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MY WALK TO CHURCH.

Breathing the summer-scented air,
Along the bowery mountain way,
Each Lord's-day morning I repair
To serve my church, a mile away.
Below, the glorious river lies—
A bright, broad-breasted sylvan sea—
And round the sumptuous highlands rise
Fair as the hills of Galilee.

I merely walk with open heart
Which feels the secret in the sign;
But, oh, how large and rich my part
In all that makes the feast divine!

Sometimes I hear the happy birds
That sang to Christ beyond the sea,
And softly his consoling words
Blend with their joyous minstrelsy.

Sometimes in royal vesture glow
The lilies that He called so fair,
Which never toil nor spin, yet show
The loving Father's tender care.

And now I see one perfect face,
And hastening to my church's door,
Find Him within the holy place,
Who, all my way, went on before.

—Harper's Magazine.

GOD'S LAWS.

The law of the Lord is perfect, converting
the soul.—Psalms 19:7.

There is, and has been for 1800
years or more, a written law of God,
which is in every sense perfect; and
whoever comes properly under its
influence will be brought out of
darkness into the marvelous light
of heaven. It has power to reform,
to remodel, to regenerate and even
to reconcile unto God the most
wicked and corrupt of the children
of men, if they are willing to come
and stay in the bounds of its lati-
tude.

But men must certainly allow the
law of liberty to hold the ground it
has conquered and then roam only
on the territory of the Author of
this perfect law.

Light and darkness, under its
power, find a perfect separation; the
line of demarcation is explicitly
drawn between the two kingdoms,
and there is no want of information
for the child of God. Every neces-
sary instruction for a safe journey
through life for heaven is down on
record in God's book, the Bible—
a perfect rule or law to go by. For
instance, take the matter of dress.
For that we have 1 Pet. 3:3-4 and
1 Tim. 2:9-10. Take the matter of
conversation and we have Eph. 4:29:
"Let no corrupt communication pro-
cceed out of your mouth, but that
which is good to the use of edifying,
that it may minister grace unto the
hearers." Also, in same book 5:4:
"And forgive one another, even
as God for Christ's sake hath for-
given you." Also Mark 25:26:
"And when ye stand praying, forgive
if ye have aught against any: that
your Father which is in heaven may
forgive you your trespasses," etc.

Take the matter of conformity to
the world, and we have Rom. 12:2:
"And be ye not conformed to this
world; but be ye transformed," etc.
Also 1 John 2:15-17: "Love not
the world, neither the things that
are in the world. If any man love
the world the love of the Father is
not in him," etc. Also James 4:4:
"Know ye not that the friendship of
the world is enmity with God?"

Take the matter of anxieties of all
kinds, and we have Matt. 6:25-34:
"Therefore I say unto you, take no
thought for your life, what ye shall
eat or what ye shall drink; nor yet
for your body, what ye shall put on.
Is not the life more than meat, and
the body than raiment? Behold the
fowls of the air; for they sow not,
neither do they reap, nor gather in to barns;" etc. Also, Philippians 4:6,7.

I only give the above rules to show how full and practical the Bible is, on every subject as a criterion and safe guide for the child of God during life, in all the various temptations with which we come in conflict. If the Law of Liberty is consulted, and its rules complied with, then surely we get the victory and the crown of eternal life hereafter. May we still more meditate on it, by day and night; and then one truth after another will be revealed unto the seeker after truths.

WM. HERTZLER.

For the Evangelical Visitor.

IMMORTALITY.

An article in the February 15th number of the Visitor, under "Chicago Mission," subscribed Sarah Bert, has been the means of reviving dormant thoughts on the subject at hand.

Our God is a God of order and brings about His purposes by instrumentalties.

Although not every one of the multitudinous organizations which exist may have the seal of the Almighty stamped upon it, yet, many indeed give unmistakable evidence of being avenues through which the purposes of God are carried forward towards the final "All in All".

Mankind in general, however, is strongly inclined to see things according to the phases cast upon them by certain overshadowing influences.

Being surrounded by, educated in, and associated with organizations, naturally gives the bearing to look with mistrust upon every other method of accomplishing the same end. The same end, I say, because the question spontaneously arises to the thoughtful individual: "What is the purpose of all these efforts in Gospel work?"

The following response comes from every unselfish Christian heart, namely, "The salvation of the soul."

We must, in order to be successful in any work, keep the end in view from the beginning. Not necessarily to sanctify the means by the end, but thoroughly purge from the "lump" all prejudice, egotism, or whatever may as yet be unsanctified.

Now the thought which we would here emphasize is the calling of God to or by individuals. God does do such very things, and that more frequently, forcefully and effectually than we are even able to comprehend or willing to admit.

First, let us trace to their origin many of the most influential organizations of to-day, and how did they originate? Was it not by efforts of individuals which even those who are knit to organizations would not dare to arise and denounce as such who have moved out independent of God?

Again, let us note the many institutions of charity, orphanages, homes of relief for the many classes of the unfortunate, which are largely the work of individual effort.

But let us not forget the silent worker of whom the world is not worthy.

Who are they who enter the frontier ranks of mission workers in all lands? Who solicit the Gospel labor among the lumbermen of our great Northwest? Who are the workers in our city slums where even the salvation army cannot reach? You who are interested on these lines need not here await an answer.

Now according to the foregoing God may and does frequently make calls outside the ordinary course of things as we may comprehend it. If all Gospel work must be done by committees or regularly elected and ordained church officers, when will we even reach simply an introduction to the field? "The gifts and callings of God are without repentance."—Rom. 11:29.

Man's callings may sometimes be by a lack of wisdom and may be repented of: not being "called of God as was Aaron."

The Christian worker should be sure of his calling and then go forward faithfully fulfilling the same; he need then have no fears of God's displeasure or man's disapproval, for " whatsoever he doeth shall prosper." That individual who aspires to high official position in church or state is frequently overshadowed by the faithful in a much humbler sphere of labor.

The Word of Wisdom says: 

"Whatsoever thy hand findeth to do, do with thy might." And the principle of wisdom may well add, "Wait not for time, talent or position."

H. N. ENGLE.

Donegal, Kans.

For the Evangelical Visitor.

GALLED OP GOD.

Paul says to Timothy that God is immortal.—1 Tim. 1-17. In second Timothy 6:15 he speaks thus: "Who hath immortality, dwelling in the light which no man approach unto; whom no man hath seen or can see." It is certainly true that God alone has absolute immortality: existing independent of any other cause.

Now, since immortality, in an absolute sense, belongs to God, has he not the power to communicate it to any other creature that he chooses?

Only God is absolutely holy, yet he has power to transmit holiness to other beings such as angels, man, etc.

We should be very careful to no-
tice when qualities, in an absolute condition, are referred to.

**MAN’S FIRST DEATH.**

In the day that thou eatest thereof thou shalt surely die.—Gen. 2:17.

What died? The soul? No; but the divine life which they enjoyed; and eternal death to both soul and body was contracted by the transgression.

But God promised and gave a Savior in due time to redeem that which was lost—a divine life; and also remove external death on condition to those who are able and do believe in the Lord Jesus Christ; but those (infants) who are incapable of believing unconditionally—without any requirements—the Adamic sin being paid.

**THE NATURE OF SACRIFICE.**

If that which was lost by man in the fall was divine, did it not require a sacrifice of the same nature to redeem it? Certainly. Was the body of Christ divine? Let us see. A lamb without spot; no guile in his mouth; tempted in all points as we, yet without sin; was obedient in all things; conceived of the Holy Ghost. He was complete in perfection—divine.

