2-15-1895


Henry Davidson

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EXPERIENCE.

I am often so weary with sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in
to the beautiful rest that remaineth
Secure in the city of God
Where shall enter no evil that staineth,
Nor ever the spoiler hath trod.

But aye, when the struggle is sorest,
And dark are the clouds on my soul,
Dear Lord, the sweet cup that thou pourest
Has balm, and I drink and am whole.
From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.

But over thy help is the nearest,
When earthly help there is none;
And over the word that is dearest
Is the word of the crucified Son.

And aye, when the tempest clouds gather,
I fly for sweet shelter and peace
Through the Son to the heart of the Father
The terror and tremor doth cease.

He restoreth my soul and I praise him,
Whose love is my chrism and crown;
A song that his mercy will own.

But when once we deliberately determine
To set sail for ruin (or Tarshish),
But we must go to Joppa to find it.
So when people choose the world
For their portion they start by walking
In the counsel of the ungodly.
They continue by standing in the
Way of sinners, and end up by sitting
In the seat (the ship) of the scornful.
See Psalms 1. "Paid his fare,"
—no one can travel on the broad road for nothing.
It costs dearly to serve Satan.
Our time is irretrievably lost,
Our talents are wasted
And our character is warped as the years go by,
And as Jonah never got his fare back,
Neither does the sinner,
But, like the prodigal, comes
Home penniless and in rags.

Jonah vainly thought to escape
God's presence.
The sinner vainly thinks to escape
God's convicting Spirit.
Though he may no longer feel
The tender drawings or hear the gentle call,
"My son, give me thy heart,"
God can speak with the thunders
Of Mt. Sinai, or use the voice
Even of a heathen to awaken the sinner
to "arise and call upon thy God," etc.

We will try with God's help to
draw from the case of Jonah some
Lessons that may be applicable
to both sinners and believers.

While sinners are not called to
Preach the destruction of Nineveh,
there does come a call to every one
to look into the Nineveh of their hearts,
The stronghold of sin, to behold its corruption,
And to repent and believe the Gospel.
There is nothing more repugnant to our nature
Than to see our sinfulness.
So, rather than go in the direction God wants us to go,
We go to Joppa,
Find a ship going to Tarshish,
Pay the fare and set sail.
First, we determine we will not repent (at least
not yet). So we try to drown the
Spirit's voice by plunging deeper
When the ransomed their freedom shall
Win.

—Selected.

"WHAT MEANEST THOU?"

Jonah 1: 6.

The exhorter in our text is a heathen sailor;
The scene, a terrible storm at sea;
The time, a time of great peril.
Every sail was taken down,
every precaution known to
Naval skill had been taken,
Yet shipwreck seemed inevitable.
In their terror each sailor cried
Unto his God (perhaps each to a different one)
Yet still the winds roared and
The huge waves ever mounts greater
Into sin; and we can soon find a ship
That to-day the same cry is sounding
In the ears of the refined and civilized sinners of Canada and the
United States. Whether heathen or not, we are all by nature on the
Raging ocean of life.
Thestorms...
We will now consider the case of Jonah from another standpoint, and the more obvious one. We have not been trying to put Jonah in the sinner’s place, but to show the many points of similarity in their ways and experiences.

We find that the word of God came to Jonah in his capacity of God’s servant, giving him a specific message to the people of Nineveh to cry against its wickedness and declare its destruction in forty days. It was no pleasant task, and Jonah shrank from it. He feared perhaps that the publication of his message might subject him to persecution or imprisonment as a fanatic; or, on the other hand, and the more probable one, that his warning might be believed and the Ninevites might repent and God in his mercy spare the city. Jonah thought that perhaps the people might say, “Well, Jonah, I thought that you said Nineveh would be overthrown. There it stands yet.” As Jonah had very little love for the proud foreign city, it would wound his personal pride for his prophecy to be unfulfilled, and disappoint his national sympathies to see Nineveh escape.

We learn from Jonah’s experience a sad lesson of human weakness, of wilful disobedience to God’s will on the part of his servants, and of the darkness, trouble and danger, into which their disobedience plunges them.

We observe also the humbling process he had to pass through to bring him right—to be reminded of his duty by a heathen, to realize that his sin had endangered the lives of others, to be cast out and swallowed by the fish and in the darkness of his body go down to the bottom of the sea and finally to humble his proud spirit and acknowledge that “salvation is of the Lord.”

Dear reader, I fear there are many Jonaths to-day who are unwilling, for selfish interests of their own, to deliver the message God gives them. These may be some of the objections: the message is unwelcome, it will make the bearer unpopular, it will disturb people’s minds, and last but not least, it will cut off our salaries. Christ has left a message to all his servants to preach repentance and remission of sins, to cry against wickedness wherever found and to warn them of their final retribution if they do not repent. Human nature loves flattery better than proof, and many a shrinking Jonah shirks his duty, and instead of preaching “the preaching God has bid him,” he tells people the world is getting better. He tells you to look at the grand churches, the charitable institutions, the thousands of church members, the great conventions. He talks of the loving Father, of the brotherhood of man. He dilates on “higher criticism.” He is up to the times, and his congregation cheerfully pay his salary and give him a month’s vacation. Poor man, he has paid his fare (lost his spiritual power) and if God does not send a spiritual hurricane to rouse him up, he will sink with his congregation to the depths of hell.

Oh, let us take warning, brethren. When God’s Spirit moves us to reprove pride, covetousness, or any other evil, public or private, do we obey? When moved to warn some proud, wealthy sinner, do we soften the message and weaken its import? When called to bear a special cross, do we shirk the burden? Do we, like Ananias, keep back part of the price and rob God of his due? Oh, let us remember that duties are ours, events are God’s. If we deviate to Tarshish instead of going to Nineveh, we will only plunge ourselves into trouble and endanger our souls. My wish and prayer for myself and fellow laborers is, that each in the day of His coming can say,
It is better not to say, than to say and not do. My dear reader, when you think back and recall how often you have made to the Lord that which is spoken of in Deut. 23: 21; and then think over your past life and see how prompt you have been in complying with the requirements spoken of in Eccl. 5: 4, 5, then you can see where you stand, and what your relation is with God. Not only so, but you can see what kind of seed you are sowing and the fruit it is bearing. “But let your communication be, yea, yea, and nay, nay; for whatsoever is more than these cometh from evil.” Matt. 5: 37. This teaches us that when we make promises of any kind, we should fulfill them; and be as good as our word. We all promise to tell and receive it? or do you seek to justify yourself? If so, you are not aware of the power of mortal man to fulfill the requirements of God’s Word. But, “we can do all things through Christ who strengtheneth us.”

