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For the Evangelical Visitor.

The LAST TRUMP.

"But in the days of the voices of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to his servants the prophets." Rev. 10: 7.

Election and Reprobation.

The Bible is the great repository of truth. Men may be, and no doubt are, honest in taking one of the many lines of truth therein, and building up an organization thereon, but it made sad havoc in the world and did more to generate unbelief and skepticism than pure infidelity ever could have done. It is plainly evident that all cannot be right, and how can it be decided which is right, if any? Men can go where it suits them best, and they do: still the question is left unsettled, Are they saved now?

All Scripture is given by inspiration and is profitable, and this being true it follows that the scripture on the restitution of all things, predestination, the new birth, punishment for sin, and reward for righteousness, as well as all others, should have their place. It is also true that in building on any one line, that said line of scripture is apt to be abused or wrested and gone into extremes.

Take the doctrine of election for an example. Elected to be saved in heaven and elected to be tortured eternally is such a perversion. Elected to be saved and "sealed" in such a way as to prevent the possibility of being rejected is another perversion of equal proportions. We thought the general intelligence, good reason and common sense of men would be abused or wrested and gone into extremes.

God has been carrying on an election from the beginning to carry out His plans and purposes, but no unconditional election. Men have to do the voting and men must make their election sure to themselves by doing the right kind of balloting and voting. His mercies and favors were always conditional. He elected Adam to be in a garden eastward in Eden, and if grace means the favor of God, surely Adam enjoyed God’s favor in a way we do not, yet Adam fell from his favor and the loss has not yet been repaired in all its fullness. Moses was elected to lead the children of Israel to the promised land, and was in favor with God, talking with Him on the mount, yet Moses fell and could not enter the promised land. The Jews fell in the wilderness, and in A. D. 70 were cast off for an entire age. Then He selected a house of sons out of the gentiles and Jews individually, whose house are we (Heb. 3: 6) if we hold fast our confidence unto the end. If not, what then? Wherefore, harden not your hearts, as in the day of temptation in the wilderness. (So there is a possibility of hardening our hearts and receiving the same fate the Jews received in the wilderness.) Wherefore, I was grieved with them and swore they should not enter into my rest. In the antitype it is written, Grieve not the Holy Spirit by which ye are sealed unto the day of redemption, implying that such a course would result the same as grieving the Lord in the wilderness. Take heed, brethren, lest there be in any of you an evil heart of unbelief. Paul draws his picture of the Gospel of grace from the types invariably, and only as we study them can we see the truth. Unbelief was fatal to the Lord’s people in the type; unbelief is equally as fatal in the antitype. Paul says: Take heed. There would be no necessity to do this, or to watch and pray, for being once in favor and sealed we can never be rejected, according to this pernicious theory. Let us therefore fear, lest a promise being left us we may come short of it.

God did foreordain many things—perhaps all things. He prepared a Lamb to be slain before the foundations of the world were laid. But in not seeing the end from the be-
gunning like God does, some seem-
ing inexplicable things make men
infidels and the Lord’s people in all
ees ages narrow, exclusive and unlike
Him in deed who ate with publicans,
sinners and with Simon the leper.
He set apart specific times to accom-
plish specific works, and when the
time had lapsed His messenger said:
The time is at hand.

We have reason to believe that
He foreordained an exact number to
be saved or taken as His bride in an
especial way for an especial purpose
and through an especial process, but
we find no scripture warrant for be-
lieving any such nonsense that one
so elected and sealed is so secure as
ever to be in risk of being rejected.

Of course, if this election would
mean “going to heaven” and “eter-
nally tormented” we might well ex-
pect more Ingersolls. God taught
His disciples to pray for His king-
dom to come and His will to be done
in earth as it is done in heaven, and
nowhere did He teach any to teach
that we are to get ready to go to
Him at death. The former made a
present tense, ready, and living type
of Christians. The latter makes a
sickly, slumbering, worldly-minded
number. “So now I say unto you,
where I am ye cannot come.” But
I will come again. And white robes
were given them, and they were told
to rest a little season yet.

I believe it is generally conceded
that grace means favor—the unmer-
ited favor of God. The steward lost his stew-
ardship. The elder son would not
go in, and so on.

God’s kingdom, which is to come
for which God’s people pray, many scarcely knowing what they
pray for, consists of two phases—the
terrestrial and celestial, the human
and divine, the natural and spiritual.
This is the age for the getting ready
of the spiritual part of it. Calling
out of the Gentiles the required
number what the Jews failed to sup-
ply, and grafting them on the olive
tree. The conditions are always
preceeded by an “if.” If ye abide
in me. If not, they are cast forth
as a branch and are withered, and
men gather them and they are
burned. The dispositions of some
render them more yielding instru-
ments in God’s hands than the dis-
positions of others. Being honest,
strictly, and truthful, they are apt
to measure up to the fullness in
Christ readily, while the same prin-
ciple is apt to be the means of easily
beguiling them in their earlier Chris-
tian life by unscrupulous and design-
ing religious humbugs, and perhaps
be the means of losing their crowns
totally.

The Jews knew they were the elect
of God, and had this same error and
delusion in their minds. They had
Jesus tried to teach them, in the
parable of the rich man and Lazarus,
their fate, and showed them that
when too late “father Abraham”
would profit them nothing if they
did not the works of Abraham. Je-
sus told them God could raise up
children out of stones to take their
place. And He did it for over eigh-
teen hundred years.

Our own nation is favored speci-
ally, perhaps over many nations,
with God’s mercies and goodness,
but it depends upon our individual
adherence to Christ as to who or
who not will be elected or awarded a
reign in Christ’s kingdom to come.
Hence we are cautioned to make our
election sure. Not to look back.

As to who or who not will enter
the kingdom, we know not. Quite a
number are mentioned in Heb. 11.
We are to rejoice that our names are
written in heaven, and cautioned
against having them blotted out of
the book of God’s remembrance.

God calls His people in the steps
Jesus has trodden, to fill up the
measure of suffering behind, and by
giving themselves for others, be like
Him, and look for their reward in
the resurrection of the just. But
alas! how often, often, have we only
the form of such a consecration in
words, with no reality anywhere un-
der them. There seems to be hon-
esty of purpose, but not rooted deep
enough to carry out their vows and
what they realize God really de-
mands.

Paul was fully persuaded that he
was called, and under God’s grace,
(Gal. 1: 15), to preach to others the
riches of His grace and did not even
- go to Jerusalem for a permit to
 preach, but he was not near so sure
as many boast they now are, that he
would secure the prize for which he
was running. So run, that you may
obtain. In fact, he was not sure at
all, so many are far ahead of him
who claim once called and sealed
they are safe and secure for time
and eternity. What a monstrous
delusion!

