

8-1-1888

Evangelical Visitor- August 1, 1888. Vol. I. No. 12.

Henry Davidson

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Recommended Citation

Davidson, Henry, "Evangelical Visitor- August 1, 1888. Vol. I. No. 12." (1888). *Evangelical Visitor (1887-1999)*. 8.

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

VOL. I.

WHITE PIGEON, MICH., AUGUST 1, 1888.

No. 12.

WHAT IS FAITH.

II. Peter 1:1.

Faith is a very simple thing,
 Tho' little understood;
 It frees the soul from death's dread sting,
 By *resting* in the blood.

It looks not on the things around,
 Nor on the things *within*;
 It takes its flight to scenes above,
 Beyond the sphere of sin.

It sees upon the throne of God,
 A victim that was slain;
 It rests its *all* on His shed blood,
 And says, "I'm born again."

Faith is not what we *feel* or see,
 It is but simple *trust*
 In what the God of love has said
 Of Jesus as the "the Just."

The perfect One who died for me,
 Upon His Father's throne
 Presents our names before our God,
 And pleads Himself alone.

What Jesus is, and that alone,
 Is faith's delightful plea,
 It never deals with *sinful* self,
 Nor *righteous* self, in me.

It tells me I am counted "dead"
 By God in His own Word,
 It tells me I am "born again"
 In Christ my risen Lord.

In that He died, He died to sin;
 In that He lives—to God,
 Then I am dead to nature's hopes,
 And justified through blood.

If He is free, then I am free
 From all unrighteousness:
 If He is just, then I am just,
 He is my righteousness.

For the Evangelical Visitor.

THE INFLUENCE OF A MOTHER'S PRAYER.

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac river, not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of

them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along amusing each other with idle jests, the bell of a church in a little village about two miles off began to ring. It sounded in the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking.

Presently one of their number, whose name was George, stopped and said to the friend nearest him that he would go no farther, but would return to the village, and go to church. His friend called out to their companions, who were a little ahead of him, "Boys! boys! come back here, George is getting religious. We must help him. Come on, and let us baptize him, by immersion in the water." In a moment they formed a circle round him. They told him that the only way he could save himself from having a cold bath, was by going with them. In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water and hold me there until I am drowned, and if you chose, you can do so, and I will make no resistance; but listen first to what I have to say, and then do as you think best.

"You all know that I am two-hundred miles away from home; but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for me leaving home were soon made. My mother never said a word to me on the subject till the morning when I was to leave. After I had eaten my breakfast she sent for me, and asked if every thing was ready. I told

her all was ready and I was only waiting for the stage. At her request I kneeled beside her bed. With her loving hands upon my head, she prayed for her youngest child. Many and many a night since then have I dreamed that whole scene over. It is the happiest recollection of my life. I believe to the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus:

"My precious boy, you do not know, you never can know, the agony of a mother's heart, in parting, for the last time from her youngest child. When you leave home, you will have looked, for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sands in the hour-glass of my life have nearly run out. In that far-off, strange place to which you are going, there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning, from ten to eleven o'clock, I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church bells ringing let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me—farewell!"

"Boys, I never expect to see my mother again on earth. But by the help of God, I mean to meet her in Heaven."

As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were filled with tears.

In a moment the ring which they had formed about him was opened. He passed out and went to church. He had stood up for the right against great odds. They admired him for doing what they had not courage to do. They all followed him to church. On their way there each one of them quietly threw away his cards and

wine flask. Never again did those young men play cards on the Sabbath.

From that day they all became changed men. Six of them died Christians and are now in heaven. George is an able, Christian lawyer in Iowa; and his friend the eighth of the party who wrote this account, has been for many years, an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And if we only knew all the results of their examples and their labors, we should have a good illustration of the influence of a mother's prayers.

Selected by ANNA C. ZOOK.

ABILENE, KAN

For the Evangelical Visitor.
EXPERIENCE.

Dear brethren and sisters, and friends of the VISITOR, as I read the VISITOR the thought comes to me, Why should I not write something for it? I keep putting it off from time to time, but it has been on my mind so much of late, so I will try, by the grace of God, to make the effort. I enjoy reading the paper, it does me so much good. When it comes to me, I can hardly lay it down until I have read it through. Well, I will tell you how the good Lord found way to my heart. When I was about thirteen years old, I felt the good Spirit of the Lord striving with me. The still small voice would come to me saying, Why not give your heart to the Lord?

There was a protracted meeting going on at that time, but I did not take heed to the calling and the Spirit left me for a little while, then it came back to me again and never left me until I was willing to submit my will to my heavenly Father's will. My dear father and mother were praying for me. Many a time at family worship and at prayer-meeting when I would hear them pray and tell of the goodness of the Lord, I would feel like crying out, "What must I do to be saved." I was so heavily under conviction that I did not know what to do or where to go, but was not willing to give up my will; and I did not want my friends to know that I was under conviction. I would not read the Bible much in the presence of any one for fear they would know the burden of my heart. Sometimes I would almost decide to brake through, then the enemy of my soul

would come and say, "You cannot live a Christian now, wait till you get older." So I would go to the amusements of this world and try to enjoy myself, and thought I did; but when I would lie on my bed, the thought would come to me, How did you spend this day? If you would be called away this night, would you be prepared to meet your God? The answer would be, No. Many a time I would have my pillow wet with penitent tears. It was pride that kept me back so long. I thought I would like to be a Christian, but thought there was no use of coming as humble as the brethren and sisters do. When I went to other churches, I thought they were trying to do what was right and they have a much easier way. One time I came home from church where I attended sometimes and thought a great deal of that denomination, as Christian people; and I said to my mother, "If I would want to do good, I would not know what way to take; for there are so many different ways." She said, there was but the one way and that I should get religion and obey my convictions and I would be led the right way. But I was blind then, I could not see.

In the year of 1885 the brethren had a protracted meeting during the holidays in the church near where we lived. I thought I would not attend the meeting much; for I felt the Holy Spirit striving with me; but near the close of the meeting I went. Two of my sisters younger than I, and some of our neighbors had come out during the meeting and found the Savior. One evening I felt inclined to make a start if a lady sitting by my side would do so. I asked her if I would ask for the prayers of the church whether she would. She thought she could not that evening. As she was a dear friend of mine, I thought I could not go without her. I went home that evening with a heavy heart, and went to my room, but did not sleep much, trying to pray but could not. I was afraid to sleep for fear I would die before morning. I promised the Lord that if He would spare my life until the next evening I would ask for the prayers of the church.

I arose the next morning with a lighter heart, and feeling pretty good that day, I almost gave up what I had promised to do that evening, but when evening came I went to church. I felt while there that this was my last call. When they asked

if there was any that wanted the prayers of the church, I arose but felt that the Lord would never pardon my sins; for I had striven against the good Spirit so long that it seemed my sins were all laid before me, and they were many. That night I dreamt that I saw heaven and hell, and there were such a very few going to heaven, and the road was so narrow; and to the other place the road was so broad that they could take all the world along. It seemed they could not get there soon enough. They were all trying to get there first. Such a sight as that was! I prayed all the next day to the Lord to remove the burden which was weighing me down, still not trusting him as I should; so in the evening at family worship I gave myself fully into the hands of the Lord, then He blessed me and pardoned all my sins. What a happy time that was! The time and place I never shall forget. Everything seemed changed, the stars in heaven seemed so much brighter. I was very happy for some days, was willing to do anything for Christ's sake, and whatever became sinful to me I laid off; for I had a great desire when in my sins to follow the fashions of the world. The enemy of my soul would come to me, "You cannot live a Christian here;" for I felt that I must put away everything which was unnecessary. The Lord was showing me the way as my mother had said to me years ago. I did not want to come as humble as the Lord wished me to, I thought I would not join any church for a year, feeling all the time that I ought to be baptized and join the church of which I am now a member; but I thought I could be a Christian without joining any church. Not feeling clear in my mind, I told my father what I thought of doing. He asked me whether I thought I could stand, I told him I thought I could. He said there was no standing still in the service of God, that I would either go one way or the other. I did not wish to go back to the world again, so I prayed to the Lord to give me grace to carry me through all the trials and temptations that would present themselves, for they were many. While I was in that state of feeling, I one day took up the Bible and opened it; my eyes fell on these words, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:18. It made such an impression on my mind that I

felt the importance of giving up all for Christ's sake. I selected a place for secret prayer where I went often, and where I loved to go, and a place where I gained strength. Then I became willing to be baptized and join the church; I felt happy. Ever since that time I have been trying to live a Christian life. Sometimes it has been through weakness, I did not live as close to the Savior as it was my privilege; but I have had many a joyful season since in the service of the Lord. I thought I enjoyed myself while in sin, but that was no real enjoyment. I can say to the praise and honor of God, there is real enjoyment in the religion of Jesus Christ. It brings that peace of mind which the world cannot give; old things have passed away and behold all things have become new; things that I once loved, I now hate, and things I once hated, I love. I am trying to get closer to my Savior; for I think it is our privilege to live very close to Him. I sometimes feel that we have heaven here on earth.

I can say with the poet,

"O, how happy are they
Who their Savior obey,
And have laid up their treasures above!
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love."

My heart often goes out for those who are unsaved. If they could but see the pleasure in religion they would not stay in their sins. Now dear Christians, let us put on the whole armor of God that our influence may be for the good, that sinners may see the beauty in religion, and turn from their sinful ways and turn to God. As we look around us, we see so many living cold and unconcerned about their soul's salvation, as if there was no heaven to obtain or to lose. I want to work for my Master all I can. After I have done my best, it will be little compared to what He has done for me.

LYDIA A. DAVIDSON.

AN experience of twenty years of judicial life has taught me that more than seven-eighths of crimes committed in this country, which involved personal violence, were traceable to the use of intoxicating liquors. . . . That of all the causes of sin and misery, of pauperism and wretchedness, intoxicating liquor stands forth the unapproachable chief.—*Judge Noah Davis.*

For the Evangelical Visitor.

