of the earth in bloody strife. While there have been many fearful wars in the past, and some very extensive in their range, we find none to answer the description of the final conflict of the prophetic word. Then it must be still future, though perhaps very near.

We turn to Europe, as the great centre of human power, and find it one immense military camp. "During the most peaceful times the world has 3,700,000 soldiers who are drawn from productive pursuits to pose as soldiers. The pay, equipments, food and clothing of these men cost the world's taxpayers nearly $8,000,000 a day." (News item.) How many must there be now when almost every available man in the prime of life is in military service, drilling, drilling, day after day, while the old men and women must toil incessantly to till the soil, and sustain life. While in the arsenals strong men labor day and night making death-dealing guns and infernal machinery that would make devils laugh and angels weep to contemplate, the people are crushed by taxation, the countries are impoverished, anarchy raises its serpent head, and nihilism makes the most powerful despot on earth tremble with fear. The nations watch each other with trembling anxiety, and with a sense of impending calamity push on their warlike preparations.

It is easy to see how small a move it would take to precipitate a crash. And yet this dark war cloud has hung over Europe for years, sometimes lowering, sometimes lifting, but never disappearing, and it never will until these mighty forces are shattered in fearful collision.

Added to this, many nations are troubled by internal dissensions, and a thousand and one conflicting interests are only waiting their opportunity for revenge. In this, as in past conflicts, religious bigotry is prepared to take an active part, and
the danger and trouble will perhaps come to North America from this source. The free institutions of America have long been an annoyance to the power that sits enthroned on the banks of the Tiber, and it has quietly plotted their ruin. It has been willing to bide its time, and while the nation has been sleeping off the opiate of indifference, they have filled the cities and towns with foreign immigrants, manned by foreign clergymen, who, as soon as they become naturalized, use their (the people's) votes to further their own purposes, as is shown already by their attacks on the public schools.

In Canada they hold the balance of power between the two political parties, and go with the one which gives the most, and it is needless to add they are rapidly becoming masters of the situation.

The Savior says there will be "perplexity, men's hearts failing them for fear of the things that are coming on the world." When was there more perplexity than now? The wisest men know not what course to pursue. With all their rings and combines, tradesunions and labor organizations, secret societies, and such like, the cities swarm with the unemployed and destitute, many factories are closed, trade is paralyzed, firms that were thought to be firm as Gibraltar collapsed as bubbles, and public credit is weakened thereby, till people wonder what will be next. No signs are wanting to convince the thoughtful mind that we are nearing an awful crisis in the world's history. Of course all is peaceful now, but, like the hush before the storm, it makes its coming seem more dreadful. Let us watch and pray that we may be accounted worthy to escape and to stand before the Son of man.

Second, The state of religion. "That day shall not come except there come a falling away." From what? From the faith once delivered to the saints, or pure New Testament religion. It may be argued that such a falling away took place centuries ago in the corruption of the great Greek and Latin churches from their former simplicity, but that period is too remote to be connected with the closing scenes of the world. And as the above churches have long ago become perverted from the truth, we will not include them in our review of the state of religion, but confine ourselves to those churches which at least to some extent have held the saving truths of the Gospel.

The great reformed churches of Europe, the Lutheran and Reformed, are far from being evangelical, and (with some exceptions) their spiritual power is gone. Many of their clergy are almost infidels, for German theology is noted for skepticism. The great and noble Church of England, I feel sad to say, is drifting rapidly back to the errors and superstitions of Romanism both in England and America (where they are called Episcopalians) introducing into their once pure and simple service useless ceremonies, as candles, crosses, confessional, etc., to the great injury of evangelical piety and preaching.

The Presbyterians, whose churches and services were once so severely plain and simple, now meet in grand edifices, with pealing organs and artistic services. But when I think of Methodism, that once mighty exponent of experimental religion and holy living, it makes my heart ache to see how "the fine gold is become dim," and how its spiritual power has sunk beneath the overwhelming flood of formality and pride.

I have named the above because they, and the Baptists, are the largest evangelical bodies, but the same remarks, with some modifications, will apply to nearly all orthodox sects. As pride and formality have come in spiritual life has died out. The strong, firm, aggressive preaching that made it hot for sinners, and evil living church-members, that rebuked sin wherever it found it, and called a spade a spade, is now frowned down, and a compromising, apologetic policy is pursued, so that no one gets hurt, and the church finances do not have to suffer. The dividing line between the church and the world is gone. They follow the same customs and fashions, enjoy the same amusements (with some exceptions), the disciplines are almost dead letters, and their wholesome restraints disregarded. And when we see the crowds of professors going to the tea parties, oyster suppers, church fairs and other church sports generally, where mirth reigns supreme and religion is at a discount, and compare them with the faithful, struggling few who attend the prayer-meetings of the same churches, we have a vivid picture of the latter-day professors, who, St. Paul says, are "lovers of pleasure more than lovers of God." With all respect to the faithful shepherds, it is painfully true that many "heap unto themselves teachers, having itching ears, and forsaking the truth for "higher critics," who are "wise above that which is written." Instead of preaching Christ crucified, and risen, and glorified, they preach "Higher Criticism," which is a refined term for "modern skepticism." It consists of negations. Such as the story of the creation are only myths. The flood is of doubtful occurrence, and even the miracles of Jesus are sometimes accredited to natural agencies by these, "higher critics," who are "wise above that which is written." These modern prophets who prophesy "smooth things," have ruled out the scriptural doctrine of eternal punishment as unbecitting a God of love, and as being too uncomfortable a doctrine to preach to a fastidious
congregation. With no fear of the future to check them, men and women, and especially the young, rush to ruin as a result of such teaching.

The second coming (personally and literally) of Christ is seldom preached, and little believed in, or looked for. People say, "Where is the promise of His coming?" etc. 2 Pet. 3. (Read the whole chapter.) To such He will come as a thief in the night. But God's own children "are of the day," "therefore let us not sleep as do others, but watch and be sober." I consider what is above stated as evidence of the revealing and rise of the man of sin. Paul says, "He, as God, sitteth in the temple of God, giving out that he is God." Now as there is no temple of God in the world as in former days it must mean the hearts of men, for he says, "ye are the temple of the living God," and "the kingdom of God is within you." Of course, if God don't reign there Satan does, and he is the man of sin who prompts men to exalt human reason above divine revelation, as if the finite mind were superior to the infinite. When the Son of man cometh will He find faith on the earth? Yes; but not enough to save it. God found faith in Sodom, but not enough to save it. And we are told it will be like the days of Lot, etc., when Jesus comes again. He says, "Ye are the salt of the earth," but if the salt have lost its savor it is useless. We all know salt is a preserving element, and a proper proportion is required to preserve a certain bulk of meat. The meat always exceeds many times in bulk the quantity of salt needed to preserve it, but if the proportion of salt is too small it spoils. Had there been ten good men in Sodom, it would have been saved, but alas! there were not. If ten were needed to save the population of one city, how many will it take to save the population of the whole earth? It will certainly run up to thousands, but when the proportion gets too low, Christ will execute judgment speedily. And one thing that will hasten His coming will be the falling away spoken of, or, in other words, that which was formerly salt becoming a useless unsavory mass, useless alike to save itself or others.