- So His spirit did not die? Positively it did not.

**CHRIST DIED IN THE FLESH.**

What was Christ? “God manifested in the flesh.”—1 Tim. 3:16.

“ ‘In him dwelleth all the fulness of the God-head bodily.”—Col. 2:9. Can God die? No; never. Neither can nor could the spirit of Christ die. But “a body hast thou prepared” (Heb. 10:5) and “Now hath he reconciled in the body of his flesh through death to present you holy and unreprouvable.”—Col. 1:21. 22. “Being put to death in the flesh, but quickened by the spirit.”—1 Pet. 3:18. “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”—Rom. 8:3.

This is sufficient proof for me to believe that only the body of Christ died. But where was his spirit during his death? He, himself, tells us that, when saying, “Father, into thy hands I commend my spirit.” Luke 23:46. Jesus also tells the thief on the cross, “today shalt thou be in paradise,” and while being there, he preached to the spirits in prison through the instrumentality of the Spirit that raised Him from the dead, 1 Pet. 3:19.

**THE SOUL OF MAN.**

The word soul has its various meanings, (1) forbearings, (2) for desire, love, inclination, (3) for that which animates animals. But besides this spirit, which is the principle of animal life common to man and beast, which is dispersed after death, there is in man a spiritual, reasonable and immortal soul. (4) the origin of our thoughts, desires and reasonings, which distinguishes us from the brute creation, and in which chiefly consists our resemblance to God. Gen. 1:26.

While scripture ascribes both to man and beast a soul, spirit or life, it allows to man alone the privilege of understanding the knowledge of God, wisdom, immortality, hope of future happiness and eternal life. It also threatens man only, with punishment in another life, and with the pains of hell. That part is never termed mortal in all the scriptures.

The immortality of the soul is a fundamental doctrine, of revealed religion. That the Israelites believed in the immortality of the soul is decisively proven in this, that they thought they saw the souls of the departed: as Jeremiah to Judas Maccabaeus; and as Sam’l to Saul. And when the disciples saw Jesus walking in the watery deep they supposed it to be a spirit.

The Sadduccees who denied the resurrection and immortality of the soul were considered heretics and innovators by their nation. Christ referred to their current belief after his resurrection when he said, “A spirit hath not flesh and bones as ye see me have.”

Peter says it (the soul) is incorruptible, calling it the “hidden man” 1 Pet. 3:4; being made of immortal substance. “Who (Christ) died for us, that whether we wake or sleep (alive or dead) we should live together with Jesus” said Martha. “Whosoever liveth and believeth in me shall never die,”—Jno. 11:26. This certainly does not mean that the natural body cannot die, but the soul of such shall never see death. Jesus said of the damsel “She is not dead, but sleepest.”—Mar. 5:39.

**MORTALITY OF THE BODY.**

“If the spirit of Him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you”—Rom. 8:11. That which is mortal shall die; and that which is dead shall be quickened. Why don’t Paul say, “quicken your souls?” Ans. Because the soul is not dead. “Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof.”—Rom. 6:12.

The Corinthians are instructed by Paul, relative to life being made manifest to their mortal flesh (body.)—2 Cor. 4:11. “It is sown a natural body (dies and is burned;) it is raised a spiritual body” not soul. —1 Cor. 15:44. It cannot mean the soul of man, because that is spiritual already. Why must our natural bodies be changed into spiritual ones? Let Paul explain it. “Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption * * * but
we all shall be changed," (changing
is not inheriting.) "From dust thou
art, to dust returnest was not spoken
of the soul."

"We that are in this tabernacle
do groan being burdened: not that
we would be unclothed, but clothed
upon, that mortality might be swal-
lowed up of life *** therefore being
confident knowing that while we
are at home in the body, we are
absent from the Lord. *** We are
confident I say, and willing rather
to be absent from the body and be
present with the Lord."—2 Cor. 5:
4. This very explicitly indicates a
separation, and also the whereabouts
of the spirit or soul during the sep-
aration with God; or as Jesus said,
"in paradise." I think it meant,
as long as I am in this tabernacle
to stir you up by putting you in
remembrance; Knowing that shortly
I must put off this my tabernacle,
even as our Lord Jesus Christ hath
shown me: (Jno. 21:18,19), 2
Peter 1:13,14. For if we believe
that Jesus died and rose again, even
so them also, which sleep in Jesus
will God bring with him. *** God
shall descend from heaven with a
shout, with the voice of the arch-
angel, and with the trump of God;
and the dead in Christ shall rise
first.—1 Thes. 14:16.

From whence will God come?
Ans. From heaven. Whom will
He bring with him? Ans. Those
who sleep in Jesus. Since God will
come from heaven and bring those
that sleep in Jesus with him, where
must they be resting? Ans.
In the regions of heaven: paradise.
Which part of man will God bring,
the soul, or body? Ans. The soul:
because the body dies, and returned
to dust. Will God resurrect the
body when he comes bringing the
souls, as described in the above
quotation? Certainly. What kind
of a body shall it then be? Spiritual.
What will God do with those souls
that he brings with him? He will
re-unite them with the bodies which
are resurrected spiritual. Is not
Paul plain on that point?
There is no man that hath power
over the spirit to retain the spirit:
neither hath he power in the day of
death.—Eccles. 12:7. "Then shall
the dust return to the earth as it was:
and the spirit return to God
who gave it."—Eccles. 8:8. "I
knew such a man (whether in the
body or out of the body I can not
tell, God knoweth) that was caught
up into paradise, and heard un-
 speakable words etc."—2 Cor. 12:2.
also Heb. 13:3. Paul in this
language gives us the possibility of
getting out of the body. What
body? Mortal body. What get
out of mortal body? That immortal
spirit by which we think, know
and reason. "And her spirit came
again, and she arose straightway."

The spirit could not have come
back unless it had first gone away.
What did Stephen say when expir-
ing? Lord Jesus receive my spirit.
—Act. 7:59. "I saw under the
altar the souls that were slain for
the word of God, and the testimony
which they held," Rev. 6:9. This
explains itself. They are killed;
their bodies were dead, but their
souls lived; having intelligence.
Lazarus died and was carried by
angels into Abraham's bosom—a
place of rest. But where do the
wicked souls go? Jesus explains,
"The rich man died also, and in hell
he lifted up his eyes". Did you
ever hear a dying sinner crying, Oh,
Lord be merciful to my poor soul!
I have, and it is awful.

Now I imagine to hear some one
say, that these last two references
are only allegories. What is an
allegory? An allegory is a figur-
ative description of a real fact.
Since this is true, it does not weaken
the force of the argument, though
you call it an allegorical expression.
Read Rev. 20:4.

I pray thee let this child's soul
come i.to him again.—1 King 17:21.
"And it came to pass as her soul
was departing" (for she died)—Gen.
35:18. "But ye are come unto
mount Zion, and unto the city of
the living God, the heavenly Jer-
salem and to an innumerable
company of angels, to the general as-
sembly and church of the first born,
which are written in heaven, and to
God, the judge of all, and to the
spirits of just men made perfect."
—Heb. 12:22,23. No person can
 turn this into an allegory. This
condition existed then, and also now.
It don't say bodies, but spirits, dis-
embodied souls. Where are they?
Ans. Read the quotation again.
"Thou fool, this night thy soul
shall be required of thee"—Luke
12:20.