WAITING TILL HE COME.

Over five thousand years ago, after the fall in Eden, a promise was given to God's own image, that there would be sent One who would redeem man from the curse under which they had fallen and subjected themselves to the wrath of God by transgression.

Believing in the promise, there was hope, but as yet unseen. They waited long with patience for it (Rom. 8:25), yet "many died without the sight."

In the antediluvian world, as well as in the present, there has been more or less of a consciousness conceived by the human mind, and it is rapt up in a state of waiting for imaginary things. With these ideas, the mind travels over the vast expanse of time, and gathers thoughts "both new and old," for the great feast promised to the hungry and waiting soul. (Isa. 25:6): Under the old dispensation, as we learn, God had promised the Messiah to a chosen people called the Jews, who claimed their ancestry as far back as Abraham (John 8:33), and later from one of the twelve sons of Jacob called Judah; he being the fourth son, born at Mesopotamia, B. C. 1755 (Gen. 29:35). His name appears honorably in the history of Joseph (Gen. 37:26, 27); and the dying benediction of Jacob foretells the superior power and prosperity of the family of Judah, and their continuance as chief of the Jewish race until the time of Christ. (Gen. 49:8-12). Though not the first born, Judah soon came to be considered as chief of Jacob's children, and his tribe was the most powerful and numerous, inhabiting the southeastern part of Palestine. On the border of their territory was Jerusalem the great metropolis and seat of the Jewish worship. And from Judah sprang David and his royal race, from whom descended the Savior of the world, the long looked for Messiah.

Because all power was given unto Him from the Father, He is called the "Lion of the tribe of Judah," Rev. 5:5: to rule first the Jewish nation, "his own sheep," and secondly, the Gentiles, those "other sheep" which were not of this fold, for he "hath made both one and hath broken down the middle wall of partition between them (Eph. 2:13-16).

One of the principal distinctions of the tribe of Judah is, that it preserved the true religion, and the public exercise of the

Priesthood with the legal ceremonies in the temple at Jerusalem while the ten tribes gave themselves up to idolatry and the worship of the golden calf.

Strange to say that a people favored with all the prophecies of the Bible, pointing to the promise, referred to already in our beginning, and waiting for the fulfillment of the same, wherein was clearly set forth the coming of a Messiah as a ruler of the whole human family; and, favored with the first privilege of accepting Him, in which was clearly manifested God's love for His chosen, and the promise made to Abraham that in his seed all the families of the earth should be blessed, (Gen. 12:3, Acts 3:25, Gal. 3:8), would not receive Him when He did come but cast Him out of the vineyard.

By this movement we would conclude at once that they were not ready nor waiting to receive Him as their leader. They looked far in advance of the lowly Nazarene, and could not in Him comprehend the promised One; and said, "Away with such a fellow from the earth!"

The great fault with those people lay mostly in the blindness of their hearts (Rom. 11:7); and they did not understand the nature of the kingdom God wished to establish by His Son Jesus the anointed One. But just here the new Law-giver tells them to "search the Scriptures; for in them ye *think* ye have eternal life." This language goes to show that they thought and hoped to receive eternal life by obeying the Scriptures (the law referred to), whereas He gives them a new code of laws differing from the old; "For it hath been said by them of old time an eye for an eye, and a tooth for a tooth, but I say unto you, Resist not evil." The law and the prophets were until John, then they came to an end as rulers to govern the human family; and it was such that testified of him, and clearly set forth his identity.

And now in these last days, the help of the Gospel and the Holy Spirit poured upon us and the nearness of Jesus while on the narrow way, give us privileges far superior to those under the old covenant. We have the promise, that if we accept Christ, we receive "power to become the sons of God."

And such beings as have found grace in time of need, rejoice in assembling themselves together, and on special occasions, exhorting one another to be

steadfast in the faith; and in partaking of the emblems of Christ's broken body and shed blood, "we do shew forth his death till he come," (1 Cor. 11:26). We do not claim to be Abraham's children, but we do claim to be God's children, through his Son, whom he hath appointed heir over all things, using our talents until he come (Luke 19:13), and above all we take the shield of faith, in order to fight the good fight of faith until he come, 1 Tim. 6:12-24; and to be patient until he come (Jas. 5:8). Through all our tribulation we are to wait for a crown of righteousness until he come (2 Tim. 4:8). And the most glorious thought connected with the future in this life is to wait for a reunion with departed friends until he come. 1 Thess. 4:13-18.

While waiting, our life is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So in like manner, the Christian is not ruined by living in the world, but by the world living in him. The world in the hearts has ruined millions of immortal souls, inasmuch that when Christ appears the second time, they will not appear like him. We have, amid all changes, three unchangeables—an unchangeable covenant, an unchangeable God, and an unchangeable heaven; and while these three remain "the same, yesterday, to-day and forever," we welcome the will of our heavenly Father in all events that may happen to us.

A. BEARSS.

Ridgeway, Ont.

For the Evangelical Visitor.

THE CALLINGS OF GOD.

"God speaketh once, yea twice, yet man perceiveth it not." Job 33:14.

God speaketh to man in various ways, in visions and dreams. In the night they may seem pleasant or fearful; for God knows how to draw man from his purpose. Absalom sent for Joab the second time and he would not come, so he told his servant to set his barley on fire, then he came. So the Lord, when he has used his gentle means without effect, he will use harsher means. If the manifestations of God's love and kindness in sending his son as a Redeemer that men can again become heirs of heaven and attain eternal happiness, will not move men to serve God out of love and gratitude, he will use stronger means:

He may take a child, a brother or sister, or perhaps the bosom companion; or He may chasten on a bed of affliction with severe suffering so that his life abhorreth bread, and his soul dainty meat. His flesh may consume away, yea his soul draw nigh to the grave, all because he has not been obedient unto the call of God.

When the Lord calleth, we should at once come and not wait to be called again and again, not be stubborn as the horse or the mule, as the Psalmist said that he must use bit and bridle to draw them to him. O, how good it would be if the first callings in early youth were heeded, and at once come to the Savior!

We read of Jonah who, not willing to be obedient to the Lord, fled from his presence. The Lord told him, he should go and tell those Ninevites if they did not repent of their wickedness the Lord would destroy their city, but he would not go, so the Lord humbled him, and there in the fish's belly he cried unto the Lord and the Lord heard him, and then he was willing to do the Lord's bidding. Salvation is to the obedient.

P. RODES.

Clarence Centre, N. Y.

For the Evangelical Visitor.

CONSECRATION.

This is a subject that should concern every child of God. Are we fully consecrated to *Him*? There was a time, if we are the children of God, that this offering was made. No one, I believe I can safely assert, can become a child of God until he is willing to lay all upon God's altar. But, do we still remain there? This should give us all earnest thought. Does God have full possession of our hearts? Let us examine ourselves—perhaps there may be some idols in our hearts: however small, if we are not willing to give all for Jesus' sake, we are idolaters. "Thou shalt have no other gods before me," was one of the commands given to the children of Israel, and remains also for us. Our prayers should be,

"Break down every idol,
Cast out every foe."

It may be some small thing, yet we will cling to it. We love it so dearly. We look around, although strongly convinced by the Spirit of God that He demands it

of us. We look upon others and think they have the same, and thus try to satisfy ourselves in this way. But this act of disobedience to God's will, will rob us of enjoyment we otherwise might have. I well remember when I first set out in the service of God, he demanded a small thing of me in the way of changing my dress; but I, like the proud troup of Korah, when commanded to wear the ribbon of blue, was not willing.

It seemed to haunt me wherever I went, until the Spirit of God spoke to my heart on this wise: "If you were to come to Heaven's door, and it should be said to you, because of your unwillingness in this small thing you cannot enter, what would you then give to come back and do your work over again?"

O! let us give *all* for Jesus, no matter what it costs; let it be much or little. I know from experience that it is a blessed state to be wholly consecrated to God. How our minds can soar away on the wings of love! O, the glory! not an imaginary feeling, but a blessed reality!

Then will the language of our hearts be:

"My highest place is lying low
At my Redeemer's feet,
No real joy in life I know,
But in his service sweet."

I heard a beloved brother give his experience a short time ago, that made quite an impression on my mind. He said during the past winter he felt much of the nearness of God, and thought he would be willing to give his farm, his horses, his cattle, all his possessions to the Lord, but what the Lord, then demanded of him was himself. And how many bitter tears, how many sighs and groans and prayers it cost him, until he became willing to lay himself upon the altar.

There are heights and depths to be reached that many who live at a poor dying rate, cannot attain, because of their unwillingness. The fault is not on the side of the Lord. He has said all things are ready and we are all bidden to the feast.

Let us all come with one accord,
Let us bring our all to him.

We may have received but one talent, let us not be discouraged and go and hide it, but let us improve it. If a great work is not required of us, let us do that little that *is* required, *only so it is all for Jesus.*

MARY ZOOK.

Abilene, Kans.

For the Evangelical Visitor.
**HAVE YOU RECEIVED
 THE SAVIOR?**

“As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” John 1:12.

Dear brethren and sisters, the many beautiful promises in the word of God are much more than he requires of us to do. Some people think that we cannot understand this word without some well educated person to instruct us; but I am so glad that we can be taught simply by reading if we are willing to accept the Savior and obey the Spirit.

“They that worship him must worship him in spirit and in truth.” Dear brethren and sisters my desire is still to have more of the love of God. I had many callings in my young years, and a very near way to the Savior.

I was made to rejoice during our meeting last winter to see the young coming to Christ. They seem but lambs in the fold.

I have been twelve years in the school of Christ. Have learned many profitable lessons, and am still willing to learn. I have often passed through dark clouds of affliction, but the Lord has ever taught me that His grace is sufficient for me. Many have been gathered by the silent reaper death, and it soon may be my lot. I wish to live each day as though it were the last.