It is an easy matter to say something, but to practice the same, or carry it into effect, requires more than lip service. Many say, “Lord, Lord,” but not all who say this shall enter the kingdom of heaven. Matt. 7: 22. The Savior said, Many shall say in that great day, “Have we not prophesied in thy name, and in thy name have cast out devils, and done many wonderful works?” But the answer shall be, “I never knew you: depart from me ye that work iniquity.” And why will He not know them? Simply because they are the class of people which the prophet Isaiah spoke of: “Wherefore saith the Lord, this people draw near me with their mouths, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.” Isa. 29: 13, 14.

It is written, “Follow peace with all men, and holiness, without which no man shall see the Lord.” Heb. 12: 14. This is taking a stand which every body should take. But when one takes this stand, it should be the chief object in life to carry it out in a practical way, and not contrariwise. “If ye know these things, happy are ye if ye do them.” Jno. 13: 17. This proves to us that the happiness is not only in saying, but much more in doing. Men and women can tell their desires all the days of their lives; they may speak of the wonderful works of God, and all these things will profit them nothing if they do not live up to their profession. It is not in the power of mortal man to fulfill the requirements of God’s Word. But, “we can do all things through Christ who strengtheneth us.”

During this century over one hundred and sixty million copies of the Word of God have been printed in over three hundred and fifty different languages and dialects.

To give our minds to the questions which religion suggests, is to be brought face to face with all that is grandest and most sublime in the universe.—Sel.

Seek ye first the kingdom of God,
DANGER SIGNALS.

"What are the greatest dangers besetting a young man that he should avoid?" I quote the following from a letter which lies before me as I write. It is written by a young man who intends to leave the parental roof this year. He expects to begin life in Chicago. "I intend to enter into some profession in St. Louis. I have heard of a great city being the ruin of many young men. What are the things to avoid?" I shall fly three danger signals, and when you see them, young man, fly from them as you would from some malignant disease.

Bad companionship shall be my first signal. Be careful, young man, in choosing your companions. First of all, avoid the sceptical young man. One sceptical man in an office can do more than little harm, because he poisons your soul. Do not be afraid to stand for God and the Bible. Bear in mind that the wisest and brainiest men are on its side; and to contradict the Bible you only display your ignorance. Second, avoid the indolent young man. He will, no doubt, laugh at you for working. But tell him that you do no sponging upon your friends and are not ashamed of honest labor. Third, avoid the braggart. Fight shy of the young man who boasts of his licentiousness, and laughs at the holiness and sacredness of domestic affection. Such a man is unworthy of the mother who bore him. Bad companions are Satan's aids who will laugh when you have fallen into their trap. You must frown upon these fellows. Choose your companions among young men of good Christian character, and not among fops and tailors' models. They are, as a rule, a brainless set of men, and not worthy of your association.

Intemperance is my second signal. I am not a temperance fanatic, for Christ made wine for a wedding. To doubt that He did make the wine is to doubt the miracle. But, I do believe in total abstinence. But right here let me say that if we wish to reform young men we must first of all reform young women. A young man on Christmas had been making calls and drank several social glasses. We both met at church that evening and I expressed great surprise at his drinking. "So long as the girls mix it, I can't refuse," was his answer. And I think his case is no exception. Beware of the social glass, young man. It is the first step to destruction. Young woman, be careful that you are not the cause of that first step. Let no one tempt you to take even a social glass. Have mind enough to say no, and then stick to it. Remember if your employer knows that you drink he would not place the confidence in you that he would if he knew you to be a total abstainer. One social glass leads to another, and then in time you become a habitual drunkard. Your friends will be ashamed of you and avoid you, and last of all, you will fill a drunkard's grave. Beware of the public drinking place, young man. The saloon prostitutes you body and soul and renders you wholly unfit for the society of respectable men and women.

My third danger signal is gambling. Now, young man, you who are going out to try life for yourself, I wish you success and prosperity, and pray that God may shower His greatest blessings upon you. But if you gamble I hope you will lose every time. For if you lose several times you will soon stop it. Gamblers are the most unhappy beings on earth. They live in fear that any day they may be reduced to beggary. They are, as a rule, men who care little or nothing for domestic affection, which should be the height of every true man's happiness. The companionship of most such men is not worth seeking. Gambling is very uncertain, bo it with cards or horse-racing, or what it will. Be not carried away with the man who wears a big diamond in his shirt front and sports a big roll of greenbacks. Perhaps before night he may have lost them both, which he richly deserves. Gambling is a crime against the laws of God and the laws of the state. Do not try to make "an easy living," as the saying is. Things great and honorable are never easily acquired. "By the sweat of the brow thou shalt eat thy bread." When it is learned in the following manner, then you will appreciate it, and God's blessing will ever rest upon you. But if you do not heed the three danger signals which I have put up for your warning, you will sooner or later go to utter destruction. But if you heed them, and use your influence as far as possible, that others should heed them, you will lead a life that men will honor you and God will prosper you.—P. R. Pickel.

GOD COMMANDED ME TO MAKE HASTE.

2 Chron. 35: 21.

There are three things concerning which God "commanded us to make haste." The first is, to secure the salvation of the soul. This is to be our principal concern. Our first question is not to be, "What shall I eat and what shall I drink, and wherewithal shall I be clothed?" But the Savior says: "Seek ye first the kingdom of God and his righteousness." Why, what is our condition? We are ready to perish. And what is it to perish? We are required, therefore, to "flee from the wrath to come," like Lot and his family when the fiery deluge was coming down. God says to us, as
he said to them, “Escape for thy life, look not behind thee in all the plain; escape to the mountain, lest thou be consumed.” We are to flee to Jesus “as tho doves fly to their windows” when they see the gathering storm coming. We are to “flee for refuge to the hope set before us,” as the manslayer under the law fled in order to escape the avenger of blood. A man may be considered in a state of salvation when he is pardoned and when he is renewed in the spirit of his mind.

But this is not all which should engage our attention and zeal. This haste may be applied secondly to a course of godliness. “As we have received Jesus Christ the Lord,” says the apostle, “so walk in him.” The grace of God which bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.

Zeal is to appear in every thing here. Our faith is to be active as well as real; for unless it produces good works “it is dead, being alone.” Our hope is to be not only living, but lively.