DISTINCTION BETWEEN SOUL AND BODY.

"Glorify God in your body and
spirit."—1 Cor. 6:20. "Fear not
them which kill the body, but are
not able to kill the soul; but rather
fear him which is able to destroy
both soul and body."—Matt. 10:28.
Our great Master, himself, teaches
us that man cannot kill the soul; but
can the body. This boldly sets out
the distinction between a soul and
body, and also the immortality of
the former, as well as its separation
from the body. But does it not say
that God is able to destroy both
soul and body? Yes; with eternal
death.

Destroy does not mean annihilate.
You may destroy a tree, but you
cannot annihilate it. You can de-
stroy a building, but you can't reduce
it to nothing.

Death does not always mean total
extinction of life. "Thou shalt die
the death of them that are slain in
the midst of the seas."—Ezek. 28.
"Let me die the death of the right-
sometimes means the manner of dying. By this we know what is meant by eternal death. Let me try to illustrate. Cut an apple into two equal parts, keep one of those parts and throw the other away; then cut that one half into halves, keep one and throw the other away. If you should continue this process, how far would you go until you had nothing? Forever; because you would always have one-half of the last division. Would you not? Does this not give us an idea of eternal death never reaching annihilation?

Paul distinguishes the body from the soul by calling the former the "outward man" and the latter the "inward man"; the first shall perish; the second shall be renewed day by day. Also Rom. 7:22 and Eph. 3:16.

In the Sanskrit language of India, one of the most complete languages in the world, when they wish to designate the soul, they say that "I". Read 1 Thess. 5:23, Heb. 4:12, Matt. 6:26, Mark 8:37.

The question comes, sometimes, like this: If it be true that the souls of the just, at death, go to rest, and those of the wicked to unrest, why the resurrection? The resurrection of Christ was not a part of the atonement or redemption, yet it was necessary to make the atonement valid. Paul says: "If Christ be not risen then is our hope in vain and those that have fallen asleep perished." We might just as well ask, Why must we die? Our bodies must be changed. Why? Let us see. We have bodies here on earth; because this temporal earth is immaterial to the soul. Spirits not influenced, controlled or affected by time, space and distance, hence we must have a body adapted to the conditions of the place in which we live. That, doubtless, is why our bodies must be changed when the transition takes place. Death is not necessary to effect that change, because none have been translated to heaven without seeing death; and Paul says that those that remain and are alive at the coming of Christ shall be changed, and that very quickly, too.

Owing to the transgression God has ordained it man should die a natural death and await God's appointed time for the resurrection of the body; the just glorified and adapted for heaven; and the unjust for unhappiness and displeasure.

But why must the soul and body reunite if the disembodied soul is at rest? Does not Paul teach us that the bodies of God's children are the temples of the Holy Ghost? and that both soul and body are sanctified? The Roman church has instructed their people to present their bodies a living sacrifice, holy, which is acceptable unto God, etc.—Rom. 12:1. Looking at the body from this standpoint, is it reasonable that one could enjoy the fulness of joy without the other? Emphatically, no; since God has designed them to be united.

Why must the soul and body of the unsaved be reunited? To effect a reverse condition to that of the unsaved; their bodies being desecrated, unholy, sacrificed to the devil.

ARE ANGELS IMMORTAL?

Let us read. Turn to Luke 20:36: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God being the children of the resurrection." In what are they equal to the angels? Ans.: In immortality. "But we see Jesus, who was made a little lower than the angels for the suffering of death."—Heb. 2:9. How was he made a little lower than the angels? Ans.: By the suffering of death.

Does this not make it obvious that angels are immortal? Shall Satan be annihilated? Rev. 20:10.

May we earnestly seek after that condition of immortality which, when attained, will produce the highest joys.

J. B. Zook.

Morrison, Ill.

A SMILE HE COULD NOT REPRESS PASSED OVER MR. PARKES'S EARNEST FACE. The deacon had forgotten all external issues coming so close to the heart of things; but the smile passed as he said: "Brother Emmons, do you remember what the Master said, 'If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself?" "Well, it's so," answered the deacon, "it's so right along. Why, I never thought so much of my Bible class nor took any such interest in them as I do today not since I begun to teach; I believe they will come more regular now, too.

"Now came fellowship-day. I thought that would be all plain sailing; seemed as though I had got warmed up till I felt pleasant toward everybody; so I went around seeing folks that were neighbors, and it was easy; but when I come home at noon spell, Philury says, says she, "Squire Tucker's black bull is in the orchard a tearing around, and he has knocked two lengths of the fence down flat!"

Well, the old Adam rose up then, you would better believe. That black bull has been a breaking into my lots ever since we got in the aftermath, and it is Squire Tucker's fence and he would not make it bull-strong as he ought to, and that orchard was a young one just a coming to bear, and all the new wood crisp as cracking with frost.

You would better believe I did not
I just put over to his house and spoke pretty free to him, when he looked up and says, says he, "Followship meeting day, is it not, Deacon?" I had rather he would have slapped my face. I felt as though I should like to slip behind the door. I see pretty distinct what sort of life I had been living all the years I had been a professor, when I could not hold on to my tongue and temper one day!"

"Brethren," interrupted a slow, harsh voice, somewhat broken with emotion, "I will tell the rest on it, Josiah Emmons came around like a man and a Christian right there. He asked me for to forgive him, and not to think it was the fault of his religion, because it was himself and nothing else. I think more of him today than I have ever done before. I was one that would not say I would practice with the rest of you, I thought it was everlasting nonsense. I would rather go to forty-nine prayer meetings than work at being good a week. I believe my hope has been one of them that perish; it has not worked, and I leave it behind today. I mean to be honest, and it was seeing one honest Christian man fetched me round to it." Amos Tucker sat down and buried his grizzled head in his rough hands. "Bless the Lord!" said the quivering tones of a still older man from a far corner of the house, and many a glistening eye gave silent response. "Go on, Brother Emmons," said the minister.

"Well, when next day came I got up to make the fire, and my boy Joy had forgot the kindling. I had opened my mouth to give him jess, when it came over me sudden that this was the day of prayer for the family relation. I thought I would not say anything; I just fetched in the kindling myself, and when the fire burned up good I called my wife.

"Dear me!" says she, "I have such a headache; 'Siarah, but I will come in a minute. I did not mind that, for women are always having headaches, and I was just a going to say so, when I remembered the text about not being bitter against them, so I says, 'Philury, you lay in bed. I expect Emmy and I can get the victuals today.'" I declare, she turned over and gave me such a look; why it struck right in. There was my wife, that had worked for and waited on me twenty odd years, almost scared because I spoke kindly to her. I went out and fetched in the pail of water she had always drewed herself, and then I milked the cow. When I came in Philury was up crying potatoes, and the tears a shining on her white face. She did not say anything, she is kinder still, but she had no need to. I felt a little meaner than I did the day before. But it was nothing to my condition when I was going towards night down the cellar stairs for some apples, so that the children could have a roast, and heard Joe up in the kitchen say to Emmy, I do believe, Emmy, pa's going to die. 'Why, Josiah Emmons, how you talk!' 'Well, I do; he is so everlastin' pleasant and good natured I can not but think he is struck with death.'