The flame of love burns within my breast as I think of those with whom I have spent many happy hours in praise and prayer. Some have lately passed away, and we shall meet them here no more, but I thank the Lord for the hope which is within me that we can meet where we shall never part.

I often need to go to the Lord in secret prayer to ask for patience, grace and power to enable me to say “Thy will, not mine, be done.”

These beautiful lines are often a consoling thought to me:—

“How sweet to be allowed to pray
 To God the Holy one.
 With filial love and trust to say
 Oh, God, thy will be done.”

The Christian's life is a happy life for “we have peace with God through our Lord Jesus Christ.” Rom. 5:1. My desire is to keep this peace, and do my duty while it is called to-day for then I receive the blessing of the Lord. If people would only become obedient to the callings of God

there would be many happy Christians in this day. My prayer is still for those who are not in the service of God as well as for those who are. I am so glad that the VISITOR comes to us with food for the soul, that which we all need. I can rejoice to read the encouraging words of the dear brethren and sisters. May the Lord's blessing still rest upon those who labor in the good work. I desire to be remembered in the prayers of God's people. Your sister in Christian bonds.

MARY A. STERN.

Ore Hill, Pa.

For the Evangelical Visitor.
PEACE.

“Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.” John 14:27.

These words were spoken by our blessed Lord and Master prior to the shameful scene on Mount Calvary. “Peace I leave with you” as my parting gift, the Savior wished to say. Not silver or gold or worldly goods that would all perish, but “my peace, I give unto you.” This is a form of Hebrew benediction. My peace—that which resembles my own and is sincere and powerful, Jesus meant. He was on the eve of parting with His disciples and desired to leave with them something of infinitely more value than what the world can give. Silver, gold, and lands may do well enough to make up the peace that the world gives and are so frequently bestowed, as a gift, upon near and dear friends; but how little of the peace that Jesus gives do they possess!

A season of great trial was just before the disciples. Jesus had often told them of his departure; that he would be taken as a lamb to the slaughter, yet they could not understand the meaning of his words. He wished at this time to open their understanding, to speak plainly and not in parables, as they were soon to be scattered as sheep having no shepherd. It was ordained that tribulation should come; and the Savior knew the forlorn condition of the disciples, and that they would meet with trials and needed divine power to counteract frail nature, which so easily despairs. They were looking for the peace which the world gives; and hoped for the restoration of the kingdom of Israel and their deliverance from bondage. Christ tries to draw their minds to something

better than the peace of this world, namely, to that which is eternal. He gives them his peace. Well, does this peace represent his character. How excellent, how amiable, as he travels from city to city, village to village, doing good to all who come in his way. This was his mission. “He was rich, yet for our sakes he became poor.” He was an example in humility and patience.

His peace manifested itself toward the beloved disciples and the dear family at Bethany. Here the cup of sorrow was full, but he came “to preach the Gospel to the poor;” he was “sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised.” We may view this peace in whatever light we please, and we will find something worthy our most ardent affections. We may trace it in all the acts of Christ. The fruits of obedience is peace. He came to do the will of His Heavenly Father, even to the death on the cross. In like manner when we give heed to the teachings of Christ, we also shall have peace. Not as the world giveth, but peace in the soul.

We notice this divine life in the Patriarchs and Prophets. Daniel rejoiced in his God; Paul and Silas tasted of its power; and down to our present time we behold with joy this peace among our brethren and sisters in Israel. “What carefulness, yea what fear, what vehement desire, yea, what zeal” in the midst of sorrow and distress; even when life itself was fading away, they could testify of a peace that passeth all understanding. This peace is free for all, it is offered to the king on his throne; it visits the beggar in his hovel. The power of this peace was vividly displayed when the wind and waves beat into the ship—the disciples fearing they should perish—but the gentle words from the Master, “Peace be still” caused a great calm. So when the tempest of sin has been stilled in our heart, the fruits will be evident; “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree,” etc. When we allow the peace that Jesus gives to enter our hearts, “old things will pass away and behold all things will become new.”

The thorn that infested our land with no good fruit, after taking sap and nour-

ishment, will be cut and a graft will be put on that, and by careful attention will be a beauty to behold. See its fruits in golden clusters covering its branches in its season; and winter's frost will not effect it, only to increase its fruitfulness, and to cause its branches to spread further. The world will see it. The sharp points of the thorn, that caused so much injury to our neighbor and ourselves, will be no more because we walk as He walked.

Jesus alone can give this peace. We can not buy it; morality will not bring it. We may have wisdom sufficient to commit the whole Bible, and yet be destitute of this peace. We cannot claim to be guided by peace when by our temper and conduct we manifest division. "The fruit of righteousness is sown in the peace of them that make peace."

Man in his natural state seeks the peace which the world giveth; he is eating the husks, while the seed is hidden. The "peace which passeth all understanding" can be understood only by those who have experienced it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." It is as if we wished to explain light to a person born blind. Bartimeus could not receive any knowledge of it, although explained by the most learned Rabbi or teachers of the law; but a few words from the Savior and he knew all about it, for he saw for himself.

To know the full value and soothing influence of peace, we must have it in possession. How blessed the family that possesses it, and where it reigns supreme—father, mother, brothers, and sisters, all controlled by it! Then will they keep His commandments, as it is written, "I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." What a power the Church would have if all contained this peace! It would not be so popular with the world, because the dividing would be clearly seen.

The young and vigorous who are surrounded by everything pleasant and enjoyable in this life may say that they have peace. They may be like the flower of the field which for a few days is bright, but a chilling wind may cause its beauty to fade; a day may bring to them faded cheeks and dim eyes, sickness and persecu-

tion may come and the dark clouds of sorrow hang heavily over them, then will they know whether their faith has been vain. I remember when I was in the midst of health and plenty, my heart basked in the sunshine of earthly joys, and gladness seemed to follow me all the day. This was the time we gathered around the father's table and all the cares were dispersed by a kind father and gentle mother; but alas! how soon things changed! One late Autumn day when all seemed well, the household was turned to mourning; for one that we loved as our own lives, she who was so ready to supply our wants at midnight, who would wake that we might sleep, was gone. We could not speak of her, but the looks indicated bereavement. These were the beginnings of sorrow. Only a few years later my eldest brother was cut off in the prime of life. While tender memories of dear ones gone hovered around us, though scattered in a cold world, we could sometimes meet to share one another's joys and sorrows. Even these joys were found to be earthly and all passed away as was soon experienced. One day a telegram came that a dear sister was no more. Thus I have seen my fondest hopes perish.

How eagerly do we listen to the last words of departing friends, and inscribe them on our memory, that we may recall them when we see the loved faces no more. So the peace which the Savior gives is not only a source of pleasure in health, but "sticketh closer than a brother" in sickness and sorrow when we are overwhelmed with grief. It brings to our remembrance his love and the sorrow that he bore for us. When we walk through the valley of the shadow of death that peace will go with us and we need not fear.

A BROTHER.

For the Evangelical Visitor.

REPENTANCE AND BAPTISM.

"He that believeth and is baptized shall be saved." Mark 16:16.

These are the Savior's words, and He said, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35. Without true repentance, faith in Christ is not possible, and without a living faith, baptism is in vain. It is by faith in the merits of Christ's death and resurrection, that the penitent sinner re-

ceives a clear conscience; and this faith comes from God. John 6:44—47. If we go into the water with a guilty conscience, we will come out with a guilty conscience; it is not possible for water to change the heart. God has declared in his word that he will hear the penitent, and Christ said, "There will be rejoicing in heaven, over one sinner that repenteth." Luke 15:7. We cannot bring anything of our own, though this is what man would like to do.

We have an illustration of this in Naaman, when he came to the Prophet Elisha to be cleansed from his leprosy. He brought valuable presents with him, but the Prophet would not accept them nor so much as to come out to speak to him, but sent a messenger to tell him what he must do to be cleansed from his leprosy. Naaman was offended and said, "I thought he will surely come out to see me, and stand and call on the name of the Lord, his God, and strike his hand over the place and recover the leper." 2 Kings 5:11. But he had to humble himself and go and dip himself seven times in that despised river before he could be cleansed from his leprosy. Thus he was permitted to come before the Prophet and he spake to him. God will accept nothing but a broken and contrite heart. Our proud heads must be humbled, and, like Naaman, we must come in His appointed way if we would be cleansed from our inward leprosy.

When the Jews cried out on the day of Pentecost, "What must we do to be saved?" Peter's answer was, "Repent, and be baptized;" and when the sinner is convicted of his sins to-day, his cry is the same as it was on the day of Pentecost, and the answer is just the same as it was then, "Repent, and be baptized for the remission of sins and ye shall receive the gift of the Holy Ghost." Acts 2:38. God heard the cry of the children of Israel in Egypt, and sent Moses to tell them that He would bring them out of Egypt; (Egypt is a figure of the kingdom of Satan.) so in like manner He promises in His Gospel to bring the penitent sinner out of the kingdom of Satan into His spiritual Kingdom, but he must come in His appointed way.

The Angel of God went before the children of Israel and led them to the Red Sea. Here Pharaoh and his army came up behind them, so that they could

see no way of escape, and they cried unto the Lord; but "Moses said unto the people, Fear ye not, stand still, and see the Salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." And when he commanded them to go forward, the Angel of God which went before them "removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them," so that the Egyptians were hid from their view and they saw them no more. The children of Israel went through the Red Sea on dry land, but the Egyptians were drowned in the Red Sea, and thus were the children of Israel saved from them forever.

So in like manner will God lead the penitent sinner by His Spirit, until He brings him where his sins appear as great to him as Pharaoh and his army seemed to the Israelites. He now sees his helpless condition, he sees that he is lost. This is where God wants to bring the penitent sinner. He is undone, here is where he becomes willing to yield himself into the hand of God; and as soon as he surrenders himself to God, the cloud is removed from before his face and placed between him and his sins, and he beholds his deliverer, Christ the Son of God.