O ye who read this article and are still unsaved, Do you ever think that your days of grace and mercy are only prolonged on account of the Christians on earth, who, as salt, are saving it a little longer. When you have smiled at the earnestness of the faithful preacher who has urged you to flee from the wrath to come, when you have resolved to enjoy earth's pleasures a while longer and risk the chances, O remember that, like the sword of Damocles, which was suspended by a single hair, so God's judgment hangs over you. He who notes the sparrows fall, and numbers the hairs on His people's heads, think you not He knows the exact number of the saved and unsaved. "Behold He cometh," are you ready? "One shall be taken and the other shall be left." Angels hurried Lot out of Sodom, and so "angels will gather the elect from the four winds of the earth," and the unsaved will be left behind. O you who have praying fathers and mothers and husbands or wives, who have labored and prayed for your salvation, What will you do when the angels bear them away to meet the Lord in the air, and you are left to your fearful doom? Today Mercy's door is open, today a Savior calls, to-day the Spirit and the bride say come, to-day the voice of dying love comes from the Cross of Calvary; to-morrow it may be the voice of the eternal Judge saying, Depart. O flee into the city of refuge. O drowsy Christian,

"When the Bridegroom cometh will your robes be white, Pure and white in the blood of the Lamb." Are you ready? May the Lord help us all that we can say from our hearts, Even so come quickly, Lord Jesus, Amen. F. ELLIOTT.

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A FATAL EXPERIMENT.

In a revival meeting in a town in Minnesota, a number of earnest Christians became deeply interested in the salvation of a certain young lady who sat in the choir. They determined to pray for her that God would save her. It reached her ears and she rebelled in her heart. She said within herself, "I will go away, and see how much good their prayers will do."

Accordingly she took the train for Chicago the next day. In a few weeks word came to her father that she was ill. So he took the first train and brought his daughter home. Quick consumption was preying on her, and it was evident that her days on earth were few. Her friends gathered around her, anxious to know whether she was prepared to go or not. She refused to say any thing to them, only that there was no hope for her. Near the end she said: "I learned that you were intending to pray for me, so I resolved to go to Chicago and see how much good your praying would do. The very moment I stepped on the train the Spirit left me, never to return. I know that I am lost, lost, lost!" Nothing could be done for her, she died in that condition. It is a fearful thing to trifle with the Spirit of God.—Selected by A. R.

"If ye know these things, happy are ye if ye do them."—Christ to the disciples.

"The only people who can undertake and carry out great things for God are those who keep their eyes fixed closely upon Christ."
"He is not here, but is risen," is the message which greeted the first worshiper at the tomb of Christ; and it is still intended for all who would seek our Lord among the dead instead of among the living. It is a message which should cause the heart of every Christian to overflow with thankfulness. It means not defeat but victory—victory over hell and the grave; not death, but life—life eternal and full of glory.

Every Easter brings to our minds afresh the blessed truth of a risen Lord. It tells us that our Mediator is seated on the right hand of the Father. If we observe the day at all, we should observe it with all the significance due unto the important event it commemorates. No commandment is given in the New Testament, either by our Lord or by His apostles, as to the observance of certain days. From the language of Paul in Romans 14: 5, 6 we may conclude that it was left to the judgment of the individual, except that each should "be fully persuaded in his own mind" as to his duty. Reference is here made especially to the Jewish custom. Historians tell us that the early Christian church had no special days for celebration; it was a thought entirely alien from their minds. This is at least true among the churches of the Gentile Christians. Gradually, however, some of the festival days connected with the Jewish ceremonies were added to the Christian worship; not with their old formal significance, but with a newer and more spiritual meaning. In this manner Easter, so closely associated with the Jewish Passover, became the most noted among Christian holidays.

Chrysostom in commenting on the subject very aptly emphasizes the thought that "the whole of time is a festival unto Christians, because of the excellency of the good things which have been given." Every day brings with it many blessings, a fact which we are liable to overlook when we begin to set apart certain commemorative days.

Since, however, the anniversary of Christ's resurrection is so near at hand, I wish to emphasize a thought in connection with it. It is well for us to bow at the foot of the cross, to learn meekness and obedience, to crucify the flesh with the affections thereof, to die unto self; but Christ would also have us rise with Him. We are to leave those things which are behind and press forward. There is much greater enjoyment in store for us as Christians than we usually permit ourselves to enjoy.

Let us look away from self to our risen Lord, seated on the throne of His glory, and so shape our lives that they may be fashioned after His glorious one. If we set our affections on heavenly things, if we always keep before our spiritual eyes Christ's image in all its purity, its majesty, its loveliness, we shall have no desire for the sordid pleasures of life; we shall no longer determine to make gods of the base things of earth, for they will suffer so much by contrast with Him whom we adore; we shall no longer seek the praise of men when the approval of our Heavenly Father is so sweet to our ears. Our lives will become so humble, our conversation so meek by communion with Christ that we shall not fall into every temptation which besets our path.

O, that we might arise, and shake off the lethargy which has fallen upon us and walk in newness of life! May the resurrection of our Savior have a higher significance to us than ever before, may we arise from the dead and receive the life of Christ in our souls. E. FRANCES DAVIDSON.

"All things work together for good to them that love God."
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the world, either for good or evil, even in dressing the little children, and we cannot tell where the influence may end, or what it may result in. It is as the waves of the sea, which roll on and on and we cannot see or know the end of them. I knew of a lady, who was not a Christian, who said that she could not understand why those plain people, who were opposed to the fashions of the world, could dress their children like those of the world. And I can scarcely understand it either. We hear the dear sisters tell how they have passed from death unto life; how they now hate the things which they once loved; and now love things which they once hated; and their own appearance would tell us that they do not favor pride, but why it should be put on the children we cannot tell. I fear that perhaps it is the mother's eye that looks out into the world and sees those forbidden fruits that are pleasing to the eye. "But if thine eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell." Matt. 5:25.

Some perhaps would think that if the child does not know the difference whether it is dressed plainly or not it will do it no harm. It certainly will do it no harm, if it should die in infancy. But if pride is put on the child while an infant, it is most likely to remain on while it is growing to the years of understanding. And only then the mother seems to see the dangers her child is in and we often hear her pleading for her children and asking the prayers of God's people for her children, saying that they are out in the world. And she so much desires to see them saved. But how true it is that if we bring up a child in the way he should go, when he is old he will not depart from it. And especially if we bring them up in pride we must expect them to go that way. The seeds we sow will surely grow, and how careful we should be to sow good seed in those tender little hearts. God forbid that we should sow the seeds of pride, but keep it rooted out as long as we can, for the children may wander into this great evil all too soon; and what will it be if we sow and cultivate it. May we shun pride as we would the disease of leprosy, which is loathsome and will surely destroy the body. But pride is more fatal, for after it is planted and rooted in the heart nothing but the almighty power of God can remove it. And it will not only destroy the body, but will destroy both soul and body; for pride is abomination in the sight of God. And nothing abominable can enter heaven.

ANNA M. SIDER.
Ferry Station, Ont.

DUTY TO CHILDREN.

Dear Parents:

I have noticed in the Visitor several times that grandfathers have admonished the dear children, sightning them to the sixth chapter of Ephesians which is very appropriate both for children and parents. But in this article I will dwell mostly on the fourth verse of this chapter.