"I tell you brethren, I set right down on them cellar stairs and cried, I did, really. Seemed as though the Lord had turned and looked at me just as he did at Peter. Why there were my own children never saw me act real fatherly and pretty in all their lives. I had growled and scolded and prayed for them, and tried to fetch them up; just as the twig is bent the tree is inclined, you know, but I had never thought that they would get right and reason to expect I would do my part as well as they did theirs. Seemed as though I was finding out more about Josiah Emmons's short comings than was real agreeable. Come around Friday I got back to the store. I had left it to the boys the early part of the week, and things were a little out of shape, but I did have sense not to tear round and use sharp words so much as common. I began to think it was getting easy to practice after five days, when in came Judge Herrick's wife after some curtain calico. I had a handsome piece, all done off with roses and things, but there was a fault in the weaving, every now and then a thin streak. She did not notice it, but she was pleased with the figures on it, and said she would take the whole piece. Well, just as I was wrapping it up, what Mr. Parkes here said about trying to act just as the Lord would in our place, come across me. Why, I turned as red as a beet, I know I did. It made me all of a tremble. There was I, a door keeper in the tents of my God, as David says, really cheating and cheating a woman. I tell you, brethren, I was all of a sweat. 'Mrs. Herrick,' says I, 'I do not believe you looked real close at this goods; it is not woven thorough,' says I. So she did not take it; but what fetched me was to think how many times I had done such mean, unreliable little things to turn a penny, and all the time saying and praying that I wanted to be like Christ. I kept a tripping of myself up all day just in the ordinary business, and I was a peg lower down when night came than I was on Thursday. I had rather as far as hard work is concerned, lay a mile of four foot stone wall than to do a man's living Christian duty for twelve working hours; and the cause of that is, it is because I am not used to it and I ought to be.

"So this morning came around, and I felt a mite more cherk. It was missionary morning, and seemed
as if it was a sight easier to preach than to practice. I thought I had to begin to old Mrs. Vedder's. So I put a Testament in my pocket and knocked at her door. Says I, 'Good morning madam,' and then I stopped. Words seemed to hang, somehow. I did not want to pop right out that I had come over to try to convert her folks. I hemmed and swallowed a little, and finally I said, says I, 'We do not see you to meeting very frequent, Mrs. Vedder.'

'No, you do not! says she, as quick as a wink, 'I stay to home and mind my own business.' 'Well, we should like to have you come along with us and do you good,' says I, sort of conciliation'. "Look here, Deacon! she snapped, 'I have lived alongside of you fifteen years, and you know I never went to meeting. We are not a pious lot, and you know it; we are poorer than death and uglier than sin. Jim, he drinks and swears, and Malviny does not know her letters. She knows a heap which she should not, besides. Now, what are you a-coming here to day for, I would like to know, and talking so glib about meeting? Go to meeting! I will go or come, just as I please, for all of you. Now get out of this.' Why, she came at me with a broomstick. There was no need of it; what she said was enough. I had never asked her to so much as think of goodness before. Then I went to another place just like that—and sure enough there were ten children in rags, and the man half drunk. He gave it to me too; and no wonder. I never lifted a hand to serve nor save them before in all these years. I had said considerable about the heathen in foreign parts, and gave a little to convert them, and I had looked right over the heads of those who were next door. Seemed as if I could hear Him say, 'These ought ye to have done, and not have left the other undone.' I could not face another soul, to-day, brethren. I came home, and here I am. I have been searched through and through and have been found wanting. God be merciful to me a sinner."

He dropped into his seat, and bowed his head; and many others, too. It was plain that the deacon's experience was not the only one among the brethren. Mr. Payson rose, and prayed as he had never prayed before; the week of practice had fired his heart, too. And it began a memorable year for the church in Sugar Hollow; not a year of excitement or enthusiasm, but one when they heard their Lord saying, as to Israel of old, "Go forward," and they obeyed his voice. The Sunday school flourished, the church services were fully attended, every good thing was helped on its way, and peace reigned in their homes and heart, imperfect, perhaps, as new growths are, but still an offshoot of the peace past understanding.

And another year they will keep another week of practice, by common consent.—Sel.

**CHURCH NEWS.**

**HOUGHTON CO., ONT.**

We are pleased to note that 7 were baptized on the 5th inst. in Houghton, Norfolk county, Ont., the result of the revival of last winter.

**DUBLIN, IND.**

While Brother B. S. Herr was at district council at Fairview church, near Dayton, Ohio, he made arrangements with Brother J. B. Wengert of North Hampton to come to the Evangelical church at Pleasant Hill and hold meetings over Easter.

According to arrangements the brother came. He was filled with the love of God and did not shun to declare to the whole council of the power of the blood of Christ to save the sinful man in his lost condition. The brother gave us three meetings, using as his subjects, the Christian's race from earth to the glory world, the resurrection of the Savior from the tomb, and the love of the Father in sending his only Son into this sinful world.

The meetings were well attended and the few members much edified by them. And not a few said that the meetings did them good. We say, brother come again.

D. N. SHELLENBERGER.

**HELP FOR THE TROUBLED.**

If people pelt you with hard words read John 15.

If you are down with the blues, Psalms 27.

If you feel lonesome and unprotected, Psalms 91.

If you find yourself losing confidence in men, 1 Cor. 13.

If you don't know where to look for the month's rent, Psalms 37.

If you are getting discouraged about your work, Ps. 122 and Gal, 6, 7, 9.—Sel.

"Where will you spend eternity."

"Get right with God."

"Love lightens labor."

"The shadow of human life is traced upon a golden ground of immortal hope."

"If you want God to reveal His will to you assure Him that you are going to make good use of it."

"If your faith is as small as an acorn there is no reason why it should not grow to be as large an an oak, if it is a living faith."
Owing to unavoidable causes we have been a little late with the last few issues of the Visitor, but we have arrangements now that we think will enable us to be out promptly on time.

For the Evangelical Visitor.

"AND YE ARE COMPLETE IN HIM."—Col. 2:10.

Yes complete in Him, in whom "dwelleth all the fullness of the Godhead bodily." No other announcement could be more precious unto him who is sensitive of his own need above the rest. It is equal as to say ye are perfect in Christ Jesus; who of God is made unto us, wisdom, righteousness, sanctification and redemption, 1 Cor. 1:20. Christ is all to us,—in Him we are "complete," all our need is made up in Him. So that there is now no condemnation to them which are in Christ Jesus; and being in this glorious relation to God no one can lay anything to our charge; "it is God that justifieth," yea, justifieth all who accept the remedy offered in Christ Jesus, all "who have fled for refuge to lay hold upon the hope set before us." These are justified freely by God's grace; having received the atonement (the reconcili-ation) Christ died in our state and is now exalted at the right hand of God making intercession for us.

No one need be deceiving himself as to his standing before God, in thinking that he is what he is not; inasmuch as there are only two positions wherein a man spiritually is while in this world. He is either "complete," that is saved in Christ Jesus, or else a slave to sin and Satan—"taken captive by him at his will" (2 Tim. 2:26). Here is a true standard to test ourselves with—as the Apostle Paul expressed it, said he—"If Christ be in you the body is dead because of sin." "For sin shall not have dominion over you," and other holy writ says, "whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him" (1 John 3:6). Those who are a new creation in Christ are constrained by "the love of Christ" to not "live unto themselves, but unto Him which died for them and rose again." The other position consists in living in sin. There is no intermediate state, though in this life some characters are more heinous in their course of sinning than others; nevertheless all who are not saved in Christ Jesus, "are under the curse." The moderate ones, if I may use the phrase "moderate," are unsaved while living unto themselves, and are not learning and committing themselves wholly to the finished work of Christ, and denying the propensities of the flesh. Numerous are they who are the "moderate" ones, and quite a number of them are professors of the christian religion, and perhaps, attending to religious ordinances also; but are not "pure in heart"—not sincere, are slyly covering themselves under a mantle of religion; and they know themselves that they are under disguise; but thinking that they shall be saved at last by making before they die confession to God that they are sinners; though now allowing themselves to be satisfying the craving of the flesh in feeding their pride and vanity, Satan knows how to adapt his wiles to suit all tempers; he leads people, if he can, to destruction, and that in various ways.