His sins are hid from him, and in like manner as the children of Israel were commanded to go forward through the Red Sea, so is he now commanded to go forward in baptism; and as the water closed behind the children of Israel and buried the Egyptians in the bottom of the sea, so in like manner are the sins of the penitent forever buried out of sight, through faith in the merits of Christ's death and resurrection.

By bringing on the flood God drowned the old world by water, on which Noah and his family were brought over in the ark, from the old world into the new. So in like manner are we brought over from the old creature into the new, Noah's faith, the ark, and the water being a figure of our faith, Christ, and baptism. For this reason Peter, in referring to Noah, the ark, and the water, says, "The like figure whereunto even baptism doth also now save us, (not the

putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Peter 3:20, 21.

We are crucified with Christ in repentance, by faith we are buried and rise with Him in water baptism. We are therefore new creatures in Christ, and have become citizens of his Spiritual Kingdom, and are a "peculiar people" unto himself.

Having therefore through repentance received a living faith in Christ as our Savior, and having been baptized upon *this* faith, we have peace with God, and joy in the Holy Ghost, and can claim the Savior's promise, "He that believeth and is baptized shall be saved." But if we have been baptized upon a historical faith, and have not truly repented, our conscience is not right and we are still in a lost condition. God can *not* accept any of our own righteousness, it is repentance that He requires, and without repentance we can not receive faith in Christ as our Savior; and without faith in Christ as our Savior, we cannot get rid of our guilty conscience. May God help us to see what poor helpless creatures we are without the Savior. — ELIAS M. SMITH.

Manhattan, Kan.

For the Evangelical Visitor.

WHAT THE LORD HAS DONE FOR ME.

Dear Brother and Editor, it seems to me a duty as well as a privilege to write a few lines for the VISITOR concerning what the Lord has done for me.

One thing I am almost ashamed to make known, that is, that I have wasted about 20 years of my time out of Christ. These twenty years I might have been gathering instead of scattering, but—thanks be to God!—that I was not cut off into endless punishment. Although I am not yet in glory, I have the promise if I am faithful. It is but two years since I have started to serve the Lord, but I see now that it would be better if it were twenty-two years instead of two years. I might know the Bible from beginning to end; but now I know so little; yet the Lord has promised that if I do what little I know, I will in no wise be cast out. I know that the Lord has turned me about and has opened my

eyes, and has removed a load of sins which I know were many; why should not I rejoice and tell the world that the Lord has pardoned my sins.

I must truly say that I have had good seasons among the brethren and sisters the short time I have been among them; yet I feel that my help among them is so little, but by the grace of God I will try to be one of the laborers in the vineyard of the Lord. I have a father and mother, and six brothers and four sisters, and I am the only one that belongs to these humble followers in Christ. I am so glad that the Lord has shown me the way, and when I think back along the Alleghany Mountains, where I was brought up and where my folks reside, it makes me sad to think that they are not in this path. God's word is sure and steadfast, therefore we must deny ourselves and take up the whole armor of God, for He is truly a righteous God.

For this reason there are so many so far away from God, their evil deeds will keep them back, for they don't want them brought to light; they would rather be in darkness to hide their evils. I have experienced this. I did not want every body to know what I had done. But thanks be to God that he has enlightened me. God knew what I had done, I could not deceive Him. But I find that it is a good thing to be in the light while it is day and make use of the light, for night will come wherein no man can walk, or make wrong right.

My desire is to walk in the light and not be overtaken in the dark, for where darkness is there is the enemy also. Let us all be engaged in the service of the Master and the welfare of our never dying souls, that we might be the means of bringing into the fold some dear ones who are yet out. How it makes glad tidings come to our hearts to see some come and work for the Lord!

I don't want my table full of newspapers to choke out the word of God which we see so much, but I think that the VISITOR will not do that; it is bringing good and wholesome instructions from those abroad. Brethren, let us not subscribe for that which will do us no good, but rather for that which will make our souls happy.

EDWARD CUSTER.

Donnelsville, Ohio.

EVANGELICAL VISITOR.

A RELIGIOUS MONTHLY JOURNAL.

Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tunkers" for the exposition of true practical piety among all classes, at one dollar a year, or fifty cents for six months. Specimen copies free.

August 1, 1888.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

TO CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge.

No communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the "Visitor" should be in not later than the fifteenth of the month.

If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the VISITOR in ten days from date of issue write us and we will send you the necessary No.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

BENEVOLENT FUND.

From a Friend.....\$2.00

IF YOU desire to know when your subscription expires, look on the printed tag on which your name and address is and that will state to what date payment is made. For instance, April 88 means, that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

TO THOSE who do not wish to take the VISITOR longer—and we are thankful that we can say they are very few—we would say, when you write us to discontinue the VISITOR, please send us also the balance of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

WE RECEIVED a letter from Bro. J. W. Myers, Etna, Licking county, Ohio, Agent for the Kunkle Fund stating that but little money of the fund that was apportioned to the different districts at last Conference has been received, and unless the money is obtained very soon Bro. Kunkle will be obliged to give up his little home. This should be seen to at once. Send all money to the above address.

WE ARE very much in need of money, and we would like to say to those who are in arrears for subscription, Could you not make it convenient to send us the amount due? It would greatly help us to meet the current expenses of the EVANGELICAL VISITOR. There is every month a certain amount due the publishers, and this should be met promptly; and we have no other way of meeting it than from the subscription fund. Our patrons and friends have nobly in the past sustained us in means to meet our expenditures, and we appreciate it very much; but there are some who have not sent their subscription. Perhaps with some it was an oversight, and with others money is not so plenty; and to all such as cannot make it convenient to pay now, we will cheerfully wait so long as it is possible for us to do so.

WE WANT it distinctly understood that we don't claim perfection in the publication of the VISITOR, yet we are trying to do the best we know how; but with all our care, we make mistakes, both in articles published, and other duties pertaining to the work entrusted to us. We are trying however to do right, and thereby trying to do good. If we fail in any way and our readers will take the trouble to point out the error, we will try to correct it; and if we publish any article that our attention is called to as an error, if we don't so understand it, we will give the reasons that prompted us to take the course we did. The Bible tells us that we should always be ready to give a reason of the hope that is in us with meekness and fear considering ourselves lest we also be tempted.

WE PUBLISHED in the July number an article entitled "Cheerfulness," which we regret has found its way into the columns of the VISITOR. We have no personal acquaintance with the writer, yet from our acquaintance with the family we do not think that there was any disposition in the writer to send an article that would reflect upon the true worship of God. But while the title is good, and we think the Christian, of all others, has the greatest reason to be cheerful, yet the tone of the article would rather incline to levity and have a tendency to take away the sanctity that should attend the Christian religion. We would say to all our correspondents, we

are very glad to have you write for publication and we desire to give you all the encouragement we can, but please don't send articles that your Christian sense of right would object to if they should appear in print.

WE WOULD like to say to our correspondents that we are in need of more articles for publication in the VISITOR. We have still plenty of a certain kind; for example, on Christian experience, and to us they are profitable reading, and we are glad to note the readiness of our people to write on so important and soul-cheering a subject, and trust they will continue. But what we need more particularly now, along with what we have, is articles on doctrinal points. We have a faith and doctrine of which we need not be ashamed, and we have a doctrine that cannot be successfully contradicted. Lately we read an article in one of our exchanges on the design of baptism with which we could not fully agree. The subject is one of too grave a nature to be treated in any other way than to try to bring out the Gospel design. Then again there is the Passover, and the Communion or emblems of the broken body and shed blood of our dear Lord and Savior, called "the Lord's Supper;" also that despised and neglected ordinance of washing the saints' feet, and many other points believed in and practiced by our people which would be profitable subjects on which to write, and, if well written, would be interesting reading. Who will take up these articles separately? Let us hear from you soon.

TO OUR CONTRIBUTORS.—We wish to call the attention of our contributors to a few suggestions which will be helpful to some, at least in writing articles for publication, and which will, if adhered to, greatly lesson our work.

Our object in doing this is not to discourage any one from writing, but rather to encourage some who would become very good writers if they would observe some of the following hints:

In the first place care should be taken in selecting a subject; it may be experience or something else, but let their be a heading of some kind.

Then adhere closely to the subject selected. The article had better be short

than to extend over several subjects. We sometimes receive productions for the VISITOR which have a very good heading, but the subject matter is nearly all personal experience, very little of which pertains to the subject in hand. Experience is all very good in its place, but too much of it becomes uninteresting, especially when the reader is expecting something else.

Let each thought be clearly expressed. Simple language is far better than an imperfect attempt at elegant language.

PLEASE WRITE ON ONLY ONE SIDE OF THE PAPER. We have called attention to this several times before and *must insist that it be observed*.^{*} We receive articles every month written on both sides of the paper; and if we use them, it is necessary to re-write them.

Again we sometimes receive articles written so closely together on the paper that there is no room left for correction, and it becomes necessary to copy it.

We scarcely know what to say in regard to capitals and punctuation; but it would probably be better not to do any of this at all than to punctuate incorrectly, for it is easier for us to put them there than to remove them, especially in the case of capitals. There is one difficulty in this however, namely, that the meaning might be mistaken by us.

If any one is unable to follow the suggestions, do not let that keep you from writing; for by practice, improvement is made.

READING ROOM FOR THE FREEDMEN. —An unsectarian reading room for the Freedmen is opened at Lumberton, North Carolina. The needs of the Library are many. Books, old or new, Magazines, illustrated Papers, etc., will be accepted with thanks. Money is needed to erect a suitable building for the reading room and for school purposes, to be used only for the Freedmen. All teaching is wholly unsectarian. This enables the friends of the Freedmen to establish an Industrial

^{*} In addition to the Editor's suggestions we take liberty to call attention to the fact that contributions should always be written with black ink; never with lead pencil, as lead pencil writing is very often so rubbed as to be almost impossible to read it, and thus mistakes will occur; besides it is very injurious to the eyes of compositor and proof-reader.—[PRINTERS.]

