4-15-1894

Evangelical Visitor- April 15, 1894. Vol. VII. No. 8.

Brethren in Christ Church

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
THE CHURCH'S DESOLATION.

Well may thy servants mourn, my God,
The church's desolation;
The state of Zion calls aloud
For grief and lamentation;
Once she was all alive to thee,
And thousands were converted;
But now a sad reverse we see,
Her glory is departed.

Her pastors love to live at ease;
They covet wealth and honor;
And while they seek such things as these,
They bring reproach upon her,
Such worthless objects they pursue,
Warmly and undiverted,
The church they lead and ruin too—
Her glory is departed.

Her private members walk no more
As Jesus Christ has taught them:
Riches and fashion they adore—
With these the world has bought them.
Eiches and fashion they adore—
The church they lead and ruin too—
Such worthless objects they pursue,
They bring reproach upon her.

And while they in the church remain,
With such religion doth remain,
Who weep, when they of Zion say,
I'll seek the broken-hearted,
Adieu! ye proud, ye light and gay! :
That I once more may find her?
Where shall I go, where shall I search,
For grief and lamentation;
For the state of Zion calls aloud
For grief and lamentation.

Howbeit the reign of heaven upon
earth, that is, Christianity, embraces
that quality in its purity as a special
attribute in all its members. The
ture Christian is undoubtedly an
honest individual; and the world ex-
pects the Christian to be so. Hence,
as a rule, the professing Christians
are judged by their fellow-beings, as
to their worth, by their honesty; yea,
Christianity is measured by the
amount of truthfulness found in its
adherents; and, positively, whatever
a person professes to be, if his truth-
fulness does not sustain his charac-
ter, his profession of Christianity is
only a sham. Therefore, on account
of the wavering state of professing
Christians the cause of righteousness
amongst the human family is sadly
debased and hindered in its advance-
ment.

How faithfully those holy men of
God, who "spake as they were moved
by the Holy Ghost," impressed upon
the Christian to live honestly, as the
apostle Paul stated it in saying,
"Owe no man anything... that ye
may walk honestly toward them that
are without," yes, toward all men.

It might be stated here what a mod-
er writer said in regard to honesty,
namely, "No man can be a Christian
without being honest, must pay one
hundred cents on the dollar; nothing
short of this will save him from
eternal ruin." Did that writer shave
to closely? I think not.

To be strictly honest will not pre-
vent a man from dealing with his
fellowmen going through this present
life. Certainly it does not; and
perhaps the contract agreed upon
cannot be paid the very day in which
it is due either; but most certainly
the one who is to pay the debt con-
tracted, if a Christian, will positively
make a satisfactory arrangement
with his creditor before any room of
doubting his integrity takes place.

Oh, what happiness it would pro-
duce, even in this world, if all men
were strictly honest! What a differ-
ent state it would make in the af-
fairs of this life! And the worst of
it is that commonly all men know,
at least often say so, that "honesty
is the best policy," but they heed
not the dictation of conscience.
Praise the Lord that there are some
real honest ones in the world, who
adhere closely to what is just and
ture—although few in number com-
pared to the opposite.

What a curse sin has brought upon
the human race, which perverted a
reasonable being to deviate from act-
ing justly, and that, as might be
said, knowingly. But oh! blessed be
the Lord, there is a way opened that
all who will may escape from all de-
lusion and come to the light which
shows to man his real condition, yes,
the depravity of his nature inherited through Adam's transgression, and nourished and cherished through his own evil and wilful habits; and that he may act justly and honestly, whatever others may do; and this can be done by denying self and pressing manly forward in the path of righteousness. So then that nature imbued by sin and moulded by habits shall be overcome; and that individual come out a free man to act justly, honestly and truthfully with an unblamable character in the sight of all men. Such is the life and character of the true Christian, acting honestly in all things.

But by no means do I mean that honesty is the absolute test of a Christian, though he undoubtedly is truly honest. There are those in the world who by special trait of nature are honest in their way, perhaps as honest as a Christian can be, though they never made any specific profession to be a Christian. But the person who professes himself to be a Christian, if his dealings and intercourses with, his fellow-beings is not strictly honest, he ought to take warning, for the profession of Christianity without true honesty is only a myth. A. B.

Stayner, Ont.

For the Evangelical Visitor.

DO WE LET OUR LIGHTS SHINE?

"Do all things without murmuring and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Philp. 2: 15.

I have often been impressed with the thought, Do we let our lights shine as God's word teaches us we should? Are we as a city that is set on a hill? Are we as a candle, giving light to all that are around us? "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.

How shall we let our light shine? By living up to what we profess, by keeping ourselves unspotted from the world, by standing up for Jesus wherever we go, by holding up His banner, by not being led by the world, but by leading them to Christ. We should be careful that our unconverted associates do not lead us, but that the bright shining of our lights may show them the way to Christ. Oh, that we might let our lights shine that we might be blameless in the midst of this crooked and perverse people; for if we are not blameless in this present time, how can we be preserved blameless unto the coming of our Lord Jesus Christ? Then let us not try to hide our lights, but let them burn brightly that, perhaps, some poor shipwrecked seaman may be guided safe to shore.

Are we a separate people, zealous of good works? Do we glorify our heavenly Father? Have we that stability that, when the worldlings ask us to go along with them to places of sin, we can refuse, and rather hold forth to them the words of life? Can we be a light to them by mixing with them in their pleasure, and borrowing some of their enjoyment by joining with them in their foolishness and lightness? No, certainly not; but by living a life of separation. When we meet our neighbors and friends, our conversation should be about Jesus and heavenly things, and not, as it too often is, about the crops or some neighbor or the pleasures and foolishness of this world. I fear we think too little about our conversation, about the words we say. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 5: 3, 4.

"If any man among you seem to be religious, but brietheth not his tongue, this man's religion is vain." Jas. 1: 26. I find that to bridle the tongue goes against nature, but it needs to be done, that we may be a light and not a cause of offense, or a stumbling-block.

Do we glory in the cross? I fear some are seeking their pleasure in the world, and not in the cross. "But God forbid that I should glory, save in the cross of Christ." I fear when we must go out in the world to seek pleasure, we do not have the true hope, we are not founded on the rock, Jesus Christ. "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15: 19. But thank God we have a hope that is an anchor to the soul. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1: 3-5. Why should we not find joy with such a hope? Why should we not be a zealous people, a peculiar people, a separated people, that we may be separated in that great day, and be caught up to meet the Lord in the air. Is this not a blessed hope. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17. With this glorious hope before us, let us be zealous, shining as lights that will shortly be taken out of the world.

Harry M. Smith.

Clay Center, Kans.
Much is now said and written about sanctification, or holiness. Some claim that it is obtained at the time of conversion. Others tell us that it is a second work, an additional blessing, as great, and at times greater than what is experienced at the time of our spiritual birth. We, however, deem it prudent to adhere closely to the word of God, which is the only safeguard in all perplexed questions regarding the welfare of our immortal soul.

According to Webster, sanctification is "the act of sanctifying or making holy; the act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God: also, the state of being thus purified or sanctified."