Let us look at some texts. 1 Cor.
9: 27. Castaway here is from the
same Greek word elsewhere trans-
lated “reprobate” and means reject-
ed. Paul saw a possibility of being
rejected. In Philp. 3: 11–15, he
says he suffered the loss of all things
to gain Christ and the first resurrec-
tion, but he had not yet attained the
resurrection nor the spiritual body
of perfection, but he presses forward
towards it. But he was sure when
he came to the end of his race—not before. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day.

Texts that plainly teach the liability and possibility of losing our favor with God: 1 Cor. 10:12. 2 Pet. 1:10. Gal. 5:4. A man must be in grace before he can fall from grace. There is a great deal of being in the Spirit and ending in grace. There is a great deal of being in the Spirit and ending in grace. There is a great deal of being in the Spirit and ending in grace.

There is a sin unto death. Jude 24. These texts, if they teach anything, teach the well-known truth that God will never, never cease setting His heart upon us or withdraw any of His favors. Nothing shall be able to separate us from God, and no one shall be able to pluck us away from the Father's hand. Many have testified to this by the martyr's death. Fear nothing—not him that can destroy only the body, but can not pluck the soul from its rest with God. But we have shown that we ourselves can lightly esteem our privileges and forfeit our inheritance.

That from Adam on down such has been done. We have reason to believe Jesus was a free moral agent and tempter like we in all points, and might have forfeited the mission He came to accomplish. But He resisted against sin and temptation even unto blood—the sweating of great drops of blood. God will not force any one—many shall strive, and few be able. Not all who say Lord, Lord.

True humility is conscious that God only can keep us from falling and trusts Him to do it. It knows He does it, if the party is in real and actual connection with Him, and possibly may get so elated that claims are made of an impossibility of ever falling—a slijk trap of Satan of self-righteousness.

The sealing and its significance we also discussed already. God hath sealed us. His seal, or stamp, is the Holy Spirit given us. This distinguishes us from others who have not the Spirit. The Spirit is the earnest of our inheritance, but we do not have the inheritance yet. A man may lose His will by allowing Satan to increase the value of the inheritance and possibly thereby lose the inheritance. If we keep it until the redemption of the purchased possession and the real sealing, as portrayed in Rev. 7, takes place, we will be found unto the praise of His glory. Hence, last text, Grieve not the Spirit. Where is the seal after the Spirit has left the heart?

MADE FREE.

"I shall never forget," says "Rus­ticus," "a scene which I witnessed in my boyhood. A young man in our town had been tried for murder and condemned to die. He had been shut up for weeks in the condemned cell, with manacles upon his ankles and wrists. The governor pardoned him.

"I stood with some of my schoolmates near the door of the jail when he was brought out, the fetters having been taken from his limbs. As soon as he reached the threshold the jailer said, 'You are free,' he sprang out into the bright sunshine with the bound of a hunted deer. He shouted at the top of his voice. He could not walk, but ran home, crying, 'I am free! I am free!'"'

And if the breaking of the prisoner's fetters gives such joy, what joy should there be to one who is delivered from the bondage of sin; who has worn the chain of passion, and habit and appetite; who has struggled, and toiled, and fallen again and again, but who at last has been made free?

Thanks be to God for the multitude who have proved this joy! They have gone through darkness and sorrow, through tears and trials, but at last they have been made free; the snare is broken, and they have escaped; the chains are sundered, and the soul is unfettered; and now instead of the fearful looking for of judgment and fiery indignation, there are before them the light, and hope and joy immortal in the kingdom of God.

And to every soul that is to-day bound in Satan's fetters this glorious liberty is offered. The Savior came into this world to proclaim liberty to the captives, and the opening of prison doors to them that are bound.

"He breaks the power of canceled sin, He sets the prisoner free, His blood can make the vilest clean, His blood availed for me." And you who have been made free in Christ, have you not a thought for those who are still in bondage? If you have been delivered, can you not help deliver others? Can you not lift up your voice and proclaim deliverance to the captives and the opening of prison doors to them that are bound? He who set you free waits to deliver them. He who broke the chains of sin and death which bound you, waits to break others' chains, and to bring them forth into the light and sunshine of His presence and His joy.

"When Jesus has found you, tell others the story That this loving Savior is your Savior, too." And let your joyous testimony concerning the liberty wherein Christ has made you free sound in the ears of the slaves of sin and death like the music of golden bells, or the glad peals of jubilee trumpets proclaiming freedom to all who sit in darkness, and leading them to know the truth, that the truth may make them free.—H. L. Hastings.
These three things are of immense importance and greatly to be desired, forming as they do the essential features of the Christian character. Let us consider them for a little and see that they are ours. Humility lies at the foundation of true religion. See how it is spoken of in the Word of God. 

Psa. 188: 6: "Though the Lord be high, yet hath He respect unto the lowly; but the proud He knoweth afar off." Isa. 57: 15: "For unto the lowly; but the proud He will lead away from the way of holiness, and to be far from the land of the righteous." Psa. 1: 5. 

"Blessed are the pure in heart, for they shall see God." Paul says, in Eph. 5: 8, "Blessed are the pure in heart, for they shall see God." 

"Resist the Devil, and he will flee from you." James says, in Jas. 4: 6, 7: "God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you." Matt. 18: 1, 2, 4: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?" Luke 14: 11: "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." 

The sinner must humble himself if he would be saved. The publican came down and would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, and he was saved in that he humbled himself. Naaman thought he ought to do some great thing, but he had to give up his own ideas about Abana and Pharpar, rivers of Damascus, and come down and dip seven times in Jordan, a river which he despised. When he stooped and did as he was commanded by the man of God, he was made clean of his leprosy, and his skin became as the skin of a little child. The Jews went about to establish their own righteousness, and would not come down to accept the righteousness of God which He had prepared by Jesus Christ, who is the end of the law for righteousness to every one that believeth, and consequently they were not saved. 

Brethren and sisters, elders preachers and deacons, you also must come down if you would be filled with the riches of grace. Men often speak as if the blessings of salvation were so high that they could not reach them. They forget that the road to them is by coming down, and those who have obtained the most are just the ones who have come down the lowest. Look at the fruit tree in the garden, how the branch that is most heavily laden with fruit bends its head and hangs nearest the ground. Oh, to be humble! If God has put that desire into your heart, praise Him for it, and beware of cherishing or doing anything which would grieve the Holy Spirit. 

Peter did not understand this truth when he said, "Though all forsake thee yet will not I. I will go with thee to prison and to death." He was self-confident, and we are told that a haughty spirit goeth before a fall. Beware, then, brethren and sisters, of pride and self-confidence, and be humble in the heart, in dress, in conversation, in dwelling houses, in meeting-houses, and in carriages in which you go to meeting. Many people have their pictures taken and I fear they look into the photograph album oftener than they look into the Bible. 

