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Brethren in Christ Church

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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

"But in the days of the voice 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.

Hark! the last loud trumpet is sounding;
And the angel's shout does ring;
All the dead in Christ new sleeping,
And the saints an earth then living.

Hallelujah! Hallelujah!

Christ is coming in the air!
See the mighty host attending,
In the clouds in human form;
Great power and grand display—
Shall with them, His glory share.
Hallelujah! Hallelujah!

Christ is coming back again!
"Hail the glad millennial morning,''
See the anti-Christian power—
Shout for joy all ye that mourn;
Sorrow in this world should end,
Every heart which sorrow knew,
Hallelujah! Hallelujah!

Christ has come on earth to reign!
And the angel's shout does ring;
All His saints on earth to reign.
Great power and grand display—
Shall with them, His glory share.
Hallelujah! Hallelujah!

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 the masses had about outlived this absurdity, but it seems the doctrine is being revived afresh and peddled around as a God-taught truth.

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 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 swear 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 in 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-
ginning like God does, some seeming inexplicable things make men infidels and the Lord's people in all ages narrow, exclusive and unlike Him in deed who ate with publicans, sinners and with Simon the leper. He set apart specific times to accomplish 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 believing any such nonsense that one so elected and sealed is so secure as never to be in risk of being rejected.

Of course, if this election would mean "going to heaven" and "eternally tormented" we might well expect more Ingersolls. God taught His disciples to pray for His kingdom 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 makes 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 go 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 unmerited favor of God. The steward lost his stewardship. The elder son would not go in, and so on.

God's kingdom, which is to come and 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 supply, and grafting them on the olive tree. The conditions are always preceded 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 instruments in God's hands than the dispositions of others. Being honest, strictly, and truthful, they are apt to measure up to the fullness in Christ readily, while the same principle is apt to be the means of easily beguiling them in their earlier Christian life by unscrupulous and designing religious humbugs, and perhaps be the means of losing their crowns entirely.

The Jews knew they were the elect of God, and had this same error and delusion in their minds. They had Abraham to their father. Luke 3: 8. 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. Jesus told them God could raise up children out of stones to take their place. And He did it for over eighteen hundred years.

Our own nation is favored specially, 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 under them. There seems to be honesty of purpose, but not rooted deep enough to carry out their vows and what they realize God really demands.

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 translated "reprobate" and means rejected. 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 resurrection, 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 beginning in the Spirit and ending in grace. There is a great deal of being 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, 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 wherewith 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.
Oh, to be humble, holy and true!

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. Psalms 138:6: “Though the Lord be high, yet hath He respect unto the lowly; but the proud He knoweth afar off.” Isaiah 57:15: “For unto the lowly; but the proud He will 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.” 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 told that a haughty spirit goeth before a fall. Beware, then, brethren and sisters, of pride and self-confidence. How can an unholy Christian 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 covenant of grace 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," Psa. 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." Isa. 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 be 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 communion 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 of 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 enemies of Christ, and began to think 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 enemies of Christ, and began to think of
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 a life of sin, 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 vilest 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 necessities 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 mind earthly things." Phil. 3:18, 19. "From such turn away." 2 Tim. 3:5.

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 imbued 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, invaluabe.

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 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 startles the world with his productions. The epics of the past centuries—the Homers, the Miloys, the Shakespeares—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 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 that makes him superior even over the king of beasts.

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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 David­
sion.

We publish in this issue of the
Visitor a temperance sermon by the
venerable Neal Dow, one of the old­
est 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 is
living in the whole world and gives some
very good lessons for them to prac­
tice; andolder 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 $12,000.00 to pay the govern­
ment license of $25.00 each on 500
buffet cars on which liquor is sold.

This is an indictment which the
whole array of secret labor unions
ignore, 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
company, we hold to be a judg­
ment 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 Cynoour.

EXTRA VAGANT 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 fashion­
able locality, or dress plainly or re­
fuse 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
ing his brain to raise the means for
a style of living that is on par with
their "set." He is tempted to spec­
ulations and tampering with stocks.
In plain English, he is tempted to
gamble. If he cannot succeed in
these directions he is tempted to se­
creit frauds, either in banks or any
other establishments with which he
is connected. The wife—who ought
to be the prudent regulator and put
the check on reckless extravag­
ance—is very often the stimulator
to fast living. More than one man
has been tempted to ruin in order to
satisfy the foolish and wicked passion
of his wife for fine furniture, fine
equipage, and fashionable display.
It is not every young woman who
has the good sense of a certain lady friend of ours, who received
an offer of marriage from an indus­
trious but poor young man. He said
to her: "You have a chance probably
to marry wealth; all I can offer you
is a good name, sincere love, and
plain lodgings in a plain boarding­
house." She was wise enough to
discover the jewel in the "leaden cask­
et," and accepted his hand. He be­
came a prosperous merchant and an
officer in one of the leading churches
of this city. The woman possessed
the truly Christian grace of living
and acting above appearances. Would
that more young women who profess
to call themselves Christians pos­
sessed the same sterling and com­
 mendable grace! Onesiphorus ex­
mplified it when he was not "asham­
ed of Paul's chain," and went to
visit his old friend the Apostle in
Cesar's prison. Dorcas also did it
when she was not above being one of
the Lord's needle-women.