School. Also instructions will be given in all branches of primary and academic study. Address Rev. L. A. Rutherford, A. M., M. D., Missionary among the Freedmen, Lumberton, Robeson County, North Carolina. P. O: Box 20.

By request we publish the above. [ED.]

CHURCH NEWS.

WE had the pleasure of a short visit to Shiawasse county, Mich., on last Saturday, July 14th, where we met Bro. Samuel Baker of Gormley, Ontario. We remained there over the Lord's day; had three appointments for preaching, and three were received into the Church and baptized. This makes five that have united with the Church during Spring and Summer. The prospects are very good there and continued work should be done. We trust by direction of the Holy Spirit the Brethren who are to labor in the Mission field will be directed to Michigan. We believe the Lord has a great work for His Church to do in localities north of this.

LOVE FEASTS.

CANADA.

Waterloo, Waterloo Co.,	Sept. 15th.
Walpool, Haldimand "	" 22d.
Black Creek, Welland "	" 29th.
Markham, York "	Oct. 13th.

NEW YORK STATE.

Clarence Centre, Erie Co.,	Oct 6th.
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H. R. HEISE.

Victoria Square, Ont.

CORRESPONDENCE.

Brethren and Sisters in Christ, I am very much pleased with the EVANGELICAL VISITOR. It has improved already, and there is room for it yet to grow better. I would feel sorry to-day if it were so good that it could not grow better. If any thing has reached its height, it has only one way to go, to get worse, go down, falter and die. If a child was born with all the knowledge of an old man, there would be no pleasure in his life. In nature there is no standing still; in religion there is no standing still; we must grow in grace, we cannot stand still. If we do we will soon lose our way and think others are off the road. Yes I wish this paper success. I do not want it to

stop when the four years are around. May it roll along with the wheels of time as long as the world stands. If it maintains a plain, sound doctrine founded upon the Scripture, the Spirit of God will help it on.

Dear brethren and sisters, if the Spirit bids you write for the VISITOR, do not say that you are too weak, or that you are not able to write as well as others. The Lord does not desire you to write what others do. He has a special work for you to do; and I am afraid He is overloaded with such excuses. By many that one pound is hidden in the earth. If the excuse is that you have no time, I would say, it will not take much time. Have your pen, paper and ink in readiness and if the Spirit moves you while at your daily work, go write it down. If it is only a few words at a time, you may accomplish more good in that way than you would by writing down, or studying hours at a time; and writing long lines of empty words.

I am pleased to see that a few of the young have taken courage to write a piece for the paper; but I am sorry, on the other hand, that not all the brethren and sisters are in favor of this paper. I have heard it said: "I will look after the paper, and if it does not turn out as I think it should I will do my part against it." I am afraid such ones will not do their part in the right way.

I will write for the VISITOR if the Lord gives me grace, and when I am done writing, I will give it into the hand of the Lord. If it is not good, I hope it will not find room in the VISITOR. If I write and send it off, that is all I have to do with it. If the Editor has enough to fill out the paper that is better and of a sounder doctrine than mine, according to his judgment, he has a right to leave it out, and it must be all the same to me; it must not discourage me. I was taught that if at first you do not succeed, try again. If I do not see my first piece in print, I can write the second one with a very humble mind. If we want the Lord to help us, we must let Him help us in His own way, and that may not be in our way.

After Paul was converted, he commenced to preach to his own people, but the Lord had said he was to bear His name to the Gentiles. Perhaps he would not have been so willing to go if his own

people had not taken counsel to kill him, and those once despised people put him in a basket and let him down by the wall to save his life.

A SISTER.

For the Evangelical Visitor.

A SOLID FOUNDATION.

"Whosoever cometh to me and heareth my sayings and doeth them I will shew you to whom he is like, He is like a man which built a house, and digged deep, and laid the foundation on a rock." Luke 6:47, 48.

Dear brethren and sisters, let us examine our hearts and see if our houses are founded on the Rock which is our Savior and see if it can be shaken by the storms of this life. Such as the pride of life and lust of the flesh. About nineteen years ago this fall I commenced to lay the foundation for my house which I laid on the Rock which is Christ. I feel that it was accepted. The winds and storms can not shake it. The foundation is growing firmer every year instead of growing rotten.

I am here all alone in the world, it is some sixty miles to the Church, but Christ is very near. I have his presence at all times, and can say that he hears my prayers and feeds my soul on heavenly manna.

Brethren and sisters, let us all pray more earnestly that our souls may be fed on heavenly manna and that the Gospel may be preached to every nation. Christ tells the disciples to go and preach His Gospel to every nation; "teach them all things whatsoever I have commanded you." Come brethren, you that are in the ministry, Christ wants you to work in His vineyard, and here is a good place to plant a vine. I am a small branch, just one twig, and I need a rack to branch out on, and need cultivation that I can bear fruit to the glory of Christ and to the building up of his cause.

"I and my house will serve the Lord,
But first obedient to His word
I must myself appear;
By actions, words and tempers show
That I my heavenly Master know,
And serve with heart sincere.

"The power to bless my house
Belongs to God alone;
Yet rendering Him my constant vows
He sends His blessings down."

C. M. PETERSON.

Spencerville, Ohio.

For the Evangelical Visitor.

MY CONVERSION.

It was in the spring 1877 when I was first converted to God; I will never forget the day when I found peace to my soul. I attended the brethren's meeting at Black Creek, Ont., and there made a confession to the brethren, and they gladly received me as a member of the church. I had sinned against my God, but as soon as I came down humbly at the foot of the cross he was willing to forgive me, and O, how happy I was; words fail to express my feelings.

I shall never forget the day when fifteen of us were baptized, ten brethren and five sisters. We were baptized in Lake Erie. One of the brethren has since died, and I have reason to believe, he has gone to heaven.

Brother Samuel Snider of Edgley P. O., Ont., who has since fallen asleep in the arms of Jesus, was the one who led me into the water and gave me such encouraging words, and when I was baptized I went on my way rejoicing.

For two years I worked for my uncle David Climenhaga. I then left him and hired out to a man in Willoughby township near Chippawa. I then grew weary in well doing and fell back into the beggarly elements of the world again, and was as bad as before or worse. I worked there four years and was then married to his daughter, and through the persuasion of other parties, joined the Scotch Presbyterian Church but never felt satisfied, because there was too much pride.

I have again made a new resolution to straighten up all my wrongs and again go on with the Brethren. This may be a warning for some other brother or sister to be watchful and prayerful, that they may not be found asleep as I was.

And my daily prayer is, that I may be on the watch as I will have many trials and troubles to pass through, but my desire is to make heaven my home.

ANDREW CLIMENHAGA.

Niagara Falls, Ontario.

IT IS not always safe to defend our course by saying that our conscience does not condemn us; our conscience may be hardened. State whether your conscience commends your act; that will be a safe criterion.

J. H. E.

For the Evangelical Visitor.

PRIDE.

Dear brethren and sisters, the matter of dress is one of great importance. I believe there are thousands of people led to ruin just by the evils of fashion, both losing their earthly, as well as their heavenly homes. The evils of dress are not as much considered as the evils of drunkenness, using tobacco, or gambling; therefore it is doing more harm, because it is something that is generally liked and highly esteemed. And you know the Scripture says, "Whatsoever is highly esteemed among men is an abomination in the sight of God."

Therefore let us beware of the evil. I have often said, we as Christians and as church members should strictly follow one and only one form of dress. And, oh! let us not deviate from that. I once said to a young man that we should be "living epistles known and read of all men;" and when we travel how can we be known but by our appearance? He replied, "The ministers generally wear a white tie whereby they can be known." Now what does that mean, but that we should be known individually? Brethren, I believe in cleanliness, which some say is next to godliness, but let us not deviate from that simple form of plain dress, which is the custom among us as a people. We know that Satan is ever ready to lead us astray; and if he can lead us to follow the fashions of the world, he will be just as well satisfied as if he can lead us into drunkenness. Satan is ever ready to lead us away from God, and the path of duty. Now if any of us deviate from the simple and appropriate dress, that is customary among us as brethren and sisters, I think we are out of the way because we have an influence over others, and they look upon us as good men and women. They may follow our example and run into pride because of our liberty; and Satan will lead them on until they are ruined forever, and their blood will be required at our hands. Oh! brethren and sisters, we might just as well say, Dress as you like, as to err in any form. How shall we keep house in the church if we don't keep strictly in one way. The apostle says, "Now I beseech you brethren that ye all speak the same thing, that ye all be of the same mind. Mind not high things but condescend to men of

low estate." Then again we read, "There is a way which seemeth right to man, but the end thereof are the ways of death." Prov. 14:12. Then again, "He that is not with us is against us, and he that gathereth not with us scattereth abroad." Brethren let us be watchful. The prudent man foreseeth the evil and fleeth from it.

JONAS WINGER.

Stevensville, Ontario.

For the Evangelical Visitor.

CHRISTIAN BENEVOLENCE.

I have been somewhat reluctant to write on this subject, feeling my inability, but it seems that if I would have a clear conscience I must write.

The subject is often weighty on my mind, and I have often thought if we, as a church, would strive more for that "equality" which, I believe, was intended for the people of God to practice, much good might be done, much misery might be turned to comfort, and much sorrow to joy.

For if we look at the matter, is it *consistent* that we live in *luxury* with that which really is not our own, but simply lent to us for *use*, while there are others who are destitute of home, and *that within our reach*? Should not:

"Pity and love our spirits move,
For the needy and forsaken,
Their lack of food, and their want of good
Should all our *cares awaken*."

Or may we *ease* our conscience by thinking it is our *duty* to see to our *own home* first, and that perhaps even *there* we find some of the comforts, which we think we *ought* to have, "wanting," and so we can't *afford* to provide, or help provide, a home, for a widow or orphan, or some poor wanderer, who has no home. Is not the word *afford* somewhat *selfish*? Could we not, if we would thoroughly examine ourselves, find that it is perhaps the *pleasure* which we would need to sacrifice to take a stranger into our happy home circle, that costs so much, so that we can't *afford* it.