“We are to love one another.” But is this all? “We are to love one another with a pure heart fervently.” “We are to pray.” But is this all? “We are to pray and not to faint.” “Then shall they find me,” says God, “when they seek me with all their heart.” The apostle in addressing the Romans said: “Be fervent in spirit, serving the Lord.” The Greek word is “boiling hot,” in opposition, not to coldness only, but to lukewarmness. And we should remember the address of our Savior to the professors of Laodicea: “Because thou art neither cold nor hot I will spew thee out of my mouth.”

We are running a race, and surely a race requires haste, and thus it is that we are enjoined, “so to run that we may obtain.”

But we are not to be concerned only to grow in grace ourselves, and in the knowledge of our Lord and Savior, but this haste will apply, thirdly, to our efforts in seeking the welfare of others. This also has devolved upon us. We are required to “look every man not on his own things, but on the things of others.” We are not only required to be diligent in gaining good, but in doing good. “As we have opportunity” we are to “do good to all men, especially to them who are of the household of faith.” There are a thousand ways in which we may do good if we are so disposed. “But be not weary,” says the apostle, “in well doing, for in due season you shall reap if you faint not.” We should be concerned to obtain the Savior’s approbation, who said to one of the churches: “Thou hast labored and hast not fainted; and I know thy works, and the last to be more than the first.” And there should be no delay here—no indolence here. Solomon says: “Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Say not unto thy neighbor, Go, and come again and tomorrow I will give, when thou hast it by thee.” We are commanded therefore to make haste to be useful.

**Selecte by Benj. S. Herr.**

**BELIEVING GROUND.**

First, for the sinner.

Conviction has been wrought in the heart. The unsaved soul realizes that he has transgressed God’s law, and that he is a sinner in the eyes of the Almighty. With “godly sorrow,” deep contrition and humility of spirit he abandons his sin and turns unto God earnestly imploring mercy and pardon. When he has thus repented, made restitution if he has wronged any of his fellow-men, forgiving those against whom he holds any, made confession of his sins, and has fully surrendered himself and all that belongs to him to God for time and eternity, he is then on believing ground. Only one condition remains; namely, to believe; to accept Christ, through his promises, now.

When a man once actually gets upon believing ground, that is, upon ground where it is possible to believe, it is usually a very easy matter to exercise faith. The reason so many have difficulty in this respect is because they attempt to believe before they have complied with the previous conditions. It is impossible to exercise saving faith in any other than God’s way; but in his way and aided by the Spirit it is a very simple matter.

Secondly, for the Christian.

The Christian seeks for subsequent spiritual blessing. The moment he lays everything, without exception, upon the altar of consecration, Jesus Christ; he is upon believing ground. And then, as Rev. George Hughes puts it, the moment he takes his hands off his faith actually takes hold. He believes and is accepted.

In either case it is not the exercise of faith that is the greatest difficulty—it is the act of complete surrender, the act of full consecration. The moment the seeker is reader for the blessing, it is an easy matter to reach out the hand and receive the blessing.—Sel.

In Calcutta, India, advertising space in the tram cars is being used for evangelistic purposes. In twelve of the street cars, enamelled panels, on which the words of John 3:26; Matt. 11: 28, and Acts 16: 30 are inscribed, have been placed.—Sel.

“Heaven’s roof is high, but the gate is low, and the proud cannot enter there.”
"But I suffer not a woman to teach."—Tim. 2: 11.

When we look around the world and see how women have pushed themselves to the front during the last three or four decades, we wonder whether it is a wise step they have taken. Men and women of eloquence have canvassed the civilized world, for the intent that women should occupy the same positions as men in ecclesiastical, educational and political circles. Look where you will, you will see that women now occupy positions that men formerly held. Not only have they supplanted men as school-teachers in every grade, but they also have made ingress into every mercantile and business office in the world. Such a departure from the design of a wise Providence will ultimately have a demoralizing effect upon the world.

It is universally ascered that the mothers of this generation are responsible for the morals and success of the next. If the daughters are trained in a different channel from their mothers, it is evident that the same cannot be expected from them. Here the words of Proverbs 22: 6 are applicable: "Train up a child in the way he should, and when he is old he will not depart from it." If we want our daughters to be successful housekeepers, we must train them in that direction while they are young, otherwise their knowledge in that indispensable art will be meager. Who is capable of forming an adequate idea of the misery and unhappiness that is caused by incompetent housekeepers? Think of the disappointment of a young man with limited means, brought up in an ideal home, giving his hand in wedlock to a young lady, no matter how refined, cultured or educated she may be, if she lack knowledge in domestic affairs. Will not the ardor of his love toward the choice of his heart be somewhat dampened by the irreparable loss he has to endure? As years roll on, the precarious situation of such a young man will not improve, but rather grow worse.

The writer is by no means averse to educating our daughters, but there is a vast difference to be made between the education the daughter ought to receive, and that of the son. The son ought to be fairly well educated, or learn some useful and profitable trade, for by it he is expected to earn a livelihood in after years. With the daughter, in general, it is not so. She, according to nature, and also according to God's design, is, when arrived at maturity, expected to take upon herself the responsible duty of housekeeping. For this important position she needs to receive special instruction, instruction which she does not receive in our colleges or universities. It is true, there are some institutions where the various branches of housekeeping are taught, but the best place to receive such instruction is at home. Every mother ought to be an ideal housekeeper and able to give such instruction to her daughters in that direction as is necessary. The parents ought to see to it, and not rest content, until their daughters have learned the art of housekeeping to perfection, and then additionally have them to obtain as much other education as they can. Such a course would be a great boon to the world at large. Every mother ought to be taught to receive such instruction is at home. Every mother ought to be an ideal housekeeper and able to give such instruction to her daughters in that direction as is necessary. The parents ought to see to it, and not rest content, until their daughters have learned the art of housekeeping to perfection, and then additionally have them to obtain as much other education as they can. Such a course would be a great boon to the world at large.