"And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

We, as fathers, should be very careful when speaking to our children so that we do it out of all love. The children are not all alike in disposition. Some are easily provoked while others are mild and gentle and easy to be entreated. However the case may be, the father and mother should possess much wisdom, to admonish their children in a Christ-like manner.

Dear parents, let us take great interest in our dear children, for we sometimes ask the Lord for a special blessing and how can we receive a greater blessing than when our children early turn to the Lord.

The Savior says: "Whatsoever I say unto you, I say unto you all. Watch and pray." Now it becomes us as parents to watch over ourselves and over our dear children so that we may see every movement they make in the wrong direction. The dear children should be one of the special objects in view by us as parents; and we honestly say that we have done our duty in this respect? I for one can say that I have come short of doing my duty. But thanks be to the Lord that He has blessed us above our deservings.

He has blessed us with a family of nine children, but one of whom is dead; and the great blessing is that all are on the road to the celestial city, except the youngest who has not yet come out publicly but apparently has serious thoughts about it, which makes us rejoice. We hope that the time is not far distant when he also will give himself wholly into the hands of the Lord. Oh, dear parents let us try with earnest zeal to admonish our dear children in the ways of the Lord because we must believe we have a great responsibility resting upon us. This is not a secondary matter but should be a subject of attention and the utmost importance in our minds. Naturally, when we are traveling to a certain place and our children are with us, we see well to it that they all have their faces turned in the right direction; and if some stray in the wrong direction we would caution them at once. But how much more is it our duty to do this in a spiritual way! Oh dear parents let us not look for any greater treasure than this: to look after the welfare of our and our children's immortal souls.

UNCLE JACOB.
ANNIHILATION OF THE WICKED.

Since the advocates of annihilation differ among themselves, we shall attempt only an outline of this system of error. We will first state the principles on which there is some common agreement. They declare that man is wholly material and the soul is incapable of a separate existence or apart from the physical organism; that death as the penalty of the law consists in the literal destruction or annihilation of the whole man, soul and body; that at the resurrection the wicked will be raised from the state of inactivity and entire unconsciousness to which death reduces them, and be blotted out of existence forever; and that hence there is no place of eternal punishment corresponding to the commonly accepted idea of hell; that the punishment of the wicked consists in being doomed to non-existence. With some variations among the advocates of the doctrine, this is a comprehensive statement of its cardinal principles.

This is no new departure in theology. As early as the third century of the Christian era it was proclaimed by an Arabian teacher with whom Origen contended. It was also taught in the twelfth century and by the Socinians in the sixteenth century. Towards the close of the seventeenth century the doctrine was revived and popularized by an eminent physician and psychologist of London: the last century, also, had some less able, though equally zealous teachers who were, however, successfully resisted by the body of the Christian Church. With all the characteristic energy of evil, it reappears in the present century and presses its claims with unprecedented urgency and a cunning craftiness that has in some instances deceived the very elect. Though this doctrine had such an early origin, and has reappeared through the centuries, it has ever been repudiated by the great body of believers. When its advocates refer you to its antiquity as a source of its authority, you can remind them that sin is old and Satan is immortal.

We will now briefly consider the leading features of this doctrine as outlined above. The fundamental error is its rank materialism: that the human soul is "merely the result of animal organization." From this assumption there is an easy and immediate inference—that death is the destruction of the whole nature of man. In this, the advocates of this error have with them atheists in general and Epicurus, Hobbes and Voltaire in particular. Rather suspicious company this for the professed teachers of the Word of God. But verily, "where the carcass (of error) is, there will the eagles be gathered together." We are not left to the Word of God for evidence of the spirituality of our nature, abundant as it is; for that has been amply demonstrated by the science of psychology.

As to death as the penalty of the law consisting in annihilation, this is sufficiently disproven by the fact that such a penalty was not executed upon Adam in Eden; though it was said: "In the day thou eatest thereof thou shalt surely die." Yet "in the day" of their disobedience no such punishment overtook them. Therefore, "death," in the penalty for sin, is not the equivalent of annihilation. However the believers in this doctrine insist upon such an interpretation of the term death. Using in a few passages the terms death and annihilation interchangeably will suffice to disprove this fundamental assumption of the system: Rom. 7: 24: "Who hath delivered us from the body of this death (annihilation)." Psa. 16: 15: "Precious in the sight of the Lord is the death (annihilation) of his saints." Rom. 8: 6: "To be carnally minded is death (annihilation)." Rom. 5: 10: "We were reconciled to God by the death (annihilation) of his son."

This is enough to indicate the utter incongruity of making death the synonym of annihilation.

They hold that at the resurrection the wicked will be raised from the dead to be annihilated; they also teach that death reduces both righteous and wicked to a state of entire inactivity and unconsciousness. Then the condition of the godly and ungodly between death and the resurrection, being the same and in no wise different from that of the ungodly in their final state, the doctrine actually involves the righteous in the punishment of the wicked from death to the resurrection. Any doctrine that is complicated with such insurmountable difficulties can be neither Scriptural or rational. Moreover, if non-existence is the punishment, then why should the wicked be raised at all to have such a penalty re-imposed for, in their view, death reduces all to an actual and practical non-existence. Resurrection to the wicked would thus be only a brief suspension of the sentence actually executed upon them in death. They also teach that annihilation is "the most dreadful kind of punishment." Alas! then for the sainted dead whose existence is suspended till the judgement, as they hold. According to their view, they must all alike be now enduring "the most dreadful kind of punishment." John on Patmos beheld by the Spirit of inspiration a glorious white-robed throng praising God in Heaven. But this view would change the enrapturing revelations of the seer of the Apocalypse into something worse than the night visions of Eliphaz.

If annihilation be the doom of the wicked then hell has no existence. What, then, shall we make of the words of Christ? "These shall go away into everlasting punishment." "Depart from Me into everlasting...
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last ing fire prepared for the Devil and his angels.” At the approach of Christ evil spirits exclaimed: “Art thou come hither to torment us before our time?” They feared torment and not annihilation. So “the rich man died and in hell he lifted up his eyes, being in torment.” To harmonize this with annihilationism it should read—and the rich man died and lifted up his eyes in no where and saw nothing afar off. Any doctrine which requires for its support the violation of every rule of Biblical interpretation is false in every form and fiber.

It is noteworthy that this error is always found in connection with doctrinal divergencies not less manifest and mischievous. It is a strong presumptive proof against the truth of any doctrine that is ever in combination with a veritable hotch-potch of theological absurdities. In conclusion I will add, that some years ago I had the privilege, such as it was, of hearing the man who for a quarter of a century had been the champion expounder of this doctrine; he has since repudiated it and is now doing good service in the pulpit of an orthodox church. I commend this example to all who are entangled in the ancient and oft exploded theory of annihilation.—Rev. J. B. Kanaga A. M., in Evangelical Messenger.

For the EVANGELICAL VISITOR.

SOME IMPRESSIONS.

Dear Brother Davidson:—

In my account of my visit to Kansas, I spoke of special impressions of which I might possibly speak later. Whether such will be of sufficient interest to warrant publication I do not know, and can only hope they will be charitably received.

Firstly, I was impressed with the evidences of activity in the church. The members seem to appreciate the various means of grace, such as the public service, the Sunday-school and the prayer-meetings. Blessed with such good roads it seems no task to go eight to ten and even twelve miles to an evening service, and the class in Abilene has semi-weekly prayer-meetings, as one is not enough. The evidences of activity, however, are not confined to the above, but are perhaps noticed yet more in the interest manifested in mission work. In this I feel the church in other districts could find something to imitate, and in which it is needful that she reach out and take a higher standard of activity.