Oh, the variety of delusions of religious impressions which exists among men. How unspeakable needful for us, dear brethren and sisters in Christ, to examine ourselves daily and see for certainty that we are standing on the "solid rock" (Christ); all other foundations are "sinking sand." Let us prove to ourselves our firm hold upon the promises of God—which are yea and amen in...
Christ Jesus. Let us be fully satisfied of our completeness in Him, in whom we have been "created in righteousness and true holiness," yes, complete in our regenerated state; though perhaps, yet only as babes and have to grow day by day so as to reach the full stature of manhood. Although complete in Christ, yet our lives must be active whereas we have to wrestle "against spiritual wickedness in high places," Eph. 6:12.

We are not intended nor purposed in God's infinite wisdom to be carried to heaven on "downy beds of ease." No, we have to "fight the good fight of faith," for "by faith we stand"—trusting in Him who changeth not—committing ourselves wholly to His care—"for He careth for us." Believing with the most assurance that our Heavenly Father worketh all things together for our good, and farther knowing that we are not our own, for "we are bought with a price," therefore our safety and keeping is with God; and He deals with us, "for our profit that we might be partakers of His holiness." As some one said that "a christian man's life is laid in a loom of time * * * * his heart is a shuttle, flies back and forth, carrying the thread—which is white and black, as the pattern needs, and will be seen at last, that the dark colors were as needful to its beauty as the bright and high colors—so sorrow is as needful to the beauty of a christian life—as joy." * * * * "Sometimes midst scenes of deepest gloom, sometimes where Eden's bowers bloom; by waters still, o'er troubled sea—still 'tis God's hand that leadeth me!"

A. B. Stayner, Ont.

CULTIVATE CHEERFULNESS.

The subject which I am trying to place before the minds of the readers of the Visitor is a very important one, and should be anticipated by all who read the same.

I have been called to pass through a sad experience these last two years by not having the use of my left limb of the lower extremities of the body. Being thus disabled of manual labor which I performed in former days, I was obliged to take a different course through life, and whilst spending the greater part of my time in reading, and also being greatly discontented with the condition through which I had to pass, and by always looking at the dark instead of the bright side of my condition, I was made to feel very unhappy and discontented.

And by so doing I discovered that I was "bringing myself in a more wretched condition than before, and to more physical weakness. I knew the perilous condition in which I was, would make me worse and worse instead of attaining to the desired effect. And by taking my grief to the Lord in prayer, and by striving hard against the adversary of the dark side, I was greatly relieved.

But by thus reading a large amount of literature my attention was called to some very important subjects which I may mention further on. These articles were a great help to me, giving me encouragement and contentedness to a great extent. They taught me to look on the bright side of events and misfortunes, and pointed out the dangers by looking on the dark side. "What does it profit a man if he gain the whole world and lose his own soul?"

What is a more pitiful scene than to see a man pass down to old age that has tagged and toiled and worried his mental powers to obtain riches at the sacrifice of his physical strength and mental powers, and then after having obtained the riches at such a sacrifice spend the balance of his time in doctoring to obtain health?

I would much rather see a man who lives in poverty and possesses all the physical strength and mental powers that a man could wish for and always look on the bright side of events, and is cheerful, happy and joyous than one as mentioned before.

The latter is the one that makes this life cheerful and happy, and also in the world to come. The former is the one that makes life unhappy, unsuccessful and miserable in this world, and the world to come. Oh that I could cultivate cheerfulness, and possess it to its fullest extent!

The following it will be noticed is on the subject which I contend is of great importance and worthy of consideration by everyone:

* * * * * * *

If we but make up our minds to it, we can be cheerful under any circumstances, no matter how adverse and discouraging they may appear for the time being. And by how much we do this, by so much we increase our own and the happiness of those around us.

Charles Lamb used to say that "a laugh is worth a thousand groans in any state of the market."

Dr. Johnson maintained that the habit of looking on the bright side of everything was "better than $5,000 salary a year."

Cheerfulness and diligence, says Samuel Smiles, are the life and soul of success, as well as of happiness; perhaps the very highest pleasure in life consists in clear, brisk, conscious working.

Bishop Hall wrote: "For every bad there might be a worse; and when one breaks his leg, let him be thankful that it was not his neck."

There are few, if any persons who find things just as they would like to have them. Annoyances, vexations and trials are incident to the
life of everyone. We may allow them to fret and irritate us, souring our dispositions and making us unhappy generally, or we can rise above them and be cheerful in spite of them.

It should be the aim of all to cultivate a habit of cheerfulness; to look upon the virtues, and not the faults of those around them; to refrain from brooding over the past, and study how the future may be made bright and cheery.

We should keep depression and low spirits at a distance and not permit ourselves to indulge in melancholy moods or repinings, because matters are not so and so.

In this busy, bustling period, there is great danger of man being worried by the friction, wear and tear of business life into a chronic condition of irritability and peevishness. In their eagerness to acquire wealth, they overtax their energies, encroach upon the necessary hours of sleep, and become fretful, fidgety and waspish.

Those in large cities particularly should be on their guard against falling into this condition of constant anxiety and apprehension lest something is going wrong.

It is an excellent resolution which some make to leave the "shop" behind them when returning home at night, to dispel all thoughts of the day's cares and anxieties, and surrender themselves to the soothing, quieting influences which should be found in every family circle.

Whoever does this is bound to be cheerful. Rest, recreation and participation in amusements were designed by our Creator to counteract the effect of hard labor on mind and body. Whoever refuses to recognize this fact and conform to it, will suffer both mentally and physically.

How much better it is for one to pass down to old age with a limited competence, feeling that he has enjoyed life, and contributed to the enjoyment of others, than to secure riches at the sacrifice of all the better instincts of nature and all enjoyment!

There is no more pitiable object in the world than the sordid, crabbed old man who has devoted a lifetime to money-getting simply, and sacrificed every trait of manhood in his endeavors.

GLENDALE, ARIZ.

Dear readers of the Visitor: I again attempt to add my mite, while I am out here in Arizona enjoying the beautiful sunshine, vegetables, and flowers the year round, some of which might even be an annoyance to us. But while your thoughts are carried away with these beauties, just think of a condition of backsliddeness and spiritual wickedness in high places. In short, the devil is holding the fort from the polls on election day to the prayer-meetings at the church. Listen to the Spirit and see if there is not a Macedonian call some place.

I came to Glendale 3 years ago full of the Spirit, as I thought, but alas! but a short time passed until I was cold and lukewarm. But God called me for a complete surrender, which I did not make until about the time (or shortly after) that Bro. Noah Zook was here over a year ago and then I quit following Jesus afar off, as did the apostles when Jesus was taken. I accepted the Lord Jesus as my personal Savior. Since that time I have learned to trust Jesus and not myself. I have had many sad experiences since that time, and my heart has been so burdened for souls that at many times I stop (as did the children of Israel) to see the salvation of the Lord; but the command is to go forward. But I see the devil before, behind, and on either side.