Num. 33: 50-52: "And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Speak unto the children of Israel and say unto them, When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and pluck down all their high places." Reader, you see here that the land was defiled, and God commanded to destroy the people and their idols, their pictures and every thing that was sinful. God wanted His people to live in a clean land, and He wants our hearts to be clean. Hence we are to be in possession of the Holy Spirit, which keeps us alive in Christ. If we are willing to be led by the Spirit, it will lead us away from sin and from the glory of the world. 

Oh, to be holy! God says, in Lev. 11: 45, "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." Jesus says, in Matt. 5: 8, "Blessed are the pure in heart, for they shall see God." Paul says, in Heb. 12: 14, "Follow peace with all men, and holiness, without which no man shall see the Lord." If a proud brother or sister be a contradiction in terms, I am sure from what I have just read that an unholy Christian is no less so. If humility be necessary to the Christian character, no less so is holiness. How can an unholy man serve God? Does He not say that He requires clean hands and a pure heart? "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psa. 1: 5. 

To be near Christ is to be in the way of holiness, and to be far from Christ is to be out of the way; so that the farther we are from Christ, the farther we are from holiness. How many make the same mistake that Peter made, thinking that they can bring a clean thing out of an unclean. God alone can do this, so that to be holy we must come to Him and stoop to be made holy.
know a well at a roadside not far from a large rock from which it seems to spring. There, day by day, summer and winter, it invites the traveler to its clear, cold and refreshing water. But he that would drink must stoop. In like manner, if you would be holy you must look to God to make you holy, and to help you in the way of holiness; otherwise, like Peter, you will soon be following afar off.

Enoch was a holy man, for he walked with God. Keep near to Christ, the nearer the better, with your arm in His arm, and thus going through the world it will be yours to perfect holiness in the fear of the Lord.

Oh, to be true! A transparent Christian is what God urgently requires. Truth in the inward man, truth in worship, truth in word, truth in profession, truth in dependence, truth in attachment, truth in devotedness,—these are the things which God demands. God is true. The Holy Spirit is true. The Word is true. The promises are true. Therefore, O believer! be true. Let there be no guile, no pretense, no deceit, but be all true, and in all things true, transparent as glass. Peter forgot this and you know how grievously he sinned and went astray. Following afar off he fell into the company of the enemies of Christ, and began to tell lies, and even cursed and swore.

You see then how important it is to be humble, holy and true. These three are more brilliant and valuable than all the diamonds that bedeck the sons of pride and the daughters of vanity. Covet these excellent and indispensable ornaments and the Lord give you understanding in all things. The day is coming, and may be near at hand, when the pretenses and counterfeits of earth shall be exposed and rejected, and none but the humble and holy and true shall be owned.

The God with whom we have to do has declared that He will give to every man according to his deeds, so let every man judge his own character and profession and be ready, through faith in the blood and righteousness of Christ, for that great day. "Kiss the Son lest He be angry and ye perish from the way when His wrath is kindled but a little." Psal. 2: 12. "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day." Psal. 2: 17.

Oh, to be humble, holy and true! Joseph Pike.

Lost Springs, Kans.

"Obedience Is Better Than Sacrifice."

A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir, and went not. Whether of them twain did the will of his father?" Matt. 21: 28-31.

Jesus often gave His disciples, as well as others who came to hear the gracious and blessed truths that fell from His lips, beautiful object lessons by way of parables. It seems to have been His favorite mode of communicating the divine will of His heavenly Father unto the children of men, and to send those truths home into the hearts of all upon whom His loving and kind words fell. Many of the scribes and pharisees manifested a deep-rooted prejudice and hatred against our Savior for His simple and plain way of teaching the people.

This parable of the two sons must have been a severe rebuke to their self-righteousness and pride, supposing themselves to be the children of God, and workers in, and promoters of, His cause. Jesus, here, in His mild manner, draws from them a confession which involves them in self-condemnation. "Whether of them twain did the will of his father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

"About four hundred years after the flood, the new races of mankind had also forgotten God, and had only some vague remembrance of that ancient promise of a Deliverer, who should crush the head of the serpent, by whose seducements sin and sorrow were brought into the world. Gen. 3. The world then seemed to be fast ripening for a new desolation; but God had sworn not again to destroy the earth for man's iniquities. Gen. 8: 21, 22. He chose rather to take one of the numerous tribes of men and commit to its keeping the great truths which it was needful to keep alive in the world until the time should come in which He proposed to make His will more fully known. The founder of this favored tribe was Abram a descendant of Shem, the son of Noah."

Through whom it pleased God to renew His covenant with man and to provide means for a closer communication with His people. God wills man's salvation. Therefore He so often reminds them in His Word, and calls them to His service.

But in the face of all these calls and reminders, man becomes more profligate, wanders away into sin and idolatry. The means of worship to which God has given His divine approval are perverted, and instead of it being a spiritual worship to the honor and praise of God, it is lowered to a mere form of sentimentalism which is more to the honor and profit
of the priest and his assistants than to the glory of God and the edification of His children.

This was the sad condition of those who claimed to be Abraham's children and have the promises, at the time when Jesus spake the parable, "Son, go work to-day in my vineyard." God had never intended that man should be an idle being. In the creation He has fully verified that fact. He did not place man in that beautiful home simply to eat of the delicious fruit it produced and enjoy themselves in their surrounding pleasures, but "for to dress it and to keep it."

In the natural kingdom man is called to work. Indolence is injurious to the whole man, body, soul and spirit. Without labor in its proper and legitimate sphere, man's best and brightest hopes of health and the enjoyment of the blessings of this life would be blighted. Hence the injunction from our Maker, who knows all about our composition, "Go work." If in the natural kingdom it is necessary to labor in order that the natural man may be in health and prosper, which at best is only of short duration, (Job 14:1,2), how much more is it necessary that we cultivate our immortal mind to labor in the Lord's spiritual kingdom, that our spiritual body may also grow strong in the Lord and be in a healthy condition?

It is evident from all the parables of Jesus that He ever had the souls of men uppermost in His mind, and that He always employed the best means to bring that fact home to the hearts of the people. His command is imperative, "Go work to-day." We must not put it off until to-morrow; if we do, we become a disobedient child, and are like unto the first, who said, "I will not."

Probably the majority of the human family make this answer. Most of the young people, when they come to the point where the decision is to be made, do not accept the invitation. Matt. 6: 33. They start out in life's path, with the expectation of enjoying themselves for a time in those things which the world calls delightful, and at some future day accept the offer of salvation and labor in the Lord's vineyard. Though they do not say in words, "I will not," yet in very action and deed they speak more distinctly than in words. But when the Word is preached and the Spirit accompanies it with convicting and converting power, it will reach the hearts of some and they will return to the Lord, as did the publicans and sinners in the days of John the Baptist, when he preached unto them the baptism of repentance for the remission of sins. So also, when Jesus preached unto the multitudes, many of the profane and vilenest of sinners, "who were notorious and despised sacred things," when the piercing Word reached their hearts they melted down "like wax before the flames," and came and confessed their sins, told Him all the truth.