Dear brethren and sisters, if we *try* to get acquainted with such cases we find that,

"Few their comforts, few their pleasures
Life to them is drear;
They could tell a tale of sorrow
You would weep to hear."

From a SISTER.

New Basel, Kansas.

For the Evangelical Visitor.

CHARACTER.

By character we mean the sum of an individual's distinguishing qualities, or the estimate placed upon ones moral and intellectual worth. In few words a man's character determines his reputation, therefore his reputation may be called his character.

We frequently distinguish between moral character and intellectual character but for the purpose of this discussion we will combine the two. And, indeed they must properly be considered as one, since neither without the other fully represents the man. The investigations of the mind and the consequent conclusions are of necessity regulated by the moral force.

Character is partly inherent in nature but chiefly acquired. While the law of heredity on the one hand determines many of our traits of character, by far the greater portion of these distinguishing qualities are the result, either directly or indirectly of training, of association, of education. Our admiration of the beautiful increases in proportion to our opportunities for cultivating our consciousness of beauty. Our appreciation of honesty increases as we see its results. Our dislike for theft, malice, dishonesty, etc, is augmented or decreased according as the results of these vices are brought to bear upon our minds.

Nature will permit us to be honest but only from policy because it pays to be so, or because men will appreciate us the more. Nature makes us ambitious but only for a present personal gratification. Nature can develop a fine character as the world goes, but when the test comes, for as Spurgeon says, "God builds no ship but what he sends to sea," there is no power save the power of God that can uphold the tempted soul.

While nature has, as has been stated, an immense power in developing and shaping character, it bears no creditable comparison with grace. Grace will make a man honest and keep him honest because it is right to be so. The grace of God can transform a sour, morose, crabbed disposition into a most amiable, lovely, and lovable one, causing us to hate all vice because it is wrong and displeases Him whom we profess to love. Grace gives the man of God that patience and endurance which bears up under affliction and oppression.

God's power in character building is too much ignored throughout the world today. That is why so many of the mighty and noble have fallen; they have discarded the strong arm of the Omnipotent and are leaning upon the slender wand of human self-confidence. Oh! young man, young woman! take Him at his word when He says, "I will guide thee." Believe Him when He says, "My grace is sufficient for thee." Be not too proud nor selfish to believe that "Without Me ye can do nothing." "Man," as God designed him to be, most certainly is "the noblest work of God."

JNO. H. ENGLE.

Chapman, Kan.

SELF-DENIAL.

If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luke 9:23.

The duty of self-denial is so apparent that few will object to it as a Christian duty. But what constitutes Christian self-denial is probably as much a subject of controversy as any other duty recorded in God's Holy Word. Hence it will be our aim to point out some, at least, of the duties of self-denial that pertain to the Christian life. Self-denial is not accepted as a duty by the carnal mind and of course not lived up to; but the followers of that blessed Jesus have learned in their conversion from a life of sin to a life of holiness that it was necessary, in order to obtain peace with God, to deny themselves of their sinful habits, or in other words, to renounce sin in all its varied forms and forsake everything which was of the will of the flesh or of the carnal mind. We are taught that "the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." Then it is plain to every Christian that it is in opposition to the spiritual life—the new life in Christ Jesus.

We are told too "that the law of the spirit of life in Christ Jesus has made us free from the law of sin and death;" so that we are not necessarily in bondage to sin, but are the Lord's free people. Having then been adopted into the family of God, what should our lives be? Undoubtedly they should be in conformity to the new relation we sustain to God and Heaven, and our lives should be and will be conformed to the will of God. But it will cost some sacrifice to continue in this way, and

that constitutes the Christian warfare. It cost a tremendous struggle to break the fetters of sin and to come out on the Lord's side; but so soon as we were willing to commit our whole will into the hands of God and to be guided wholly by His Spirit, then it was that God's loving-kindness was manifested in removing the burden of guilt and cleansing us from sin by the application of Christ's own blood and granting us peace. Now so long as the Christian sustains this near relation to God and to Christ as his Savior, his life is not a hard one; but on the contrary it is a happy one; happy in the enjoyment of God's love, happy in the fulfillment of his obligations to Him, and happy in the assurance of a better home than this when his "earthly house of this tabernacle is dissolved." But while these are the blessings that are in store for us as Christians, we only realize them in full when our labors here are done. The way to attain them is more particularly now the subject under consideration, and the introduction to this article is "self-denial." The question may naturally occur, What is self-denial? And of what must we deny ourselves? The answer would naturally be to refuse to do or to accept that which we are urged or prompted to do, and to which our depraved nature would incline us to do; although we knew it was wrong.

The answer to the other question might be that we should deny ourselves of everything that is sinful or what God has forbidden. In our conversion we found that many things became sinful to us which we formerly thought or tried to think were harmless; but now since God has imparted unto us light and wisdom, we are thankful that we can see how exceedingly sinful they are. And we are often surprised—especially is this the case with young converts—that all do not see it in that way. We have often conversed with those who had but recently enlisted in the cause of Christ, and had realized the pardon of sin; and their language would be, "What a blessed hope is ours! What blessed joys my Savior does give me! Why could I not see this before? Oh! what sweet peace I do enjoy," Then in order that we may have the full measure of enjoyment continue with us, it is necessary for us to continue in this life of self-denial,—for the Christian religion is intended to give enjoyment.—We must remain under submission to the will of God; and probably

our first test or duty in self-denial is to keep our will *in subjection to the will of God*. We are well aware that man claims independence, that he can do as he pleases, but this is an error. Man, it is true, can choose whom he will serve. We have this illustrated in the language of Elijah "Choose ye this day whom ye will serve." But while he can choose his master, he must make his choice, either Satan or God.

And the Christian has made his choice; but to continue in that choice is his daily work. Jesus when down in the garden of Gethsemane, when the darkest hour was before Him said, "Not My will, but thine, be done," so must the Christian do. He must and he will submit his will unto the control of his heavenly Father," and in doing so, he draws his consolation and his inspiration from God. When pleasures present themselves, the questions uppermost in his mind is, Will these pleasures promote the glory of God, and are they acceptable to God? Will they further me on in the work of my salvation? And his decision is, and should always be accordingly. It should never be a question with him, how far can I live up to the dictates of my own selfish will and yet be saved? But it should rather be, Will it bring me nearer to my blessed Savior, and enable me more fully to promote the glory of God that when I glory that I may glory only in the Lord? Neither does the Christian who is thus minded labor in vain; but as the Savior was sustained in His hour of greatest conflict by the ministering angel who comforted Him, so God sustains His people in the hour of their greatest need by His grace and by the presence of His Holy Spirit to comfort and enlighten them. Jesus said to His disciples when He was about to leave them, "I will not leave you comfortless. I will come to you again." We find the promises to God's faithful children are many, but only in the line of duty.

Then again, it is our duty to deny ourselves in seeking after, and indulging in pride. The world loves pride. "The lust of the flesh and the lust of the eyes, and the pride of life" is sometimes called the world's trinity. When we attempt to define pride, we sometimes make great mistakes as to what it is. Some people say it is in clothing, in the adornment of our persons, the wearing of jewelry, in our houses, barns, or buildings of any kind

that may be costly, gay, or adorned with vain show, or in our horses and cattle, but that is not where pride lurks. It may be the evidences or fruits of pride. Bishop Weaver says "pride is in the heart;" yet it does show itself in many ways and mostly in adorning ourselves with costly array, such as gold, pearls, or whatever we have for vain show, or ornament. If it were not in the heart, it would be very easy to get rid of it. All we would have to do would be to do away with gay and showy appearances and we would then be on the right road. But it lies deeper than that; it is in the heart and is the effect of our depravity. 'Tis true when we made a full surrender to God in our conversion, pride was subdued and was in subjection to the will of God, and we thought it was dead. But man is fallible, and needs daily to exercise the duty of self-denial. He must make use of God's means to overcome. So long as he draws his help and inspiration from God, he is able to overcome; and so long as he lives in the exercise of his privileges as well as his duties in God's service, he will not desire these ornaments that are only for show, and of no benefit in the Christian life, but rather retard his growth, and dwarf his mind and soul and make him the creature of vanity.

For these things ultimately wean him off from the path of duty and rectitude until his soul is swallowed up in the pleasures of life and it is to be feared finally lost in the regions of eternal misery. But the humble soul does deny himself of all unnecessary things and conforms his life to the teachings of inspiration. His life is a pattern of meekness and implicit trust in God and obedience to God's will. The word of divine truth, is his rule of faith and practice. By it he squares his life, measures his action, walks before the world, and selects his adornments, which are as the Scripture says a "meek and quiet spirit which are of great value."

But then again self-denial is necessary in the desire to indulge our passions or inclinations, where they lead us into vice or wrong-doing of any kind. It may be in the pursuit of forbidden or sinful pleasures or the gratification of an unholy or depraved appetite.

The Bible tells us that "lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death." Then again there is danger of the gratification

of our passion for dishonest gains. Perhaps they may not be the means of increasing our earthly possessions, yet if indulged in, they will most assuredly lead us to ruin.

The Apostle Paul says the "love of money is the root of all evil." If this had not been written many hundred years ago, it would hardly have been received as inspiration now, but it is nevertheless true, and it is to be feared that even those who hold the sacred name of Christian are not free enough from its baneful effects. But the spirit of self-denial teaches in this a different duty, the duty of submission to the Spirit of God.

Then again our appetites must be brought under the duty of self-restraint. We can, and sometimes, I fear, we do, commit sin in our indulgences in eating and drinking. Even the rich bounties of the earth may be partaken of in such a manner that they may be sinful to us. What otherwise might be useful as medicine is used as a beverage, or for the gratification of our depraved appetites. But God's people should—yes if they expect to be saved *must*—deny themselves in everything that is injurious to mind, soul and body. They are created in the image of God, and are said to be the temple of God. Shall we then take and prostitute the temple of God to unholy things? Most assuredly not. God's people live in a different atmosphere, the atmosphere that is hallowed by God's presence and led and controlled by His Spirit. His restraining power is ever ready to lead His people into the way of self-denial and true holiness. May the followers of that blessed Savior ever be found faithful to the high and holy calling in which they have been called.—ED.