From the above definitions we learn that before we can claim sanctification, or holiness, we must go through a sanctifying act, or process. This is nothing else than being born again, for as soon as we are born of God, we are holy, for nothing unholy can be born of God. Peter says, "But ye are a chosen generation, a royal priesthood, an holy nation." 1 Pet. 2: 9. Here all God's children are included in this holy nation, from the new-born babe in Christ, to the mothers and fathers in Israel. What person does not know that children are numerically included in a nation? Hence, all God's children are holy without distinction.

Again, in Heb. 2: 11, we read, "For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." God is the sanctifier, we as God's children are the sanctified, and Christ is our elder brother. Notice the language of Paul, "are all of one"—of one holy Parent. Who can fath-

om the meaning of these words, or who can describe them? A drop of water and a drop of oil will not unite, because they are not of one substance, but take two drops of water and put them together and they will immediately become one. When we are born of God, we are of one family, and as children inherit more or less the nature of their parents, so do we; God our Father is holy, and we as His children have inherited from Him holiness as well.

In Heb. 3: 1, Paul says, "Wherefore holy brethren, partakers of the heavenly calling," etc. Here Paul calls them "holy brethren" which had been "partakers of the heavenly calling." All agree that it is at the time of our conversion. Thus you see that our position is again proven, that we are holy when we become the children of God.

Furthermore in Heb. 10: 29, we read of one who had "counted the blood of the covenant wherewith he was sanctified an unholy thing." Every Bible reader will admit that the blood of Christ is "the blood of the covenant," and that it is applied to the sinner when his sins are pardoned, and Paul distinctly says that he who had counted it "an unholy thing" had been sanctified therewith. Sanctified at the time of his conversion, was he not?

The case of the Corinthian brethren is another example of the same effect, although some make the assertion that they had not been sanctified, or else they would not have gotten into such a disorderly state. Their disorderly state is by no means proof that they never were sanctified. It is possible when we have been sanctified that we can again get into disorder. If you will turn to 1 Cor. 1: 2, you will discover that the Corinthians had at one time been sanctified. Paul, in his first epistle to them, addresses them on this wise:

"To them that are sanctified in Christ Jesus, called to be saints." Here we have the words of Paul to substantiate our view, that when a man is in Christ Jesus, or born again, he is sanctified. Jude, in the first verse of his epistle, coincides with Paul by saying, in his salutation unto the children of God, "to them that are sanctified by God the Father." That the salutation of Jude is a general salutation written for the consolation of all God's children cannot be denied. If only part of God's children are sanctified, as some will have it, then his epistle would only be addressed to those, and the others would be excluded; but all will agree with us, that the salutation of Jude is a general one written for the comfort of all God's children. Hence all are sanctified.

We now come to the gift of the Holy Ghost. Some advance the theory that we do not receive the Holy Ghost at conversion. They try to support their view with this, that the disciples had to wait at Jerusalem until the day of Pentecost in order to receive the Holy Ghost. This could not be otherwise, for the Savior had not yet ascended into heaven, consequently the Holy Ghost could not be given until the appointed time. We, however, have abundant evidence in the word of God that the children of God do receive the Holy Ghost at the time of their conversion. Take Cornelius for an example, who was indeed a good man, had given much alms to the poor, had prayed to God always, and had heard much of the fame of Jesus, yet, after all, had not heard the gospel preached in full. When Peter preached unto them that were gathered together, and while he was yet speaking, "the Holy Ghost fell on all them which heard the word." Here we have an instance, which ought to convince all, that we do receive the Holy Ghost at conversion.
The case of Saul is another example to the same effect. When Anania laid his hands on Saul, he immediately received his sight and was "filled with the Holy Ghost," which was at the time of his conversion.

Another example of this kind you will find where the twelve men had not heard that there was any Holy Ghost. By examining their case you will find that they had had, as yet, no true conception of the religion of the cross; but when Paul had spoken to them concerning those truths, and they were baptised, he laid his hands on them, and they immediately received the Holy Ghost.

In Heb. 6: 4, you will find another instance which fully establishes the fact that we receive the Holy Ghost at conversion. It is at the time of our conversion that we are "enlightened" and "taste of the heavenly gift," which is nothing else but that we are "made partakers of the Holy Ghost."

Again, in Rom. 5: 5, Paul says that "the love God is shed abroad in our hearts by the Holy Ghost, which is given unto us." We know that we receive the love of God at the beginning of our pilgrimage, and Paul says it is shed abroad in our hearts by the Holy Ghost.

The prophet Ezekiel says, in chapter 36: 25, 26, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you: a new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh." What is this "clean water" the prophet speaks of? The blood of Christ, no doubt. When does the Lord sprinkle it upon us? At the time of our conversion, does he not? And through its efficacy we are cleansed from all our filthiness. Mark the words of the Lord, "I will take away the stony heart." If we take an article away from a certain place, there is nothing left to be taken away another time. When the Lord takes away the stony heart, He puts His Spirit within us, which is the Holy Spirit.

The passage of scripture which we will now consider you will find in Luke 6: 48, 49. Here is a man which built a house "and digged deep, and laid the foundation on a rock." When a man wants to build he begins to dig for the foundation and does not cease digging until he is satisfied with the firmness of the soil. Then he begins to lay the foundation by laying one stone upon another, and by adding one piece of timber to the other until the building is completed. The writer, after coming to the wilds of Canada, helped to work at carpenter work for some time. When building we would sometimes lay what is called a temporary foundation, intending to put a substantial one under the building afterwards. That was right, otherwise the building would have gone to ruin. Yet, after all, the best way, and the only commendable way, is to put a good foundation under it in the first place, then no second work is needed. So with our spiritual house, by true repentance toward God and faith in Christ, we lay the foundation. By obedience to the commandments of God, by acts of benevolence, by kind words, and by discharging our duty faithfully until our end, we finish our spiritual house. It is to be feared that also in a spiritual sense too many temporary foundations are laid. Hence a second work.

We now come to the practical part of our subject. That the children of God are to live a holy life no one will deny. Because it is written, "Be ye holy, for I am holy," 1 Pet. 1: 16. And again, "But as He which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1: 15.

The first passage of scripture which we now intend to consider, you will find in Rom. 12: 1, where Paul exhorts the brethren to present their bodies a living sacrifice, holy, acceptable unto God, which, he says, is their reasonable service. When are we to give our "bodies a living sacrifice" unto the Lord? The time we engage with the Lord as laborers in his vineyard, is it not? When a man engages himself to another man for a length of time, he is expected to give himself wholly, or in the language of the apostle, "present his body a living sacrifice," to the service of him to whom he has engaged himself, at the beginning of the time of his engagement. He is expected to labor for him day after day until the time of the engagement is expired. What would you think of a man, if you had engaged him to work for you a year, and he would come and work for you a day or two, then leave you for a while, then come back and do the same thing, and so on, until two or three months after, when he would make up his mind to work for you according to agreement? When we hire with the Lord, He does not want us to leave Him time and again, which alas! too many do. He wants us to give ourselves wholly to His service at the beginning of our engagement with Him, and be faithful until death, then no coming back or second consecration is necessary.

