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Henry Davidson

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Messiah University is a Christian university 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 Christian name they still retain
With such religion doth remain,
As Jesus Christ has taught them.

Some few, like good Elijah stand,
Who weep, when they of Zion say,
Her glory is departed.

And while they in the church remain,
Her glory is departed.

And has religion left the church,
Without a trace behind her?
Where shall I go, where shall I search,
For grief and lamentation?
Now, in this world, what shall I find,
For the glory of Zion?

The Christian name they still retain
As Jesus Christ has taught them.

For the EVANGELICAL VISITOR.

NUMBER 8.

ABILENE, KANSAS, APRIL 15, 1894.

HONESTY.

There was once a brief story circu-
culated of a man who attended a fair
where there was a great gathering
of men. This man went through the
crowd with a lighted candle held
up in his hand, as if looking for
something. At last some one in-
quired of him what he was looking
for. "Well," said he, "I am look-
ing for an honest man." Yet, I
presume if any person would have
the boldness to say to another per-
son, "You are a dishonest man,"
commonly he would be met with a
rough return.

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
true 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-
era writer said in regard to honesty,
namely, "No man can be a Christian
without being honest, must pay one
hundred cents on the dollar; noth-
ing 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 pres-
tent 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 positive-
ly 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
true—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-
clusion 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 murmurings 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 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 bridleth 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 Jesus 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 zealous, 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 fathom 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 in contact with one another 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 to 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 Ananias 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 dug 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 newborn 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...
branches, and as Christ is holy so is the church, Soil, cultivation and pruning will hasten the growth and development of its productivity; 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 fellowmen until our exit from this world.

Nottawa, Ont.

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 redeem-ed 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.

"Ye are the light of the world; a city that is set on a hill cannot be hid."
When nations are born and their laws made, man, the lord of the earth: then came the time of our Savior, when 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 line of justice, truth and righteousness, 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-laving with brother, one part of the congregation with another, trying to supplement each other and trying to take from 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.

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and though their thoughts should be out of the grand rut, 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 just 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 put in 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.

For the Evangelical Visitor.

ADORNING.

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 in its fullest 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, be willing to give credit and publicity to the readers of the Evangelical Visitor, and to the teachers and preachers who publish in it. I have often felt that we are in those penkw.

A BROTHER.

"Every good action is in some way well repaid."
EVANGELICAL VISITOR.
April 15, 1894.

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What is your standard of Christianity 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-

It is a common way for hypocrites to cover their purpose by endeavor-
ing to turn attention from them-
selves 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,
Kans., will be held May 12th and
13th. A hearty invitation is
extended to all. R. R. station, Mor-
rill or Hamlin, on the St. Joseph
& Grand Island.

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
Martin. We trust that they will
take the apostle 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-
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John W. Iliff & Co. 110 & 112 Wa-
bash Ave., Chicago III.

Certainly H. L. Hastings, editor of
The Christian, published at 47 Cornhill, Boston, Mass., deserves
great encouragement from the Chris-
tian world and all lovers of the Bi-
ble, for his faithful expose of the er-
ers of the present day, and we trust
he will receive that encouragement
that his efforts entitle him to. There
is perhaps no writer of the present
day who is doing so much by lecture
and with the pen to show up the fal-
cacy of infidelity as he is doing. 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 especial-
ly by those who are skeptically in-
clined. His more recent publication
on that subject is entitled, "The
HIGHER CRITICISM." Price ten cents.
Address as above.

CHURCH NEWS.

MECHANICSBURG, PA.

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 somewhat
in the nineties. Pray the
Lord that he will bless this humble effort and bless the brethren in charge, Christian Esheelman, supt., 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.

SIPTO, 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. STONER.

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 way and the principles laid down in the word of God. The Lord grant that it may bring power and influence to the church. We hope to have our district well represented at the state council, which is to be held in Richland county, April 21. Our love-feast will be held June 2 and 3, at the Highland meeting-house, Miami county. Nearest station, West Milton, on the C. D. & C. R. A cordial invitation is extended to all that can to meet with us.

A. J. MILLER.

DONGOAL, 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 word and tone and act and look, is the Divine contagion that most readily seizes 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 he has 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. But 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.

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.
Culbertson, 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

of this gift of God! How often does his gifts and offers them to us instead of God. How often Satan comes with this gift in remembrance of this gift of God, and 2 Tim. 1: 6 again puts Thoby not to neglect the gift that is in us. 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 benevolences 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 mission 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.
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 this subject. When temptation came on account of strong drink I said 'that could not be, could it?' My friend replied, 'Well, my friend, you are mistaken. The 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 I had made a mistake. It is said 'they were eating and drinking,' it could not have been cold water, it must have been strong 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 then 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 where the ministers advocate moderate drinking, and thus tempt these men? Not long ago a man was reclaimed, and he was going to live away from the city, and his minister wrote to another in the place to which he was going, telling him how the man was reclaimed. That minister invited him to his house, put wine before him, he tasted it, and the result was that he went down. These are solemn things. If these men were looked after by the church, and nursed I believe they would stand.