At first they said, "I will not," but afterward they repented and went. But the second answered, "I go, sir," and went not. Whether of them twain did the will of his father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

The courteous and polite son—how civil he appeared and how fairly he promised, but he went not. Such were the scribes and Pharisees. Oh, how particular they were about the temple and their offerings and decorations! Matt. 23: 23-33. Tithes were exacted of all, rich or poor, that the priests might live at their ease and be well provided with the luxuries, as well as the necessaries of life; But in their indolence they became profligate and careless in their sacred trust and the Lord declared that He hated their feast days and their solemn assemblies. Amos 5: 22, 23.

This is a true picture of many professors of religion in this our day. They, as the Jews of old, are brought into the church in infancy, before they are able to make religion a matter of choice by faith, and consequently are Christians only in name, knowing nothing of the regenerating power of the Holy Ghost by which that change of heart in conversion is brought about, and in that state cannot please God, nor be true laborers in His vineyard, though they say by their profession of church membership "I go, sir," I hear the name of some religious society, or perhaps the Christian Endeavor. Their name is on the church register, but they have not partaken of the Spirit of the lowly Nazarite who said, "If ye love me keep my commandments." Nor do they heed the injunction of the venerable apostle, "Come out from among them, and be ye separate, saith the Lord." The world with its vain enjoyments is still uppermost in their minds. There is no penitence manifest on account of their sins. They drink "iniquity like water," "whose end is destruction," "whose god is their belly, who minds earthly things." Philp. 3: 18, 19. "From such turn away," 2 Tim. 3: 5. D. HEISE.

Clarence Center, N. Y.

For the Evangelical Visitor.

The Human Soul.

When we consider how ordinary and normal thoughts and emotions spread from one man to many, and sway multitudes to the same views and actions, it is no longer a mystery or a difficult problem of how morals should be taught.

Moral training, or character building, is regarded in a higher sense more than the mere training of the
intellect or the intelligence. The principle of conduct in the ethical world is what is known as the moral law. The moral will is the most important of the mind. This should receive careful attention because the "moral will is the conscious realization by man that the real and the ideal ought to be one, and the resulting attempt to make them one in specific acts and in the formation of character."

To teach the boy to be manly, the girl to be womanly, to have imbibed each with a sense of honor and duty, to have given high ideals of manhood and womanhood is far more valuable than to teach them science or arithmetic. The power to be right and to do right should always be cultivated, for as we read in the sixteenth chapter of Matthew and the twenty-sixth verse, "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

We should not think for a moment of placing the whole world over against a single human soul without an implied doubt of its being equivalent.

There are many souls which receive little development, souls that are comparatively weak, souls that are not progressive; yet there comes to us the question, "What shall a man give in exchange for his soul?" The soul has no parallel; it is without a comparative. When the Lord asked this question he was expressing his own deep conviction of the unparalleled worth of the human soul. Every man is responsible to his own soul. For the question asks, "What shall a man," not some persons, "give in exchange for his soul?" This is a personal question. It is not how much is a man's soul worth to the world or to mankind, but how much is it worth to me? My soul! Can I find an equivalent value for it? No; it is to me, invaluable.

There is nothing great enough for which a man will give his soul in exchange. The world—its wisdom—its wealth—its power—the universe of boundless space in which the stars move with all their systems and all their splendor—these all are great, but not great enough for a man to give that brilliant spark of immortal life which he calls his own soul.

It is the thought that makes him superior even over the king of beasts. It often happens that a man with a weak physical constitution is the one that starts the world with his productions. The epics of the past centuries—the Homers, the Miltons, the Shakespeare—how they have swayed and inspired multitudes, yet they have done it all by their great power of thought. It was by the great development of the human soul that changed the lives of millions of men from low aims to high and holy destinies. It was the thought flashed forth from a single human soul that sends railways thundering across our continent, and by the brilliant thoughts ushered forth from the mind of Newton the world received the power of electricity. All the mighty forces of nature have been discovered by man's own investigation and research, in fact all the greatness or grandeur the world now beholds, whether it is the achievement of heroes or the mechanical arts and inventions, has been developed from the human soul. This tent, which we call the body, is the abode of our immortal soul. I say immortal because our spirit ever liveth. The same soul that is with us in infancy is with us in old age. When we have lived out our allotted time, when our course on earth is run, when we are about to arrive in that brighter world, when we are called to account for our actions which touched some chord that vibrated in eternity, our body will return to the earth from which it came, but our soul will return to God who gave it.

Waynesborough, Pa.

BRIGGS AND THE BIBLE.

It has been said that the New York Sun employs learned divines to write its religious editorials. Whoever wrote the following for that paper, is sound to the core:

"If Dr. Briggs, Dr. Smith, and their school of Biblical critics have demonstrated that the Bible, so far from being faultless, is as faulty as human predictions generally, the entire system of the Presbyterian Church must be reconstructed. It must be built up anew from the very foundation. All of its religious literature must be remodeled. Its hymnology is rendered obsolete. Its Sunday-school instruction propagates falsehood rather than truth. The theory on which the American Bible Society was founded and the Scriptures translated, with marvelous industry and boundless faith, into hundreds of tongues, must be set aside as exploded scientifically. These are inevitable consequences of accepting the new criticism of the Bible. The conflict between the old and the new doctrine is irreconcilable. One or the other must surrender, or they must separate ecclesiastically. The General Assembly cannot back down from its position without complete capitulation. If it should submit to Dr. Briggs and Dr. Smith as its leaders, it would be compelled to go eventually to the extreme of agnosticism from which they are seeking to escape by futile casuistry. If the Bible be not credible when it conflicts with human science, what will become of the miracles upon which religious faith is built, the Incarnation, the Resurrection, and the rest?"—Ex.
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Read the Bible when you are fresh and wide awake; when the brain is clear and you are not pressed for time. Read it as the only book on earth that has dropped down from Heaven, as your directory for life and your guide to immortality, and it will become a new book to you altogether.—Rev. J. Thain Davidson.

We publish in this issue of the Visitor a temperance sermon by the venerable Neal Dow, one of the oldest workers, if not the very oldest, worker in the world. Just how many years he has been in active temperance work we are not able to say but at the age of 90 and near the close of a useful and active life devoted to temperance work he issues this address to the boys and girls of the world and gives some very good lessons for them to practice; and older people can reap much benefit by attending to its instruction. Read it carefully and practice its teachings. It will do you good.

On the 29th of June the Pullman company, it is said, sent to the U. S. revenue collector in Chicago the sum of $12,000,000 to pay the government license of $25,000 each on 500 buffet cars on which liquor is sold. This is an indictment which the whole array of secret labor unions ignores, whether in the strike or out of it. Another indictment, more fearful still, they utterly set aside. There are no railway trains more constantly run on the Sabbath day than those with Pullman cars. Whatever loss may fall to the Pullman corporation we hold to be a judgment for the crimes of liquor-selling and Sabbath desecration. Even if the employees make clear the case of too low wages, there may be no criminality in it. The greatest wrong done them is in the two instances above. When will our workingmen see this? Let the pastors and their arbitration committee begin here, and get things right with God.—Christian Cynosure.