In 1 Pet. 2: 2, we read of new-born babes, etc. We know a child does not become a man in an instant, but is nursed for a while, and in course of time partakes of stronger meat, whereby he grows until he becomes a strong man. So the child of God does not come to spiritual maturity all of a sudden, but by obedience to the commandments of God and by living a holy life he

In Isa. 61: 3, we read, “That they might be called trees of righteousness, the planting of the Lord.” This has reference to the children of God, when they as trees of righteousness, by repentance toward God and faith in Christ, are planted by God into His vineyard. When you plant a tree in your orchard, it is a perfect tree, no matter how small—composed of root, trunk and branches—but it has as yet not come to maturity. Soil, cultivation and pruning will hasten the growth and develop its productiveness; yet, after all, it takes time for a tree to come to maturity. So the children of God, as trees of righteousness, require time to grow before they come to spiritual maturity in order to bring forth the best result.

Again, in Rom. 11: 16, we read, “If the root be holy, so are the branches.” Christ is the root of Jesse, we, as God’s children, are the branches, and as Christ is holy so are we. As we abide in Him we grow and have our “fruit unto holiness, and the end everlasting life.” Rom. 6: 22.

Holiness is a Christian quality which is not attained to perfection here upon this earth, although obtained by some to a greater degree than by others. Our Savior was a perfect pattern of holiness. The apostles and innumerable saints have striven to imitate His example by their holy lives and conversation, but failed to come up to the fulness of Christ. This is fully set forth by Paul in Philp. 3: 12, where he acknowledges that he had as yet not “attained, either were already perfect.” Although in 1 Cor. 2: 6, we read, “Howbeit we speak wisdom among them that are perfect.” Again, in Philp. 3: 15, Paul says, “Let us therefore as many as be perfect,” etc. When a child is born, it is perfect, nothing is wanting, save a development of its different members and the intellect, in order to come to the fulness of manhood. So with us, when we are born of God, we are perfect children of God, nothing is wanting but our spiritual development, and in order to attain spiritual perfection, we must “go on to perfection.” Heb. 6: 1.

In 2 Cor. 7: 1, we read of “perfecting holiness in the fear of God.” We cannot bring a house or anything else to completion, or perfection, unless it is first begun. Neither can we perfect holiness unless there is first a beginning of it. We have above proven from God’s word that holiness is in a measure complete, or begun at the time of our spiritual birth, and that nothing remains to be done but a continuation of living “soberly, righteously, and godly in this present world,” in order to bring holiness to perfection.

Further, it is not to be supposed that we can get to such a state of perfection that we do not at times make mistakes. It is true, some of our children are more obedient than others and need less chastisement, yet, after all, where is the child that does not need to be rebuked or chastised at times? Paul makes it plain in Heb. 12: 6, by saying, “For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.” Mark the words of the apostle, “scourgeth every son whom He receiveth.” In this number you and I and all God’s children are included. What does the Lord scourge us for? Not for our obedience, but for our disobedience. Thus, you see, no matter how holy we seem to think we are, or how holy we live, we are all liable to go astray more or less at times, and God be thanked that He uses the chastening rod on us, not for our destruction, but for our profit.

Again, in Gal. 6: 1, we learn that it is possible that we can be “over-taken in a fault.” James corroborates this statement by saying, “For in many things we offend all.” Jas. 3: 2. All will admit that this holy apostle was sanctified, yet, notwithstanding, he includes himself in that number who “offend all.” James was honest, and well would it be for us if we all saw our imperfection and confessed our “faults one to another.” Jas. 5: 16.

In conclusion we would say with the apostle, let us “follow peace with all men and holiness, without which no man shall see the Lord.” Heb. 12: 14. A carpenter, or any other tradesman, cannot follow the trade of his choice unless he first acquires a knowledge of the different branches of his trade. Then whilst working at his trade he continues to add to his store of knowledge, and by continuing to work at it day after day, it can be truthfully said of such a man that he follows the trade of his choice. In the same light we, when we have been born of God, have in a measure been made partakers of His holiness, and by continuing to live a holy life, we add to our holiness already in possession a power and lustre that will continue to increase for the benefit of our fellow-men until our exit from this world.

Charles Baker.

Above the anthems of the celestial choir Jehovah hears our feeblest cry; and amid the glories of the upper sanctuary Christ’s eye turns less on the glittering crowns of His redeemed ones cast at His feet than on His people here, fighting in the field of battle, weeping in this vale of tears. Therefore, let us pray on, nor cease praying until we cease living.—Sel.
This should be man’s watchword throughout every age. It has been God’s through all the periods of the past so far as is known to all intelligent creatures.

On the pages of sacred history we read of the chaotic condition of the earth’s formation, when seemingly water covered the whole, “and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.” Then came light and its separation from darkness. The dividing of the waters from the waters, and so on, until the crowning object of creation was made, Man, the lord of the earth, the brightest and best, the one possessing the power to become as God, knowing “good and evil.”

In God’s works we see no backward movement, always forward and upward toward the end and object of his plan. But with man in general it is quite to the contrary. Even in his infancy and purity he was not able to retain that state. And so we see it at this advanced age of the world when nations are born and their laws may be grand and just, demanding justice and equity to rich and poor and high and low; but in course of time there will be every subterfuge put to use to aid selfish men to gather to themselves all the wealth honor and earthly glory possible, and to make true the old proverb, “Man’s inhumanity to man makes countless thousands mourn.” And not only in national circles is this true, but also in ecclesiastical bodies. We find it so in the time of our Savior, when James and John sought for themselves places of eminence, not having caught the trend or spirit of the Master’s words, “He that humbleth himself shall be exalted.” This being the case with man and man’s work, we are glad that it is not so with God. And by us looking at the “pattern given in the mount,” we may be able to learn a little ourselves and thus also progress in the line of justice, truth and righteousness.

Looking at God’s line of progress we see, first after man’s fall, the promise of redemption, salvation and restitution, through the seed of the woman. And for many years this promise was renewed and confirmed, until the advent of the Word in the likeness of flesh, and since his ascension through the operation of the Holy Spirit, the calling, trying and fitting the little flock-elect-church, the overcomers, for the kingdom prepared for them from the foundation of the world. We are glad to note in those who have imbibed the Spirit of their Lord and Master, and have not followed the Heckelian back-action evolution line, the true progress they have been making toward the divine life. And we have further noticed that as they gain more and more of that spirit of love, they lose that hard, harsh, unloving and unlovely disposition of address and intercourse.

To-day as we look out into the ecclesiastical heavens, and there see the communion, brother lawing with brother, one part of the congregation with another, trying to supplant each other and trying to take from them by force that which their hands and means have helped to construct; it looks very much like the worship of Cain, wherein he deemed that “might makes right.” Surely this is not progress.

The true progressive has imbibed the spirit which caused Paul to pen these words: “Prove all things and hold fast that which is good.” The trouble is there are so many who will not prove all things. They have a certain sphere in which they move, and anything outside of that which they are unable to understand is all wrong, and soon you see them thrust their fingers into their ears and cry, “heresy! heresy!” And this when the matter is beyond their understanding. We are altogether too much afraid that God’s cause will suffer if men are permitted to express their opinions and views upon subjects out of the general line of human conception. Again the true progressive throws to the winds all preconceived opinions, notions, and prejudice, and impartially views what is brought before his mind, as judge and jury are supposed to act impartially in the case that is tried before them; not as the frontier justice (?) who, after the plaintiff was heard, silenced the defendant by, “Hold on, I can decide this better now than if I heard the other side.” You would say, “absurd.” But how often may we be found occupying just as absurd a position.