THE REVEALER OF HEARTS.

What Christ said to men reveals what was in them. He always answered them according to what they were in themselves, rather than what they said. Hence his remarks and replies to others furnish an interesting and reliable revelation of themselves.

The rich young ruler, judged by his own words, might easily be regarded as a conceited coxcomb. But the way in which Jesus answered him shows that he was not, although seriously in error concerning himself and the law.

Zaccheus, running ahead and climbing a tree, looks like a curiosity hunter, and announcing his good deeds, like a hypocrite or a Pharisee. But the language of Jesus to him proves him to have been neither. When the Lord bestows on him the honor shown no other, of proposing to visit him without an invitation, and announces salvation for him before it has been formally asked, he rebukes all our critical judgments of this little man, teaching that Zaccheus was a noble character, the first citizen of Jericho.

Very dignified and devout indeed seem the authorities of the temple, and very fair the questions they frame for the Lord, on that last Tuesday of his life. But when we have recovered from our amazement at the deluge of denunciation he pours upon them, we know that they are hypocrites, and a brood of vipers.

We understand the people with whom Christ conversed much more from what he said to them than from what they said to him, because he knew what was in them; and, penetrating beneath the surface alike of their sophistry and of their sincerity, he brought the deeper meaning of their words to light by the way he spoke to them.

It would be easy to evolve from this fact an impressive argument for his deity. He whose ken could penetrate the most impenetrable characters, and easily reveal them to all observers by quietly and deftly parting the secret curtains they had adroitly woven before their hearts, was certainly more than an ordinary man, almost certainly more than man. But the purpose of this writing is to remind us of the debt we owe our Lord for the light he has thus thrown on his associates. The largeness and the value of this revelation of men made by him, will grow upon one as he investigates and meditates on it.—By the REV. A. L. VAIL, in *Sunday-School Times*. Emporia, Kan.

A DISTORTED CONSCIENCE.

The great guide to human action in this world is conscience, but this guide itself needs guidance, and enlightenment. Conscience must first be instructed, and then its monitions will be of value; but if conscience itself be perverted, defiled, or seared as with an hot iron, then all its counsels and instructions will exhibit a corresponding perversion and obliquity.

Our Savior told his disciples that the time would come when men would seek to kill them, thinking that they were doing God's service; and Saul, after he had breathed out threatenings and slaughter, still professed to have lived in all good conscience, and declared that he verily thought that he "ought to do many things contrary to Jesus of Nazareth."

There seems to be among many a great confusion of ideas concerning right and wrong. With some persons that which is wrong in *other people* is *right* if they do it *themselves*. With some, that which is right when done to *others*, is wrong when it is done to *them*. With others still, that which their party sustains is right, and any measure which tends to sustain their party or interest is also right, while anything which tends to overthrow their interests is undeniably wrong.

Truth, is what *they* believe, imagine, or guess; and it must be maintained at whatever hazard. Error is, that which they do *not* believe, or that they have never heard. Men who are in opposition to them are wrong, no matter what they do, and are to be put down at all hazards. Their opponents have no rights which they are bound to respect; nor are they under any obligation to deal fairly, honestly or honorably with those who are so unfortunate as to differ with them upon questions of policy and principle. Evil may be done, provided good is to be expected as a result; and truth must be suppressed if it will have a tendency to damage or depreciate those who claim to be its guardians.

The whole system of such men seems to be an elaborate turning of things upside down; and they are surprised to be accused of wrong-doing, when all they have done has been done conscientiously, for a purpose which they deemed good, and for the advancement of what they regard as the cause of God.

It is time to emphasize the distinction between what *is* right, and what men *suppose to be* right. There are principles which lie deeper than human ideas; principles of truth and righteousness and justice, which all are bound to observe. No lie is of the truth, no error brings prosperity, no wrong helps forward the cause of right, and every effort made to serve the cause of truth by indirect and crafty endeavors, only ends in ultimate ruin and defeat. The records of the ages utterly condemn the policy of craft and guile and

shrewd manipulation, and teach those who fear God and who would be prospered and blessed of him, to make his word and his will the standard by which their lives shall be ruled and governed, and all their actions squared. He who does *right* is not responsible for the consequences. He has done his duty, and though the earth be removed, God is his refuge and strength. He who does *wrong* takes the risk of *all consequences* upon himself, and must meet the results, however undesirable they may prove to be.—*Sel.*

THE WIDOW'S MITE.

Once when Jesus was in the temple, He sat down over against the treasury. From the place where He sat He could see the boxes into which the people cast their contributions as they came into the temple. He saw many rich men coming, and they dropped of their gold into the boxes. Then He saw also a woman coming, who by the dress she wore He knew was a widow. Jesus saw also what she cast in. The amount was very small—only two mites, a sum equal to about a half-cent.

But now hear the remarkable words of Jesus. He said, comparing her offering with the gifts of the rich men, "This poor widow hath cast in more than they all." Then He added, "They of their abundance have cast in, but she hath cast in all her living."

So it is not the greatness of the offering that determines its true measure. The ability of the giver is taken into account; and the small contribution of a poor man in a congregation, or of a poor child in the Sunday-school, may be greater than all the gifts of the richer ones put together.

We learn also that Jesus looks on. When you select a penny from among the nickels and dimes, or the rich man selects a nickel from among all the larger coins, to give to the Lord, Jesus looks on and sees just what is done. And so He looks also upon all the services that we render. If they are according to our ability, He approves; if they are below our ability, He knows our deficiency.—*The Children's Friend.*

HUMILITY does not consist in slovenliness nor yet in only a passive regard for our personal appearance. J. H. E.

EMPLOY THE SPARE MOMENTS.

It is the study which a man does at his odd minutes, rather than his study at regular hours of study, which is likely to give him his superiority as a scholar. And this sort of study almost any man can find time for, whatever is his ordinary occupation. Men nowadays talk of eight hours a day as a full day's work; but the man whose daily work is limited to eight hours has spare time enough for all needful rest and recreation, and for sufficient study to make him before long a man of marked attainment in almost any line of acquired knowledge. Even if his regular work covers ten or twelve hours a day, he still has time enough to make steady progress in various lines of special study. The men who have made their mark in the world as eminent scholars, or as students of exceptional proficiency in particular lines of research, or as experts in this or that direction of practical knowledge, have rarely been men who had nothing else to do but to fit themselves for the sphere in which they attained highest distinction. In most cases they gained their pre-eminence through a wise use of the spare time which they had, above the hours of their regular daily duties. And there are few young men to-day so closely occupied at what they call their regular work, that they might not find time to prepare themselves by special study at odd minutes for a place among the proficient in almost any department of human knowledge. It is true that they may not care to do this, that they may not feel like working hard in another direction after having worked hard "all day" at that which gives them their daily bread, or to the doing of which they are bound in honor. But *that* is a matter of inclination, rather than a question of practicability. No man is likely to make high attainment in any sphere unless he is willing to do more every day than "a regular day's work," and unless he is ready to do extra work when he does not feel like doing anything. This is as true in the case of one whose regular work is that of systematic study, as of one whose study is supplemental to work of a very different sort. If, indeed a young man can have study as his principal occupation, he has a fine start in the pursuit of knowledge; but in any case he must work out of regular hours as

well as in them, and must work whether he feels like it or not, if he would be a man of mark in the line of his life studies; and the young man who is ready to do *this* can hope for high attainment accordingly, even though he is not privileged just now to give himself wholly to study.—*Selected.*

THERE was the usual crush on Sunday morning in Plymouth Church. When Mr. Beecher began his sermon not another person could have squeezed into the edifice. There are two tests to manhood, said the pastor. One test is how a man can bear prosperity; the other test is how he can bear adversity. There are some men who can stand great prosperity. They seem to be mellowed by it; it makes them better men. These men do not march in regiments, but they can be found here and there. Some men think that prosperity agrees with them better than adversity. God does not think so, nor do their neighbors. Multitudes of men appear to better advantage in adversity than they do in prosperity. It stirs them up and wakens their dormant capacities. Very few men that I ever knew anything about were able to bear both.

In fact I never knew but one who could oscillate between the two—to-day one, to-morrow the other—with the same equanimity. That man's name was Paul. Paul's life is an example for us to imitate. Some of us can, after a fashion, bear up under the little troubles that come to us or calmly accept the blandishments of prosperity; but to take either as they come, to be all the time cheerful and smiling—not only that, but to have that spirit in such abundance that we can go forth and brighten the faces of sorrowful men—that is a condition to which few of us attain.

There are persons who like to show their sores. Their song is a whine. Whoever comes near to them must hear their canticles of grief. Whoever would be Christ-like must be willing to wear Christ's crown. The crown that Christ wore was worthy of Him who came by suffering to redeem this world from suffering. Shall the servant be greater than the Master? Shall he suffer and you not? Do not weep and moan at every little trouble that does not touch a vital part. Stand up in suffering and show what Christ-likeness is. Be a man.—*Selected.*

MY HIGH PRIEST.

I need no priest save Him who is above;
No altar but the Heavenly mercy-seat;
Through these there flows to me the pardon-
ing love,
And thus in holy peace my God I meet.

I need no blood but that of Golgotha;
No sacrifice save that which on the tree
Was offered once, without defect or flaw,
And which, unchanged, availeth still for me.

I need no vestments save the linen white
With which my High Priest clothes my
filthy soul,
He shares with me His seamless raiment
bright.
And I in Him am thus complete and whole.

I leave to those who love the gay parade,
The gold, the purple, and the scarlet dye;
Mine be the robe which cannot rend or fade,
Forever fair in the eternal eye.