EXTRAVAGANT LIVING.

A young man marries, and both he and his wife have an ambition to live in "good style." They think that if they board in cheap quarters, or rent a modest house in a fashionable locality, or dress plainly or refuse to give showy parties, and live frugally, they will not be able to get into "good society." The result is that the husband is perpetually rack-
EVANGELICAL VISITOR.

Aug. 1, 1894.

luxury. The Church of Christ is cursed with "shoddy" when it ought to put on the beautiful apparel of humility and holiness. Self-indulgence sends many a church-member to the opera, to the play-house, to the party, on the evening that he or she ought to be in the prayer-meeting. Self-indulgence demands the superb carriage and the carpets and other fineries, at the expense of an empty contribution-box and a starved out piety. Who pretends that the percentage of donations to religious piety. Who pretends that the percentage of donations to religious work has been increased?—Rev. T. L. Cuyler in the Christian at Work.

COURTESY TO THE AGED.

In these hurrying, money-making times, these days of social and mental advancement, our young people are rather apt to forget the courtesy and respect due to older persons. Progressive education is prone to place the children of to-day a step or two ahead of where grandma and grandpa left off, and they put on airs in consequence.

Now this is all wrong. "Book learning" is not everything. The courtesy that springs from a kind heart is far more than the disagreeable showing off of superior knowledge that places the old people at a disadvantage, though to outsiders it is the young who appear the meaner of the two, with their flippant contradictions and their manner quite averse to that which we are taught was the correct one to employ toward our elders.

Old people are entitled to respect if for nothing else than that they are veterans in the war of life, and as such to be regarded with reverence by the raw recruits who are just beginning their first skirmish. The deference due to gray hair is not sufficiently considered, and when one does come across a young man or girl who thinks it but natural to offer the best chair in the room to any one older than they are, who listens respectfully to words that may seem dull and prosy, yet merit attention because issuing from the lips of persons of maturer years, then onlookers say: "These young people have been brought up as they should be."

At any rate, whether good breeding or good sense or a kind heart prompts to these little attentions, it is always well to remember that we will some day be old ourselves, in which case we would appreciate the little spontaneous attentions that are given to-day carelessly or grudgingly, or are forgotten entirely by the young people, who think that their up-to-date accomplishments cover up their derelictions in a matter so old-fashioned as showing the least deference to fossils whose opinions and manners belong to another age.—Sel.

THE HEBREW LANGUAGE.

Probably one of the strangest facts in the history of language is the resurrection of the Hebrew to life and activity as the language of a people and a country, after its death which occurred 2,230 years ago. The Jews who returned from the exile were a small people and they were compelled to learn and employ the Aramic, the language of the country, so that the Hebrew was disused, excepting by the priests, as the Latin now is by the Catholics. But the language was preserved in the Old Testament Scriptures, and it was taught that the Scriptures might be understood, and this has been continued to the present day. Now the Jews are returning to Palestine from Russia, Poland, Germany, Italy, Spain and other countries, and cannot understand each other in these diverse languages, but they all understand the Hebrew of the Old Testament and employ it, so that Hebrew is again the language of the common people, and is heard in the marts of trade and in common use. The Hebrews of Palestine employ it exclusively in their families so that it has become again the mother-tongue. In Jerusalem it died and in the same city after so many centuries it has come to life again. As was to be expected, the pronunciation varies, but this is corrected in accordance with the Arabic and other Semitic dialects. There is something marvellous in this restoration of, not only the people but the language, which they had practically lost five hundred years before their dispersion.—Sel.

OUR FLEETING LIFE.

"For what is your life? It is even a vapor that appeareth for a little time, then vanisheth away." How solemn the thought of our lives being compared with a vapor! And just so it is—but a short duration here on earth compared to eternity. This should make us fervent in the Spirit and not slothful in business. And as the time of grace is so precious I thought I would try to improve this Sabbath afternoon in writing something that might be of benefit to some one. I am a reader of the Visitor and get much encouragement out of it, so I thought I would not be a drone in the hive, but be a worker also with my brothers and sisters. I praise God for the plan of salvation, for helping me out of the miry clay and setting my feet upon a rock. Oh sinner! this is what He will do for you if you will give your heart to Him. Now is the accepted time. Oh! come, just now. MARIA AUSHEMANN.

Ramona, Kans.
CHURCH NEWS.

THE CHICAGO MISSION.

As I received word from Bro. D. V. Heise, the Secretary of the Working Missionary Committee, that it was requested of me to take up the Chicago Mission work, it came like a dart to my heart. Little did I expect that I would have to undertake so great a work, but I remembered my covenant with God and I said, "Thy will be done."

Two weeks later, on the 20th of June, I started for the work. I found the brothers and sisters well, soul and body.

After considerable investigation on account of location and rent of a hall, we decided on a location. I wrote to the chairman of the committee, Bro. S. Zook, who referred me to the chairman of the general mission fund, Bro. Saxton Bowers. He said that it was reasonable that we should have a place to worship if we wanted to start a work in the city. So we rented a hall at No. 6028 Peoria St., for which we pay $12 per month, with three rooms besides the hall. We furnish the hall, which costs us $12—for lamps, chairs and table. We did not furnish the rooms but expect to if some workers want to come here to stop awhile and help in the work; and we shall be ever so glad for the help. Come in the name of Israel's God, and if any contemplate coming and want private information please write to me, at No. 6024 Sangamon St., Englewood, Ill.

We then visited at different places through the first part of the week and on Friday of the same week we, in company with Bro. and Sister Melvin Michael, went to Wainfleet. Had an evening meeting in the Brethren's meeting-house, where we met Bros. C. Winger and P. Steckley, and others, and had an enjoyable time. Next day, in the afternoon, we met together to hold a love-feast. There was quite a number of brethren and sisters in that place and came to the Black Creek district and attended the love-feast. Had a good meeting and pleasant weather. Four young souls were added to the church—two brothers and two sisters. May God bless them and keep them steadfast in their good undertaking.

We will try and write for the satisfaction of our friends and acquaintances, where we are and have been since we last wrote. We have attended four love-feasts. The first one in Markham, where we had a good meeting and good attendance. Two young sisters were received into the church and baptized. We visited quite a number of brethren and friends and can say we enjoyed ourselves in their company. After the love-feast we took our leave from that place and came to the Black Creek district and attended the love-feast. Had a good meeting and pleasant weather. Four young souls were added to the church—two brothers and two sisters. May God bless them and keep them steadfast in their good undertaking.

Brethren and sisters, remember us in your prayers. We do not ask this as a custom, but you may well think we need it in these trying hours.