The right line of progress will also prove a rest to the poor editor, who, it is calculated, shall give us food for our minds and souls, and according to what we can see or hear, he is supposed to have more discernment than even our Master had; that is, please every one. And I find that Jesus was not competent for that task, even though it is written of him that, “He pleased not himself.” Oh, how often does the poor editor go to his task with a troubled heart, fearing the “letterly”flagellation of some sensitive subscriber or reader, who, forgetting to cast his burden upon the Lord, casts it upon the editor,—a poor, frail, human being like himself. Then no wonder there is discomfiture and regression all around.

Progress may also favor the contributor to whom the Lord may have imparted some choice morsel of “meat in due season,” and thereby he can impart that to his fellow pilgrims and so feast together on the good things from the Master’s table,
and though their thoughts should be out of the grand rut, yet, they would not be viewed with doubtful eye and trembling lip.

The true progressive requires everything to stand upon its own foundation, and always remembers that he, too, is finite, human and liable to err, as well as any other fellow mortal, and that there are thousands who differ from him in many things, who are as honest and sincere as he is, and just as unwilling to give credit and publicity to error as himself. So when we hear anything that we have not thoroughly investigated, or perhaps do not fully understand or comprehend, let us not fly into a passion, or hastily into print, and measure out to the supposed offenders our “opinions,” as Job’s comforters did, or in the end we may need the ones whom we have been setting right offer spiritual sacrifice for us.

Then let us make progress in being emptied of sin and selfishness, drive out the buyers and sellers of the heart, so that God may finish his grand progressive work of making “all things new.” New desires, new thoughts, new feelings, new purposes, a new life in this world and the next, a new body and a new heaven, and finally the more abundant new life, immortality.

ANTHONY STONES.
New Berlin, Ohio.

I have thought of writing for the Visitor for some time, but kept putting it off from time to time, but now I will try by the help of God to write a few words of encouragement to the readers of the Visitor, as I love to read the writings of others.

The subject on my mind was, “Adorning.” In 1 Pet. 3: 3, 4, we read, “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

Oh! is it not astonishing how much time and money is wasted by people in adorning their poor mortal bodies, even so that they are sometimes in great misery. But this is not the adorning the apostle wants the children of God to have. I have often felt to rejoice that we who have come from death unto life could come so far that we have no desire for those foolish things of the world. They are an abomination in the sight of God. As for those who have been converted, and still have a longing for those foolish unnecessary things of the world, I advise them to examine their hearts carefully and see if there is not something wrong there. I believe if it is our earnest desire to do the will of God, and we ask Him to help us, He will help us to overcome all those sinful desires; and then we can enjoy religion to its full extent. Oh, that we might have more of that simplicity which is in Jesus, and that our aim would always be to please our heavenly Father.

I can truly say I desire to have more of that adorning which the apostle speaks of, which is in the sight of God of great price. Oh, how much we need the grace of God to help us on our way, especially those of us who have children under our care! I do feel sometimes that I am not capable of bringing up my children in the way they should go. I often have to ask the Lord to help me to perform my duty towards my family and to set such an example that they can see that I am trying to do the Lord’s will.

Dear brethren and sisters, I believe we are in those perilous times that we read of, so let us be careful not to let ourselves be deceived. Let us watch and be sober so that day may not overtake us as a thief, is my prayer.

ANNA BYER.
Hamlin, Rans.

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PUFFED UP.—BUILT UP.

St. Paul declares that knowledge puffeth up, but charity (love) edifieth. Puffed means blown, or inflated with pride. How many of us are blown up, instead of being built up—puffed, not edified? Knowledge puffeth up, that is, knowledge without love, mere head knowledge. Things divine cannot be known by the head alone. The head and heart must unite in the study of God and His truth. Indeed, God is cognizable by the soul only through love. The reason why knowledge puffeth up is, that all things connected with the mind of man are carnal, without love. The reason why love edifieth is, that love is of God, and God is love. Even faith must work by love in order to edify the soul, or build up the church.

Many men are sent to college and to the theological seminary, and then ordained to the ministry, who never accomplish any thing in the way of building up the kingdom of God. They are puffed up with knowledge through their fleshly minds. They preach about the kingdom, but they cannot preach the kingdom of God, for they know nothing about it as they ought to know. If we read the 13th chapter of 1 Corinthians, how insignificant is everything by the side of love. Love is not puffed up.

And charity never fails. Knowledge shall fail, of vanish, prophecies shall fail, tongues shall cease, but love, being the very essence of the divine nature, lives forever. Let us all follow after love.

A BROTHER.

“Every good action is in some way well repaid.”
EVANGELICAL VISITOR.
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 "Funker.
Subscription, $1.00 per year; six months, 50c.
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What is your standard of Christian­
ity now? Is it as high as it was
when Christ first forgave your sins?

The Lord can discern the purpose
of the sham peace-maker, even though
it may seem as if his motives were
pure.

Holiness, to be worth anything,
must manifest itself in the conduct
of the Christian as well as in pro­
fession.

It is a common way for hypocrites
to cover their purpose by endeavor­
ing to turn attention from them­selves to others.

Rev. John H. Smith of McAlis­
terville, Penna., has removed with
his family to North Lawrence, Ohio,
where those wishing to write him
will address him for the present.

How have you kept those solemn
resolutions which you made on the
first of this new year? Remember,
the wrong does not consist in mak­
ing those pledges, but in not keep­
ing them.

The love-feast for Brown county,
Kansas, will be held May 12th and
13th. A hearty invitation is ex­tended to all.

The love-feast for Brown county,
Kansas, will be held May 12th and
13th. A hearty invitation is ex­tended to all.

How well it would be for man­
kind if the principles of a holy life
were so deeply fixed in the heart of
every Christian that he would never
deviate from them in the life he
leads in the world; and how near to
heaven would he be when he comes
to die.

Recently, in the Donegal district,
Lancaster county, Pa., an election
was held for the selection of two
ministers; the choice falling upon
Brothers Abraham Hess and Aaron
Martens. We trust that they will
stay the apologist Paul's instructions to
Timothy (2 Tim. 2: 15), and may
they become efficient workers for
Christ.

A condensed history and geogra­
phy of the United States, in a con­
venient form and at a low price, is
what every businessman, housekeep­
er, professor, teacher and student
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bash Ave., Chicago Ill.

Certainly H. L. Hastings, editor of
The Christian, published at 47
Cornhill, Boston, Mass., desires
great encouragement from the Chris­
tian world and all lovers of the Bi­
ble, for his faithful expose of the er­
orrs of the present day, and we trust
he will receive that encouragement
that his efforts entitle him to. He
has published about forty pamphlets
on the subject of infidelity, and apt­
ly calls it, THE ANTI INFIDEL LIBBAEY.
We think it is well named and should
be carefully read by all and especial­ly
by those who are skeptically in­
clined. His more recent publica­
tion on that subject is entitled, "The
HIGHER CRITICISM." Price ten cents.
Address as above.

CHURCH NEWS.