There are hundreds of souls anxious for the new birth. Several made a start this winter, but alas! where are they? With few exceptions they are back where they started. We know that God forgives sin when we repent, but comes in and abides when we accept Him through faith. I pray every day for the salvation of souls, consecration of Christians, and a missionary that is consecrated to God's service. We must see God's cause prosper. It is His will. If you can't come pray for us.

But one says, "I give to the cause of Christ." But do we do all we can? Do we present our bodies a living sacrifice? Do we let the Holy Spirit lead our thoughts? Do we realize that a soul is worth more than all we have? Do we say, "Lord, send me"? Do we give the Lord a chance to open our pocketbooks? Perhaps we say, "I must lay up for my children," or, "for old age." God help us to realize that He cares for us.

Are we ready to die? God help us to be in earnest.

My article is getting long, but I will say, just think if some of your children were out here. Would you not try and give them encouragement? Well, there is just a few of us here. Are there some to encourage? Is there not some who will say, "Lord, send me"? I ask the prayers of God's people, as a weak one, N. J. FRANKLIN.

The reason why our blessings are so few is because our desires are so small. God's pearls of great price are held for those who are willing to sell all that they have to get them.—Sel.
"THOU ART MY HIDING PLACE."

Psalm 32:7.

I felt again to write a few lines for the interest of souls, and by the help and grace of God I will try, for we know that if we do anything in our own strength we will fail. We must often feel weak and unworthy and indeed do feel our nothingness when we attempt to do something for our Lord, but if we trust Him He will be our strength and a present help in time of trouble. Oh, we would be miserable beings indeed were it not for the mercy and love of God shown to us in this, that He gave to us His only begotten Son to redeem the lost and ruined world, and yet they have not all enlisted under the blood-stained banner of Christ. When we look out into the field of labor we are made to think surely the harvest is great but the laborers are few.

"Say not ye there are four months and then cometh harvest? Behold I say unto you lift up your eyes and look on the fields; for they are white already to harvest."—John 4:35.

I often think if we had no trials or conflicts to contend with we would perhaps forget the goodness and mercy of God and would neglect our daily duties.

When we discern the signs of the times it behooves us to be awake to what the Lord would have us do. "Search the Scriptures, for in them ye think ye have eternal life, and these are they that testify of me."—Heb. 12:5, 6.

Dear sinner friend, what is your hope fixed upon, when the word of God is against you what will you do with Jesus, what shall the answer be? Why will you not come while the door of mercy is yet open, for the night cometh wherein no man can work, and then what is done will be forever. We hear frequently of death being in the land and very often I think first of all if had they their peace made with God. It is my desire to work for the saving of souls. May we all strive to enter in at the strait gate. "For many I say unto you will seek to enter in and shall not be able."—Luke 13:24.

An interesting experiment was recently made by the president of one of our Western colleges, with his Freshman class, to test their knowledge of the Bible. On the blackboard he wrote out twenty-two extracts from Tennyson. Each one of these extracts contained an allusion to some scriptural scene or truth, every one of which would be almost as familiar to the ordinary Bible student as the alphabet. There were thirty-four young men in the class, most of them born in Ohio and Central New York, sons of lawyers, teachers, preachers, merchants and farmers, and more than half of them were church-members. These men were asked to explain on paper the scriptural allusions thus taken from Tennyson. The result showed a most deplorable ignorance of the Bible.

Dear sinner friend, what is your hope fixed upon, when the word of God is against you what will you do with Jesus, what shall the answer be? Why will you not come while the door of mercy is yet open, for the night cometh wherein no man can work, and then what is done will be forever. We hear frequently of death being in the land and very often I think first of all if had they their peace made with God. It is my desire to work for the saving of souls. May we all strive to enter in at the strait gate. "For many I say unto you will seek to enter in and shall not be able."—Luke 13:24.
Among other things, it suggests one of the reasons why a knowledge of the Bible is necessary for a man or woman who has an ambition to be considered intelligent and well informed. The world's best literature is full of Bible quotations and allusions. Read Shakespeare, Bacon, Carlyle, Browning, Goethe, Schiller, Victor Hugo, Dante, Tolstoi, Emerson, Longfellow, George Eliot,—any standard and reputable author you may choose to name,—and you are liable to find, on almost any page, some reference to the Word of God, or quotation from it. Even the best writers in our daily papers are constantly using such references and quotations. Now what does this single fact prove? Plainly two things. First, that the best literary men regard the Bible as a rich mine of truth from which to draw their intellectual supply; and, second, the young man or woman who is ignorant of the Bible is behind the times. He is ignorant of what he is expected to know, and there is no excuse for his ignorance.

In a recent number of Harper's Magazine, Mr. Charles Dudley Warner says, in relation to students in our colleges, “Some of these pupils are victims of the idea that the Bible should not be read by the young, for fear they will be prejudiced in a religious way before their minds are mature enough to select a religion for themselves.

“Now, wholly apart from this religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. It is not at all a question of religion, or of theology, or of dogma, it is a question of general intelligence. A boy or girl at college, in the presence of the works set for either to master, without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly.”

A testimony like this, from such a source, should have much weight with young men and young women in preparation for colleges. It should have weight with everyone who has been growing into the idea that the Bible is a text-book only fit for children.

If there were no other reason for a familiarity with the sacred Scriptures except the intellectual culture and the refinement of thought and taste and style that they give, that reason alone would be sufficient to demand their diligent study. Professor Bowen, in “A Layman's Study of the English Bible,” says: “These books contain a body of history, poetry and philosophy, the study of which has done more than any other cause to modify the course and happiness of thinking men on the earth, and to color and direct the whole course of modern civilization. It is not too much to say that the books of the Old and New Testaments have exerted more influence on the course of human affairs among civilized nations than all other books put together. Their imprint is on most of the literature, the philosophy, the legislation, and the history of the past seventeen hundred years.”

Even from a literary point of view, it is safe to say the world has seen no historian or legislator that surpasses Moses, and no dramatist with a broader grasp than Job, and no poet with a sweeter song than David, and no philosopher with a shrewder wisdom than Solomon, and no seer with a keener vision than Isaiah; it has seen no narrator with a more faithful pencil than Matthew, no biographer with a more loving touch than John, no pleader with a more subtle analysis than Paul, no painter with such wondrous naturalness, no teacher with such marvelous wisdom, no preacher with so divine an insight, no thinker with such a grasp of truth, no author of such pure, practical maxims, no speaker of such golden, winsome words, as Jesus the Christ.

Setting aside, then, if we will, all the ethical instruction and spiritual guidance which the Bible contains, there can be no doubt about the opinion expressed so often by the world's thoughtful men, that of all the books of the world the Bible is the greatest educator, the safest guide, the most valuable companion. If you are looking for models of literary style, search the Bible. If you are searching for models of taste, go to the Bible. If you are on the lookout for maxims of worldly prudence, study the Book of Proverbs. If you are looking for the basis of law, study the Ten Commandments. If you want to find the best compendium of rules for moral conduct, read the Sermon on the Mount and the Epistles of Paul. If you are a lover of poetry the most tender, the most musical, full of sentiments the loftiest and most inspiring, read over and over again the Book of Psalms.

These motives may be on a lower plane than those usually emphasized for Bible study, but it is well to consider them, for there are not a few men and women whose lives are best reached by those motives which are lower and prudential. In trying to reach men it is perfectly legitimate to emphasize the lower motives, if they are not prepared for the higher. The lowest round of a ladder is one step towards the highest.—By the Rev. C. A. Savage, Grange, N. J.
REST IN THE LORD.