A. L. MYERS.

CLARENCE CENTER, N. Y.

We will try and write for the satisfaction of our friends and acquaintances, where we are and have been since we last wrote. We have attended four love-feasts. The first one in Markham, where we had a good meeting and good attendance. Two young sisters were received into the church and baptized. We visited quite a number of brethren and friends and can say we enjoyed ourselves in their company. After the love-feast we took our leave from that place and came to the Black Creek district and attended the love-feast. Had a good meeting and pleasant weather. Four young souls were added to the church—two brothers and two sisters. May God bless them and keep them steadfast in their good undertaking.

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We again took our leave from there and went to Sherkston where we remained with wife's mother and step-father, Abraham Shisler's, un-till Thursday, then came to Clarence Center and had an evening meeting. On Friday evening Bro. F. Elliott came and we had evening meeting again. On Saturday and Sunday was the love-feast. On Sunday, Monday and Tuesday evenings we had good meetings, though not so many assembled. There were two received and baptized, namely, John Lewis and Richard Berry. May God add His blessing to their good, that they may remain steadfast.

We have been staying in this vicinity since the love-feast visiting friends, and intend to stay here till over Sunday, the 5th inst., then go to Sherkston, Ont., again and remain in that vicinity till about the first of August. Then, if no preventing providence, we will take our leave for the West, stopping in Illinois with friends and acquaintances.

We feel quite anxious to meet again with our children and friends at home. But as we know not what a day may bring forth, let us take heed of the dear Savior's words, when he says, "Watch, for ye know not when the Son of man cometh." May we all be ready so that, if we should not meet in this world, we may meet one another in the kingdom of heaven.

HENRY AND NANCY BODES.

THE UPLIFTING POWER OF CHRISTIANTY.

The world to-day is better than it has ever been. It is true that we are far, very far, from the goal as set forth in the Gospel, but we are near it. Ignorance is being dispelled and superstition is fading away, war is giving place to arbitration, wrongs which once walked unblushingly in the daylight, have now to hunt the darkness, and man in every way is wiser, nobler, better than he has at any time been in the past. To this result a variety of forces have contributed. Education, science, invention have each had a share. Even commerce, by bringing nations into
contact, the representatives of a lower civilization with those of a higher has done not a little. But no factor or combination of factors has wrought for the race a tithe of what has been wrought by the religion of Jesus. In the precise measure that its truths have been accepted and its claims recognized, has man intellectually and morally, been able to stand erect and give evidence of his lineage with God, Christ in the history of the race, the verification of the promise, "Lo, I am with you alway, even unto the end," has wrought its uplifting.

"Blessings abound where'er he reigns, The prince's tears to loose his chains; The weary find eternal rest, And all the sons of want are blest."

Such has been the record of the religion of Jesus. But what is the secret of this uplifting power of Christianity? What in its truths or in its modes has made it the only power worth speaking of in the work of man's betterment? Shutting our eyes to the divine in Christianity, fixing them upon man, the being whose betterment is to be wrought, we find two things in his nature which determine the character of the forces which alone can be of help. In the first place, appeal must be made to his heart if the influence which is designed to uplift him is to be effectual. Experience proves that in every effort looking to the betterment of man, appeal must be made to the affections. In the face of the difficulties which always lie in the way to higher experience, no impulse is mighty enough to impel men forward but the impulse of love. "Thou shalt love," "Thou shalt love," "Love is fulfilling of the law." With the same certainty that the needle follows the magnet, will a man in thought and in life follow his own heart.

But this is not all. The adjustment of Christianity to human nature is further revealed in the fact that the objects to which it directs man's affections are all above him. It is not enough to love. Mighty as are the impulses of affection, they are just as infinite for evil as they are for good. Love has power either to save or to damn. To love that which is beneath is to be lost, to love that which is above is to be saved. This is the thought which Emerson attempted to express when he once said to a company of young men: "Young men, hitch your wagon to a star." That was but another way of saying that if the best is to be attained in life, the tension of the motive power must be upward. This necessity is found in the very nature of man. But it is to this necessity that the religion of Christ also conforms. It says to man: "Thou shalt love." But in reply to his question: "What shall I love?" it gives the answer, "Thou shalt love the Lord thy God," "Thou shalt love Him who sitteth in the heavens," "Thou shalt love thy brother, who, like thyself, beareth the image of the Highest," "Thou shalt love truth." Never for a moment does the star to which Christianity points the heart approach the horizon. It is always in the zenith. For fear that men may stoop to lower things, it says of the world: "Love not the world, nor the things that are in the world." No wonder, then, that the religion of Christ has wrought what it has for man in the past. To it we may safely trust the future.—_Herald and Presbyter._

"God will not listen to the prayers of a man who is too lazy to go to work to try to help himself." —_Food for the Thoughtful._

"If the whole earth could know the truth about God to-day, the millennium would begin to-morrow." —_The Earnest Christian._

"The man who will do God's will with all his might is as sure to be helped from heaven as that the sun will continue to give light."
A GOOD WAY OF CELEBRATING.

"Going to celebrate the birthday of a nation ought to be highly esteemed by its subjects, when it is the bringing of freedom and liberty of conscience to aid in alleviating the distressed condition of man. Israel, by God's command, was to continue the passover celebration forever. But it was to be very religiously regarded, and only by sacredness could it be properly the passover celebration. This was to cause them to remember that God, by a mighty hand, delivered them from bondage and began a new nation, and they and their children were to continue this national institution of liberty.

The people of the United States had been subjected to the tyrannous rule of European powers, but by the Great Ruler of nations they were given liberty of government and freedom of worship. How truly thankful the citizens of America should be for the great day of deliverance.

Therefore, as a day of celebrating dependence as a day of celebrating and yielding to outside issues, departing from God's way of celebration, this was to cause them to remember that God, by a mighty hand, delivered them from bondage and began a new nation, and they and their children were to continue this national institution of liberty. The people of the United States had been subjected to the tyrannous rule of European powers, but by the Great Ruler of nations they were given liberty of government and freedom of worship.

How truly thankful the citizens of America should be for the great day of deliverance. Hence we feel to keep the day of independence as a day of celebrating religious freedom. The New Testament instructions are that rulers be prayed for that peace and freedom of worship may be given the followers of the Great Deliverer of God's chosen people. There is certainly no stigma brought upon the cause of Christianity by the people of God coming together and spending the day of national independence in giving glory, honor and praise to almighty God. How many professors spend the day in revelings and banquets, that tend to detract from the cause of salvation. By Israel's departing from God's way of celebrating the day of her birth as a nation and yielding to outside issues, she has lost her identity as a nation. May we take a warning lesson. We invite all God-fearing and religiously inclined people of Shannon and vicinity to assemble with us at the Brethren church on July 4, at 10 o'clock a.m., for an hour of devotion and praise to God. Eld. Jos. Lahman who has recently traveled in Palestine and Egypt will address us.