At the annual district conference
meeting, held in the River Brethren
church at this place in February, it
was decided to meet at the same
place on Saturday March 3rd, for
election of Sunday-school officers for
the year. During the year then
just passed the school had service
each Sunday at 2:30 o'clock, with
an attendance largely made up of
children outside of the church. The
average attendance was somewhere
in the nineties. Pray the
April 15, 1894.

EVANGELICAL VISITOR.

Lord that he will bless this humble effort and bless the brethren in charge, Christian Eshelman, spt., and A. Z. Myers, assistant, with wisdom and power that the school may be eminently successful—successful not only from a human standpoint of numbers and appearances but successful from God's standpoint—saving souls.

SIPO, OHIO.

At a meeting held recently in the Sippo church two sisters were immersed. Although the weather was pretty cold, yet, in the name of the Master, they went forward to the watery grave. One was a convert that came out while Bro. Engle was with us, near the holidays, and the other one came out two years ago, and has been sifted severely until she became willing to follow the Master.

A. STONE.

DAYTON, OHIO.

The brethren of Dayton district met in council at the Fairview church and while it was a local affair, some of the business done was of great moment, and should engage every one interested in the church and the cause of the Master. The occasion was truly characteristic of David's words, viz: "Behold how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1. It was especially praiseworthy to see how unanimous the brethren are in trying to maintain the good old covenant. A. E. Stone.

DONEGAL, PA.

The brethren of Donegal district, Lancaster county, Pa., have considered the propriety of holding protracted meetings at Cross Road meeting-house for a long time; but owing to opposing elements it was hindered until Sunday evening February 11, when such a meeting was commenced and was continued for three weeks, during which time there was meeting every evening and visiting during the day, and one prayer-meeting at the house of the aged Bro. Henry Engle. It may well be called a revival. The brethren and sisters were much revived, and upwards of forty souls started for Zion, including young and old, fully one half being heads of families, both father and mother enlisting together, and many of them young married couples; also a number of half grown children. It truly reminded one of the olden times when Jesus of Nazareth was passing by. Brethren from other counties assisted in the work of holding forth the word of life. Among these were Bros. Samuel Brehm and John Kuhns from Dauphin county, and B. B. Musser and Martin Oberholser from Franklin county. There was much interest manifested in the community; though the roads were bad and the weather often unpleasant, yet the church was nearly always filled with hungry and thirsty hearers. May God have all the honor and the praise, and may the lambs be fed with the bread of heaven till they need no more. DAVID ENGLE, SR.

THE RIGHTEOUSNESS OF CHRIST.

My Dear Brother Allison:

Yours is here. The best sermon is always the life we live. Christ revealed in every work and tone and act and look, is the Divine contagion that most readily sets people's hearts on fire with aspirations after holiness. The thirty-three years of God's Personal outshining through the human life of Jesus, had more power to redeem and renovate the world, than the previous four thousand years of speaking by the prophets. Ponder Heb. 1: 1. Understandest thou this, my brother? It is God incarnate that does the work of redeeming humanity. Study carefully 1 John 4: 1, 2, and see how completely this fact is the pivot of salvation. Now turn to 1 John 2: 8, and read these wonderful words: "Which thing is true in Him and in you." Can it be possible that we are brought into such close affinity with Jesus? Yes, "As He is, so are we in this world." 1 John 4: 17.

This is not the work of baptism, but only of the Holy Ghost. Jesus was begotten by the Holy Ghost, and lived in the Holy Ghost thirty years before His Baptism. What He received in the Jordan was a visible attestation, and not a primal communication. So it is with all Christians. I challenge any one to prove the contrary. We must interpret words by facts, and harmonize scripture with scripture. Baptism for the remission of sin is the language of ratification, and not of personal reconciliation. In Baptism we publicly and formally seal a covenant already made between two parties. Take away justification by faith in the finished and offered righteousness of Christ, and we knock the very cornerstone out of the economy of Redemption. Take away Eph. 2: 8, 9, and we have no Gospel to preach. Compare Philpp. 3: 9, and 1 Cor. 1: 17, and you will see how this matter stood in Paul's mind.

Give a whole heart full of love for me to Bro. Stamy. I am glad you and your wife both have the courage to preach the naked "truth as it is in Jesus." Also to Bro. Stauffer, if you see him. And to any other of "like precious faith." I am glad you and your wife both like "Christian's Secret of a Happy Life." It is a gem, and needs to be re-read and studied. We both send much love.

C. H. BALSBAUGH.

Union Deposit, Pa.
Not long since a minister said, in my presence, that the principal point is to get the heart right. But the question arises in my mind, What constitutes the heart of man? Now the mind of man represents the heart of man, and the mind must have food and clothing, as well as the body; but of another kind, namely, the sincere milk of the word, and to be clothed with humility, meekness and of a contrite spirit, that prompts us to walk worthy of the vocation wherewith we are called. The minister above referred to says that a Christian may go to fairs, shows, picnics, entertainments, surprise parties and all kinds of celebrations, and still walk worthy of the vocation wherewith he is called. This is a flat contradiction of the word of God.

The principal point is to get the heart right, and if the heart is right those gatherings mentioned above will become obnoxious to us and we will have an abhorrence of the same. I have mentioned that the mind represents the heart of man. The mind and will must be renewed. Hence we see that this great and marvelous change must first take place before we can honestly say that the heart is right.

We also have the privilege of knowing when the heart is right, and this privilege every true follower of Jesus Christ should appreciate. Consequently all those that do not appreciate this privilege are at a loss to know when the heart is right. Every individual follower of Jesus Christ must have the witness in himself. "For we have not received the spirit of bondage again to fear; but the Spirit of adoption whereby we cry, Abba Father. His Spirit bearing witness with our spirit that we are children of God, and if children then heirs, heirs of God and joint heirs with Jesus Christ, if so be that we suffer with Him." Rom. 8: 15—17. "If so be that we suffer with Him," is the latter clause of this quotation. Now the question might be asked, What are we to suffer? The apostle Peter says, "Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lust, excess of wine, revellings, banqueting and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to Him (Jesus) that is ready to judge the quick and the dead." 1 Pet. 4: 1—5.

If we take a view of the many popular churches of to-day, we are made to feel sorry to see that so much rioting, revellings, banqueting and abominable idolatries are carried on amongst the so-called Christian professors, and yet say, if the heart is right, all is right. Oh the great delusion to think the heart to be right, and yet indulging in all those abominable idolatries. Amongst the more common class of people, on wedding occasions, this banqueting is still carried on. The apostle Paul says, "Be temperate in all things." Now the world has many styles and fashions which are not godly, but are earthly, sensual and devilish. Bishop卫健 says, "Pride, fashion and extravagance, these three, but the greatest is pride, because it is the root of the whole matter. Destroy the root and the tree will die."

A lady once asked a minister whether a person might be fond of ornaments and dress without being proud. The minister replied, 'When you see the fox's tail peep out of the hole you may be sure the fox is within.' Costly ornaments and fashionable clothing are all innocent things in their place, but when hung upon a human body they give the most conclusive evidences of a proud heart. Straws show which way the wind blows."

The principal point is to get the heart right. We must have unmistakable evidence to know when the heart is right in the sight of God, and we will also have unmistakable evidence to know when the heart is not right in the sight of God.