Secondly, The large proportion of young people that make up the membership, and the majority of whom are not merely members, but active, earnest Christians, who have clear testimonies, who are acquainted with the Bible, who can be used in prayer or public worship, and are, with perhaps few exceptions, living earnest and consistent lives. I found a goodly number of young children in the service of the Master, who perhaps were not converted as some older ones are, but “had got to the place where peace is,” like a little girl of six expressed herself, and who I trust show themselves imitators of Christ in the school and on the play ground as well as at home and in meeting.

Thirdly, I was impressed also with the attitude of the church to those twin evils, strong drink and tobacco. The church, I believe, as a whole, appreciates the prohibitory law of the state, and is actively and aggressively engaged against the use of tobacco, and some can testify of wonderful deliverances wrought by the Lord. Oh that the feeling against these evils would speedily grow so strong throughout the church that they would be banished!

Lastly, How pleasant to live in God-fearing communities, where life and property are safe, where an intoxicated person is scarcely seen, where children grow up without familiarity with the saloon and its attendant evils and vices, and where religion, intelligence, education, culture and refinement, with general and praiseworthy simplicity, prevail so largely.

I pray that the church in Kansas may have wise guidance, that her shepherds may care for the flock, may “watch and remember,” that the wolf may not destroy, and that she may arise and shine in beauty and strength bringing glory to Him who gave himself for us that He might redeem us from all iniquity and purity unto himself a peculiar people zealous of good works.

GEO. DETWILER.
Sherkston, Ont., March 8.

For a long time I felt myself to be a lost sheep, not knowing on whom to rely; and now, with the deepest consciousness that I have at last attained rest, I exclaim, “The Lord is my Shepherd. What is there that can harm me?” And as I look forward into the future, I exclaim, with David, “I shall not want.”—Augustus Tholuck.

Let us cultivate the spirit of prayer, which is even better than the habit of prayer. There may be seeming prayer when there is little devotion. We should begin to pray before we kneel down, and we should not cease when we rise up. Prayer should be the key of the day and the lock of the night. Devotion should be both the morning star and the evening star.—C. H. Spurgeon.
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A Semi-Monthly Religious Journal, For the exposition of true, practical piety. Published in the interest of the church of the Brethren in Christ, commonly called, in the United States, "River Brethren," and in Canada "Tunkers."

Subscription, $1.00 per year; six months, 50c. Payment in advance. Sample copies free.

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

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

Communications for publication should always be accompanied by the author’s name. Not necessarily for publication but as a guarantee of good faith.

Communications for all subsequent numbers of the Vispron should be sent in at least ten days before date of issue.

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

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

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

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.

Entered as second-class matter at the Post Office at Abilene, Kansas.

Abilene, Kansas, March 16, 1894.

When people receive their rewards according to deeds done in the body, there will be many disappointments. Some will look for greater rewards than they will receive; others may receive more than they thought that they could possibly have deserved, while others who thought they were too unworthy to be noticed even by the blessed Savior, will be surprised to hear the welcome voice: "Come, ye blessed of my Father, inherit the place prepared for you from the foundation of the world."

We would again call the attention of our correspondents to the importance of signing their names to their communications. It is absolutely necessary that this rule be observed, not, as we have frequently stated, for publication, but so that we may know who the writer is.

We are pleased to state that a large part of our subscribers have promptly paid up their subscriptions in advance and this is as it should be, in fact, it is the only satisfactory way that a newspaper can be conducted, and if paid promptly very few mistakes will occur. But we find in looking over our subscription list, that there are still some, in fact, too many, who are in arrears, and it becomes our unpleasant duty to remind them of it. We would then say, if you possibly can, please send us the balance due. We do not want to send out bills, but we fear we will be obliged to do so.

We learn that the church in eastern Pennsylvania will be largely represented at our General Conference in May next. This is as it should be. Every part of the church should be fully represented at our General Conference. It has a very salutary effect. It shows interest in the work and keeps up that fraternal feeling that should always exist among God’s people. We heartily invite all to come, and we know, too, that in extending this hearty invitation to the church at large, we are but voicing the sentiment of the church here in Kansas. We trust every community will advise us as soon as possible of the number coming, so that we can make the necessary arrangements.

We are very thankful for the liberal manner in which the benevolent have contributed heretofore, to supply means for the payment of the papers that have been sent to the more unfortunate who are unable to pay their subscriptions, but we have more calls from the needy than we are able to supply with the fund, and yet none of us would like to see the poor deprived of such good reading as is given in the Vispron. But the expenses of the publication are too large to send the paper free, which we have been doing when we find deserving cases that should not be neglected. Would our benevolent friends, who can afford to spare the subscription price of the Vispron, please remember the more unfortunate in their gifts of charity in this direction as well as in others. The mind must be fed and clothed as well as the body. We are here to do good.

The annual conference of the M. E. Church for N. E. Kansas, which has been in session here the last week, closed to-day, March 13. It was largely attended throughout. Bishop J. H. Vincent presided. Of the work of the conference we can speak but briefly as much of the time we could not be there. But judging from the large attendance at the meetings at which we were permitted to be present, and the able addresses we heard there, we conclude that the people of Abilene had a rare treat during the sitting of the conference; and their attendance showed that they know how to appreciate a good thing. The lecture by Bishop Vincent on Tuesday evening on "That Boy's Sister," and his Chautauqua discourse in the Lutheran Church on Sunday afternoon were both very good. Other discourses by other ministers were highly spoken of, especially the discourse by Rev. C. C. McCabe on missions at the opera house Sunday evening.

The time is fast approaching when the church, by its representatives, will meet in General Conference. By the time this issue of the Vispron reaches its many readers, it will be
less than two months until our people will be gathered, we trust, to
earnestly and thoughtfully consider the questions that may be presented
to them for disposal. How many delegates, and who they will be, we
do not generally know, but we trust they are such devoted men of God
that the welfare of Zion and the spread of the Gospel of Christ will
be uppermost in their hearts and minds, and they will come with this
thought so impressed upon their minds that no consideration could in-
duce them to swerve from the path of duty and rectitude.

Then, too, we hope and trust that they will be endowed with wisdom
from above which will enable us all to work together for the glory of
God.

If these desires are uppermost in our hearts we have no hesitancy in
saying that God will be glorified in the assembly of his people, and that
we will have a blessed time together.

We would yet add that while we do not know what may be presented
to conference for consideration yet we are glad to know that the church
here, and we trust elsewhere, have not instructed their delegates how to
vote on questions that may come up before the conference, but have left
them free to exercise their own judgment in the consideration and ulti-
mate disposal of questions, believing that a better solution of any question
and a more intelligent vote may be attained by hearing the matter dis-
cussed. Hoping and praying that God will watch over the church in
the future as in the past, we can con-
fidently commit all to his keeping.

For the Evangelical Visitor.

AN APPEAL TO THE UNCONVERTED.