I need no pardon save of Him who says,
"Neither do I condemn thee, go in peace;"
My Counsellor, Confessor, Guide He is.
My joy in grief, in bondage my release.

Forgiven through Him who died and rose on
High,
My conscience from dead works thus purged
and clean,
I serve the service of true love and joy,
And live by faith upon a Christ unseen.

—H. Bonar.

A PREACHER spoke of a lesson in his own experience; recently his son, not more roguish or delinquent than other boys, had done something not to his liking, and he said to him, "Just like you, all the time blundering, something going wrong," when his boy, who had a tender side too, replied, "Father, don't I ever do right? you never have a word of praise for me." Then said the doctor, "I felt condemned, it was just so, I could see his failings, but took little notice of his good ways; and I promised the Lord I would do differently: I would notice with pleasure his well-doing, find occasion to encourage him, and take less notice of his mistakes." Do we not all err in this regard? with less notice of what may be amiss, and more kindly notice of what is well meant, we would save many a pang, hide many a fault, and find to our personal and family joy, that there is much more good in mankind and in our own circle of friends than we have been wont to give credit for, and realize too an easy way to make others and ourselves happier and better.—*Watchman.*

For the Evangelical Visitor.
TRUTH.

What is truth? This question was once asked by Pilate, but he did not wait for an answer. Jesus says, "I am the way, the truth and the life;" (John 14:6.) the Prophet Zech. says, "Speak every man truth to his neighbor;" the Savior says, "Howbeit when he the Spirit of truth is come, he will guide you into all truth." Now if we have received of this Spirit, we will all speak the truth. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" and you remember what the consequence was. The Savior in speaking of Satan says, "When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." Now we see how necessary it is that we all speak the truth. We as a church enjoy some privileges, which some denominations do not. When we are called upon to give evidence in court we are allowed to affirm as our Savior said, "Let your yea be Yea, and your Nay, nay; for whatsoever is more than these cometh of evil." Now our forefathers (in the church) must have gained this confidence of the rulers by their truthfulness. Let us as brethren and sisters retain this confidence by always speaking the truth.

H. R. HEISE.

Victoria Square, Ont.

YOUTH'S DEPARTMENT.

HARRY'S ANTI SOCIETY.

It was a startling sight that met Mrs. Goodwin's eyes on Tuesday afternoon as she crossed the road and turned into another street on her way toward home. "Could it be?"

She hastily brushed aside her veil. Yes, there was her own boy, Harry, walking along the streets with James Williams, each puffing a cigar! Both boys were young, bright, and intelligent looking. Mrs. Goodwin stood a moment in blank astonishment—her boy smoking! And what other bad habits might he not have contracted, all unknown to her? Harry passed on without seeing her, but she fancied he looked pale and ill.

The mother went home with a burdened heart. She had trusted her son; believed that he had been frank and confiding toward her. Was this the first cigar? Had

he been tempted to taste the intoxicating cup also? Mrs. Goodwin was a judicious mother; she watched Harry anxiously that evening, but said nothing about what she had seen in the afternoon. She was earnestly considering how she could best accomplish the object she had in view. A pattern for mothers.

Wednesday afternoon Harry returned from school earlier than usual. As he entered the library where his mother was sitting she greeted him with a smile, saying: "I was hoping you would get home early, Harry. I was going out and wanted company."

Harry made some vague reply which attracted Mrs. Goodwin's attention. She saw his face was serious and troubled. Harry turned to his writing-table and soon commenced writing. Anxiously his mother watched his grave face. At length she rose, and went softly toward him. She laid her hand gently on his shoulder.

"Harry!"

The boy looked up and met his mother's loving glance.

"What is the trouble, Harry?"

"I am forming an Anti Society," said he with an impetuosity which would have amused his mother had she not known instinctively that it resulted from deep, suppressed feeling.

"Anti means 'against.' What are you against, Harry?"

"Mother, I am against smoking, swearing and drinking."

A rush of joy came to the mother's heart. She leaned over and pressed her lips upon the boy's open brow, and silently thanked God that he was saved. Then she sat down beside him.

"Now, tell me all about it, Harry."

"Well, mother, of course I know smoking and drinking and swearing are bad habits. But ever so many real nice boys in our school do these things, and they are always asking me to take a cigar or something, and laugh at me because I don't. Yesterday I did smoke a cigar—and sick enough it made me, too—and at recess James Williams gave us boys some kind of wine or spirit he brought to school in a bottle, and we talked in a way that I know is wrong. But, mother, isn't it dreadful? James was found drunk in a public-house last evening—really drunk. Our teacher told us about it just before school closed. And I want to sign a pledge to keep me from drinking and

smoking. See, mother, this is my constitution."

And Harry read aloud: "*Whereas*, drinking intoxicating liquor does not do any good, and leads to drunkenness; and whereas, to chew and smoke are useless and filthy practices; and whereas, to swear is a sin against God; therefore, in order the more effectually to keep from these vices, I do, praying for the Divine blessing and help, form myself into a society, to be called 'The Anti Society,' and bind myself to observe strictly the pledges contained in the following articles.

"I. I will not drink anything that intoxicates.

"II. I will not take the name of the Lord in vain; nor will I make use of vile or profane language.

"III. I will not use tobacco in any form.
(Signed) "HARRY GOODWIN."

"An excellent pledge, my son," said Mrs. Goodwin, "only you should have a hundred names signed to it instead of yours only." And they talked over the matter together.

The next day at recess Harry collected the boys of his class together, and said: "I hold in my hand the constitution of a new society, called the Anti Society. My name is already down. Shall I read it? All that are in favor, say, Ay."

"Ay, ay!" ran round the circle again and again.

Harry read slowly and distinctly. A deep silence followed. The boys looked at each other with sober, questioning faces.

"My name is down," repeated Harry, as he placed the paper on which the pledge was written upon the desk before him. "Who will join?"

Another moment's silence; and then James Williams, pale and serious, but with a look of stern resolution on his face, stepped forward, and amidst unbroken stillness affixed his signature to the pledge.

No other argument was needed. One after another the boys came up until every one had signed his name. This society, formed by one boy's influence, became a regular organization in the school—the teachers giving their hearty approval. Various officers were chosen, Harry Goodwin being elected president. And what is better than anything else, the boys have nobly kept the pledge.—*Sel.*

RENOUNCE THE WORLD.

I feel as if I should write for the VISITOR. But I am a poor, weak mortal and it may not be of any benefit to the readers. But I want to do what I feel to be my duty. I can say that I am trying in my weakness to make heaven my home. The Lord has been very kind and merciful to me. It should be our greatest desire to serve our Lord and Master who has done so much for us. Of course we meet with many trials and temptations, but we should "glory in tribulation," for I believe the rest will be sweeter after death. If we are faithful until death we shall gain a home beyond this vale of tears where all the blood-washed saints are ever praising God.

Oh! who would not sooner be happy in eternity than in misery and woe forever? But we have a work to do; we must watch and pray and fight the battles manfully for our Master. We have many things to overcome. All our pride and former lusts must be crucified, and we must be obedient to the will of God. How glad I am that I gave my heart to the Lord when young! and as I grow older I want to grow stronger in the Lord. I ask all Christian friends to pray for myself and companion; for he has often been convicted of sin but is still not willing to yield to Christ. It seems to me I would be so happy; and I want to be a light to our little one, and teach him to love the Lord. Pray for us. From your sister in the Lord.

MOLLIE I. BURKHOLDER.

Conover, Ohio.

WHILE no one is justified in a vain thought or act, no one in the world has a better right to enjoy the beautiful in nature than the Christian. J. H. E.

OBITUARIES.

DIED, at Roaring Spring, Blair Co., Pa., July 15th, 1888, David K. Stern, aged 27 years, 4 months and 19 days. He leaves a wife, one son, not a year old, three brothers, one sister, and a father and mother to mourn their loss.

ISAAC STERN.

DIED, near Martinsburg, Blair county, Pa., June 27th, 1888, of cancer of the stomach, Bro. John Bowers, aged 71 years, 8 months and 28 days. Funeral June 30th. Services conducted by Bro. T.

A. Long. Deceased was a member of the Church for many years and bore his last affliction with patience and Christian fortitude. He leaves a sorrowing wife and eight children to mourn their loss.

ISAAC STERN.

DIED, near Woodbury, Bedford Co., Pa., June 29th, 1888, Bro. Frederick Kauffman, in the 81st year of his age. Funeral services July 1st, conducted by Bro. Peter Keagy. Deceased was a devoted member of the Church, and bore his sufferings with patience. He leaves four sons and four daughters to mourn their loss.

ISAAC STERN.

In a note appended to the above notice the writer says that these dear aged brethren will be greatly missed among them, as they were always willing to lend a helping hand in doing good and lived lives as they professed, humble followers of Christ. So we see one by one our dear aged soldiers of the cross are leaving us and going the way of all the earth, plainly teaching us that here we have no continuing city. May we all seek one to come.—ED.

DIED.—In North Dickinson county, Kansas, on the 13th of July, Christian S. Hawk. Aged 24 years, 7 months and 6 days.

The above was a zealous and devoted young brother. Was converted between two and three years ago, and was received into the Church. His death was very sudden, but it seems he had forebodings and expressed himself frequently in that way. He spent much time in reading and meditation. On the day of his death he seemed very cheerful and was working in the harvest field for Bro. Isaac Page. About 4 o'clock he took ill and soon became unconscious. When first taken ill he was asked whether he wanted to go home. "Why," he said, "I am at home with God—Jesus is with me;" and then quoted the beautiful lines of the Poet,

"Jesus, lover of my soul,
Let me to thy bosom fly:"

which were the last words he spoke. He died at half-past six. His father, mother, one brother, and sister belong to the Church. The funeral was held on the 15th in the new meeting-house of the Brethren. It was largely attended and very solemn. The heart-stricken parents have the sympathy of the entire neighborhood.

SAMUEL ZOOK.

Abilene, Kansas.