One of the evidences that the Christian has that his heart is right is when he has his mind, will and affections set upon Christ and meditates in the law of God day and night, and does not conform to this world, but becomes transformed by the renewing of his mind, and has neither pleasure nor delight in the many styles and foolish fashions of the day. J. S. LEHMAN.

Calberton, Pa.

For the Evangelical Visitor.

A GIFT.

It is the gift of God that we are saved. Eph. 2: 8. Naturally, when we receive a gift from our friends, how highly we prize it! And is it not a blessed thought that we can receive a gift from heaven. We do not receive this gift by the works of righteousness we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost. And no one can take this gift from us. If Christ is for us, who can be against us. And again we read in 2 Cor. 9: 15, "Thanks be to God for His unspeakable gift."

Ten years ago I received this gift. I prize it more highly than any gift the world could give me. It is more costly than all the rubies and diamonds the world can possess.
In 1 Tim. 4: 14 Paul exhorts Timothy not to neglect the gift that is in him, and 2 Tim. 1: 6 again puts him in remembrance of this gift of God. How often Satan comes with his gifts and offers them to us instead of this gift of God! How often does he come with pride, which is abominable in the sight of God? And he commences with such little things, if it is only a pin. It seems to me Satan is satisfied with our state as long as we are not doing good. It makes no difference what we do, or where we are, if we receive a blessing from God, Satan will be ever near to lead us astray again, to mar our peace with God.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," Jas. 1: 17. Let us receive this gift and keep it in possession, as we need it in trials and temptations, in sickness and distress, and where we need it the most of all is when the enemy of our life comes. What a grand thing it is if we have this gift in possession! Let us not get weary of well-doing, for in due season we shall reap if we faint not. Let us lay aside every weight and sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. Let us go on unto perfection that we, through God, may be furnished unto every good work. From your sister in Christ.

MARY K. LANDIS.

SUNDAY READING AND CONSCIENCE.

In a Boston boarding-house roomed sixteen clerks, honest and well-disposed, and belonging to good families. All of them were of the age when the boy, just merging into manhood, generally makes decisions as to his conduct that result in final good or evil.

Three of the young men, who occupied one of the rooms together, were recent acquaintances, and their first Sunday morning in the house brought a trial of moral courage which is interesting to relate.

The hours between breakfast and church-time must be whiled away somehow, and two of the room-mates busied themselves with miscellaneous reading.

The second felt a desire to take out his Bible and read it, as he had been taught to do at home. Fearing ridicule, he hesitated a good while, but conscience presently impelled him to go to his trunk and lift the lid. Cowardice suggested that it would look "sanctimonious" to be seen reading the Bible. He shut the lid down and walked away.

After nearly half an hour of struggling, conscience triumphed again. He rose and went to the trunk a second time. His hand was on the Bible. But again his courage failed him. As he was turning away, one of his companions called out:

"What's the matter, Ike? You are as uneasy as a weather-cock!"

Ike laughed and told the truth like a man. To his surprise, both the others confessed that they had had the same struggle and defeat.

"Each thought that he ought to read the Bible, but was afraid to be seen by the rest."

The next minute all three had their Bibles in their hands, and read them together during the next half hour. They agreed to do this every Sunday. The ice was broken.

The next Sabbath morning, while they sat quietly reading, two of the clerks from another room came in. "Hullo!" they exclaimed. "What is this, a conventicle?"

The three Bible readers frankly told of their agreement. The visitors confessed that only cowardice had kept them, too, from the same duty. They promised to begin at once, and they did so. The example spread, until each of the sixteen clerks in the house spent his Sunday mornings reading the Bible.

Every one of these youths is today a useful man. We cannot, of course, say that the mere reading of the Bible on those Sabbath mornings made these men what they are. We can say, however, that the principles of the Bible must have influenced their lives for good, and the associations, which, with such a habit, they would naturally seek, must necessarily have been honorable and elevating, and have tended to their success in life. One of them, who afterwards became a minister, related the facts we have given.

One boy's courage to do right may determine not only his own future well-being, but that of many others besides.—Youth's Companion.

The Christian at Work says: As a rule, Christian ministers are the most systematic and liberal givers in the church to all benevolent objects. We have known pastors living on small salaries, trying to educate their children, who give to the connectional interests of the church as though they were worth thousands of dollars. We believe such benefactions are good investments. The liberal soul shall be made fat. There is that scattereth and yet increaseth.

The following from the Baltimore Methodist is suggestive: The twelve thousand itinerant ministers in the Methodist Episcopal Church are said to have contributed last year $100,000 of the missionary money paid in—or one tenth of the whole million received. This is an average of $8.33 1-3 each. At the same rate the more than two millions of lay members of the church would have contributed about $17,000,000 missionary money in one year.
For the Evangelical Visitor.

EXPERIENCE.

There was a time I disbelieved
That Jesus was the Christ;
But now I see how blind I was,
How foolish, how unwise.
I disbelieved the word of God,
For me it had no charms;
But now I find on every page
A promise sure and firm.
It has become a precious book,
I prize it very high;
It tells me of a Savior's love,
For those for whom He died.
It led me to a Savior dear,
Who is so kind to me;
And when temptations press me hard,
How soon to Him I flee.
Some said I was beside myself,
Or had become a fool;
I'd rather be a fool for Christ,
Than be the devil's tool.
'Twas meet that I for Jesus' sake,
Should suffer some reproach;
For I had persecuted those
Who would the Master serve.
Sometimes the clouds are very dark,
And hanging very low;
But still my trust in Him remains,
How soon to Him I flee.
He is my joy, my hope, my stay,
My life, my Friend, my all;
And if I in His love remain,
Sure, I shall never fall.
Clay Center, Kans.

ELIAS M. SMITH.

A TEMPERANCE SPEECH BY MOODY.

In 1882 the editor of this paper spent some months in England and Scotland, preaching righteousness, temperance, and a judgment to come. While preaching in Glasgow, one Saturday he thought to call upon Mr. Moody, who was then holding evangelistic meetings in the city, and was understood to reserve that day for rest. Mr. Moody was at his lodgings, and in the course of conversation remarked that they had sent for him to come and give a temperance talk at the Free Church General Assembly, then in session at Edinburgh. He said that he had sent them word once that he could not come, and then finally telegraphed them that he would be there on Monday. Something which he said, led to the remark that "there was a good deal more in the Bible on that subject than most people suppose." At once he was interested and wanted to know more about it, and so, stepping into a cab we rode a mile or two and got our old Bible, which, for a wonder, had been left behind. We went through a brief examination of the passages in the Bible which have a bearing upon this subject, the writer reading the passages while Moody noted down the references. Monday we thought it well to run down to Edinburgh and see how things went on. Arriving about noon, we were soon in the "Assembly" of grave and reverend divines, and after some reports and preliminaries, Mr. Moody was called upon to speak, which he did in substance as follows, as reported in a Scottish paper:

"On Saturday morning I thought I would not come to this meeting. I always felt awkward in a place like this, and I sent word that I would not come. I did not rest very well after that however, and so I telegraphed again that I would come. The dispatch had been gone but a few minutes when a man of God called upon me, a man I did not expect to see. I told what I had done, and my friend replied that there was a good deal in the Bible on the subject. We went off a mile or two and my friend got his Bible and showed me some things I had never thought of before, and told me something that astonished me. My friend believed that the old world was ruined, and lost, and the deluge came on account of strong drink. I said 'that could not be, could it?' 'Well', my friend replied, 'the only man who got out of it got drunk afterwards, and if he got drunk and was the best man in the world what must the others have been?' I must confess that he had me there. It is said 'they were eating and drinking,' it could not have been cold water, it must have been strong drink.