D. ROWLAND.

Bro. Rowland having given the above invitation in the Shannon [Ill.] weekly paper, the members, with their families, also members from neighboring churches, and a number of outsiders, were in attendance. Among the number were two ministers of the Evangelical church from town, one who was present last year and gave in his testimony. It seemed that God showed His approval by the Spirit dictating such appropriate hymns, which warmed our souls. The first was number 592 in our selection.

"But the place most delightful this earth can afford, Is the place of devotion, the house of the Lord."

Also number 29.

"From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung,
In every land, by every tongue."

Our souls were filled. I had to think, Why could we not, at our different places of worship, do likewise? We could afford to set apart one day especially to pray for those in authority, and also include a special prayer for God to send forth more laborers into His harvest. How often do we obey these commands as taught in His Word? We ought to remember them not only on one day, but often, earnestly.

We see it only takes one to start plans for the worldly-minded in getting up their entertainments. Why not let the Spirit guide God's children, as I believe He has Bro. Rowland? We know not how widespread the influence for good.

Let us not forget to pray especially every day to God for the removal of the curse of strong drink that is upon our fair land. And my heart says, Don't forget the insane. We know how much good has been done by prayer for some of them. We know of more than one that has been helped by earnest and united prayer. Breathe now an earnest prayer for those you may think of.

I attended their last meeting and have given my experience, and hope it may be of encouragement to others. Pray for me, an unworthy one.

MRS. DELILAH KRieder.

Shannon, Ill.

For the EVANGELICAL VISITOR.

THE CROSS.

When I consider the cross upon which Christ was crucified when He bare the sins of the whole world, when He gave His life and shed His blood to redeem us and to open the way of salvation whereby we can be saved, it makes me think of what a sorrowful time it must have been for our Savior. When He knew that the hour had come that He should make the atonement; when He prayed His Heavenly Father three times to remove the cup from Him; when He was in such agony that the sweat was as it were great drops of blood, and yet for all this His Heavenly Father would not remove the cup from Him. Why not, since He was His only begotten Son? It was because He so loved our souls.

Then, considering the cross which Christ endured for our race, how much less need we expect our Heavenly Father to give way to us and let us have our own way. We have a cross to bear, and bear it we must if we ever expect to be accounted worthy of a place in His kingdom. But how many try to drag the cross along, simply because they are not willing to forsake all for Jesus. Why not forsake all when He has done so much for us. Is it not worth our while when we read in God's Word what He has prepared for all those who love Him, and have forsaken all and followed Him.

Dear brethren and sisters, is it a cross for us to wear such a plain garb, to come out from the world in our appearance in our walk and conduct. Evidently it seems to be a cross for some, as we see so many of our young brethren and sisters trying to drag their cross along. They give the evidence that they still want
a little of the world and yet try to follow the Lord. Where is our delight, dear brethren and sisters? Is it in the cross of Christ, or is it still in the pleasures of the world? Has the way been made broader in these last and evil days than it was for our old fathers and mothers, who have long since laid their armor down? Have we not the same Spirit to teach us which taught them?

Some will say it was just a custom which they had. But I believe that if we are only willing to humble ourselves and take up our cross daily and follow Christ, we will get into this narrow way. If we love the Lord and are willing to give up all for Him, we will plainly show to the world that we are not ashamed of the Gospel of Christ. If we want a little of the pleasures of this world to get the praise of the world, we are making a grand mistake. We are only a stumbling-block. The world sees whether we live up to our profession or not, and if we want an influence over the unconverted, we must be soldiers of the cross. I do not want to try to save others and myself be a castaway. But I do desire to do a little good in this world. When I consider what the Lord has done for me, I feel that I owe my time and talent to His service. I want to ever go straight forward bearing my cross, and follow Christ in all His appointed ways, let the world say what it will. "He that taketh not his cross and followeth after me is not worthy of me." Matt. 10: 38. I ask an interest in the prayers of God's children that I may be faithful until death.

MRS. LIZZIE PAULUS. Gettysburg, Ohio.

For the Evangelical Visitor.

TO HEAR WHAT IS COMMANDED OF GOD.

"Now therefore we are all here present before God, to hear all things that are commanded thee of God." Acts 10: 33. *

In the above utterance, as Cornelius used the pronoun we, he meant his kinsmen and near friends whom he had called together with him, and were there when Peter came. Cornelius exhibited a state of mind that is commendable, and ought to be imitated by all God-fearing people. It implies a humbleness and readiness of mind that shows a willingness to receive that pure instruction to be had only from God; also indicates a mind that has no confidence in self as to what to do to be saved, but breathing out the very aspiring solicitude that Paul expressed in his conversion when he said, "Lord what wilt thou have me to do?"

Although Cornelius was "a devout man and one that feared God," "who gave much alms to the people, and prayed to God always," nevertheless he was to be instructed in the way of the Lord more perfectly. Hence he was directed, by an angel, to where he would receive the needful guidance, that is, from one of those inspired messengers who were ready to declare the glad tidings of salvation to the human family. That one was Simon whose surname was Peter. "He," said the angel, "shall tell thee what thou oughtest to do."

There might here rise in our minds an inquiry as to why the angel himself, who spoke to Cornelius, did not tell him what he ought to do, without telling him to send for Simon Peter. Evidently the reason is that the order of heaven is complete in all things and must stand so; and the declaration of the mercy of God under the Gospel dispensation was to be made known to mankind through the human medium, that is through those witnesses that were chosen and qualified by God for that very purpose. Hence there is a lesson here for us to learn, which is indispensable, namely, that in all our spiritual advancement we must look for our instruction through the Word given by inspiration of the Holy Spirit.

No doubt there are a number of religionists in this world who profess to be Christians, but who are not particular from whence they receive their religious instruction. They are prompted and guided mainly by feeling and their own imaginary thoughts, and never consider that the Christian is to be instructed from that which is written and transmitted to us through the apostles. Dear fellow-Christian, let us be careful from whence we receive our guidance, for we are daily in need of religious comfort and consolation, to cheer and invigorate us in our heavenward journey. Let us confide in the admonition of Paul to the Ephesian brethren when he said, "Now brethren, I commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all those which are sanctified." Acts 20: 32. Undoubtedly God deals with those that believe in Christ Jesus in three ways. First, by the Word, as our instructor. Second by His providential dealings, in a way that we are not aware of till afterward. And thirdly, by direct communication with the soul in giving His divine and reconciling presence. Bless the Lord all you that fear Him, and that put your trust in Him might be strong in Him; for He will never leave nor forsake those who confide in His grace. He knows better than ourselves what we need, and will supply our wants accordingly.

"God holds the key of all unknown, And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.
I cannot read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below."

Bless His holy name, O my soul!

A. B.

Stayer, Ont.

The more heart the more sorrow.
SOCIAL PURITY.