Dear unconverted reader, for sometime I have been deeply impressed
of the necessity of your preparing to meet your God. Perhaps you may
be young, only starting out on the

journey of life, or you may be more
advanced, or even been spared to old
age, still not acquainted with the
Savior. Do you not think it is high
time to start? One more step may
launch you into eternity. Oh, for a moment stop and think—never
ending eternity! How sad if you neglect this needful work. You are
living in a glorious harvest time, and
Solomon says: "He that gathereth
in harvest is a wise son, but he that
sleepeth in harvest is a son that
causeth shame." Psa. 10:5.

I know if you are young, Satan
will tell you that you are too young
and it is foolish as there is plenty
of time. Now do not listen to that
delusion, for if he keeps you in that
way until you are old, he will then
turn around and say: "Do you re-
member the time when you were
young and you felt those warm im-
pressions? That is the time you
should have commenced. Now it is
too late." No wonder the Bible says:
"For he is a liar, and the father of
it." I know that he will show you
also the glories of this world, and he
will try to keep you there; but con-
sider that all the time you are in his
service and trying to satisfy yourself
with the pleasures he offers you, there
is something within that remains un-
easy and unsatisfied, and will never
be filled until Christ fills the vacan-
cy, and then you will realize true
pleasure and find life worth living.

Then again, Satan will come and
tell the young: "You will not be able
to get gain or make money if you
serve God. Wait until you become
rich." That is another lie. Who
gives you your food and clothing?
Did you get them by chance, or be-
cause you labored faithfully, or does
the one you serve give it to you? I
say, no. It all comes from and
through the One whom you desire.
Should he withhold food or railment
all you could do could not get it. And
then how unthankful you are—per-
haps never even thanked God for the
health and strength you enjoy. The
Bible says to seek first the kingdom
of Heaven and all other things will
be added. Have you obeyed the first
part of that command? If not where
is your promise? Have you ever
thought how precious and of how
much value that soul of yours is? It
is worth more than all this world
with its gold and silver. And still
how unconcerned you are. Should
you be called away unprepared that
precious soul would have to go down
to hell because it is homeless and
has no other place to go. God did
not mean that it should go there, and
prepared a better place for it, but
through disobedience on your part,
that was the consequence. The
thought makes me shudder. May
God give you strength and grace to
make the wise choice, so you will not
need to cry out: "The harvest is past,
the summer is gone and my soul is
not saved."

"God calling yet shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly
And still my soul in slumber lie?"
M. DONEL.

Gormley Ont.

What became of Noah's carpen-
ters? Is a question that has come to
our notice in connection with the re-
cent Sunday-school work. Drowned
they were with all the antediluvians
alive at the time of the flood and
lost. But of what special interest
is this to us? A very great, deep,
abiding interest. They helped build
the means of Noah's salvation but
were themselves lost; so we may help
much in active church work, and be
without the "grace of God that bring-
eth salvation." Titus 2: 11. What
a sad state it would be for us who
are working as we all should work,
and yet we not saved and in the end
lost.

"Remember now thy Creator in
the days of thy youth."
CHURCH NEWS.

ELKHART, IND.

Our district council was held at the brethren’s meeting-house, Saturday February 24. On Sunday at our regular appointment one was added to the church by baptism and others were reclaimed. May they follow the Savior steadfastly. We beg an interest in the prayers of God's people for our little band, and wish all the blessing of God.

ADDA RELLINGER.

CHADWICK, ILL.

We returned home on the evening of the 10th ult., from a call to Paris, Ill., on a mission of labor of love for the Master's cause, and to look after those that are deprived of meeting with the brethren regularly. We were permitted to meet together in the U. B. church in Paris seven different times. The meetings were well attended, especially the last evening, when the house was filled with anxious listeners, who showed us no little respect and gave us a friendly farewell shake of the hand, before the congregation left the church, and showed that they were pleased to hear the plain preaching of the gospel. We also had two meetings at what is called the North Arm, in an M. E. church. Visited fifteen families. On Monday morning, February 19, bade Bro. Brubaker and family and many others farewell, and started homeward to greet the loved ones at home. God help the church in that vicinity abundantly, is my prayer.

H. L. SHIRE.

FREEPORT, ILL.

I left my home on the 6th of February for a series of meetings in Polo, which had commenced on the 3rd, according to previous arrangements. Bro. A. G. Zook was there but went home again. I found the brethren and sisters reasonably well, with the exception of father Sollenberger, who was not well but is better at the present writing.

The interest of the meeting was unusually good from the very start. As this was the first protracted effort that we held in Polo, we expected it would take some time to get up an interest, but we were agreeably disappointed, so much so that the people in general were astonished at the interest manifested.

One old mother about 65 years of age, who had not been to meeting for 18 years, when she heard of this meeting came to see, and, praise the Lord, the Spirit took hold of her heart and gave her no rest until she became willing to yield. Now she is happy in the Lord. So also an old father of another family became willing to follow Jesus, and to-day they are a happy family. Others, we know, have been deeply convicted but are not quite willing to yield. We trust, however, the good seed sown in weakness will germinate ere long. Several arose and desired the prayers of God's children.

The meeting lasted three weeks. Bro. J. B. Zook was also present for the kingdom. May the Lord help us to work for the Master.

My husband is out in the vineyard of the Lord. I was with him a few days in Walpole, Ohio. We had some very good meetings. The attendance was not large, but the members seemed earnest, especially the young. Bro. Abram Winger is suffering from asthma.

When we returned home Bro. and Sister Bentzel, of Clark county, Ohio, came here to have Sister Bentzel treated for a cancer in the breast, which was very bad. I applied the remedy and so far she is doing well. I would ask the prayers of the church in her behalf. She started this winter for the kingdom. May the Lord help her to look forward. I think we will hear from her through the VISITOR, if the Lord will. Your sister.

A. L. MYERS.

SOUTH GAYUGA, ONT.

Dear brethren and sisters, and readers of the VISITOR, I feel it my duty to write for the paper. The reason I did not write before this is because I thought there were others who were better able to write than I. I think some have done their part, while others have neglected their duty towards the paper. Some say our paper has too many selections. Well, I suppose it is our fault. May the Lord help us to work for the Master.

One sister who wrote in a late number of the paper, testifies that the Lord had to use the chastening rod to enable her to work for Him. Oh may we not wait for the rod to be used in order to prompt us to duty. We can all do something for the dear Savior.

My husband is out in the vineyard of the Lord. I was with him a few days in Walpole, Ont. We had some very good meetings. The attendance was not large, but the members seemed earnest, especially the young. Bro. Abram Winger is suffering from asthma.

According to previous arrangement, the brethren commenced a series of meetings on January 16, in the hall at Little York, conducted by Bro. T. A. Long, of Mechanicsburg, Pa. The word was preached with power and listened to with un-
usual interest and apparently had quite an effect upon the unsaved, as a number manifested a desire for salvation and were made happy in a Savior's love. Some confessed that while they lived in sin and were under the influence of the intoxicating cup they were laughed at by the world, but were now willing to have the finger of scorn pointed at them for the sake of their Savior. May God keep them faithful. The interest was very good and the meetings should have been continued, but on account of Bro. Long's having calls from other parts, the meetings were closed after almost two weeks of earnest labor for the salvation of souls. We are glad, however, that the Spirit of the Lord did not stop working in the hearts of the unsaved and some who were counting the cost during the meetings, have since become willing in our weekly prayer-meetings to step out on the Lord's side. Bro. Long gave us a touching farewell address the last evening from 2 Cor. 13: 11 after which was sung that beautiful hymn: "We'll never say Good-by in Heaven." We clasped the parting hand, trusting that we should meet again, never to say good-by. May the seed sown have been treasured up in good and honest hearts and bring forth a bountiful harvest.