Four years ago in Boston, Dr. Gordon, one of the leading men of the city, and belonging to one of the leading and fashionable churches of the city, who, with his wife, is in sympathy with such men, admitted to the church twenty-six confirmed drunkards. A few months ago I wrote and asked how those men had stood in the four years, and was informed that twenty-three were standing to-day, one had slipped but had been reclaimed, and one out of the twenty-six had relapsed. I believe that if the church of God arose at the present moment and reached out a helping hand to those men that were struggling to get free, it would be the greatest day that Scotland has ever seen. There is a wave going over this land that is perfectly marvelous. I am amazed how these men wish the temptation put out of the way. They say it would be all right if it were not for the public houses.

The question has been asked, 'what about the Maine law?' They have in Maine one man in the penitentiary out of every 3,200. Right across the line in the state of New Hampshire they have one out of every 1,900. In Massachusetts 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 you 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 ad- vocates 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 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 knowl-
edge; 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 ac-
count 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 Chris-
tian 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 com-
mination with God, defending the
drink, it is hard to go and tell those
men in the gutter to give up drink.
If a man 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 call-
ing, 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 peo-
ple 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 wild-
erness 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. Sam-
uel 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 reach-
ed by drinking ministers: if it is to
be reached and reclaimed, they have
got to deny themselves. The Mas-
ter 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 to-
morrow morning, and let us open it
with prayer, if you say your busi-
ness is honest. A distiller in Camp-
belltown whom I visited, said, 'If you
show me that my business is not ac-
cording 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 whis-
key, 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 Safe-
guard.
OUR YOUNG FOLKS.

HE SHALL GATHER THE LAMBS IN HIS ARM.

Isa. 40: 11.

I am Jesus' little lamb,
Happy all day long I am,
He will keep me safe from harm,
For I am His lamb.

By His staff I'm led along,
Guided by His arm so strong;
I'm so happy all day long,
For I am His lamb.

Then I never will repine
While around His glories shine,
I am His and He is mine,
Oh, I am His lamb.

Jesus loves me this I know,
He takes such care of me;
He will keep me pure I know,
For I am His lamb.

We are glad to receive so many letters from our little friends for the VISITOR, and such nice letters too. This time we have four; one from Niagara Falls South, Ont., two from Detroit, Kans., and one from Smithville, Ohio. This last one reminds us of our old home where we spent so many happy days and years in the service of the Lord. We hope the good resolutions of our many little friends will be truly kept and that they all be faithful until the end and may the Lord add many more to the number, so that he that soweth shall reap together.

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 and 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, 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 unclaimed 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 subscriber 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 18, 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.

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. Beloeih, Sippo, Ohio, on the W. & E. R. R.

**MARRIED.**

**Houserman—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 4 days.

**BASEHORE.**—Died, near Newberry, York county, Pa., April 5, 1894, Daniel Basehore, aged 62 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, a large number of friends and a large number of friends to mourn his departure. Services by Bro. David B. Niesley and the writer, from Isa. 28: 1, in a very large and attentive audience in the Evangelical church at Paddleton. Interment in the cemetery near by.

**STONE.**—Died, in north Dickinson county, Kansas, 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. Christian Brochwil, 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.

**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 heaven 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. The dear child suffered a great deal during the three weeks of its illness. It had convulsions, bronchitis and other diseases, and it was so sorely with pain and sickness that they could no longer wish for the child to live, but were glad to see it draw its last breath. The child died March 28 and the funeral was held on the 30th.

**LIBECK.**—Fell asleep in Jesus at the home of her parents, Sylvanmus Doner’s, 6th con., Notawasaga, Ont., March 14, 1894, Sister Mary Elizabeth, beloved wife of Bro. Samuel Libeck, aged 22 years, 7 months and 12 days. Sister Libeck was converted when quite young, and united with the Brethren in Christ, where she remained as a faithful member until death. She was a living example to all around her. Recently one year ago she stood a bride with surrounding prospects. Christmas morning she gave birth to a daughter, and for a time she had hopes of being spared to take charge of the same, but as weeks passed by and a complication of disease set in, she declined rapidly. By her mother’s request, and her own desire, she left her own comfortable home and was taken to that of her parents, but in spite of all treatment, she grew weaker day by day. She did not wish to get well but expressed a desire to be with Jesus. She thanked God that even the last day in her extreme weakness He gave her strength to talk to each one, and a few hours later closed her hands in the attitude of prayer, and passed away. Her companion has the heartfelt sympathy of the community. Her remains were interred in the Brethren’s cemetery at Oshawa. Funeral services by the home brethren from Rev. 14: 18.

**ALEX. M’GAGGET.**