It is a sad fact that the members
of Christ's church have quite too
often a large share of responsibility
for this abominably false standard
of living. I know of many professed
Christians who embark in this mad
race for vain show and pretentious
Aug. 1, 1894.

**EVANGELICAL VISITOR.**

larity. 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 and benevolent objects in our churches is one-half or even one-quarter as large as it ought to be? The canker at the core of the Church is extravagant living. And when so many of God's children aspire to live and cut a figure in Vanity Fair, what can be expected of the rest of mankind?—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 turning 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 vaniseth 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 Visiter 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 AUSHERMAN.

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. 6025 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 expect, the Lord willing, to hold our first service next Sunday, July 15th. Some might think that I was here a long time before getting to work. But some of the time I worked hard but was detained on account of the strike which interfered with my mail. They had one skirmish in which twenty-three were killed. This was near where we are located. We are about eight miles from the union depot.

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.

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 goodly number of brethren and sisters and many others so that the house was filled. We had a good meeting. There was a good attendance also the next day, both in the morning and evening. We hope much good may have come through the meetings.

We again took our leave from there and went to Sherkston where we remained with wife's mother and step-father, Abraham Shisler's, until 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 RODES.

THE UPLIFTING POWER OF CHRISTIANITY.

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 always, even unto the end,” has wrought its uplifting.

“Blessings abound where’er he reigns, The prisoner leaps 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, bearest 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, neither 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 Presbytery.

“God will not listen to the prayer of a man who is too lazy to go to work to try to help himself.”

“If the whole earth could know the truth about God to-day, the millennium would begin to-morrow.”

“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.”

FOOD FOR THE THOUGHTFUL.

“Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, under the influence of his reflections, to discover his error and wrong speedily. Instead of replying, review the injurious treatment with humility and calmness; and He, in whose name you thus suffer, will reward you with inward consolation, while He sends the sharp arrows of conviction into the heart of your adversary.”

“Therewith periods in every life when everything seems to go against us; when it seems as if the powers of darkness combined all their forces to torture us into despair. It is not easy then to be silent, to wait until the clouds pass by, to be silent under the Hand, to look up and ask for strength to resist the arch enemy, who says to one’s heart, ‘Fight it out, it is cowardly to wait in meek silence.’”

“Even those that are qualified for great employments and services must not think it strange if they are confined to obscurity. It was the lot of Moses before them, who foresaw nothing to the contrary but that he should die as he had lived a great while, a poor, despicable shepherd. Let those that think themselves buried alive, be content to shine like lamps in their sepulchers, and wait till God’s time come for setting them in a candlestick.”

“God lets the wicked have their portion in their life; but he has prepared something better than this world can furnish, for His children, and they can afford to wait; He gives them trials, to wean them from the love of the world; to correct whatever He sees is wrong in them; and to bring them nearer to himself.”—The Earnest Christian.
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 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 to 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. Laman 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. DELILIA KRIEDEER.
Shannon, Ill.

For the Evangelical Visitor.
THE CROSS.

When I consider the cross upon which Christ was crucificd 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 shew to the world that we are not ashamed of the Gospel of Christ. If we want a little of the pleasures of this world, we will do so, 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 by 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.
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 demand, does trust, and the whole situation is changed. The lion finds that dead game somehow ceases to be interesting; the pursuit is over. Then springs the crowning race of human-kind.

The possibility of such legislation as the above seems to prove one thing: that however efficient men may be in affairs pertaining to business, war and diplomacy, they are not competent to regulate the morals of a community. Now therefore let the women come to the front for their the culminating days of dread; for her the certain death. For her the long, long months of dread; for her the certain discovery; for her the humiliating hours of agony and peril, ending in no sweet recompense of mother-joy; for her the day when a small, soft, quivering creature is left to wail in some one's ash barrel; for her the shuddering leap over the deck into the black river, or a plunge as black and deep into social oblivion and disgrace. For her the whole purpose and meaning of life frustrated. For him his easy place in the world as before. Is it for the interest of society that this crime, of all others, should meet with full retribution? Then let us of the two criminals punish the meanest most.

"But it can't be done! There are men in society who are not beyond censure in this one direction and yet who 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 spoiled. "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.

"Then reign the world's great bridal, chaste and calm,

Then springs the crowning race of human-kind."

—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 have seen more of the world, and know more of men than you do now, you will see that many of them made a failure in life for 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 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 thus 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 bread causes their children's cry for bread to go unsatisfied."