The women have pushed themselves to the front, not only in secular affairs, but they also have gained hold in ecclesiastical affairs. It is advocated in this our day that women have a right to serve in the various official positions in the church. Whether this is right in the sight of God we cannot tell. One thing we know: that it is safe to abide within the bounds of Scripture. When we examine the Old Testament, we see that God chose Aaron and his sons to fill the important priesthood offices. We nowhere read of women being chosen for such a position. It is true, we read of a prophetess named Deborah as being a judge in Israel, but a judge is not a priest, neither is a prophet a priest. The former governed the Israelites in secular matters; the latter were generally looked upon to tell the future events. As we trace this subject throughout the Israelitish period, we find that the men always took precedence in religious matters. As we step from the Old into the New Dispensation, we notice that the Savior, who certainly knew what was needed, did not make the faintest attempt at choosing women for the apostleship, but chose men. The Savior no doubt intended that his example should be maintained until the end of time. The proceedings of the apostles indicate that they understood their Master to this effect. When "there arose a murmuring of the Grecians against the Hebrews," the result was that seven men, "full of faith and of the Holy Ghost," were chosen to serve as deacons in the church. Thus we see that they made no attempt at choosing women for such important positions, although in after years the church history informs us that women were chosen as deaconesses.
because it was supposed they could serve the church in some cases better than men. This we frankly admit, and even now the church should have deaconesses, and we believe in a measure it has. The wives of the various officers of the church, at the ordination of their husbands ought to be, and in a degree we believe they are, set apart for that purpose to serve the church in that capacity. There are many instances where the service of a woman is better appreciated than the service of men. On these special occasions, and as many other occasions as they can, it is their duty to make themselves useful for the benefit of such as need their help, but especially to the household of faith. It was for these special duties that the church after the apostolic age saw fit to install women as deaconesses, but with the understanding that they should not interfere with the official duties of their husbands, for that would have been antagonistic with the teaching of the apostle, where he says: “But let none of you suffer as a murderer . . . . . . . . . or as a busybody in other men’s matters,” or, as the German has it, “as one that reaches into a man’s house, and pursues by many in the nineteenth century.

We are also confronted by those who advocate the theory of woman preachers, with the four daughters of Philip, who did prophecy, in support of their theory. In Rev. 19: 10 we read: “For the testimony of Jesus is the Spirit of prophecy.” There are many ways, too numerous to mention, wherein a child of God can testify for the Lord—by being “epistles . . . known and read of all men,” by “distributing to the necessity of the saints,” “to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world,” etc.

The question might arise, Is there no work that women can do in the church? Yes, there is a great and glorious work for them to do, work that men with all their talents and accomplishments are not able to do.

In prayer- and fellowship-meetings, they can make themselves especially useful. It is there where their testimony and earnest pleadings to God for and with an unsaved world are highly appreciated, through which an incalculable amount of good is done. In singing songs of praise and adoration to God, their sweet and melodious voice is especially charming and uplifting to the weary traveller and also to the benighted soul.

Women are especially gifted by nature for the sick-room, wherein they go about like so many angels of mercy, administering to the wants of the sick in such a charming and loving manner that even their presence soothes and cheers the sufferer.

The home may truthfully be called the realm of the women. It is there where the greatest work on earth is accomplished. The outcome of work done there unwittingly eternity alone will reveal. It is there that the foundation stones of great and good characters are laid by unassuming and godly women doing their duty toward their loved ones. In many instances the seed sown there by mothers in young and tender hearts has sprung up and become a great tree, so that the fruits of the air have been able to lodge in the branches thereof.

The church is, or at least ought to be, like a well-ordered household, where the officials in their different capacities are the lay members, without grudging or annoying one another. That this is the design of the Omnipotent, is plainly seen by the well-ordered regime of the universe, where so many orbs of immense size revolve unremittingly without interfering with one another, each one clothed in beauty peculiar to itself, sending forth ceaselessly its illumination according to its ability for the benefit of man. The Gentile apostle understood the design of God in the workings of nature to this effect. In 1 Cor. 33 we read: “For God is not the author of confusion, but of peace,” and in verse 40: “Let all things be done decently and in order.”

Charles Baker.
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety.
Published in the interest of the church of
the Brethren in Christ, commonly called, in
the United States, “River Brethren,” and in
Canada “Tunkers.”

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

Edited by
H. DAVIDSON, Abilene, Kans.

To whom all communications and letters of
business are to be addressed.

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office at Abilene, Kansas.

Abilene, Kansas, February 15, 1895.

Lydia A. Davidson, of Abilene,
Kansas, is now at the Chicago Mis­sion, engaged in mission work. Her
address is 5924 Peoria street, Engle­
wood, Ill.

The meetings at Jeffcoat’s school­
house in North Dickinson are still
in progress as we go to press, with
good interest and good results.
Quite a number have started for the
kingdom.

We wish to call attention to ex­

tors in volume eight, number 3,
February 1st. In the article by D.
Heise, in the fourth column, second
line from top, read Day instead of
of heaven. In the same column,
ninth line from the top, read into
instead of unto. In the fifth col­
umn, eighth line from the top, read
bearing instead of hearing. In the
same column, sixteenth line from
top, read ALL instead of most.

We are receiving quite a number of
reports of the work in the differ­
ent fields of labor this winter, which
is indeed cheering; but we have not
been favored with many from East­
ern Pennsylvania, where so large a
field of labor, both north and south
and west, is open, and where there
are so many able workers who might
be engaged in more active labor.
We hope to hear from them before
the winter closes. Will someone re­
port the result of the meeting held
some time ago at Cross Roads, Lan­
caster county?

“A Treatise on Practical Hygiene,
by Benjamin Gish,” is the title of a
recent book on hygiene, in which
there is much useful information to
be obtained on diet, water, air, ex­
cercise, rest, electricity, sunshine,
etc. Those who desire more
information on Bible teaching, as
well as the teachings of eminent
physicians, on the benefits to be de­
rived from the study of hygiene,
would do well to purchase a copy
and see for themselves what those
benefits are. The work can be had
at the office of the VISITOR, Abilene,
Kansas, or from the author, at the
same post-office, at 40cts. per copy,
or by mail 50cts., prepaid.

From a letter received from Ohio,
we learn that the meeting which was
held at the Paradise meeting-house,
in Wayne county commenced on the
Dec. 2, with good interest and good at­
tendance, but owing to the unfavor­
able weather and bad roads closed
on the 12th.

During this time a meeting was
held at Sippo, Stark county, which
closed on the 30th of December.
At this meeting six started for the
kingdom, some of whom at least
were happily converted and rejoiced
in the love of God. “Blessed as­
surance, Jesus is mine.”

On the 6th of January, the meet­
ing commenced at Valley Chapel,
Stark county, and continued over
three weeks. Although there were
no apparent conversions, yet the
Lord’s presence was greatly felt and
his people were very much revived
and with few exceptions seemed very
much in earnest. Their annual
council will be held March 9th at
Sippo, Ohio.