If the Lord be with us why then is all this befallen.—Judges 6:13.

The Bible is full of lessons that ought to teach the Christian never to look at appearances to find out what God is doing. There is as much reason in concluding that the sun has been blotted out of existence, whenever clouds hide his face, as in supposing God has abandoned us, when things do not appear to be going right. So long as we know in our hearts that we are true and loyal followers of Christ, we ought to find rest and peace in his promise to be always with us. We should never look at things of right and sense to know God's attitude toward us, for it is our blood-bought heritage, to believe that he will never leave or forsake us. The condition of perfect peace, is perfect trust. Just as surely as we stop walking by stages, to believe that he will never forsake us, it is our blood-bought heritage, to find rest and peace in his promise to be always with us.

Had Joseph looked only at appearances how quick the devil would have persuaded him that God had forsaken him, and yet how bright his face would have been as he was being carried a slave into Egypt, could he have known the good fortune that awaited him. Think how dark things looked on the day he was thrown out of Potipher's house and cast into prison, and yet his feet were on the steps of Pharaoh's throne at that very minute. If God keeps us waiting it is only that he may pay us better interest, and what is true in Bible times, is still true today. God never tries to explain himself. He does the best thing for us and leaves his acts to speak for themselves. It should make us resigned to any state of things, to know that God permits it. Many a Christian who goes around groaning all the year through, would shout himself to death if his eyes could be opened for a moment, to behold the truth. How much moaning and groaning do you think Job would have done in the sables, if he could only have heard the conversation between God and Satan to begin with, or have known that his temporary poverty was to be the means of making untold millions of people rich. Things looked very black for Daniel when he started for the lion's den, but their roar could not make him tremble because the peace of God, the reward of trust, was in his heart. His step was firm because his faith was unpoisoned by doubt. And is not God the same today that he was when his angel sat under the oak and talked face to face with Gideon. When we have the consciousness of knowing that we have done our prayerful best, is it not the wickedest kind of unbelief, to conclude that because things look black God has forsaken us. Is it any less safe to trust God today, than it was when the psalmist said, Though an host should encamp against me, my heart shall not fear. Though war should rise against me and it will if we are loyal to him in this, will I be confident. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock. Let us not conclude that God has made an assignment because things are not going to suit us. What if bad men do get into office and rum seems to be king in politics; trust God to manage things in a way that angels will applaud. Rest in the Lord and wait patiently for him, fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. The Lord shall laugh at him for he seeth that his day is coming.—Selected by Andrew Clemenhausen, Niagara Falls.

PUNISHMENT FOR SIN.

******** Lastly; the Lord decrees the punishment of the man. Adam had excused himself on the ground that Eve was his tempter; and God begins by showing that this very fact increased the heinousness of his guilt. Had Eve sinned through the influence of her husband she would not have been without a plea; for God had made her subject to him. But that Adam, whose duty as appointed head was to watch over, to restrain, to guide, and to rule his wife—that he should
so far forget his responsibilities as to follow her sinful suggestion, to obey her voice rather than God's, was a serious aggravation of his offence. Therefore the reason of the curse is, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it."

The sentence itself is not in the main a direct one, as in the case of the serpent, but strikes Adam through his surroundings. The earth, his dominion, is cursed; and in that fact we see a refutation of all those theories respecting the inherent evil of matter which figure so prominently in the early history of the nominal church, and are now being revived by the sects of so-called Spiritualists. Evil proceeded, not from matter to spirit, but from spirit to matter. Adam was not cursed on account of the earth, which God had declared to be in itself very good; but the earth was cursed because of the sin of Adam, its parent of evil as well as good, and, so far forget his responsibilities as to follow her sinful suggestion, to obey her voice rather than God's, was a serious aggravation of his offence. Therefore the reason of the curse is, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it."

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Nor would this be the end of the trouble. Earth should now be the parent of evil as well as good, and, teeming with thorns and thistles, should baffle and protract the labor of its tillers.

These noxious plants probably existed, though in a very different condition, before the curse was pronounced; and then, owing to the sterility of the blighted earth, were no longer able to attain to their proper development and luxuriance, and so became what they are now found to be, abortions. The following remarks of Professor Balfour will illustrate this.

"In looking at the vegetable world in a scientific point of view, we see many evidences of the great plan upon which the all-wise Creator seems to have formed that portion of His works. At the same time there are many marks of what we may call, with reverence, incompleteness. Thus we see that there is in all plants a tendency to a spiral arrangement of leaves and branches, etc., but we rarely see this carried out fully, in consequence of numerous interruptions to growth and abnormalities in development. When branches are arrested in growth they often appear in the form of thorns or spines, and thus thorns may be taken as an indication of an imperfection in the branch.

The curse which has been pronounced on the vegetable creation may thus be seen in the production of thorns in place of branches—thorns which while they are leafless, are at the same time the cause of injury to man. That thorns are abortive branches is well seen in cases where, by cultivation, they disappear. In such cases they are transformed into branches. The wild apple is a thorny plant, but on cultivation it is not so. These changes are the result of a constant high state of cultivation, and may show us what might take place were the curse removed.

"Again; thistles are troublesome and injurious in consequence of the pappus and hairs appended to their fruit which waft it about in all directions, and injure the work of man so far as agricultural operations are concerned. Now it is interesting to remark that this pappus is shown to be an abortive state of the calyx, which is not developed as in ordinary instances, but becomes changed into hairs. Here, then, we see an alteration in the calyx which makes the thistle a source of labor and trouble to man. We could conceive the calyx otherwise developed, and thus preventing the injurious consequences which result to the fields from the presence of thistles. "I have thus very hurriedly stated to you what occurred to my mind as to the curse of thorns and thistles, and I have endeavored to show that the spines and hairs are abortive, and, so to speak, imperfect portions of plants. The parts are not developed in full perfection like what may have been the case in Eden, and like what will "take place when the curse is removed." Fit objects, then, are the thorn and the thistle to remind man of the curse. And keeping their origin in view we can see a deep significance in that awful scene when our Lord suffered Himself to be crowned with thorns, so that even His enemies set him forth as the great Curse-bearer; when he wore on his bleeding brow that which owed its very existence to, and was a sign of the sin which he had come to expiate. —Selected from a work entitled, Earth's Earliest Ages.
could not find another such a wealthy one as our Saviour was. Then to think how He left it all and came to dwell on earth. While here He experienced the deepest poverty that could be, yet without murmur or complaint. First we find this King of Glory born in a manger, no room for this Royal family in the inn. Again after he grew up he experienced hunger and had to say, "The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay His head." Matt. 8:20. Many times he was weary and foot sore as he travelled the hills and plains of his native country doing good, and helping suffering humanity. What was the cause of all this poverty? It was for you and I dear reader. While we were His enemies he came and suffered poverty that we might be rich, not rich in this world's goods, but in Spirit. He suffered pain and sorrow even death that He might give us life eternal and that we might become sons and daughters of God, and share his glory, and dwell with him in that beautiful home. Is it not wonderful love? can we fathom it or behold the end of it? No, it is as if we stood on the edge of a vast ocean and as far as our eyes could see it is love, never ending love.