DORA ENGLE.

CLARENCE CENTRE, N. Y.

Bro. Geo. Detwiler came to our place on February 17 and commenced to hold meetings on Sunday morning, February 18, and preached in all sixteen sermons for us. He stayed until the evening of March 4. As a result of the meetings I believe the church was greatly encouraged to be more zealous in the work of the Lord, and seven stood up and requested the prayers of the church. May the Lord help them to find peace. We had also one half hour's song service each evening before preaching which I believe to be a great help in carrying on revival meetings.

On February 25 we had a band of visitors, ten in all, young brethren and sisters from the Stevensville church, of Canada, which we appreciated and then on March 3, Sister Detwiler came and stayed over Sunday. We were glad to see the sister. We would have liked it if they could have stayed longer, but Bro. George has been away from home so much already that we thought it would be unreasonable to ask him to stay any longer. We had to labor under some disadvantages the last week as there were three socials in town and some of the young people went, so you will see it had a tendency to keep some away from meeting. If the people would listen to Paul in 1 Thess. 5: 22, they would "abstain from all appearance of evil." I am afraid there is not much praying and making melody in the heart with those who attend such places. We appreciated the visit of Bro. George and Sister Detwiler, also the ten young brethren and sisters who visited us. Come again. Yours in Christ Jesus.

T. LEWIS.

OUR RETURN FROM ARIZONA.

Doubtless it will be a surprise to many of the readers of the Visitor to learn of our unexpected call home from our labors in Arizona; but the Lord's ways are not our ways nor His thoughts our thoughts; for as the heavens are higher than the earth, so the ways of the Lord are higher than our ways, and His thoughts our thoughts. Is. 55: 8, 9.

We left Glendale on the 19th ult. and went to Mesa as prearranged, and held meetings in the Baptist church, commencing on Monday evening. The attendance here was small owing partly to it not being extensively known, and partly because the town is principally a Mormon town. The day we left Glendale we received several letters and cards from home (the mail having been delayed several days on account of snow) bringing us the intelligence that our youngest child, aged nine years, had been very sick with typhoid pneumonia, but was better and that her speedy recovery was looked for. This gave us comfort so that we did not worry about it. Our next letter from home was written on Sunday, February 18, and reached us the following Friday. This letter brought us the sad news that our two youngest boys, aged respectively fourteen and seventeen years, were both down with typhoid pneumonia, and that they were very sick, and that if they grew worse we would be sent for by telegram. This caused us to feel some alarm, and, whether providential or otherwise, we had already arranged to leave Mesa on Saturday morning and return to Glendale, and upon arriving at Phoenix, about noon, we received the message that our seventeen year old boy was dangerously ill.

No one except those who have had a like experience can realize how we felt, being seventeen hundred miles from home, when a loved one was lying at death's door. We made arrangements at once to return home, and although our work was unfinished, yet not one of the dear ones could say, don't go, but on the other hand they did all within their power to help us off.

The distance between Phoenix and Glendale is ten miles, which we had to drive by private conveyance out and return, in order to get the train that leaves Phoenix daily at 8 p. m. We shall not soon forget the parting scene with the dear ones of Glendale, who had nearly all gathered to lend a helping hand in getting us in readiness for our long
journey home. And when all was ready we all knelt together in humble prayer to God in behalf of the dear ones whom we were leaving so suddenly, and asking our Heavenly Father to protect and prosper us on our perilous journey, and in confidence and faith also to keep (if not contrary to His will) our loved ones at home until our return.

Our homeward trip was vastly different from our going trip. Our time was mostly spent in deep meditation and prayer to Almighty God, hoping all the time for the best and trying to prepare for the worst; and only those of like experience can know of the awful suspense in which we were as there was no way for us to hear anything from home while on the way. We left Phoenix at 8 p.m. on Saturday the 24th ult., and made close connections (in which there seemed to be a providential ruling of which we cannot now speak) and arrived at Talmage on the morning of the 27th at 6.15 and found our oldest son in waiting for us. Imagine our joy when we were told our sick were better, and while the one to whom the message referred had been very near death's door, yet God had mercy on him and us, and while at this writing he is still very weak and not entirely out of danger, yet he has been slowly improving and we hope for his speedy recovery.

While this affliction that has come upon us as a family is veiled in mystery, we earnestly hope and pray that it may be sanctified to our good and to the glory of God. To this end we earnestly solicit the prayers of the saints so that we may realize that all things work together for good to those that love the Lord. This son who was so seriously ill was the last one of our family to give his heart to God. We had been greatly concerned about his salvation, but during the month of January, while I was in Iowa laboring in the gospel and pleading with other people's sons, some one or ones were pleading with our boy to give his heart to God, to which he yielded, and when so sick and expecting to die, he called all the family together and spoke to each one separately, bidding them alien, saying that he was ready to go. This afforded us a great deal of comfort. Praise the Lord for his goodness.

In conclusion I would yet ask all the dear brethren and sisters to earnestly pray for the little mission church at Glendale, Arizona. They are alive and earnest but need your prayers, and when you can, visit them. Yours for eternal life.

Talmage, Kan., March 7.

For the Evangelical Visitor.

OBEDIENCE IS THE BEST SACRIFICE.

Blessed be God which hath not turned away my prayers, nor His mercy from me, when I wept and fastened my soul with fasting that was to my reproach, as I was surrounded with enemies of God beside me. As I was reproached on account of my daily prayer, I had no one to comfort me, but I lifted my heart to God to give me strength to overcome. The more I was reproached the more earnestly I prayed to God for my enemies, that the Lord would give them light to see their real condition, for they are spiritually blind. They profess Christianity but in ten years they never asked a blessing at their table. Many tears have I shed by day and by night on their account. They claim there is no use in praying so much, but notwithstanding this the Lord opened the way for me and blessed my soul.

I have built my foundation on the Rock, and there it shall stand forever. I am gathering my sheaves daily into the garner of the Lord. The blessed Jesus is my Refuge and my only true Friend; in Him I trust.

He will guide me through the journey. Jesus was meek and lowly, why should not we be humble and deny ourselves for His sake?

David says, "My lips shall greatly rejoice when I sing unto thee; and my soul which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long; for they are confounded, for they are brought unto shame, that seek my hurt." Ps. 71: 23, 24. I set my face unto the Lord God, to seek by prayer and supplication with fasting and mourning, day and night, for our nation. Pride is coming among the professing Christians. Let us watch and pray. From an old mother in Israel.

BARRABRA C. BASHOB.

Whiteville, Md.

THE EXPERIENCE OF A SISTER.

Dear brethren and sisters, I thought I would try to give you some of my experience through the columns of the Visitor, so that you might know how I am prospering. I am trying by the help of God to live a Christian life. It is a long time, about twenty-seven years, since I came out on the Lord's side. Over half of my life has been spent in the service of the Lord. When I first started out to serve the Lord, I thought I would not commit any sins and that I would walk before the Lord in a perfect way, but I find that I have made many mistakes since, and if my dear Lord had judged me according to my shortcomings, then I could not have stood; but I am glad that I can say that thus far the Lord has been my helper and has forgiven my transgressions. And oh! so often has he pardoned me and reminded me when I was not as watchful as I should have been. By the help of God I try to be more on my guard for the future, and, dear brethren and sisters, I would crave an interest in your prayers in my behalf and in behalf of my husband and children, for the enticements in the city are many.