STAND BY YOUR PASTOR.

A young man once called several
times on a family whose pastor was
not giving very general satisfaction.
Frequently the conversation turned
upon the pastor and his work, but
never did he hear any member of
the family say one derogatory word
of him, although with the others
they felt that he was not just the
man for the place. He was their
pastor and they stood by him.

How greatly a word of encourage­
ment helps the pastor. He is hu­
man and sometimes of course makes
mistakes, but no one is more con­
scious of these things than he him­
self. Most pastors are sensitive.
An unkind word or an unjust criti­
cism is keenly felt. If you must
speak of his faults, go to him in
private and speak of them kindly,
“considering thyself, lest thou also
be tempted.” But on every other
occasion speak only of his good qual­
ities, or, at all events, do not censure
and find fault. Stand by your pas­
tor. He is yours by Divine ap­
pointment; or, if he is not, you are
not to blame, neither in all probab­
ility is he.—Sel.
EVANGELICAL VISITOR.

Feb. 15, 1895.

WORDS FROM MARY T. LATHROP.

Between right and wrong there is no ground but battle ground.

When the reformer grows popular he has missed his mission and made terms with the enemy.

What is possible and right is duty; and duty brings us to judgment.

Real reformers are always more divine than human; and are ushered in by a revelation to souls prepared to understand and heroic enough to do God’s will.

Time makes savage analysis of character, and develops or rots the fiber of it, according to its quality.

A government which allows truth to be slain in the streets faces the future and the inevitable righteousness of God.

Compromise with evil always brings disaster; it has built the tombs and written the epitaphs of nations, and will while truth is truth.

Well may this republic pause before its starved and unemployed millions, and ask for diviner reasons than administrations, tariffs and silver bills for her confused councils, financial panics and industrial disaster. Back of them all God reigns, and when mischief is framed into statutes, and thrones of iniquity built by law, but one of two results can follow: “Repentance unto righteousness,” or “Wrath unto retribution.”

Total abstinence and prohibition, as principles, have been weighed in the fires of tradition and Gospel are synonyms. “In Christ are hid all the treasures of wisdom and knowledge.” Col. 2: 3. He who “made the worlds” is wiser than the scientist. Heb. 1: 2. “The foolishness of God is wiser than men.” 1 Cor. 1: 25. Faith in Christ is more than theology and creed and ritual. Blessed is the man who can say, “I live, yet not I, but CHRIST liveth in me: and the life I now live in the flesh I live by the faith of the Son of God.” Gal. 2: 20.

This is Christianity; Baptism and Feet-washing and the Lord’s Supper are its graphic symbols, not its substance. Preach not yourself, nor any body else, “but Christ Jesus the Lord.” 2 Cor. 4: 5. In Him there are themes enough to enrich your ministry more and more to the end of life, with over-plus enough to engage and expand and ravish your soul through the Ages of the Ages.

We must know Christ, not a theory of His person and Work. The saving knowledge of Jesus is personal and consoling. Faith is the only channel of contact and communication. Works are the natural and spontaneous result. All life has its expression. The Divine philosophy of life, in essence and form, is found in Ephesians 2: 10. Because Christ lives, we live. John 14: 19. Because we live, we act.

C. H. BALSBAUGH.

Union Deposit, Pa.

The government of Canada has prohibited the sale of intoxicants among the Indians of Hudson Bay territory, and punishes severely any violation of this law. One vender had his goods confiscated and was jailed for three years. The government is determined to prevent the debasement of Indians in its care.—Sel.

Worldly cumber will hurry a man from his bed, without prayer, to a sermon, and from it again without prayer. It will choke prayer; it will choke the Word; it will choke convictions; it will choke the soul, and cause that awakening shall be to no saving purpose.—John Bunyan.

“Any person found cultivating the tobacco-plant in Egypt will henceforth be fined $1,000. The Khedive has recently issued a decree prohibiting the culture of this noxious weed.”
A protracted meeting was begun Saturday night, January 19, by Bro. A. M. Engle of this district. The meetings were well attended with good interest and attentive listeners. The Word was preached plainly and powerfully by the brother. Bro. S. Whistler, of Ashland county, Ohio, and Bro. Benj. Stump, of Indiana, also labored with us a few days. No one made a start for the kingdom, but a good feeling prevailed in the church and also with the people of the village. May the seed sown have fallen on good ground and bring forth fruit to the honor and glory of God. Meetings closed on Sunday night, February 3.

A. D. HOKE.

HESPLEER, ONT.

Brother Noah Zook, from Talmage, Kansas, and Brother George Detwiler, from Sherkston, Ontario, came on January 14th and continued with us until January 28th. They preached the Word unto us every evening in the Union church at Puslinch, while special prayer and praise services were held every afternoon in private houses.

We have good reason to believe that much good seed was sown, which we hope will spring up and bring forth fruit to the glory of God. We as a church were much encouraged to labor on in the service of the Master. We truly enjoyed the heartly admonition that we received from our brethren. The meeting closed on the 25th of January on account of a snow storm, the roads being blocked up, while the members were thus rejoicing under the blessing of the Lord. The fire was kindled in the hearts of many of the unsaved and seven seekers asked the prayers of God's people. May they continue to seek him until they find him precious to their souls.

Let us hope and pray that many poor souls may turn to God before the close of the new year.

JOHN WILDFONG.

MIAMI CO., OHIO.

On the evening of January 5, 1895, a meeting was begun at Highland meeting house. Brother Samuel Whisler, of Ashland county, O., had been called to assist in the ministry. He preached the Word with much earnestness and declared boldly the counsel of God. The interest in the meetings was reasonably good considering the weather in the beginning. Brother Benj. Stump, of Gravelton, Indiana, also labored in the meetings part of the time, assisting in the preaching of the Word. He and his wife have been visiting a daughter in Dayton, Ohio.

The meeting grew in interest to the last and closed on the evening of January 23d, with about fifteen seekers, requesting the prayers of the church. Some are quite young. May the Lord give them grace, strength and courage to consecrate themselves fully to the cause of the Master, who is able and willing to receive all who come to him in sincerity.

Brother Stairwalt, of Ashland county, Ohio, was with us all through the meetings.

May this season of grace be long remembered, and the desired good follow and the Lord receive the praise.

H. E. CAREL.

GARRETT, IND.