"Love so amazing, so Divine, demands my love, my life, my all." Yes, after the liberal offer, should we not give something in return? But what shall we give? Nothing more but sinful self, our old nature, and confess our sinfulness and nothingness and he will abundantly pardon, then put on the "New man, even Christ Jesus." Then love and serve Him faithful. Next by honoring him with our time and talents, also our substance. In many ways we can do this. He has left a large field for us to work in and we behold as we look across the field, it is white already for harvest, and the sheaves ready to be gathered.

Let us remember we can help in this great work by lending a helping hand. The Lord does not ask us to give our thousands if we have not got it, but according as He has prospered us so let us give, not of necessity but of love, for "God loves a cheerful giver." By following the teaching of the Bible much good may be accomplished and more blessings received, and Christ Jesus our Elder Brother honored and glorified. May all God's children pray for me that I may be faithful and useful.

M. Doner.

Gormley, Ont.

COME TO CHRIST.

"He that cometh unto me I will in no wise cast out."—John 6:37.

This coming to Christ supposes faith. No man can come to him till he has heard of him; and no man can hear of him but by the gospel. Now the gospel means good news, glad tidings. The gospel tells us that Jesus Christ is come unto the world to save sinners; that he is come to seek and to save that which is lost; his blood cleanseth from all sin. The gospel also calls and invites poor sinners to apply to Jesus that they may have life. For instance, Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

Now the sinner hears these gracious words. The Holy Spirit gives him light to understand them. He mixes faith with them. He believes them to be true. Now he cannot believe these things without being affected by them, without having a desire to be interested in them. If he is persuaded of the freeness, fulness, suitableness of the salvation that is in Christ, his thoughts must and will be much engaged about it, his affections will be moved; in other words, he comes to Christ, his mind flies to him for refuge, and there it rests. Now, this application of the soul to Jesus has a respect to the various offices and characters which He sustains for our salvation. For instance, he is called a Saviour, that is a deliverer. The soul desires and hopes for deliverance from sin and hell by him alone. Is he a Priest? The soul sensible of its woful ignorance, comes to him with an humble, teachable spirit, to be taught and made wise to salvation. Is he a Physician? The convinced sinner, sick to death with sin, eagerly applies to him for health and cure. Is he a King? The soul, heartily weary of Satan's tyranny, willingly submits to his mild government, and relies on his heavenly protection.

In a word, he receives Christ Jesus the Lord, as offered to him in the gospel.

Here let us stop a moment, and put a question. We have been told what believing is, what coming to Christ is; now, my friends, the question is, Do we thus come to Christ? He that cometh shall be saved; but he that cometh not, shall not be saved. O let us not neglect this great concern! How shall we escape, if we neglect so great salvation. Think of the judgment day.

From your sister in Christ,

EMMA B. HARLEY.


OUR YOUNG FOLKS.

For the Evangelical Visitor.

TO THE CHILDREN.

Dear children, I feel as though I ought to write something for you in the Visitor. I often think about the young people how good it would
be if they would try to serve the Lord in their youth, and how much better they would have it, and how many sins they would avoid if they would spend their time in the service of the Lord. Children, think of the home prepared in Heaven for you if you are faithful to the end. We can at the longest live only a few years here and then we go to eternity, and if we miss heaven on all is lost, but if you turn to God in your youth you will be safe. Remember the Angels rejoice over one sinner that repenteth.

Then I would say, remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou mayest say, "My days are gone when I shall take possession of all the friends. ALICE HEISE.

MARRIED.

PATTISON—SIDER.—On the 1st day of May, 1896, by the undersigned, at his residence near Sherston, Ont., Bro. B. J. Pattison of South Pelham, Ont., to Sister Barbara Sider of the township of Wainfleet, Ont.

OUR DEAD.

SHIRK.—Died, April 20, 1896, near Germley, Ont., Christopher Shirk, aged 35 years, 9 months and 8 days, of pneumonia. He leaves a wife and 2 sons to mourn their loss; but their loss is his gain. It was truly a hard stroke for his parents to lose 2 sons in 2 weeks. His brother was just buried and so soon the deceased followed. Oh, what a warning to us all to try and prepare to meet our God in peace. The deceased was diligently most of the time, but still he would offer up prayer to his God. But oh, if he had not been prepared it would have been too late then. Funeral in Brethren's church on North Buckeye, in Abilene on the 5th, and interment in the Abilene cemetery north of the city. The occasion was improved by the Brethren from 2 Cor. 5:1. A large and attentive congregation was in attendance at the church. The deceased was born in Lancaster county, Pa., where he grew to manhood and married. In the year 1848 he with his family moved to Stark county, Ohio, where they were both converted and united with the church and in 1869 he moved to Illinois, and ten years later to Abilene, Kansas. For several years he kept a boarding house on Broadway, afterward on North Buckeyes, and lately he has been proprietor of the Continental hotel. He was the father of 7 children: 2 daughters only are living to mourn their loss. His sickness during the last several weeks seemed to point to the end and when questioned in reference to it, he said, "I do not expect to get well." And in reference to the future of his soul he remarked: "I feel at peace with my God and I am now ready to go."

LOVE-FEASTS.

May 18, Nottawa, Simcoe county, Ont.
May 23, Markham, York county, Ont.
May 29 and 30, at the residence of Amos H. Engle, R. R. stations to stop at are Mt. Joy, Florin or Marietta, Pa., a cordial invitation to all.
June 1 and 2, at Martinsburg, Blair county, Pennsylvania.
June 1, Blackcreek, Welland county, Ont.
June 1, Howick, Huron county, Ont.
June 5 and 6, at Jonas Kreider's, near Annville, Lebanon county, Pa.
June 8, at Brother Daniel Geiger's, New Hamburg, Waterloo county, Ont.
June 8, Wainfleet, Welland county, Ont.
June 15, Clarence Center, Erie county, N. Y.
June 8 and 9, at Highland church, Miami county, Ohio.
June 8 and 9, at the Brethren meeting-house, Union twp, Elkhart county, Indiana.
June 1 and 2, at the Franklin meeting house, Whiteside county, Ill.
June 4 and 5, at Breckville meeting-house, Railroad station, Green Village, on the W. M. R. R.
May 25 and 26, at Bethel church, Dickinson county, Kans.
June 8 and 9, at Belle Springs, Dickinson county, Kans.
A cordial invitation is extended to all those attending conference to remain over the love-feasts.

RAILWAY TIME TABLES AT ABILENE.

SANTA FE.

No. 1.—Night Express . . . . 12:05 a. m.
No. 7.—Limited Express . . . 1:15 p. m.
No. 13.—Freight . . . . 4:40 a. m.
No. 11.—Freight . . . . 5:10 a. m.
No. 66.—Freight and Accom . . 5:32 p. m.
No. 26.—Mail and Express . . 10:43 a. m.
No. 6.—Mail and Express . . 5:32 p. m.

All Santa Fe trains daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

No. 308, leaving Abilene at 2:25 p. m., connects with fast train for Chicago without change. Mixed train No. 338, leaving Abilene at 2:22 p. m., connects at Evans station with through fast train for California, New Mexico and Colorado.

ROCK ISLAND.

West Bound.
No. 65.—Local Freight and Accom . 1:48 a. m.
No. 37.—Mail and Express . . . . 5:32 p. m.

East Bound.
No. 26.—Mail and Express . . . . 10:43 a. m.
No. 66.—Freight and Accom . . 5:32 p. m.

Passenger trains run daily. Freight trains daily except Sunday.

For passenger list, see local newspaper.

For goods and express lists, see corresponding books of rules.