Alas, the education of the girl from the cradle has tended to make her weak. She has been taught to mistrust her own judgment, and defer to the views of the men about her; the ideal of femininity placed before her is a being confiding, pliable, deprecating, a creature all soaked in sentiment, thinking through her instincts, acting from her impulses, and she is placed by this mistaken ideal at the mercy of any man who approaches her through her affections. Then the human creature trained to yield, unable to cope with the human creature trained to demand, does trust, and the whole situation is changed. The lion finds that dead game somehow ceases to demand, does trust, and the whole world as before. Is it for the interest of society that this crime, of which men are in the other relations of life, good friends, good citizens, influential and valuable members of the community; they are not all bad because of one weakness.”

Neither were the women all bad whose lives their weakness has spoilt. “But we dare not, we women: if we should apologize for a girl who goes wrong, the world might think we had not a proper horror of sin.” Oh, risk that, sister women! Before you crush the poor creature who is sure to get retribution enough, stop and think she would not have fallen, but for the one who escapes. I am sure that the American woman and the American girl, could afford to take such a position, and that no man whose respect she values would respect her the less therefor: but if they did she ought still to speak the truth. It seems to me if there is one duty in this life which God has especially laid upon women, it is the raising of the standard of morality; it is put in our hands and shame befall us if we evade it. It is only for every good woman in the land to socially discountenance every man who is not of good moral character, and the work is done. When women insist on the same standard of virtue for men as for themselves, when men learn that they must, they will find that they can be pure.

“When reign the world’s great bridal, chaste and calm, then springs the crowning race of humankind.”

—Woman’s Progress.

Idleness is the burial of the living man.—Jeremy Taylor.

“No church can neglect the poor and be true to Christ.”

Hearts can be young in spite of gray hair.—Louisa M. Alcott.

“He who takes the child by the hand takes the mother by the heart.”

Afflictions are but the shadow of God’s wings.—G. MacDonald.

“The man who improves his talent always gets God’s reward for doing it.”

“There may be many good qualities in a miser, but his love for money kills them all.”

“Some preachers fail because they do not think it worth while to cultivate common sense.”
My dear little boys and girls: I who am about to die, salute you. Before I go I send you a few words of warning and counsel. Some of you may not understand all of it now, but your parents and friends will tell you what it means. When you are older and need to be guided into the world, you will see that many of them made a failure in life only because of lack of listening to good advice or refusing to accept it. The young are everywhere exposed to temptation to evil to which they may fall victims without the help of persons older and wiser than themselves.

Now, dear boys and girls, I advise you earnestly never to take intoxicating drink of any kind; it is always bad, never good. I cannot take up the time to tell you what my reasons are for saying this; and many of you are not yet old enough to understand what the reasons are if I were to explain them all to you. The pilot, when he goes on board a great ship to guide her into port, turns her this way and that way and every way among the rocks and sandbanks that no one sees. The captain never questions him as to his reasons for doing this or that, and trusting the ship entirely to the skill and fidelity of the pilot. Now, I know the ground thoroughly over which you must pass to reach my age; I warn you and advise you as to the course you should take; for the present you must trust my word as the result of experience and long observation; you cannot understand all about it now. In taking strong drink, of whatever name, there is great danger. It is bad for the health; it is dangerous to good morals because of bad tendencies; it is a bad example for others.

No one in all the world was ever harmed by avoiding it; millions and millions of men, women and children have been ruined in health, in morals and character and life, because they did not avoid strong drink. Let all your influence be against this great evil—a greater danger to those who do not avoid it than any other. You are old enough to know what it is to sign the pledge; if your parents are willing, I urge you very much to do it, and make of it a solemn obligation never to use intoxicating drinks. No matter by whom the bad example may be given; no matter who they are; I urge you to avoid them as dangerous; always bad and never good. And when you are old enough to understand and act, be sure that your vote shall never under any pretense, tend in any way to uphold and perpetuate the drink traffic, through which all the danger comes.

And now, dear boys, a few words especially to you: Don't use tobacco in any way. Don't be drawn into it by the example of others; it is a very great evil; all its tendencies are bad; it dulls the moral sense always of everybody who contracts the tobacco habit. It makes men selfish regardless of the feelings and comfort of others; it is injurious to the health. A great many men of character and high social position have the tobacco habit. But for that it would be considered by all decent people as a vile, disgusting, loathsome habit, fit only for ignorant savages, through whom it made its way to the civilized world. My reasons for giving you this advice are many and cogent. I cannot take up the room for them here, and some of them you are not yet old enough to understand.

My dear boys and girls, my last words to you are: Avoid strong drink of whatever name; your nature loathes tobacco, do not touch it. They are always bad, never good.

His love, as that is conditioned on my obedience; it rather tells me that before ever the world was formed, His infinite love contemplated my existence. He loved to anticipate my coming, and rejoiced in the gracious possibilities of my life. That as He knew I could find no rest in myself, nor in any of the conditions of my brief, earthly life, He would provide rest for me in Himself. Hence His assurance of my welcome to His Fatherhood, His patience with my ignorance and my wandering, and His riches of mercy in Christ for me—the full complement of my deepest need. For my guilt, pardon; for my darkness, light and truth; for my alienation, His Sonship; for sin's defilement, the fountain of cleansing; for my weakness, His arm; for my final and most enduring need, His eternal home. His everlasting love contemplated all this for me, and waited the slow procession of ages till I should come.

"Therefore with loving kindness have I drawn [or attracted] thee." As the sun draws, warms and moves the fleecy cloud from the snow hills and icy ridges, and as He warms the flower roots in May and attracts beauty from the black mold, so would my soul yield to His Divine attraction, whose loving kindness has drawn me, "e'en from my infant days."

"His everlasting love" for me, being true, how shall I meet it? This will be best answered by another question. What did He contemplate in my coming, that gave Him joy and stored His love for me? Not simply my coming existence, but my correspondence with His nature—my fellowship with and delight in His Fatherhood and love. He loves to be loved. For a heart that loves Him will know Him, and will hate sin and delight in truth and piety. "They that know Thy name will put their trust in thee." Then I will know Him. Henceforth, like our sainted founder, John Wesley, let me be homo unius libri (a man of one book) the Book which reveals to me God, His everlasting love, His attraction for pure hearts, and His purpose of everlasting grace and glory for me. For this trusting, estimate, if you can, my heritage of safety, deliverance, and rest.

"They that trust in the Lord shall be as Mount Zion." Well, I want to be certified of permanence.

"Under His wings shall thou trust." I am there; how safe!

"Some trust in chariots and some in horses." I have neither; but I have God's heart, and having that, I have His arm—Christian Witness.

"Satisfying the fathers' continuous cravings for beer causes their children's cry for bread to go unsatisfied."

**RAILWAY TIME TABLES AT ABILENE.**

**UNION PACIFIC.**

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**SOUTH BOUND.**

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