Brother and sister J. W. Hoover, of South Cayuga P. O., Ontario, arrived here on the morning of the 15th of January to commence a series of meetings at the Christian Union church, which continued until the seventh of February. The brother and sister came full of the spirit and power of God, and did not shun to declare the whole counsel of God but spoke forth the word of God with boldness, showing the people the necessity of living holy lives; also warning the sinner of the danger he is in, and the judgment that awaits all who live ungodly lives, pleading with them to turn to God for salvation. In response, six expressed a desire to live a holy life and came out boldly on the side of the Lord. Some of them rejoiced in a Savior who had power to forgive their sins. Others are not yet fully satisfied but express their determination to work on until they find that peace that the world cannot give. One said he would serve the Lord as long as he lived if the Lord would never bless him.

On the 7th of February, although the weather was very cold, one was baptized. She was firm and did not hesitate in the least. May she prove faithful, is our prayer. The church here is much built up by the hearty admonition of the brother and sister, and the good work done here.

May the Lord amply reward them for their labors here.

The church here is small numbering about twenty in all, without a minister, the nearest one being forty miles away. Yet we as a little band feel determined to labor on and do what little we can for the Master.

say that we invite ministers to come through here to stop at any time to hold meeting here, if it is only a day or two. We would enjoy your fellowship and the Lord would bless you in your labors. We would earnestly crave an interest in your prayers, that we may be a faithful little band in the Master's service.

H. R. D.

A VOICE FROM THE FIELD.

I will again take up the thread of correspondence with the Visitor and its friends. First, may grace and peace be with all the faithful in Christ Jesus. Amen!
On Saturday January 19, in company with Bro. N. Cassel, I left Hespeler for the western part of Waterloo county, where there are a number of families of earnest brethren and sisters. Here I remained until Thursday January 24th, and held two meetings each day. The Brethren have no house of worship here, so we held all the meetings in the homes of the Brethren. We had regular old-fashioned house-meetings. The Lord was with us to the encouragement of God's children. The meetings were not largely attended. Very few came who were not members of the church. The Brethren here mostly see their mistake in not having built a house of worship twenty years ago, when the ground had been staked off for such a house. There were a few who were opposed to the project and to the matter has been neglected. The result is, there are few lambs in the fold, and the Brethren's children are mostly going into other churches. It will not be long at the present state of things until there will be no church in these parts. Our prayer is that the Lord may encourage the few that are left to more aggressive work. What they need is a good house to worship in and a good, active and enterprising Sunday-school and superintendent; also protracted meetings under the leadership of some active and aggressive workers. May the Lord send such to their assistance. The church seemed much revived and encouraged and we enjoyed our sojourn among them very much, and were well cared for in every way. They were not forgetful that the laborer is worthy of his meat, also helped along in a very substantial way, contributing of their means to help us bear the burdens of life. May the Lord abundantly bless them for their labor of love. While here I had quite a little experience in a snow drift, but we finally got to our place of destination. Praise the Lord for his deliverance.

While I was in the western part of the county, Brother Detwiler remained at Hespeler and continued the meetings at the Union meeting-house. Here we continued the meetings until Friday evening, January 25th, when our meetings were abruptly closed by the severest snow-storm they had had here for a number of years; roads were so blockaded that we could not get to church. So we missed three appointments, for which we were very sorry, as a number were being interested in their salvation. As elsewhere, we enjoyed our sojourn among the dear ones around Hespeler very much. May the Lord also abundantly bless them for their love and bounties.

On Monday January 28th we bade farewell to the dear ones at Hespeler and came to Markham. Brother Detwiler returned to his home. Since here, we have been holding two meetings each day. The snow storm has been the heaviest for a number of years. North and south roads are very much blockaded, and many families being afflicted with measles, the attendance has not been what we expected in this place. Otherwise the meetings are interesting, with earnest brethren.

My health has been such that it would take too much space to give all. I have been impressed for some time that was upon me both day and night. I should write for the Visitor.

Most of my time being taken up with out-door work, I put it off from time to time. But by the request of some of my dear brethren and sisters who are interested in the work of this place, I am impressed more and more. By the assistance of God's grace, I shall endeavor to give a little of my experience since engaged in mission work, and how the Lord has wonderfully led me.

But, dear readers, I scarcely know where to begin. My experience has been such that it would take too much time and space to give all. I feel, however, to tell you a little of the wonderful leadings of the Lord with me. Were it not for the evidence which I have that it was the Lord who led me to where I am, I would long before this have fainted beneath the cross. But oh, I do praise God for the many precious promises he gives in his word, which lift us up and help us on our way.

It is my blessed experience, with the Psalmist, "Thy word is a lamp unto my feet and a light unto my path." Psalms 119: 105.

For many years I felt an interest in mission work. I knew we were doing too little on this line. I was willing to do all I could for its support. But the work I thought was for my brethren and sisters, who were so much more able and better qualified than I. I felt myself the least, the weakest of all, and because I thus felt I consol ed myself with the thought that the Lord was satisfied with me. But it seems that the Lord led me, as a child is led by its earthly father, not without asking questions, but not knowing whither it is going.

On my way here with sister from the annual council last spring, I was convinced that there was something before me because of the burden that was upon me both day and night.
Then only began the struggle within me. I asked the Lord why he thus dealt with me. I was not talented, as I thought I must be for a place like this where one comes in contact with all classes. What I passed through then and there, words cannot tell. But when I became willing to give up my will under His will, and let my entire self fall into his hands, and say, "Here Lord, take and use me to thine own good pleasure," the blessing I received I cannot express. Then I could only see and feel, that this child is taught by parents in distress. When we see and hear these sad stories it melts our heart in sympathy and causes many wakeful hours.

Another instance I wish to relate. A few days ago I called at a place where in the front room lived a father with five dear motherless little children, poor, dirty and half-clad, seemingly no one to care for them. I asked the father if he would not like to have the children come to Sunday-school. "Oh, yes, they always did go before we were in this condition. But look at my children. All we have is on our backs." (That is very little, I thought.) I told them that we would do what we could for them.

In adjoining room, back, is a family whose circumstances are no better. Thus we see a large field open for much good. We believe that much good can be done in getting children into the Sabbath-school; and through them the parents might be reached where otherwise they could not. We trust that by going into the homes some seed may fall upon good ground and spring up and bring forth good fruit. These instances which I mention are only a few out of many. We are so glad for the encouragement our dear brethren and sisters are giving us to go out and work among the poor.