HETTIE PRYZ.

Harrisburg, Pa.
For the Evangelical Visitor.

WHY I AM A MEMBER OF THE BRETHREN IN CHRIST CHURCH.

In reply to a friend who wishes to know why I am a member of the church of the Brethren in Christ, I will state briefly, by the help of God, some of my experience, and confess past waywardness. I had apparently settled on my lees in the world, but my life was not a pleasant one. What was called pleasure in the enjoyment of life, I now found but fowls of the air seemed to sing songs were all withdrawn, and even the my peace until alas! the days of sorrow which I did not fulfil. I did not promises to the still small voice that make a fair show in the flesh, to the ball room or theatre, I found left an knowing why I am a member of the church of the Brethren in Christ, I had apparently settled on my lees in the world, but my life was not a pleasant one.

Having no hope and without God in the world, no more knockings at the door of my heart, no promise of a more convenient season, the future loomed up before me as a day of vengeance, the sleepless nights added to my distress, the joys of nature were all withdrawn, and even the fowls of the air seemed to sing songs of mockery at my lamentable condition.

I called on the Lord, but He did not hear. In looking over my misspent life I found I had not walked charitably toward some of my fellowmen, and wherever I confessed my faults and righted my wrongs, I found the burden lightened, yet, with all this, there was no gleam of hope for the future. What I had before called pleasure and enjoyment of life, I now found but empty bubbles to harass me in my dreams. Going to church did not relieve me of the burden, for among some of the church-members I had spent many hours in festivities, for which I had to do some bitter weeping. I occasionally went to hear the Brethren in Christ. Here I could feel some what of a haven for my troubled soul, and the love engendered for these people led me to believe the Lord was calling, "Child come home." But at the parting of the hair I halted, and with this I labored for several months.

Finally, in a dream, I found myself among those who forget God. The immensity of the building I cannot describe. While walking through a wide gate, my eyes fell on an innumerable host of angels in the distance. The light was so dazzling that I hailed to see from whence it came, but could not account for the searching light that seemed to penetrate my very heart. As I came closer to the angels, I could hear distinctly the sweetest music ever heard. I then thought this must be what they call the song of the Lamb. The countenances of the angels seemed so cheerful and happy that the longing to be with them was intense; but as their garments were all white, I knew I would readily be detected if among them. Just then a voice said, "No further, you have not the mark."

Suddenly I found myself on the left among the vilest of the vile. Here all seemed to be writhing in agony. Moans would come floating from where all was darkness. Worms seemed to have possession of my flesh and gnawing at my bones. Oh how I longed for only one day on earth! The anguish no mortal tongue can describe. All seemed in suspense, awaiting the Judge to enter His throne. This I could see at a distance. As I raised my eyes I saw two of the angels, and one was pointing the finger at me saying to the other, "There is one who was not willing to give up all for Jesus."

My distress was so great that I awoke from sleep. And I conferred not with flesh and blood, but promised the Lord if he would take me by the hand, I would serve Him all my days, and there I was healed both body and soul so I could go on my way rejoicing. Praise the Lord for His goodness, and for His wonderful works to the children of men.

J. P. KEEBER.

Rife, Pa.

SWEET BUT NOT SWEETISH.

The most difficult thing in the world is to be all we ought to be in one direction, and not fail to be what we ought to be in other directions. To keep evenly balanced. Some people are all mercy and no justice. The result is they let down the standard; compromise the truth and fail to distinguish the precious from the vile. Others are, on the other hand, all justice and no mercy. The result is harshness, and those whom they might bless are repelled. Some to-day are all sweetness. Out of a good heart and love to all, error is allowed to hatch her brood and raise her offspring.

Distinctions between truth and error are broken down and everyone is allowed to disseminate his views good or bad; no one is ever rebuked. On the other hand there is danger into which others run of rebuking and doing nothing else. The Word of God demands that we rebuke sharply. It also requires that we have the love described in 1 Cor. 13. The man who rebukes must live close to God. The man who is given especially to sweetness must bear his cross in being true although it gives him pain. Rebukes fail unless steeped and saturated in love. The advocates of intense sweetness may think they have it all and the devil takes advantage to let in error and destroy souls. The advocates of argument and rebuke may sometimes forget themselves and as the result repel whom they ought to win. It takes a holy heart and a wise head to be just what we ought to be in both directions.—Christian Witness.
OCE MORE IN HEAVEN.

One less at home!
The charmed circle broken—a dear face Missed day by day from its accustomed place, But cleansed and saved and perfected by grace— One more in Heaven!

One less at home!
One word of farewell spoken; on the shore Where parting comes not, one soul landed more— One more in Heaven!

One less at home!
One voice of welcome hushed, and evermore Where parting comes not, one soul landed more— One more in Heaven!

One less at home!
One voice of welcome hushed, and evermore Where parting comes not, one soul landed more— One more in Heaven!

Chill as the East-born mist the thought would rise, And wrap our footsteps round, and dim our eyes; But the bright sunbeam darteth from the skies— One more in Heaven!

Chill as the East-born mist the thought would rise, And wrap our footsteps round, and dim our eyes; But the bright sunbeam darteth from the skies— One more in Heaven!

Chill as the East-born mist the thought would rise, And wrap our footsteps round, and dim our eyes; But the bright sunbeam darteth from the skies— One more in Heaven!

Missed day by day from its accustomed place, To home and Heaven!

Only one child was left him, little Goldie, eight years old, with hair like the sunlight of summer and eyes like flax flowers. As the man paced the floor, he heard the patter of light feet down the hallway. They paused before the door, and a gentle voice called:

"Papa, please may I come in?"

"Yes, my Goldie," cried the father, opening the door for the little girl.

"Aunt Julia said that I might come in to see you now, if I wouldn't be in your way papa," said Goldie, nestling within her father's big arms.

"My darling, you are never in my way," said Mr. Springer, pressing his bearded lips to her waxy brow. "I wanted to see you so much, papa, and yesterday you were gone on business and I couldn't."

"What is it my little Goldie wants?" he asked, reading some unexpressed request on the little girl's countenance. "It's Easter to-morrow, papa—"

"Oh, I see! My little pet wants me to get her some of those nice col-

ried eggs which I saw in a showcase up town," he remarked with an attempt at gayety.

But the almost reproachful look which came into Goldie's eyes, regarding his face so intently, checked him from going on.

"Oh, papa I didn't mean that!" she cried, as if his thoughtfulness were painful to her. "Easter doesn't mean eggs, papa. Didn't you ever go early Easter mornings with mamma?"

"No my child," he said sadly.

"Oh, I did," said the little girl reflectively, "Mamma took me twice to the graves, and we sang there early, and took fresh flowers there. Didn't mamma ever teach you papa, what Easter meant?"

"No, Goldie," he returned, his voice husky.

"Poor papa," and she stroked his cheek as if she pitied his ignorance of the meaning of a day that her mother had taught her to remember tenderly.