"My friend also said that this was probably one sin of Sodom. When Lot got out of Sodom the first thing he did was to get drunk; and if he was the best man in Sodom what must the others have been? It is a solemn thing; and when a man made a statement as one did in London the other week, and I looked it up to see if it is true, to the effect that one out of every eleven of all the inhabitants of Great Britain was either a criminal, a pauper or a drunkard, it seems to me that the church of God ought to look at this question. One out of eleven! and then think of the weight of wretchedness and misery caused by the drink.

"My friend also called attention to another passage, when Nadab and Abihu had been offering strange fire unto the Lord. Lev. 10: 8. 'And the Lord spake unto Aaron, saying, 'Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations.'

"It looks very much as if that strange fire were connected with drunkenness, and that those two sons were drunk when they offered strange fire, for immediately the statute was put in that no man should do service in the temple who drank wine or strong drink. And has not the time come for the ministers of Scotland to put it away? I have not come to censure or condemn, God forbid. I love Scotland, and I believe that if it was not for this curse of strong drink in the country there would not be three millions of people in the world like them, and they could carry the gospel to every part of the world. I wish all the distillers were in the kingdom of God.
''It is a question which I think the Assembly should take up and it is high time to do it. What are you going to do with those men who are taking the pledge in Scotland? for if you do not reach out a hand now and stand by them, they will relapse and become worse instead of better. Could a man honestly advise one of these men who have been months and years in the gutter to go to a church where the minister advocated moderate drinking? Honestly before God, could you do it? It is a solemn question, and a question that I have put to myself over and over again in Glasgow. Here we have hundreds of these men, and some of them have not been sober on a Sabbath day for a year, but now they are struggling up into liberty, coming out of captivity, getting their feet upon the rock, and God is putting a new song in their mouth. Would you put these men into churches to any other state in America. They were leaving their own homes to get away from the temptation.

''The question has been asked, what about the Maine law?'' They have one out of every 1,900. In Massachusetts they have one out of every 3,200. Right across the line in the state of New Hampshire they have one out of every 2,100, and in New York City they have one out of every 1,900. In Kansas, the last distiller has moved out; the people rose up and swept the whole thing away. These people went to the ballot-box and said they would not have a drop of distilled liquor manufactured in the state, and the result has been that emigrants, even from a great distance, were flocking in faster than to any other state in America. They have one out of 2,100, and in New York City they have one out of every 1,900. In Kansas, the last distiller has moved out; the people rose up and swept the whole thing away. These people went to the ballot-box and said they would not have a drop of distilled liquor manufactured in the state, and the result has been that emigrants, even from a great distance, were flocking in faster than to any other state in America. They were leaving their own homes to get away from the temptation.

''Is not the time come when we, in the name of the Master, should put it away?'' A Glasgow man said the other day, 'Well, I think I stand on a higher ground than the teetotallers do; I think that moderate use is a far higher ground than teetotalism.' I said to myself, I do not see how a man can get any higher than putting away a thing for Christ's sake; that, I think, is enough. A man who was a moderate drinker had four beautiful sons. One went down to the grave a drunkard. Another followed but the father did not put away the drink. He has now buried his last son, and still advocates drinking. I cannot understand it. In Isaiah 28 it is said: Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which, as a tempest of hall and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand, the crown of pride, the drunkards of Ephraim shall be trodden under foot: and the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.'

''They talk about moderate drinking being a higher ground, but they should put it away altogether for Christ's sake; put it out of the men who have been reclaimed. There is another passage (Isaiah 5: 11), which I did not know until the other day, 'Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and the pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people have gone into cap-
tivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.' I never knew until looking up this subject that God's people went into captivity on account of this very drink. Young Daniel, when he went to Babylon, said, my nation has been ruined; I will not touch it.'

"Nation after nation have gone down on account of drink, and I cannot see how this nation can stand it much longer. The time, I think, has come when every Christian man should put it away and set a good example. It is hard work when we have godly men advocating moderate drinking. I can meet the publican and distiller, but when I meet a godly man, a man they look to, a man seemingly living in communion with God, defending the drink, it is hard to go and tell those men in the gutter to give up drink. If a man who has been a slave to it has been reclaimed, let him once touch drink, and down he goes. A great many men whom I met here eight years ago have fallen, one or two ministers have gone down, and have been put out of their high calling, and they are poor, miserable, drunken wretches to-day.

"I used to think and say, preach the Gospel; and do not take the pledge; and to-day I would keep holding up Christ's Gospel; yet at the same time, let a man take the pledge, and let him stand firm to it. If they bring a man to Christ, and let him hear that moderate drinking is not very bad, he may fall, and bring scandal on the cause of Jesus Christ.

"I was in a place where a man said to me it was impossible for people to get along without strong drink, and there are a great number who reason that they must have it; but God led the people in the wilderness for forty years, and He never gave them strong drink; He gave them clear water out of the rock, and they got on very well. Nations fled like chaff before the wind before them.

"Another fact I wish to call your attention to. Samson was probably the strongest man that ever lived, and he never touched the drink, and he got on very well without it. Samuel got along very well without it, and so did John the Baptist, and there is no trouble to get along without it and in fact men are healthier. I can do as much work as most men and that without drink. I do not believe that this world is to be reached by drinking ministers: if it is to be reached and reclaimed, they have got to deny themselves. The Master denied himself, let them deny themselves.

"I was talking to a publican who had four shops in Glasgow, and to my amazement the publican took up the arguments that he had heard from ministers, advocating that it was one of God's great mercies. Now, I said, look here my friend, pray over this matter; if it is right, let me come down to your shop tomorrow morning, and let us open it with prayer, if you say your business is honest. A distiller in Cambelltown whom I visited, said, 'If you show me that my business is not according to the Word of God, I will give it up.' I said, look at it this way: 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God!' Now do you distill whiskey to the glory of God? I would like to see a distiller get down beside a barrel of whiskey and pray to God, 'Send out this whiskey, and let it be a blessing to my fellow-men.' Therefore let them see that they are acting in the sight of God, or if not, let them pray God to make them right."—Christian Safeguard.

CAST YOUR CARE UPON THE LORD.

"Casting all your care upon Him, for He careth for you." That is the blessed privilege of every son and daughter of the Lord Almighty. What a relief! How it rests the soul and buoy it up as by a divine power! "Come unto me all ye that labor and are heavy laden, and I will give you rest." Blessed assurance, Jesus is mine! There is food for thought in the following from "Earnest Thoughts for Every Day:"

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Dear Editor:

As I see some letters from boys and girls in the Visitor, I thought I would try and write one too. I live near the great Niagara Falls; it is about ten minutes' walk from my home, and it is very nice to live here. In the summer time there are excursions every day, and such lots of people that come to see the Falls. I wish some more boys and girls would write for the Visitor, as my pa takes it every Sunday and church most every Sunday. I think I will stop writing as this is my first letter and the editor may get tired reading it. I have two pets, a dog and a cat. My dog's name is Beauty, and my cat's name is Tig. I will now close and will write more next time.