I rejoice to know that God is a prayer-answering, as well as a prayer-hearing God. Our prayers have been especially that the Lord might send us more help, not being weak in faith that it should be granted us in his own time, because the work is great and the laborers few. We are glad to say that the Lord has answered our prayer by sending Sister Lydia Davidson, who is a worthy sister for the work.

We are so thankful to the dear brethren and sisters for all they are doing toward forwarding the work. We praise God for every gift, be it ever so small. Let every one that feels to donate for the poor feel that it is a gift of God and that it shall be furthering of his cause and kingdom, make many sad hearts glad and God shall have all praise and honor. He has promised to bless the cheerful giver. I realize each little gift which comes to us brings with it a blessing.

Our expenses for the poor, during January, were as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dresses, outing cloth, etc.</td>
<td>$1.75</td>
</tr>
<tr>
<td>Donations to the poor fund</td>
<td>$24.70</td>
</tr>
</tbody>
</table>

In addition to the above amount of cash, we were favored with a large amount of clothing from the dear sisters of Bethel district, of Moonlight, Kansas, and we will venture the assertion that while the box came from a place called Moonlight, it will prove to be sunlight in merry little hearts and homes. And if many could see the much needed articles we believe many more would follow the example of above named sisters. While we thankfully receive any and all contributions, whether large or small, whether money, new or old clothing, or new goods, we are not forgetful to ask our dear Father in heaven to bless the donor. We would especially ask of the brethren and sisters to
RENEWAL.

The Apostle Paul refers to two kinds of repentance in Cor. 7: 10. In the one “Godly sorrow” is the leading element; in the other, “the sorrow of the world.” The Greek word from which our word “repent” is taken has the two-fold meaning of “to regret” and “to change one’s purpose or line of conduct.” In John Wesley’s words, an evangelical repentance is a conviction of sin “producing real desires and sincere resolutions of amendment.” Hence, as we shall presently more fully see, only the first kind of repentance spoken of is evangelical in its nature.

Rev. Benj. Field, in His handbook of Christian Theology, very closely distinguishes between these two kinds of repentance; and inasmuch as every child of God should not only thoroughly understand his own case but be able to intelligently lead and test others, we quote Mr. Field: “Godly sorrow arises especially from the view of sin in its relation to God. The crime has been committed against Him; his law has been violated; he has been offended. Upon this point the attention fixed with absorbing and overpowering interest, and from that arises the depth and pungency of the sorrow. * * * * The soul ‘turns to God’ (1 Thess. 1: 9); with humble confession (Psa. 51: 3, 1 John 1: 9); with earnest prayer for mercy (Psa. 31: 1, 2, Luke 18: 13); and with steadfast resolutions to go and sin no more (Prov. 29: 13, Psa. 119: 59, Job 34: 32). This is ‘repentance toward God.’ The sorrow of the world involves the deepest regret for having sinned, but it has none of the elements of repentance mentioned above. It terminates on the world, and may be produced by the mere dread of punishment, or by the mere shame of detection, or by the loss and suffering and disrepute which the sin has occasioned. Hence if the sin be forsaken, it is not because of any deep sense of its intrinsic evil in the sight of God; there is no apprehension of the mercy of God in Christ; no real, hearty turning to God; remorse, shame, fear,—these are the emotions that stir within; and, as in the case of Judas, and many, many more, such sorrow ‘worketh death,’ by producing the horrors of despair or the guilt of suicide.”

Such is the distinction between an evangelical repentance and that of the world. The latter is absolutely worthless in the sight of God. The former is of value, but of itself is insufficient to procure salvation. It is but one of the two necessary steps to Christ; namely, the step out of self; the next is the step of faith,—into Christ. Both are necessary. He who stops with the former stops short of regeneration and the accompanying witness of the Spirit. One of the evidences of genuine repentance is the exercise of saving faith. Intellectual faith precedes and accompanies a godly repentance; saving faith takes hold upon God while the sinner is in the act of repentance and follows repentance.—Kansas Christian Advocate.

For the past fifty years no one using tobacco has graduated from Yale or Harvard with the honors of his class. In Yale and Amherst tobacco users fall below the average. Many schools and colleges refuse to admit as pupils persons using tobacco in any form.

The National Temperance League of Great Britain has inaugurated a universal pledge-signing crusade, to commence the first of the year on the old total abstinence lines. It recommends that every organization in every city, town and village in the kingdom make a combined effort to secure a million of names to the total abstinence pledge.
DUTY TO OUR CHILDREN.

"And Caleb stilled the people before Moses and said, Let us go up at once, and possess it; for we are able to overcome. But them that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched up unto the children of Israel saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." Numbers 13:32-33.

Some people are of the opinion that children are not of a proper age to join the church, but let us consider a few thoughts on the above text.

As the children of Israel left Egypt, they were pursued by the enemy, from whom they were saved by the miracle of the passing of the Red sea, and were led up to this point in the text by a pillar of cloud by day and a pillar of fire by night. Now the Lord God had ordered Moses to select a band of valiant men, one of each tribe, to go up into the land to spy it and see what manner of country it was, so as to encourage the tribes to press on in the obtaining of the promised land. But what was the case? Just the same as we ourselves, dealing with our children. As soon as they come to years of accountability, instead of advising them to come to the Saviour, we too often do like those who were against Caleb, saying that the trials of life are too many for the children; they are too young to understand the way perfectly, and it might only be worse if they tried and failed. They would at once quote Scripture to back up their theories. If the devil come and find the house garnished and clean, he will go and fetch seven more spirits like himself, and the last state is worse than the first. But let them alone until later in life and they will become thoroughly established. It is our duty to teach the children and help them over the rough places—as our heavenly Father helps us—and lead them by the hand, for you will perceive that on the south side of Palestine all that was necessary to enter in was to climb to the summit of the mountain and then descend into the promised land. So we ought to help our children to climb the mountain of difficulty after they have had a short journey through the wilderness of sin, but before any of this sin has adhered to them; and when they ask any questions which they cannot understand show them plainly what must be the course to be pursued so as to be enabled to receive the blessings of God, and when they come to the summit and have sin and the world beneath their feet, they will at once bless God and give him the glory for having given them parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright. We shall then have a public blessing, that is, from our God and our children—that trust which children always put in parents and friends—who have been enabled to point them aright.

In the first place, they say that the land that they went through “is a land that eateth up the inhabitants thereof,” and immediately after, before any of them had time to think of the desolation of such a land, and thinking that they would not go into such a land, where it was alkali and desert: “And all the men we saw in it were men of great stature”—implying at once that it must be a very fruitful land, and the atmosphere must of necessity be pure, invigorating and strengthening, for no people could become great unless the land was at least fit to live in.