"I guess she thought such a big boy as you, had no need to be taught about Easter," and she tried to lure away the clouds which seemed to be settling on his face, with her sweet childish smiles.

Then after a little silence she said: "Never mind papa! I'll teach you what Easter's for, papa. May I?

"Yes darling," in a whisper.

"Well," she began, trying to adapt her childish speech to the man's understanding, "Easter is the day when all the dead folks rise again, and are happy in God's home. If you go early to the graves and sing a nice little hymn and put flowers there, the saints will hear you and the ones we call dead will hear, and they will be glad and smile down upon us from their angel homes, and be so happy because we think of them. Mamma said so and she knew," explained the child. "Don't you think

GOLDIE'S EASTEER.

It was the day before Easter and Mr. Springer sat in his library, his head bowed in sober, questioning reflection over the volume he had been reading all the morning.

It was his wife's Bible, which had been her guide through all her blameless life, and now that she was taken from him, the little volume with its well marked passages here and there was very sacred to the man, if he could not accept the divine truths it taught.

"Would it be better for me to believe?" he asked himself doubtfully.

"I can't tell. She believed and it seemed to make her happy. I can-
it's so, papa?'

How could he destroy the child's simple faith by telling her that all such things were regarded as delusion by him? Deep grounded as his unbelief had always been, James Springer held the memory of his child's mother too dear to say aught that would have the least tendency to shatter the result of her blessed teachings implanted in Goldie's gentle heart.

"Don't you think its so papa?" insisted the little one. "Oh, papa I do."

"O that such a belief were mine!" cried his soul within him. "Happy delusion!"

"Poor papa," said Goldie, com­­miseratingly. "You never went early Easter morning to the graves," she sought to excuse him.

"But papa," she went on, "you will go with me early in the morning won't you? Say you'll go," stroking his face coaxingly with one soft little palm.

"Yes dear," he returned. "And papa you must get some nice flowers up town to put on the graves. Won't you?"

"Yes, Goldie, I'll get anything you want for your Easter," returned the father.

"And your Easter too, papa," she hastily amended, "and mamma's and Bessie's and Carlie's and Violet's."

"Yes dear," he returned. The faintest tinge of the Easter morning light was creeping into Mr. Springer's room when a gentle tap at his door aroused him from his dozy, and Goldie's voice called:—

"You must hurry papa. It's time to go and the Easter morning is so pleasant." Mr. Springer was at Goldie's side, and taking her hand in his they walked briskly away under the dew-enameled trees, just putting forth their tender buds. Birds were singing everywhere, giving forth a greeting worthy of so lovely Easter dawn.

"Papa, the little birdsie know its Easter. Hear them sing! I think God must have taught them the same hymn that mamma taught me," said the little one.

The man had passed a sleepless, troubled night, and he was busy with conflicting thoughts, as he walked by his child's side through the shadow's of that Easter morn.

Crimson and golden streaks of dawn filtered through the trees which lined their way like the soft, almost imperceptible radiance of the passage of souls in untrammelled, resplendent triumph, ever rising and brightening!

"Papa we must hurry," said Goldie, clinging to her white lilies, which Mr. Springer had brought from the greenhouse the evening before. "The sun will come soon, then mamma and the others will be gone." O that Goldie's sweet simple faith were his! He knew that she was happier by far with that, than was he with all his knowledge and battle of doubts.

James Springer, when a boy, had lived with an avaricious old man, who, like the unjust judge in the New Testament, regarded neither man nor God. He was brought up to pay no attention to religion in any way, and although he had outgrown many of the effects of that harmful early training, it had left a heavy mark upon his mind.

He was a doubting, unbelieving man. Easter had no more joy to him than the commonest day in the week. The resurrection was perfectly meaningless to him.

Goldie hurried him past the silent church, and on to the place where the white headstones of his dear ones gone caught the crimson flushes of the early morning.

Tenderly arranging the white flowers on the graves, Goldie said:—

"Papa can't you hear the sound of their wings?" and she listened with her little golden head poised toward her father who stood silently by with uncovered head.

"Yes, they are here papa," she whispered, catching his hand and looking upon him with such perfect faith in the blue eyes.

"Mamma and the children are here! Hurry papa, we must sing them our Easter welcome!"

In quavering, childish voice she sang:—

"Christ the Lord has risen to-day; Sons of men, and angels, say; Raise your joys and triumphs high, Sing ye heavens, and earth reply."

Mr. Springer was shaking from head to foot, and with a deep groan fell on his knees by his wife's grave and cried in the depths of his misery:—

"Lord be merciful to me a sinner. Take away my unbelief. Give me the faith of this child that thou hast left me!"

It was the cry of a great soul in great agony and the Lord heard in the quiet of Easter morning.

A strange peace crept into the man's heart; a wondrous joy filled his soul, and rising to his feet, he kissed his child, who had wondered at his outcry, and feared that he would surely frighten away the ones whose presence she felt was near.

"You have saved me, Goldie!" he said simply. "I know that he is risen and I feel that they are here to receive our Easter greeting."

"Then papa, you will help me finish the hymn?" she asked trustingly. "I didn't finish and the sun is peeping at us."

Clasping her little hand, he helped her sing three times:—

"Lord, our sun's eclipse is o'er, Lot! he slies in blood no more! Death in vain forbids him rise, Christ has opened Paradise."

—Selected by Annie M. Newcomer,
A BAD FIRE.

"Jones, have you heard of the fire that burned up the man's house and lot?"

"No, Smith, where was it?"

"Here in the city."

What a misfortune to him! Was it a good house?

"Yes; a nice house and lot—a good home for any family."

"What a pity how did the fire begin?"

"The man played with fire, and thoughtlessly set it burning himself."

"How silly! Did you say the lot was burned too?"

"Yes; lot and all; all gone; slick and clean."

"That is singular. It must have been a terrible hot fire; and then I don't see how it could have burned the lot."

"No; it was not a very hot fire. Indeed, it was so small that it attracted but little attention, and did not alarm anybody."

"But how could such a little fire burn up a house and lot? You haven't told me."

"It burned a long time—more than twenty years. And though it seemed to consume very slowly, yet it consumed about one hundred and fifty dollars' worth every year till it was all gone."

"I cannot understand you yet. Tell me where the fire was kindled, and all about it."

"Well, then, it was kindled on the end of a cigar. The cigar cost him, ho himself told me, twelve and a half dollars per month, or one hundred and fifty dollars a year, and that in twenty-one years would amount to $3,150, besides all the interest. Now the money was worth at least ten per cent, and at that rate it would double once in about seven years; so that the whole sum would be more than ten thousand dollars. That would buy a fine house and lot in any city. It would pay for a large farm in the country. Don't you pity the family of the man who has slowly burned up his home?"

"Where! I guess you mean me! for I smoked more than twenty years. But it doesn't cost so much as that, and I haven't any house of my own. Have always rented—thought I was too poor to own a house. And all because I have been burning it up! What a fool I have been!"

"The boys had better never light a fire which costs so much, and which, though so easily put out, is yet so likely, if once kindled, to keep burning all their lives."—Selected by Dora Knight.

GEAMS OF THOUGHT.

"Pray often, for prayer is a shield to thy soul, a sacrifice to God, and a scourge to Satan."

Prayer without watching is hypocrisy, and watching without prayer is presumption. — Moody.