Our Letter Box.

Arlington, Clevland, Ohio.

Dear Editor:

I am a little girl eight years old. I went to school last winter, but school is closed now. Sarah Angle was my teacher and I liked her very well. I like to read the letters in the Visitor about Jesus. I gave my heart to Jesus last summer. My papa died when I was five years old, and I want to meet him in heaven. I go to Sunday-school and church most every Sunday and the good resolutions of our many little friends will be truly kept and if they are all faithful it will make quite an army for the Lord. May they all be faithful until the end and may the Lord add many more to the number, so that he that soweth and he that reapeth may rejoice together.

Ed.

Effie's Kitten.

It was a pretty kitten, a very pretty one—white, except one black spot on the end of its tail. It was a playful thing, too, and Effie took it out every afternoon on the grass where it could roll and play.

It was playing with a soft rubber ball one afternoon, and Effie was laughing heartily as it jumped first one way and then the other, when she happened to look up and saw something that stopped her suddenly. Leaning over the fence watching the kitten, was a little girl, not quite as large as she, but down her cheeks rolled big tears.

"Did you get hurt?" asked Effie.

The little girl looked frightened when she was spoken to, and did not answer. Effie then opened the gate and asked her to come in. She did so, but said nothing till Effie picked up the kitten and holding it up said:

"Feel how soft it is."

"Who gave it to you?" asked the little stranger.

"Mamma brought it from Uncle Jack's. Isn't it lovely! Have you got any?"

"No."

"Wouldn't you like one?"

"Yes. Let me take it in my hands."

Effie gave it to her, and watched her as she hugged it up and smoothed back its soft, glossy coat, and then she said: "Why don't you get your mother to get you one? I expect she could."

"I haven't any mother, and I haven't any Uncle Jack, either."

Effie looked pityingly at her, and her own eyes filled as she said: "Perhaps your father might get you one."

"I haven't any father," said the child sadly.

"Haven't you anybody," said Effie, wonderingly.

"Nobody but Miss Foster."

"Mother," said Effie, that night when she was talking about it, "it seemed as though I had everything and she had nothing, and I couldn't help asking her to take the kitten. She looked frightened at first and did not seem to understand, but when she did the sun came out all over her face and she looked so happy. You don't mind, mother dear, do you? She was so sad and lonely. I loved my kitty, but then I had so much else to love, and she hadn't anything. She was afraid Miss Foster would not like her to have it; so I told her she could bring it back and I would take care of it for her, and she could come and get it as often as she liked, and I'd never call it mine. I took the ribbon off my hand and put it around kitty's neck,"
for she lost the other one. Mother," she added, with tears in her eyes, "you don’t mind my giving it away, do you?"

“No, little one,” said her mother kindly; “God has put many lonely ones, like that little girl, on this earth of ours, and it should be our pleasure as well as our duty to do all we can to lighten their sadness and brighten their lives.”

“Mamma, I never knew before how good God has been to me, and I don’t feel as though I could ever thank Him enough.”—Morning Light.

NEWSPAPER SUBSCRIPTION LAWS.

Few readers of papers fully and clearly understand the laws governing subscriptions. The decisions of the United States court on this subject are:

1. Subscribers who do not give express notice to the contrary are considered as wishing to renew their subscriptions.

2. If subscribers order the discontinuance of periodicals, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the post-office to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

4. If subscribers moved to other places without informing the publisher, and the papers are sent to the former address they are held responsible.

5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for is prima facie evidence of intentional fraud.

6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it, otherwise the publisher is authorized to send it, and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

The latest postal laws are such that newspaper publishers can arrest any one for fraud who takes a paper and refuses to pay for it. Under this law, the man who allows his subscription to run along sometime unpaid, and then orders it discontinued, or orders the postmaster to mark it “refused,” and have a postal card sent notifying the publisher, leaves himself liable to arrest and fine the same as for theft.

[We clip the above from the MI Joy Herald as a matter of news that may be of interest to some.—Ed.]

LOVE-FEASTS.

May 12 and 13, at the Pleasant Hill meeting-house, northwest of Hamlin, Brown county, Kans.

May 19 and 20, at the Bethel meeting-house, north of Detroit, Dickinson county, Kans.

May 26 and 27, at the Belle Springs meeting-house, in south Dickinson county, Kans.

June 2 and 3, at the meeting-house northeast of Clay Center, Clay county, Kans.

June 2 and 3, at the Highland meeting-house, Miami county, Ohio.

June 9 and 10, in Stark county, Ohio.

June 16 and 17, at the home of Bro. John W. Belshe, Sippo, Ohio, on the W. & E. R. R.

MARRIED.

HOUSMAN—STUMBAUGH.—By Eld. H. Davidson, at his residence in Abilene, on Sabbath evening April 8, 1894, Mr. Arthur Houseman, of Illinois, to Miss Emma Stumbaugh, of Abilene, Kans.

OUR DEAD.

WRIGHTSTONE.—Died, near New Cumberland, Pa., February 27, 1894, Jacob M. Wrightstone, aged 56 years, 11 months and 10 days. The deceased was the only child of old Sister Catharine Wrightstone. He leaves a wife and nine children, several grand children, his aged mother and many friends to mourn his departure. Services by the writer assisted by Bro. David B. Niesley, from Job 5: 6, 7, to an attentive audience in the Mount Hope church. Interment in the cemetery near by.

BASEHORE.—Died, near Newberry, York county, Pa., April 5, 1894, Daniel Basehore, aged 89 years, 10 months and 4 days. He was a praying man but not a member of the church. He died rather suddenly, his sickness having lasted only a few days. He leaves a wife and ten children, five sons and five daughters, a number of grand and great grandchildren and a large number of friends to mourn his departure. Services by Bro. David B. Niesley and the writer, from Isa. 38: 1, 2, attended by a very large and attentive audience in the Evangelical church at Paddleton. Interment in the cemetery near by.

STONER.—Died, in north Dickinson county, Kans., April 8, 1894, Bro. Jacob M. Stoner, aged 69 years, 1 month and 1 day. Bro. Stoner was born in Franklin county, Pa., and was married to Anna, daughter of Bro. Christopher Bunchfill, deceased. Of this union there are seven children living—three sons and four daughters, which, together with his wife, survive him. Bro. Stoner was converted about forty years ago, and he and his wife both united with the church the same time. About ten years ago he emigrated to north Dickinson county, Kans., where he has resided since. He has been afflicted for about six months with bronchitis. He bore his sufferings patiently, and passed away peacefully. Funeral services on the 11th at the Zion meeting-house were largely attended. Services by the home brethren.

WIDEMAN.—Died, near Gormly, Ont., David, only son of David and Amanda J. Wideman, aged 1 year, 9 months and 1 day. Funeral services in the brethren’s church near Gormly, by the brethren, from Matt. 6: 19-21. The parents need not mourn because there is a hope for the child in the love and mercy with the angels in heaven; but I believe it is God’s warning voice to the parents to prepare to meet their God in person, to the bereaved, take it to the Lord in prayer. He will soothe all sorrow and wipe all tears for the one for faith who takes a paper.

Funeral services by the home brethren near Gormly.}

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