It is only too true that in many cases those dependent upon us to a greater or less extent, that is, our children or Sabbath-school scholars, that we do not teach them faithfully as we should, but every contact they have with us is only another argument to them that the Christian pathway is a very hard one, and they are deterred from the course which they should pursue, and it is our duty to bring them to the Lord, when he said himself: “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven—and if we become as little children, the kingdom can never be ours.” Then if we are to become as pure as little children before we can be accounted worthy to enter that promised land, why not do our utmost, with the help of God, who is always willing to help, aid keep them pure and thereby a multitude of sins shall be overcome that never need to be repented of, why not spare them the great anxiety of a load of sin? If we do our duty and bring them to the Savior, who is always ready to receive the little ones, we would not then be a stumbling block for them who enter into the joy of their Lord. “And then we saw giants,” etc. In this verse is contained an exact fac-simile of our conduct. When questions are asked, we are too prone to answer, “O I don’t know; those things are so great and mysterious that you must just simply have faith, for if we have faith like a grain of mustard seed we shall be able to overcome all things.” But this course of teaching is only calculated to mystify mystery, and so harass the poor child’s mind that before it knows it it is doing things that it should not do, and all our own fault. We are to give an account of all things done in the body, when we have the whole teaching of the Holy Writ before us and we are told what to do. But we say that it is past our understanding, and we comfort ourselves a great deal with the thought that we will not be answerable for what we do.
not know, but God will hold us accountable because of our ignorance. This is just as the great majority of the children of Israel did when the ten had given a contrary report, they were at once ready to say: These say thus and so, and we will not jeopardize ourselves, and turned again into the wilderness. Consider a moment, did any of these men ever enter into the promised land? No; none but Caleb and Joshua. The others all died in the wilderness of sin. But their children entered into the promised land, after a further journeying in the wilderness of about 38 years. Is it not true that when we bring our children to the Lord and teach them in the perfect way of the Lord they really never commit sin? It is because they have the love of God in their hearts. But if they pass into manhood and womanhood, how many come to the Lord after that? About the same proportion as it was with the spies; two entered but ten were lost in the wilderness. Let us be careful, therefore, to do our duty, and we shall have the blessing of God while here on earth and glory hereafter in the mansions prepared by our Savior.

G. B. LEAVEGOOD.

Woodstock, Ont.

Love Not the World.

"Marvel not, my brethren, if the world hate you." 1 John 3: 18.

To all the readers of the Visitor, peace and love be multiplied. I have been a reader of the Visitor for many years and of late have wondered why our young brethren and sisters do not write more. Then the thought came to me, Where am I? And so by the help of God I will pen a few lines.

We gather from the text, that there may be a time—if we are true children of God—when the world will hate us. But Jesus says: If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 18, 19.

Dear reader, do not be discouraged when you must suffer persecution for the cause of Christ. "If we suffer, we shall also reign with him; if we deny him he will also deny us." 1 Tim. 2: 12.

Oh, how necessary that we live as the Savior teaches us, when we think of the eternal world that is before us, and that our destiny in that world will be fixed according to the deeds done here in the body. But so often, like one of old, we fear the people. That is one of the trials that I have to contend with, the man-fearing spirit; though since my sixteenth year I have been trying to lead a Christian life. I had never wandered far away from my heavenly Father. I had never been addicted to any evil habits. Yet, as I travel through life from day to day, I find many things to overcome. I never regretted that I sought the Lord in youth, but often think how much nearer I would now be, if I had come to the Lord when he first called me. Oh, dear sinner friend, if Jesus is calling you, don't put him off for a more convenient season. I do-day is the day of salvation. Today is our salvation near us, tomorrow may be too late.

A word to the young brethren and sisters. How thankful we should be to our heavenly Father that he has come to us early in life and constrained us to seek the way of truth and righteousness, though we may find temptations in the way and sometimes doubts may cross our pathway. Especially so, when we hear those tell their experience who have at one time wandered far away from our Savior. Oh, do not let Satan tempt your soul away, but take God at his word and trust in the promises given to us.

May we oft-er be found at the mercy-seat where we can feel that God himself is near; and great will be our reward in heaven, where doubts and fears no more molest us. May Jesus be ever near you, and spare me one thought in the hour of prayer. Will you not permit us to hear from you through the columns of the Visitor. "Little children, keep yourselves from idols." 1 Jno. 5: 21.

Samuel Cassel.

Pleasant Hill, Ohio.

The Light of Life.

Then spake Jesus again unto them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John 8: 12.

As long as I am in the world I am the light of the world. John 9: 5.

Then Jesus said unto them, Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. John 12: 35.

I am come a light unto the world, that whosoever believeth on me should not abide in darkness. John 12: 46.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. John 3: 19.

Dr. Parkhurst on Clubs.

Dr. Parkhurst will pay his respects to clubs and club life in his article in the next issue of the Ladies' Home Journal. "I consider the club," writes the great reformer, "to be one of the cleverest devices of the devil to prevent homes being made, and to sterilize and undermine them when they are made."
The very first principle necessary as the foundation of any true science of motherhood is the principle of sympathy. I mean by this that the mother must be able to enter into a real sympathy with her children. She must be able to put herself in their place, and must look at things through their eyes. Without this it will be impossible for her to be either just or wise in her training. We seem sometimes to forget that children are human beings; that they do not grow up into human beings, but are born such, and as such have all human characteristics. We can, therefore, judge by our own sensations just how a child would be affected by any given manner of treatment. The common nature is too little recognized. Many people seem to think that in their behavior to children accepted standards may be set aside. Children as a class to children accepted standards may be judged worthy of general condemnation. Not infrequently parents and others take advantage of this absolute power, and treat children with a discourtesy and rudeness, with an unkindness, injustice and unfairness, that they would be ashamed to exhibit toward grown people, and which, if shown, would be judged worthy of general condemnation.

"Do as you would like to be done by," is a pretty safe rule. Adults do not like to be found fault with before others; do not like their peculiarities of face or figure or disposition to be made the subject of remark; do not like to be everlasting ly nagged; do not like harshness, rudeness, impoliteness, ridicule, injustice, unfairness. It is surely a grievous violation of the Golden Rule when adults take advantage of their position of authority to inflict this same unkind and ungentlemanly treatment upon children.